



**A compilation of the Abridged Tafsir Ibn Kathir Volumes 1 - 10.**

**In The English Language with Arabic Verses**

## Biography of Hafiz Ibn Kathir - The Author of Tafsir Ibn Kathir

By the Honored Shaykh `Abdul-Qadir Al-Arna'ut, may Allah protect him.

He is the respected Imam, Abu Al-Fida', `Imad Ad-Din Isma'il bin 'Umar bin Kathir Al-Qurashi Al-Busrai - Busraian in origin; Dimashqi in training, learning and residence.

Ibn Kathir was born in the city of Busra in 701 H. His father was the Friday speaker of the village, but he died while Ibn Kathir was only four years old. Ibn Kathir's brother, Shaykh Abdul-Wahhab, reared him and taught him until he moved to Damascus in 706 H., when he was five years old.

### Ibn Kathir's Teachers

Ibn Kathir studied Fiqh - Islamic jurisprudence - with Burhan Ad-Din, Ibrahim bin `Abdur-Rahman Al-Fizari, known as Ibn Al-Firkah (who died in 729 H). Ibn Kathir heard Hadiths from `Isa bin Al-Mutim, Ahmad bin Abi Talib, (Ibn Ash-Shahnah) (who died in 730 H), Ibn Al-Hajjar, (who died in 730 H), and the Hadith narrator of Ash-Sham (modern day Syria and surrounding areas); Baha Ad-Din Al-Qasim bin Muzaffar bin `Asakir (who died in 723 H), and Ibn Ash-Shirdzi, Ishaq bin Yahya Al-Ammuddi, also known as `Afif Ad-Din, the Zahiriyah Shaykh who died in 725 H, and Muhammad bin Zarrad. He remained with Jamal Ad-Din, Yusuf bin Az-Zaki AlMizzi who died in 724 H, he benefited from his knowledge and also married his daughter. He also

read with Shaykh Al-Islam, Taqi Ad-Din Ahmad bin `Abdul-Halim bin `Abdus-Salam bin Taymiyyah who died in 728 H. He also read with the Imam Hafiz and historian Shams Ad-Din, Muhammad bin Ahmad bin Uthman bin Qaymaz Adh-Dhahabi, who died in 748 H. Also, Abu Musa Al-Qarafai, Abu Al-Fath Ad-Dabbusi and 'Ali bin `Umar As-Suwani and others who gave him permission to transmit the knowledge he learned with them in Egypt.

In his book, Al-Mu jam Al-Mukhtas, Al-Hafiz Adh-Dhaliabi wrote that Ibn Kathir was, "The Imam, scholar of jurisprudence, skillful scholar of Hadith, renowned Fagih and scholar of Tafsir who wrote several beneficial books."

Further, in Ad-Durar Al-Kdminah, Al-Hafiz Ibn Hajar AlAsqalani said, "Ibn Kathir worked on the subject of the Hadith in the areas of texts and chains of narrators. He had a good memory, his books became popular during his lifetime, and people benefited from them after his death."

Also, the renowned historian Abu Al-Mahasin, Jamal Ad-Din Yusuf bin Sayf Ad-Din (Ibn Taghri Bardi), said in his book, AlManhal As-Safi, "He is the Shaykh, the Imam, the great scholar `Imad Ad-Din Abu Al-Fida'. He learned extensively and was very active in collecting knowledge and writing. He was excellent in the areas of Fiqh, Tafsir and Hadith. He collected knowledge, authored (books), taught, narrated Hadith and wrote. He had immense knowledge in the fields of Hadith, Tafsir, Fiqh, the Arabic language, and so forth. He gave Fatawa (religious verdicts) and taught until he died, may Allah grant him mercy. He was known for his precision and vast knowledge, and as a scholar of history, Hadith and Tafsir."

Ibn Kathir's Students

Ibn Hajji was one of Ibn Kathir's students, and he described Ibn Kathir: "He had the best memory of the Hadith texts. He also had the most knowledge concerning the narrators and authenticity, his contemporaries and teachers admitted to these qualities. Every time I met him I gained some benefit from him."

Also, Ibn Al-`Imad Al-Hanbali said in his book, *Shadhardt Adh-Dhahab*, "He is the renowned Hafiz `Imad Ad-Din, whose memory was excellent, whose forgetfulness was miniscule, whose understanding was adequate, and who had good knowledge in the Arabic language."

Also, Ibn Habib said about Ibn Kathir, "He heard knowledge and collected it and wrote various books. He brought comfort to the ears with his Fatwas and narrated Hadith and brought benefit to other people. The papers that contained his Fatwas were transmitted to the various (Islamic) provinces. Further, he was known for his precision and encompassing knowledge."

### Ibn Kathir's Books

1 - One of the greatest books that Ibn Kathir wrote was his Tafsir of the Noble Qur'an, which is one of the best Tafsir that rely on narrations [of Ahadith, the Tafsir of the Companions, etc.]. The Tafsir by Ibn Kathir was printed many times and several scholars have summarized it.

2- The History Collection known as *Al-Biddyah*, which was printed in 14 volumes under the name *Al-Bidayah wanNihdyah*, and contained the stories of the Prophets and previous nations, the Prophet's *Seerah* (life story) and Islamic history until his time. He also added a book *Al-Fitan*, about the Signs of the Last Hour.

3- *At-Takmil ft Ma`rifat Ath-Thiqat wa Ad-Du'afa wal Majdhil* which Ibn Kathir collected from the books of his two Shaykhs *Al-Mizzi* and *Adh-*



Dhahabi; Al-Kdmal and Mizan Al-Ftiddl. He added several benefits regarding the subject of Al-Jarh and At'adil.

4- Al-Hadi was-Sunan ft Ahadith Al-Masdnfd was-Sunan which is also known by, Jami` Al-Masdnfd. In this book, Ibn Kathir collected the narrations of Imams Ahmad bin Hanbal, Al-Bazzar, Abu Ya` la Al-Mawsili, Ibn Abi Shaybah and from the six collections of Hadith: the Two Sahihs [Al-Bukhari and Muslim] and the Four Sunan [Abu Dawud, At-Tirmidhi, AnNasa and Ibn Majah]. Ibn Kathir divided this book according to areas of Fiqh.

5-Tabaqat Ash-Shaf iyah which also contains the virtues of Imam Ash-Shafi.

6- Ibn Kathir wrote references for the Ahadith of Adillat AtTanbfh, from the Shafi school of Fiqh.

7- Ibn Kathir began an explanation of Sahih Al-Bukhari, but he did not finish it.

8- He started writing a large volume on the Ahkam (Laws), but finished only up to the Hajj rituals.

9- He summarized Al-Bayhaqi's 'Al-Madkhal. Many of these books were not printed.

10- He summarized ` Ulum Al-Hadith, by Abu ` Amr bin AsSalah and called it Mukhtasar ` Ulum Al-Hadith. Shaykh Ahmad Shakir, the

Egyptian Muhaddith, printed this book along with his commentary on it and called it Al-Bath Al-Hathfth fi Sharh Mukhtasar ` Ulum Al-Hadith.

11- As-Sfrah An-Nabawiyyah, which is contained in his book Al-Bidyyah, and both of these books are in print.

12- A research on Jihad called Al-Ijtihad ft Talabi Al-Jihad, which was printed several times.

### Ibn Kathir's Death

Al-Hafiz Ibn Hajar Al-Asgalani said, "Ibn Kathir lost his sight just before his life ended. He died in Damascus in 774 H." May Allah grant mercy upon Ibn Kathir and make him among the residents of His Paradise.

## The Tafsir of Surat Al-Fatihah (Chapter 1)

### **Which was revealed in Makkah**

### **The Meaning of Al-Fatihah and its Various Name**

This Surah is called Al-Fatihah, that is, the Opener of the Book, the Surah with which prayers are begun. It is also called, Umm Al-Kitab (the Mother of the Book), according to the majority of the scholars. In an authentic Hadith recorded by At-Tirmidhi, who graded it Sahih, Abu Hurayrah said that the Messenger of Allah said,

«الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ أُمُّ الْقُرْآنِ وَأُمُّ الْكِتَابِ  
وَالسَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ»

(Al-Hamdu lillahi Rabbil-`Alamin is the Mother of the Qur'an, the Mother of the Book, and the seven repeated Ayat of the Glorious Qur'an.)

It is also called Al-Hamd and As-Salah, because the Prophet said that his Lord said,

«قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ، فَإِذَا  
قَالَ الْعَبْدُ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، قَالَ اللَّهُ:  
حَمْدِي عَبْدِي»

('The prayer (i.e., Al-Fatihah) is divided into two halves between Me and My servants.' When the servant says, 'All praise is due to Allah, the Lord of existence,' Allah says, 'My servant has praised Me.')

Al-Fatihah was called the Salah, because reciting it is a condition for the correctness of Salah - the prayer. Al-Fatihah was also called Ash-Shifa' (the Cure).

It is also called Ar-Ruqyah (remedy), since in the Sahih, there is the narration of Abu Sa`id telling the the story of the Companion who used Al-Fatihah as a remedy for the tribal chief who was poisoned. Later, the Messenger of Allah said to a Companion,

«وَمَا يُدْرِيكَ أَنَّهَا رُقْيَةٌ»

(How did you know that it is a Ruqyah)

Al-Fatihah was revealed in Makkah as Ibn `Abbas, Qatadah and Abu Al-`Aliyah stated. Allah said,

(وَلَقَدْ ءَاتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي)

(And indeed, We have bestowed upon you the seven Mathani) (seven repeatedly recited verses), (i.e. Surat Al-Fatihah) (15:87). Allah knows best.

**ous Names**

## How many Ayat does Al-Fatihah contain

There is no disagreement over the view that Al-Fatihah contains seven Ayat. According to the majority of the reciters of Al-Kufah, a group of the Companions, the Tabi`in, and a number of scholars from the successive generations, the Bismillah is a separate Ayah in its beginning. We will mention this subject again soon, if Allah wills, and in Him we trust.

## The Number of Words and Letters in Al-Fatihah

The scholars say that Al-Fatihah consists of twenty-five words, and that it contains one hundred and thirteen letters

## The Reason it is called Umm Al-Kitab

In the beginning of the Book of Tafsir, in his Sahih, Al-Bukhari said; "It is called Umm Al-Kitab, because the Qur'an starts with it and because the prayer is started by reciting it." It was also said that it is called Umm Al-Kitab, because it contains the meanings of the entire Qur'an. Ibn Jarir said, "The Arabs call every comprehensive matter that contains several specific areas an Umm. For instance, they call the skin that surrounds the brain, Umm Ar-Ra's. They also call the flag that gathers the ranks of the army an Umm." He also said, "Makkah was called Umm Al-Qura, (the Mother of the Villages) because it is the grandest and the leader of all villages. It was also said that the earth was made starting from Makkah."

Further, Imam Ahmad recorded that Abu Hurayrah narrated about Umm Al-Qur'an that the Prophet said,

«هِيَ أُمُّ الْقُرْآنِ وَهِيَ السَّبْعُ الْمَثَانِي وَهِيَ الْقُرْآنُ الْعَظِيمُ»

(It is Umm Al-Qur'an, the seven repeated (verses) and the Glorious Qur'an.)

Also, Abu Ja`far, Muhammad bin Jarir At-Tabari recorded Abu Hurayrah saying that the Messenger of Allah said about Al-Fatihah,

«هِيَ أُمُّ الْقُرْآنِ وَهِيَ فَاتِحَةُ الْكِتَابِ وَهِيَ السَّبْعُ الْمَثَانِي»

(It is Umm Al-Qur'an, Al-Fatihah of the Book (the Opener of the Qur'an) and the seven repeated (verses).)

## Virtues of Al-Fatihah

Imam Ahmad bin Hanbal recorded in the Musnad that Abu Sa`id bin Al-Mu`alla said, "I was praying when the Prophet called me, so I did not answer him until I finished the prayer. I then went to him and he said, (What prevented you from coming) I said, 'O Messenger of Allah! I was praying.' He said, ( `Didn't Allah say),

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا  
دَعَاكُمْ لِمَا يُحْيِيكُمْ)

(O you who believe! Answer Allah (by obeying Him) and (His) Messenger when he () calls you to that which gives you life) He then said,

«لَأُعَلِّمَنَّكَ أَكْبَرَ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ تَخْرُجَ  
مِنَ الْمَسْجِدِ»

(I will teach you the greatest Surah in the Qur'an before you leave the Masjid.) He held my hand and when he was about to leave the Masjid, I said, `O Messenger of Allah! You said: I will teach you the greatest Surah in the Qur'an.' He said, (Yes.)

(الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ )

(Al-Hamdu lillahi Rabbil-`Alamin)"

«نَعَمْ هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ الَّذِي  
أُوتِيْتُهُ»

(It is the seven repeated (verses) and the Glorious Qur'an that I was given.)"

Al-Bukhari, Abu Dawud, An-Nasa'i and Ibn Majah also recorded this Hadith.

Also, Imam Ahmad recorded that Abu Hurayrah said, "The Messenger of Allah went out while Ubayy bin Ka`b was praying and said, (O Ubayy!) Ubayy did not answer him. The Prophet said, (O Ubayy!) Ubayy prayed faster then went to the Messenger of Allah saying, `Peace be unto you, O Messenger of Allah!' He said, (Peace be unto you. O Ubayy, what prevented you from answering me when I called you) He said, `O Messenger of Allah! I was praying.' He said, (Did you not read among what Allah has sent down to me,)

اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ)

(Answer Allah (by obeying Him) and (His) Messenger when he () calls you to that which gives you life) He said, `Yes, O Messenger of Allah! I will not do it again.' the Prophet said,

«أُحِبُّ أَنْ أُعَلِّمَكَ سُورَةً لَمْ تَنْزَلْ لَهَا فِي التَّوْرَةِ  
وَلَا فِي الْإِنْجِيلِ وَلَا فِي الزَّبُورِ وَلَا فِي الْفُرْقَانِ  
مِثْلَهَا؟»

(Would you like me to teach you a Surah the likes of which nothing has been revealed in the Tawrah, the Injil, the Zabur (Psalms) or the Furqan (the Qur'an)) He said, `Yes, O Messenger of Allah!' The Messenger of Allah said, (I hope that I will not leave through this door until you have learned it.) He (Ka`b) said, `The Messenger of Allah held my hand while speaking to me. Meanwhile I was slowing down fearing that he might reach the door before he finished his conversation. When we came close to the door, I said: O Messenger of Allah! What is the Surah that you have promised to teach me' He said, (What do you read in the prayer.) Ubayy said, `So I recited Umm Al-Qur'an to him.' He said,

«وَالَّذِي نَفْسِي بِيَدِهِ مَا أَنْزَلَ اللَّهُ فِي التَّوْرَةِ وَلَا  
فِي الْإِنْجِيلِ وَلَا فِي الزَّبُورِ وَلَا فِي الْفُرْقَانِ مِثْلَهَا  
إِنِّهَا السَّبْعُ الْمَتَانِي»

(By Him in Whose Hand is my soul! Allah has never revealed in the Tawrah, the Injil, the Zabur or the Furqan a Surah like it. It is the seven repeated verses that I was given.)"

Also, At-Tirmidhi recorded this Hadith and in his narration, the Prophet said,

«إِنَّهَا مِنَ السَّبْعِ الْمَتَانِي وَالْقُرْآنِ الْعَظِيمِ الَّذِي  
أُعْطِيْتُهُ»

(It is the seven repeated verses and the Glorious Qur'an that I was given.) At-Tirmidhi then commented that this Hadith is Hasan Sahih.

There is a similar Hadith on this subject narrated from Anas bin Malik Further, `Abdullah, the son of Imam Ahmad, recorded this Hadith from Abu Hurayrah from Ubayy bin Ka`b, and he mentioned a longer but similar wording for the above Hadith. In addition, At-Tirmidhi and An-

Nasa'i recorded this Hadith from Abu Hurayrah from Ubayy bin Ka`b who said that the Messenger of Allah said,

«مَا أَنْزَلَ اللَّهُ فِي التَّوْرَةِ وَلَا فِي الْإِنْجِيلِ مِثْلَ أُمَّ  
الْقُرْآنِ وَهِيَ السَّبْعُ الْمَثَانِي وَهِيَ مَقْسُومَةٌ بَيْنِي  
وَبَيْنَ عَبْدِي نِصْفَيْنِ»

(Allah has never revealed in the Tawrah or the Injil anything similar to Umm Al-Qur'an.

It is the seven repeated verses and it is divided into two halves between Allah and His servant.)

This is the wording reported by An-Nasa'i. At-Tirmidhi said that this Hadith is Hasan Gharib.

Also, Imam Ahmad recorded that Ibn Jabir said, "I went to the Messenger of Allah after he had poured water (for purification) and said, `Peace be unto you, O Messenger of Allah!' He did not answer me. So I said again, `Peace be unto you, O Messenger of Allah!' Again, he did not answer me, so I said again, `Peace be unto you, O Messenger of Allah!' Still he did not answer me. The Messenger of Allah went while I was following him, until he arrived at his residence. I went to the Masjid and sat there sad and depressed. The Messenger of Allah came out after he performed his purification and said, (Peace and Allah's mercy be unto you, peace and Allah's mercy be unto you, peace and Allah's mercy be unto you.) He then said, (O `Abdullah bin Jabir! Should I inform you of the best Surah in the Qur'an) I said, `Yes, O Messenger of Allah!' He said, (Read, `All praise be to Allah, the Lord of the existence,' until you finish it.)" This Hadith has a good chain of narrators.

Some scholars relied on this Hadith as evidence that some Ayat and Surahs have more virtues than others.

Furthermore, in the chapter about the virtues of the Qur'an, Al-Bukhari recorded that Abu Sa`id Al-Khudri said, "Once, we were on a journey when a female servant came and said, `The leader of this area has been poisoned and our people are away. Is there a healer among you' Then a man whose healing expertise did not interest us stood for her, he read a Ruqyah for him, and he was healed. The chief gave him thirty sheep as a gift and some milk. When he came back to us we said to him, `You know of a (new) Ruqyah, or did you do this before' He said, `I only used Umm Al-Kitab as Ruqyah.' We said, `Do not do anything further until we ask the Messenger of Allah.' When we went back to Al-Madinah we mentioned what had happened to the Prophet . The Prophet said,

«وَمَا كَانَ يُذْرِيهِ أَنَّهَا رُقْيَةٌ اِقْسِمُوا وَاضْرِبُوا لِي  
بِسَهْمٍ»

(Who told him that it is a Ruqyah Divide (the sheep) and reserve a share for me.)"

Also, Muslim recorded in his Sahih, and An-Nasa'i in his Sunan that Ibn ` Abbas said, "While Jibril (Gabriel) was with the Messenger of Allah , he heard a noise from above. Jibril lifted his sight to the sky and said, ` This is a door in heaven being open, and it has never been opened before now.' An angel descended from that door and came to the Prophet and said, ` Receive the glad tidings of two lights that you have been given, which no other Prophet before you was given: the Opening of the Book and the last (three) Ayat of Surat Al-Baqarah. You will not read a letter of them, but will gain its benefit.'" This is the wording collected by An-Nasa'i (Al-Kubra 5: 12) and Muslim recorded similar wording (1:554).

### Al-Fatihah and the Prayer

Muslim recorded that Abu Hurayrah said that the Prophet said,

«مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا أُمَّ الْقُرْآنِ فَهِيَ  
خِدَاجٌ ثَلَاثًا غَيْرُ تَمَامٍ»

(Whoever performs any prayer in which he did not read Umm Al-Qur'an, then his prayer is incomplete.) He said it thrice.

Abu Hurayrah was asked, " When we stand behind the Imam" He said, "Read it to yourself, for I heard the Messenger of Allah say,

« قَالَ اللَّهُ عَزَّ وَجَلَّ: قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ  
عَبْدِي نِصْفَيْنِ وَلِعَبْدِي مَا سَأَلَ فَإِذَا قَالَ:

(الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ) ، قَالَ اللَّهُ: حَمْدِي  
عَبْدِي وَإِذَا قَالَ:

(الرَّحْمَنَ الرَّحِيمَ ) ، قَالَ اللَّهُ: أَنُنِي عَلَيَّ عَبْدِي،  
فَإِذَا قَالَ:

(مَلِكِ يَوْمِ الدِّينِ ) ، قَالَ اللَّهُ: مَجْدَنِي عَبْدِي وَقَالَ  
مَرَّةً: فَوَضَّ إِلَيَّ عَبْدِي فَإِذَا قَالَ:



(إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ) ، قَالَ: هَذَا بَيْنِي وَبَيْنَ  
عَبْدِي وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ:

(اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ - صِرَاطَ الَّذِينَ أَنْعَمْتَ  
عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ) ،  
قَالَ اللَّهُ: هَذَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ»

(Allah, the Exalted, said, 'I have divided the prayer (Al-Fatihah) into two halves between  
Myself and My servant, and My servant shall have what he asks for.' If he says,

(الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ)

(All praise and thanks be to Allah, the Lord of existence.)

Allah says, 'My servant has praised Me.' When the servant says,

(الرَّحْمَنَ الرَّحِيمَ)

(The Most Gracious, the Most Merciful.)

Allah says, 'My servant has glorified Me.' When he says,

(مَلِكِ يَوْمِ الدِّينِ)

(The Owner of the Day of Recompense.) Allah says, 'My servant has glorified Me,' or 'My  
servant has related all matters to Me.' When he says,

(إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ)

(You (alone) we worship, and You (alone) we ask for help.) Allah says, 'This is between Me and  
My servant, and My servant shall acquire what he sought.' When he says,

(اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ - صِرَاطَ الَّذِينَ أَنْعَمْتَ  
عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ )

(Guide us to the straight path. The way of those on whom You have granted Your grace, not (the way) of those who earned Your anger, nor of those who went astray), Allah says, `This is for My servant, and My servant shall acquire what he asked for.'."

These are the words of An-Nasa'i, while both Muslim and An-Nasa'i collected the following wording, "A half of it is for Me and a half for My servant, and My servant shall acquire what he asked for."

### Explaining this Hadith

The last Hadith used the word Salah `prayer' in reference to reciting the Qur'an, (Al-Fatihah in this case) just as Allah said in another Ayah,

(وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتُ بِهَا وَابْتَغِ بَيْنَ  
ذَلِكَ سَبِيلًا)

(And offer your Salah (prayer) neither aloud nor in a low voice, but follow a way between.) meaning, with your recitation of the Qur'an, as the Sahih related from Ibn `Abbas. Also, in the last Hadith, Allah said, "I have divided the prayer between Myself and My servant into two halves, a half for Me and a half for My servant. My servant shall have what he asked for." Allah next explained the division that involves reciting Al-Fatihah, demonstrating the importance of reciting the Qur'an during the prayer, which is one of the prayer's greatest pillars. Hence, the word `prayer' was used here although only a part of it was actually being referred to, that is, reciting the Qur'an. Similarly, the word `recite' was used where prayer is meant, as demonstrated by Allah's statement,

(وَقُرْءَانَ الْفَجْرِ إِنَّ قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا)

(And recite the Qur'an in the early dawn. Verily, the recitation of the Qur'an in the early dawn is ever witnessed.) in reference to the Fajr prayer. The Two Sahih recorded that the angels of the night and the day attend this prayer.

### Reciting Al-Fatihah is required in Every Rak`ah of the Prayer

All of these facts testify to the requirement that reciting the Qur'an (Al-Fatihah) in the prayer is required, and there is a consensus between the scholars on this ruling. The Hadith that we mentioned also testifies to this fact, for the Prophet said,

«مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأَمِّ الْقُرْآنِ فَهِيَ  
خِدَاجٌ»

(Whoever performs any prayer in which he did not recite Umm Al-Qur'an, his prayer is incomplete.)

Also, the Two Sahihs recorded that `Ubadah bin As-Samit said that the Messenger of Allah said,

«لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ»

(There is no prayer for whoever does not recite the Opening of the Book.)

Also, the Sahihs of Ibn Khuzaymah and Ibn Hibban recorded that Abu Hurayrah said that the Messenger of Allah said,

«لَا تُجْزَى صَلَاةٌ لَمْ يَقْرَأْ فِيهَا بِأَمِّ الْقُرْآنِ»

(The prayer during which Umm Al-Qur'an is not recited is invalid.)

There are many other Hadiths on this subject. Therefore, reciting the Opening of the Book, during the prayer by the Imam and those praying behind him, is required in every prayer, and in every Rak`ah.

### The Tafsir of Isti`adhah (seeking Refuge)

Allah said,

(خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ  
- وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ  
إِنَّهُ سَمِيعٌ عَلِيمٌ )

(Show forgiveness, enjoin what is good, and stay away from the foolish (i.e. don't punish them). And if an evil whisper comes to you from Shaytan (Satan), then seek refuge with Allah. Verily, He is Hearing, Knowing) (7:199-200),

ادْفَعْ بِأَلْتِي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ بِمَا  
يَصِفُونَ - وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ  
الشَّيْطَانِ - وَأَعُوذُ بِكَ رَبَّ أَنْ يَحْضُرُونِ )

(Repel evil with that which is better. We are Best-Acquainted with things they utter. And say:  
"My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayatin (devils).  
And I seek refuge with You, My Lord! lest they should come near me.") (23:96-98) and,

وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِأَلْتِي هِيَ  
أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ  
حَمِيمٌ - وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا  
إِلَّا دُونَ حَظِّ عَظِيمٍ - وَإِنَّمَا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ  
نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ )

(Repel (an evil) with one which is better, then verily he with whom there was enmity between  
you, (will become) as though he was a close friend. But none is granted it except those who are  
patient and none is granted it except the owner of the great portion (of happiness in the  
Hereafter, i.e. Paradise and of a high moral character) in this world. And if an evil whisper  
from Shaytan tries to turn you away (O Muhammad ) (from doing good), then seek refuge in  
Allah. Verily, He is the Hearing, the Knowing.) (41:34-36) These are the only three Ayat that  
carry this meaning. Allah commanded that we be lenient human enemy, so that his soft nature  
might make him an ally and a supporter. He also commanded that we seek refuge from the  
satanic enemy, because the devil does not relent in his enmity if we treat him with kindness  
and leniency. The devil only seeks the destruction of the Son of Adam due to the vicious enmity  
and hatred he has always had towards man's father, Adam. Allah said,

يَبْنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم  
مِّنَ الْجَنَّةِ )

(O Children of Adam! Let not Shaytan deceive you, as he got your parents Adam and Hawwa'  
(Eve) out of Paradise) (7:27),

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو  
حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ )

(Surely, Shaytan is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire) (35:6) and,

أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ  
عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا )

(Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me while they are enemies to you What an evil is the exchange for the Zalimun (polytheists, and wrongdoers, etc)) (18:50).

The devil assured Adam that he wanted to advise him, but he was lying. Hence, how would he treat us after he had vowed,

فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ إِلَّا عِبَادَكَ مِنْهُمْ  
الْمُخْلِصِينَ )

("By Your might, then I will surely, mislead them all. Except Your chosen servants among them (i.e. faithful, obedient, true believers of Islamic Monotheism).") (38:82-83)

Also, Allah said,

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ  
الرَّجِيمِ )

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ ءَامَنُوا وَعَلَى  
رَبِّهِمْ يَتَوَكَّلُونَ - إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ  
وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ )

(So when you want to recite the Qur'an, seek refuge with Allah from Shaytan, the outcast (the cursed one). Verily, he has no power over those who believe and put their trust only in their Lord (Allah). His power is only over those who obey and follow him (Satan), and those who join partners with Him.) (16:98-100).

### Seeking Refuge before reciting the Qur'an

Allah said,

﴿فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ  
الرَّجِيمِ﴾

(So when you want to recite the Qur'an, seek refuge with Allah from Shaytan, the outcast (the cursed one).) meaning, before you recite the Qur'an. Similarly, Allah said,

﴿إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ  
وَأَيْدِيَكُمْ﴾

(When you intend to offer As-Salah (the prayer), wash your faces and your hands (forearms) (5:6) meaning, before you stand in prayer, as evident by the Hadiths that we mentioned. Imam Ahmad recorded that Abu Sa`id Al-Khudri said, "When the Messenger of Allah would stand up in prayer at night, he would start his prayer with the Takbir (saying "Allahu Akbar"; Allah is Greater) and would then supplicate,

﴿سُبْحَانَكَ اللَّهُمَّ وَيَحْمَدُكَ، وَتَبَارَكَ اسْمُكَ،  
وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ﴾

(All praise is due to You, O Allah, and also the thanks. Blessed be Your Name, Exalted be Your sovereignty, and there is no deity worthy of worship except You.)

He would then say thrice,

﴿لَا إِلَهَ إِلَّا اللَّهُ﴾

(There is no deity worthy of worship except Allah,).

He would then say,

«أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ  
مِنْ هَمْزِهِ وَنَفْخِهِ وَنَقْثِهِ»

(I seek refuge with Allah, the Hearing, the Knowing, from the cursed Satan, from his coercion, lures to arrogance and poems.)."

The four collectors of the Sunan recorded this Hadith, which At-Tirmidhi considered the most famous Hadith on this subject.

Abu Dawud and Ibn Majah recorded that Jubayr bin Mut`im said that his father said, "When the Messenger of Allah started the prayer, he said,

«اللَّهُ أَكْبَرُ كَبِيرًا ثَلَاثًا الْحَمْدُ لِلَّهِ كَثِيرًا ثَلَاثًا  
سُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا ثَلَاثًا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ  
مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَقْثِهِ»

(Allah is the Greater, truly the Greatest (thrice); all praise is due to Allah always (thrice); and all praise is due to Allah day and night (thrice). O Allah! I seek refuge with You from the cursed Satan, from his Hamz, Nafkh and Nafth.)." `Amr said, "The Hamz means asphyxiation, the Nafkh means arrogance, and the Nafth means poetry." Also, Ibn Majah recorded that `Ali bin Al-Mundhir said that Ibn Fudayl narrated that `Ata' bin As-Sa'ib said that Abu `Abdur-Rahman As-Sulami said that Ibn Mas`ud said that the Prophet said,

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّيْطَانِ الرَّجِيمِ  
وَهَمْزِهِ وَنَفْخِهِ وَنَقْثِهِ»

(O Allah! I seek refuge with You from the cursed devil, from his Hamz, Nafkh and Nafth.)

He said, "The Hamz means death, the Nafkh means arrogance, and the Nafth means poetry."

### Seeking Refuge with Allah when One is Angry

In his Musnad, Al-Hafiz Abu Ya`la Ahmad bin `Ali bin Al-Muthanna Al-Mawsili reported that Ubayy bin Ka`b said, "Two men disputed with each other in the presence of the Messenger of Allah and the nose of one of them became swollen because of extreme anger. The Messenger of Allah said,

«إِنِّي لَأَعْلَمُ شَيْئًا لَوْ قَالَهُ لَذَهَبَ عَنْهُ مَا يَجِدُ:  
أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ»

(I know of some words that if he said them, what he feels will go away, 'I seek refuge with Allah from the cursed Satan.')

An-Nasa'i also recorded this Hadith in his book, Al-Yawm wal-Laylah.

Al-Bukhari recorded that Sulayman bin Surad said, "Two men disputed in the presence of the Prophet while we were sitting with him. One of them was cursing the other fellow and his face turned red due to anger. The Prophet said,

«إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ مَا يَجِدُ، لَوْ  
قَالَ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ»

(I know of a statement which if he said it, will make what he feels disappear, 'I seek refuge with Allah from the cursed Satan.') They said to the man, 'Do you not hear what the Messenger of Allah is saying?' He said, 'I am not insane.'" Also, Muslim, Abu Dawud and An-Nasa'i recorded this Hadith.

There are many other Hadiths about seeking refuge with Allah. One can find this subject in the books on supplication and the virtues of righteous, good deeds

### Is the Isti`adhah (seeking Refuge) required

The majority of the scholars state that reciting the Isti`adhah (in the prayer and when reciting the Qur'an) is recommended and not required, and therefore, not reciting it does not constitute a sin. However, Ar-Razi recorded that `Ata' bin Abi Rabah said that the Isti`adhah is required in the prayer and when one reads the Qur'an. In support of `Ata's statement, Ar-Razi relied upon the apparent meaning of the Ayah,

(فَاسْتَعِذْ)

(Then seek refuge.) He said that the Ayah contains a command that requires implementation. Also, the Prophet always said the Isti`adhah. In addition, the Isti`adhah wards off the evil of Satan, which is necessary, the rule is that the means needed to implement a requirement of the religion is itself also required. And when one says, "I seek refuge with Allah from the cursed devil." Then this will suffice.

### Virtues of the Isti`adhah



The Isti`adhah cleanses the mouth from the foul speech that it has indulged in. It also purifies the mouth and prepares it to recite the speech of Allah. Further, the Isti`adhah entails seeking Allah's help and acknowledging His ability to do everything. The Isti`adhah also affirms the servant's meekness, weakness and inability to face the enemy of his inner evil, whom Allah alone, Who created this enemy, is able to repel and defeat. This enemy does not accept kindness, unlike the human enemy. There are three Ayat in the Qur'an that affirm this fact. Also, Allah said,

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَنٌ وَكَفَىٰ بِرَبِّكَ  
وَكَيْلًا )

(Verily, My servants (i.e. the true believers of Islamic Monotheism) you have no authority over them. And sufficient is your Lord as a Guardian.) (17:65).

We should state here that the believers, whom the human enemies kill, become martyrs, while those who fall victim to the inner enemy - Satan - become bandits. Further, the believers who are defeated by the apparent enemy - disbelievers - gain a reward, while those defeated by the inner enemy earn a sin and become misguided. Since Satan sees man where man cannot see him, it is befitting that the believers seek refuge from Satan with Whom Satan cannot see. The Isti`adhah is a form of drawing closer to Allah and seeking refuge with Him from the evil of every evil creature.

### What does Isti`adhah mean

Isti`adhah means, "I seek refuge with Allah from the cursed Satan so that he is prevented from affecting my religious or worldly affairs, or hindering me from adhering to what I was commanded, or luring me into what I was prohibited from." Indeed, only Allah is able to prevent the evil of Satan from touching the son of Adam. This is why Allah allowed us to be lenient and kind with the human devil, so that his soft nature might cause him to refrain from the evil he is indulging in. However, Allah required us to seek refuge with Him from the evil of Satan, because he neither accepts bribes nor does kindness affect him, for he is pure evil. Thus, only He Who created Satan is able to stop his evil. This meaning is reiterated in only three Ayat in the Qur'an. Allah said in Surat Al-A`raf,

(خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ  
الْجَاهِلِينَ)

(Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them).) (7:199)

This is about dealing with human beings. He then said in the same Surah,

وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ  
إِنَّهُ سَمِيعٌ عَلِيمٌ )

(And if an evil whisper comes to you from Shaytan, then seek refuge with Allah. Verily, He is Hearing, Knowing (7: 200).)

Allah also said in Surat Al-Mu'minin,

ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ بِمَا  
يَصِفُونَ - وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ  
الشَّيْطَانِ - وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ )

(Repel evil with that which is better. We are Best-Acquainted with the things they utter. And say: "My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayatin (devils). And I seek refuge with You, My Lord! lest they should come near me." (23:96-98).)

Further, Allah said in Surat As-Sajdah,

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ  
أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ  
حَمِيمٌ - وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا  
إِلَّا دُو حَظٌّ عَظِيمٌ - وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ  
نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ )

(The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it (the above quality) except those who are patient and none is granted it except the owner of the great portion (of happiness in the Hereafter, i.e. Paradise and of a high moral character) in this world. And if an evil whisper from Shaytan tries to turn you away (from doing good), then seek refuge in Allah. Verily, He is the Hearing, the Knowing) (41:34-36).

### Why the Devil is called Shaytan

In the Arabic language, Shaytan is derived from Shatana, which means the far thing. Hence, the Shaytan has a different nature than mankind, and his sinful ways are far away from every type of righteousness. It was also said that Shaytan is derived from Shata, (literally `burned'), because it was created from fire. Some scholars said that both meanings are correct, although they state that the first meaning is more plausible. Further, Sybawayh (the renowned Arab linguistic) said, "The Arabs say, `So-and-so has Tashaytan,' when he commits the act of the devils. If Shaytan was derived from Shata, they would have said, Tashayyata (rather than Tashaytan)." Hence, Shaytan is derived from the word that means, far away. This is why they call those who are rebellious (or mischievous) from among the Jinns and mankind a `Shaytan'. Allah said,

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ  
وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ  
غُرُورًا

(And so We have appointed for every Prophet enemies Shayatin (devils) among mankind and Jinn, inspiring one another with adorned speech as a delusion (or by way of deception)) (6:112).

In addition, the Musnad by Imam Ahmad records that Abu Dharr said that the Messenger of Allah said,

«يَا أَبَا ذَرٍّ تَعَوَّذْ بِاللَّهِ مِنْ شَيَاطِينِ الْإِنْسِ وَالْجِنِّ»

(O Abu Dharr! Seek refuge with Allah from the devils of mankind and the Jinns.) Abu Dharr said, "I asked him , `Are there human devils' He said, (Yes.)" Furthermore, it is recorded in Sahih Muslim that Abu Dharr said that the Messenger of Allah said,

«يَقْطَعُ الصَّلَاةَ الْمَرْأَةُ وَالْحِمَارُ وَالْكَلْبُ الْأَسْوَدُ»

(The woman, the donkey and the black dog interrupt the prayer (if they pass in front of those who do not pray behind a Sutra, i.e. a barrier).) Abu Dharr said, "I said, `What is the difference between the black dog and the red or yellow dog' He said,

«الْكَلْبُ الْأَسْوَدُ شَيْطَانٌ»

(The black dog is a devil.)."

Also, Ibn Jarir At-Tabari recorded that `Umar bin Al-Khattab once rode a Berthawn (huge camel) which started to proceed arrogantly. `Umar kept striking the animal, but the animal kept walking in an arrogant manner. `Umar dismounted the animal and said, "By Allah! You

have carried me on a Shaytan. I did not come down from it until after I had felt something strange in my heart." This Hadith has an authentic chain of narrators.

### The Meaning of Ar-Rajim

Ar-Rajim means, being expelled from all types of righteousness. Allah said,

(وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ)

(And indeed We have adorned the nearest heaven with lamps, and We have made such lamps Rujuman (as missiles) to drive away the Shayatin (devils)) (67:5).

Allah also said,

(إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَكِبِ - وَحِفْظًا  
مِّنْ كُلِّ شَيْطَانٍ مَّارِدٍ - لَا يَسْمَعُونَ إِلَى الْمَلَأِ  
الْأَعْلَى وَيُقَدِّفُونَ مِنْ كُلِّ جَانِبٍ - دُحُورًا وَلَهُمْ  
عَذَابٌ وَأَصِيبٌ - إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ  
شِهَابٌ ثَاقِبٌ )

(Verily, We have adorned the near heaven with the stars (for beauty). And to guard against every rebellious devil. They cannot listen to the higher group (angels) for they are pelted from every side. Outcast, and theirs is a constant (or painful) torment. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness) (37:6-10).

Further, Allah said,

(وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ  
- وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَّجِيمٍ - إِلَّا مَنْ  
اسْتَرَقَ السَّمْعَ فَأَتْبَعَهُ شِهَابٌ مُّبِينٌ )

(And indeed, We have put the big stars in the heaven and We beautified it for the beholders. And We have guarded it (near heaven) from every Shaytan Rajim (outcast Shaytan). Except him (devil) who steals the hearing then he is pursued by a clear flaming fire.) (15:16-18).

There are several similar Ayat. It was also said that Rajim means, the person who throws or bombards things, because the devil throws doubts and evil thoughts in people's hearts. The first meaning is more popular and accurate.

## **Bismillah is the First Ayah of Al-Fatihah**

The Companions started the Book of Allah with Bismillah:

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ)

(1. In the Name of Allah, the Most Gracious, the Most Merciful.)

The scholars also agree that Bismillah is a part of an Ayah in Surat An-Naml (chapter 27). They disagree over whether it is a separate Ayah before every Surah, or if it is an Ayah, or a part of an Ayah, included in every Surah where the Bismillah appears in its beginning. Ad-Daraqutni also recorded a Hadith from Abu Hurayrah from the Prophet that supports this Hadith by Ibn Khuzaymah. Also, similar statements were attributed to `Ali, Ibn `Abbas and others.

The opinion that Bismillah is an Ayah of every Surah, except Al-Bara'ah (chapter 9), was attributed to (the Companions) Ibn `Abbas, Ibn `Umar, Ibn Az-Zubayr, Abu Hurayrah and `Ali. This opinion was also attributed to the Tabi`in: `Ata', Tawus, Sa`id bin Jubayr, Makhul and Az-Zuhri. This is also the view of `Abdullah bin Al-Mubarak, Ash-Shafi`i, Ahmad bin Hanbal, (in one report from him) Ishaq bin Rahwayh and Abu `Ubayd Al-Qasim bin Salam. On the other hand, Malik, Abu Hanifah and their followers said that Bismillah is not an Ayah in Al-Fatihah or any other Surah. Dawud said that it is a separate Ayah in the beginning of every Surah, not part of the Surah itself, and this opinion was also attributed to Ahmad bin Hanbal.

## **Basmalah aloud in the Prayer**

As for Basmalah aloud during the prayer, those who did not agree that it is a part of Al-Fatihah, state that the Basmalah should not be aloud. The scholars who stated that Bismillah is a part of every Surah (except chapter 9) had different opinions; some of them, such as Ash-Shafi`i, said that one should recite Bismillah with Al-Fatihah aloud. This is also the opinion of many among the Companions, the Tabi`in and the Imams of Muslims from the Salaf and the later generations. For instance, this is the opinion of Abu Hurayrah, Ibn `Umar, Ibn `Abbas, Mu`awiyah, `Umar and `Ali - according to Ibn `Abdul-Barr and Al-Bayhaqi. Also, the Four Khalifahs - as Al-Khatib reported - were said to have held this view although the report from them is contradicted. The Tabi`in scholars who gave this Tafsir include Sa`id bin Jubayr, `Ikrimah, Abu Qilabah, Az-Zuhri, `Ali bin Al-Hasan, his son Muhammad, Sa`id bin Al-Musayyib, `Ata', Tawus, Mujahid, Salim, Muhammad bin Ka`b Al-Qurazi, Abu Bakr bin Muhammad bin `Amr bin Hazm, Abu Wa'il, Ibn Srin, Muhammad bin Al-Munkadir, `Ali bin `Abdullah bin `Abbas, his son Muhammad, Nafi` the freed slave of Ibn `Umar, Zayd bin Aslam, `Umar bin `Abdul-Aziz, Al-Azraq bin Qays, Habib bin Abi Thabit, Abu Ash-Sha`tha', Makhul and `Abdullah bin Ma`qil bin Muqarrin. Also, Al-Bayhaqi added `Abdullah bin Safwan, and Muhammad bin Al-Hanafiyyah to this list. In addition, Ibn `Abdul-Barr added `Amr bin Dinar.

The proof that these scholars relied on is that, since Bismillah is a part of Al-Fatihah, it should be recited aloud like the rest of Al-Fatihah. Also, An-Nasa'i recorded in his Sunan, Ibn Hibban and Ibn Khuzaymah in their Sahihs and Al-Hakim in the Mustadrak, that Abu Hurayrah once performed the prayer and recited Bismillah aloud. After he finished the prayer, he said, "Among you, I perform the prayer that is the closest to the prayer of the Messenger of Allah ." Ad-Daraqutni, Al-Khatib and Al-Bayhaqi graded this Hadith Sahih Furthermore, in Sahih Al-Bukhari it is recorded that Anas bin Malik was asked about the recitation of the Prophet . He said, "His recitation was unhurried." He then demonstrated that and recited, while lengthening the recitation of Bismillah Ar-Rahman Ar-Rahim, Also, in the Musnad of Imam Ahmad, the Sunan of Abu Dawud, the Sahih of Ibn Hibban and the Mustadrak of Al-Hakim - it is recorded that Umm Salamah said, "The Messenger of Allah used to distinguish each Ayah during his recitation,

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - الْحَمْدُ لِلَّهِ رَبِّ  
الْعَالَمِينَ - الرَّحْمَنِ الرَّحِيمِ - مَلِكِ يَوْمِ الدِّينِ )

(In the Name of Allah, the Most Gracious, the Most Merciful. All praise and thanks be to Allah, the Lord of all that exists, the Most Gracious, the Most Merciful. The Owner of the Day of Recompense.)"

Ad-Daraqutni graded the chain of narration for this Hadith Sahih Furthermore, Imam Abu `Abdullah Ash-Shafi`i and Al-Hakim in his Mustadrak, recorded that Mu`awiyah led the prayer in Al-Madinah and did not recite the Bismillah. The Muhajirin who were present at that prayer criticized that. When Mu`awiyah led the following prayer, he recited the Bismillah aloud.

The Hadiths mentioned above provide sufficient proof for the opinion that the Bismillah is recited aloud. As for the opposing evidences and the scientific analysis of the narrations mentioned their weaknesses or otherwise it is not our desire to discuss this subject at this time.

Other scholars stated that the Bismillah should not be recited aloud in the prayer, and this is the established practice of the Four Khalifahs, as well as `Abdullah bin Mughaffal and several scholars among the Tabi`in and later generations. It is also the Madhhab (view) of Abu Hanifah, Ath-Thawri and Ahmad bin Hanbal.

Imam Malik stated that the Bismillah is not recited aloud or silently. This group based their view upon what Imam Muslim recorded that `A'ishah said that the Messenger of Allah used to start the prayer by reciting the Takbir (Allahu Akbar; Allah is Greater) and then recite,

(الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ )

(All praise and thanks be to Allah, the Lord of all that exists.) (Ibn Abi Hatim 1:12).

Also, the Two Sahihs recorded that Anas bin Malik said, "I prayed behind the Prophet , Abu Bakr, `Umar and `Uthman and they used to start their prayer with,

## (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ )

(All praise and thanks be to Allah, the Lord of all that exists.)

Muslim added, "And they did not mention,

## (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ )

(In the Name of Allah, the Most Gracious, the Most Merciful) whether in the beginning or the end of the recitation." Similar is recorded in the Sunan books from `Abdullah bin Mughaffal, may Allah be pleased with him.

These are the opinions held by the respected Imams, and their statements are similar in that they agree that the prayer of those who recite Al-Fatihah aloud or in secret is correct. All the favor is from Allah.

### The Virtue of Al-Fatihah

Imam Ahmad recorded in his Musnad, that a person who was riding behind the Prophet said, "The Prophet's animal tripped, so I said, `Cursed Shaytan.' The Prophet said,

«لَا تَقُلْ: تَعَسَ الشَّيْطَانُ، فَإِنَّكَ إِذَا قُلْتَ: تَعَسَ الشَّيْطَانُ، تَعَازَمَ وَقَالَ: بِقُوَّتِي صَرََعْتُهُ، وَإِذَا قُلْتَ: بِاسْمِ اللَّهِ تَصَاغَرَ حَتَّى يَصِيرَ مِثْلَ الدُّبَابِ»

(Do not say, 'Cursed Shaytan,' for if you say these words, Satan becomes arrogant and says, 'With my strength I made him fall.' When you say, 'Bismillah,' Satan will become as small as a fly.)

Further, An-Nasa'i recorded in his book Al-Yawm wal-Laylah, and also Ibn Marduwyah in his Tafsir that Usamah bin `Umayr said, "I was riding behind the Prophet..." and he mentioned the rest of the above Hadith. The Prophet said in this narration,

«لَا تَقُلْ هَكَذَا فَإِنَّهُ يَتَعَاضَمُ حَتَّى يَكُونَ كَالْبَيْتِ،  
وَلَكِنْ قُلْ: بِسْمِ اللَّهِ، فَإِنَّهُ يَصْغُرُ حَتَّى يَكُونَ  
كَالدُّبَابَةِ»

(Do not say these words, because then Satan becomes larger; as large as a house. Rather, say, 'Bismillah,' because Satan then becomes as small as a fly.)

This is the blessing of reciting Bismillah.

### **Basmalah is recommended before performing any Deed**

Basmalah (reciting Bismillah) is recommended before starting any action or deed. For instance, Basmalah is recommended before starting a Khutbah (speech).

The Basmalah is also recommended before one enters the place where he wants to relieve himself, there is a Hadith concerning this practice. Further, Basmalah is recommended at the beginning of ablution, for Imam Ahmad and the Sunan compilers recorded that Abu Hurayrah, Sa`id bin Zayd and Abu Sa`id narrated from the Prophet ,

«لَا وُضُوءَ لِمَنْ لَمْ يَذْكُرْ اسْمَ اللَّهِ عَلَيْهِ»

(There is no valid ablution for he who did not mention Allah's Name in it.)

This Hadith is Hasan (good). Also, the Basmalah is recommended before eating, for Muslim recorded in his Sahih that the Messenger of Allah said to `Umar bin Abi Salamah while he was a child under his care,

«قُلْ بِسْمِ اللَّهِ وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ»

(Say Bismillah, eat with your right hand and eat from whatever is next to you.)

Some of the scholars stated that Basmalah before eating is obligatory. Basmalah before having sexual intercourse is also recommended. The Two Sahih recorded that Ibn `Abbas said that the Messenger of Allah said,

«لَوْ أَنَّ أَحَدَكُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ قَالَ: بِسْمِ  
اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا



رَزَقْتَنَا، فَإِنَّهُ إِنْ يُقَدَّرُ بَيْنَهُمَا وَلَدٌ لَمْ يَضُرَّهُ  
الشَّيْطَانُ أَبَدًا»

(If anyone of you before having sexual relations with his wife says, 'In the Name of Allah. O Allah! Protect us from Satan and also protect what you grant us (meaning the coming offspring) from Satan,' and if it is destined that they should have a child then, Satan will never be able to harm that child.)

### The Meaning of "Allah

Allah is the Name of the Lord, the Exalted. It is said that Allah is the Greatest Name of Allah, because it is referred to when describing Allah by the various attributes. For instance, Allah said,

(هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ  
وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ - هُوَ اللَّهُ الَّذِي لَا  
إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ  
الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا  
يُشْرِكُونَ - هُوَ اللَّهُ الْخَلِيقُ الْبَارِيءُ الْمُصَوِّرُ لَهُ  
الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ  
وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ)

(He is Allah, beside Whom La ilaha illa Huwa (none has the right to be worshipped but He) the Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful. He is Allah, beside Whom La ilaha illa Huwa, the King, the Holy, the One free from all defects, the Giver of security, the Watcher over His creatures, the Almighty, the Compeller, the Supreme. Glory be to Allah! (High is He) above all that they associate as partners with Him. He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the Almighty, the Wise) (59:22-24).

Hence, Allah mentioned several of His Names as Attributes for His Name Allah. Similarly, Allah said,

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾

(And (all) the Most Beautiful Names belong to Allah, so call on Him by them) (7:180), and,

﴿قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا  
فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ﴾

(Say (O Muhammad :) "Invoke Allah or invoke the Most Gracious (Allah), by whatever name you invoke Him (it is the same), for to Him belong the Best Names.") (17:110)

Also, the Two Sahihs recorded that Abu Hurayrah said that the Messenger of Allah said,

﴿إِنَّ لِلَّهِ تِسْعَةَ وَتِسْعِينَ اسْمًا، مِائَةٌ إِلَّا وَاحِدًا، مَنْ  
أَحْصَاهَا دَخَلَ الْجَنَّةَ﴾

(Allah has ninety-nine Names, one hundred minus one, whoever counts (and preserves) them, will enter Paradise.)

These Names were mentioned in a Hadith recorded by At-Tirmidhi and Ibn Majah, and there are several differences between these two narrations.

### **The Meaning of Ar-Rahman Ar-Rahim - the Most Gracious, the Most Merciful**

Ar-Rahman and Ar-Rahim are two names derived from Ar-Rahmah (the mercy), but Rahman has more meanings that pertain to mercy than Ar-Rahim. There is a statement by Ibn Jarir that indicates that there is a consensus on this meaning. Further, Al-Qurtubi said, "The proof that these names are derived (from Ar-Rahmah), is what At-Tirmidhi recorded - and graded Sahih from `Abdur-Rahman bin `Awf that he heard the Messenger of Allah say,

﴿قَالَ اللَّهُ تَعَالَى: أَنَا الرَّحْمَنُ خَلَقْتُ الرَّحِمَ  
وَشَقَقْتُ لَهَا اسْمًا مِنْ اسْمِي، فَمَنْ وَصَلَهَا  
وَصَلَتْهُ وَمَنْ قَطَعَهَا قَطَعْتُهُ﴾

(Allah the Exalted said, 'I Am Ar-Rahman. I created the Raham (womb, i.e. family relations) and derived a name for it from My Name. Hence, whoever keeps it, I will keep ties to him, and whoever severs it, I will sever ties with him.') He then said, "This is a text that indicates the

derivation." He then said, "The Arabs denied the name Ar-Rahman, because of their ignorance about Allah and His attributes."

Al-Qurtubi said, "It was said that both Ar-Rahman and Ar-Rahim have the same meaning, such as the words Nadman and Nadim, as Abu `Ubayd has stated. Abu `Ali Al-Farisi said, `Ar-Rahman, which is exclusively for Allah, is a name that encompasses every type of mercy that Allah has. Ar-Rahim is what effects the believers, for Allah said,

(وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا)

(And He is ever Rahim (merciful) to the believers.)' (33:43) Also, Ibn `Abbas said - about Ar-Rahman and Ar-Rahim, `They are two soft names, one of them is softer than the other (meaning it carries more implications of mercy)."

Ibn Jarir said; As-Surri bin Yahya At-Tamimi narrated to me that `Uthman bin Zufar related that Al-`Azrabi said about Ar-Rahman and Ar-Rahim, "He is Ar-Rahman with all creation and Ar-Rahim with the believers." Hence. Allah's statements,

(ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَنُ)

(Then He rose over (Istawa) the Throne (in a manner that suits His majesty), Ar-Rahman (25:59),) and,

(الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ )

(Ar-Rahman (Allah) rose over (Istawa) the (Mighty) Throne (in a manner that suits His majesty).) (20:5)

Allah thus mentioned the Istawa - rising over the Throne - along with His Name Ar-Rahman, to indicate that His mercy encompasses all of His creation. Allah also said,

(وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا)

(And He is ever Rahim (merciful) to the believers), thus encompassing the believers with His Name Ar-Rahim. They said, "This testifies to the fact that Ar-Rahman carries a broader scope of meanings pertaining to the mercy of Allah with His creation in both lives. Meanwhile, Ar-Rahim is exclusively for the believers." Yet, we should mention that there is a supplication that reads,

«رَحْمَنَ الدُّنْيَا وَالْآخِرَةِ وَرَحِيمَهُمَا»

(The Rahman and the Rahim of this life and the Hereafter)

Allah's Name Ar-Rahman is exclusively His. For instance, Allah said,

(قُلْ اذْعُوا اللّٰهَ اَوْ اذْعُوا الرَّحْمٰنَ اَيًّا مَّا تَدْعُوا  
فَلَهُ الْاَسْمَاءُ الْحُسْنٰى)

(Say (O Muhammad ): "Invoke Allah or invoke Ar-Rahman (Allah), by whatever name you invoke Him (it is the same), for to Him belong the Best Names) (17:110),) and,

(وَأَسْئَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا  
مِنْ دُونِ الرَّحْمٰنِ ءَالِهَةً يُعْبَدُونَ )

(And ask (O Muhammad ) those of Our Messengers whom We sent before you: "Did We ever appoint alihah (gods) to be worshipped besides Ar-Rahman (Most Gracious, Allah)" (43:45).

Further, when Musaylimah the Liar called himself the Rahman of Yamamah, Allah made him known by the name `Liar' and exposed him. Hence, whenever Musaylimah is mentioned, he is described as `the Liar'. He became an example for lying among the residents of the cities and villages and the residents of the deserts, the bedouins.

Therefore, Allah first mentioned His Name - Allah - that is exclusively His and described this Name by Ar-Rahman, which no one else is allowed to use, just as Allah said,

(قُلْ اذْعُوا اللّٰهَ اَوْ اذْعُوا الرَّحْمٰنَ اَيًّا مَّا تَدْعُوا  
فَلَهُ الْاَسْمَاءُ الْحُسْنٰى)

(Say (O Muhammad ): "Invoke Allah or invoke Ar-Rahman (Allah), by whatever name you invoke Him (it is the same), for to Him belong the Best Names.") (17:110)

Only Musaylimah and those who followed his misguided ways described Musaylimah by Ar-Rahman.

As for Allah's Name Ar-Rahim, Allah has described others by it. For instance, Allah said,

(لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ اَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا  
عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ )

(Verily, there has come unto you a Messenger (Muhammad ) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He

(Muhammad ) is anxious over you (to be rightly guided) for the believers (he is) kind (full of pity), and Rahim (merciful)) (9:128).

Allah has also described some of His creation using some of His other Names. For instance, Allah said,

(إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ  
فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا )

(Verily, We have created man from Nutfah (drops) of mixed semen (sexual discharge of man and woman), in order to try him, so We made him hearer (Sami` ) and seer (Basir) (76:2).

In conclusion, there are several of Allah's Names that are used as names for others besides Allah. Further, some of Allah's Names are exclusive for Allah alone, such as Allah, Ar-Rahman, Al-Khaliq (the Creator), Ar-Raziq (the Sustainer), and so forth.

Hence, Allah started the Tasmiyah (meaning, `In the Name of Allah, Most Gracious Most Merciful') with His Name, Allah, and described Himself as Ar-Rahman, (Most Gracious) which is softer and more general than Ar-Rahim. The most honorable Names are mentioned first, just as Allah did here.

A Hadith narrated by Umm Salamah stated that the recitation of the Messenger of Allah was slow and clear, letter by letter,

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - الْحَمْدُ لِلَّهِ رَبِّ  
الْعَالَمِينَ - الرَّحْمَنِ الرَّحِيمِ - مَلِكِ يَوْمِ الدِّينِ )

(In the Name of Allah, the Most Gracious, the Most Merciful. All the praises and thanks be to Allah, the Lord of all that exists. The Most Gracious, the Most Merciful. The Owner of the Day of Recompense) (1:1-4).

And this is how a group of scholars recite it. Others connected the recitation of the Tasmiyah to Al-Hamd.

(الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ )

(2. Al-Hamd be to Allah, the Lord of all that exists.)

### The Meaning of Al-Hamd

Abu Ja`far bin Jarir said, "The meaning of

## (الْحَمْدُ لِلَّهِ)

(Al-Hamdu Lillah) (all praise and thanks be to Allah) is: all thanks are due purely to Allah, alone, not any of the objects that are being worshipped instead of Him, nor any of His creation. These thanks are due to Allah's innumerable favors and bounties, that only He knows the amount of. Allah's bounties include creating the tools that help the creation worship Him, the physical bodies with which they are able to implement His commands, the sustenance that He provides them in this life, and the comfortable life He has granted them, without anything or anyone compelling Him to do so. Allah also warned His creation and alerted them about the means and methods with which they can earn eternal dwelling in the residence of everlasting happiness. All thanks and praise are due to Allah for these favors from beginning to end."

Further, Ibn Jarir commented on the Ayah,

## (الْحَمْدُ لِلَّهِ)

(Al-Hamdu Lillah), that it means, "A praise that Allah praised Himself with, indicating to His servants that they too should praise Him, as if Allah had said, 'Say: All thanks and praise is due to Allah.' It was said that the statement,

## (الْحَمْدُ لِلَّهِ)

(All praise and thanks be to Allah), entails praising Allah by mentioning His most beautiful Names and most honorable Attributes. When one proclaims, 'All thanks are due to Allah,' he will be thanking Him for His favors and bounties."

### **The Difference between Praise and Thanks**

Hamd is more general, in that it is a statement of praise for one's characteristics, or for what he has done. Thanks are given for what was done, not merely for characteristics.

### **The Statements of the Salaf about Al-Hamd**

Hafs mentioned that `Umar said to `Ali, "We know La ilaha illallah, Subhan Allah and Allahu Akbar. What about Al-Hamdu Lillah" `Ali said, "A statement that Allah liked for Himself, was pleased with for Himself and He likes that it be repeated." Also, Ibn `Abbas said, "Al-Hamdu Lillah is the statement of appreciation. When the servant says Al-Hamdu Lillah, Allah says, 'My servant has praised Me.'" Ibn Abi Hatim recorded this Hadith

### **The Virtues of Al-Hamd**

Imam Ahmad bin Hanbal recorded that Al-Aswad bin Sari` said, "I said, 'O Messenger of Allah! Should I recite to you words of praise for My Lord, the Exalted, that I have collected' He said,

«أَمَّا إِنْ رَبَّكَ يُحِبُّ الْحَمْدَ»

(Verily, your Lord likes Al-Hamd.)"

An-Nasa'i also recorded this Hadith. Furthermore, Abu `Isa At-Tirmidhi, An-Nasa'i and Ibn Majah recorded that Musa bin Ibrahim bin Kathir related that Talhah bin Khirash said that Jabir bin `Abdullah said that the Messenger of Allah said,

«أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللَّهُ، وَأَفْضَلُ الدُّعَاءِ  
الْحَمْدُ لِلَّهِ»

(The best Dhikr (remembering Allah) is La ilaha illallah and the best supplication is Al-Hamdu Lillah.)

At-Tirmidhi said that this Hadith is Hasan Gharib. Also, Ibn Majah recorded that Anas bin Malik said that the Messenger of Allah said,

«مَا أَنْعَمَ اللَّهُ عَلَى عَبْدِنِعْمَةٍ فَقَالَ: الْحَمْدُ لِلَّهِ، إِلَّا  
كَانَ الَّذِي أُعْطِيَ أَفْضَلَ مِمَّا أُخِذَ»

(No servant is blessed by Allah and says, 'Al-Hamdu Lillah', except that what he was given is better than that which he has himself acquired.) Further, in his Sunan, Ibn Majah recorded that Ibn `Umar said that the Messenger of Allah said,

«إِنَّ عَبْدًا مِنْ عِبَادِ اللَّهِ قَالَ: يَا رَبِّ لَكَ الْحَمْدُ كَمَا  
يَنْبَغِي لِجَلَالِ وَجْهِكَ وَعَظِيمِ سُلْطَانِكَ. فَعَضَّتْ  
بِالْمَلَكَيْنِ فَلَمْ يَذْرِيَا كَيْفَ يَكْتُبَانِيهَا فَصَعِدَا إِلَى اللَّهِ  
فَقَالَا: يَا رَبَّنَا إِنَّ عَبْدًا قَدْ قَالَ مَقَالَةً لَا نَذْرِي كَيْفَ  
نَكْتُبُهَا، قَالَ اللَّهُ، وَهُوَ أَعْلَمُ بِمَا قَالَ عَبْدُهُ: مَاذَا  
قَالَ عَبْدِي؟ قَالَا: يَا رَبِّ إِنَّهُ قَالَ: لَكَ الْحَمْدُ يَا

رَبِّ كَمَا يَنْبَغِي لِجَلَالِ وَجْهِكَ وَعَظِيمِ سُلْطَانِكَ.  
فَقَالَ اللَّهُ لَهُمَا: اكْتُبَاهَا كَمَا قَالَ عَبْدِي، حَتَّى  
يَلْقَانِي فَأَجْزِيَهُ بِهَا.»

(A servant of Allah once said, 'O Allah! Yours is the Hamd that is suitable for the grace of Your Face and the greatness of Your Supreme Authority.' The two angels were confused as to how to write these words. They ascended to Allah and said, 'O our Lord! A servant has just uttered a statement and we are unsure how to record it for him.' Allah said while having more knowledge in what His servant has said, 'What did My servant say' They said, 'He said, 'O Allah! Yours is the Hamd that is suitable for the grace of Your Face and the greatness of Your Supreme Authority.' Allah said to them, 'Write it as My servant has said it, until he meets Me and then I shall reward him for it.)

### **Al before Hamd encompasses all Types of Thanks and Appreciation for Allah**

The letters Alif and Lam before the word Hamd serve to encompass all types of thanks and appreciation for Allah, the Exalted. A Hadith stated,

«اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ، وَلَكَ الْمُلْكُ كُلُّهُ، وَيَبْدِكَ  
الْخَيْرُ كُلُّهُ، وَإِلَيْكَ يُرْجَعُ الْأَمْرُ كُلُّهُ»

(O Allah! All of Al-Hamd is due to You, You own all the ownership, all types of good are in Your Hand and all affairs belong to You.)

### **The Meaning of Ar-Rabb, the Lord**

Ar-Rabb is the owner who has full authority over his property. Ar-Rabb, linguistically means, the master or the one who has the authority to lead. All of these meanings are correct for Allah. When it is alone, the word Rabb is used only for Allah. As for other than Allah, it can be used to say Rabb Ad-Dar, the master of such and such object. Further, it was reported that Ar-Rabb is Allah's Greatest Name.

### **The Meaning of Al-`Alamin**

Al-`Alamin is plural for `Alam, which encompasses everything in existence except Allah. The word `Alam is itself a plural word, having no singular form. The `Alamin are different creations that exist in the heavens and the earth, on land and at sea. Every generation of creation is called an `Alam. Al-Farra` and Abu `Ubayd said, "'Alam includes all that has a mind, the Jinns, mankind, the angels and the devils, but not the animals." Also, Zayd bin Aslam and Abu Muhaysin said, "`Alam includes all that Allah has created with a soul." Further, Qatadah said about,



## (رَبُّ الْعَالَمِينَ)

(The Lord of the `Alamin), "Every type of creation is an `Alam." Az-Zajjaj also said, "Alam encompasses everything that Allah created, in this life and in the Hereafter." Al-Qurtubi commented, "This is the correct meaning, that the `Alam encompasses everything that Allah created in both worlds. Similarly, Allah said,

(قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ - قَالَ رَبُّ  
السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ )

(Fir`awn (Pharaoh) said: "And what is the Lord of the `Alamin" Musa (Moses) said: "The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty") (26:23-24).

### Why is the Creation called `Alam

`Alam is derived from `Alamah, that is because it is a sign testifying to the existence of its Creator and to His Oneness."

(الرَّحْمَنُ الرَّحِيمُ )

(3. Ar-Rahman (the Most Gracious), Ar-Rahim (the Most Merciful)). Allah said next,

(الرَّحْمَنُ الرَّحِيمُ )

(Ar-Rahman (the Most Gracious), Ar-Rahim (the Most Merciful)) We explained these Names in the Basmalah. Al-Qurtubi said, "Allah has described Himself by `Ar-Rahman, Ar-Rahim' after saying `the Lord of the Alamin', so His statement here includes a warning, and then an encouragement. Similarly, Allah said,

(نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ - وَأَنَّ  
عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ )

(Declare (O Muhammad ) unto My servants, that truly, I am the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment.) (15:49-50) Allah said,

(إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ)

(Surely, your Lord is swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.)  
(6:165)

Hence, Rabb contains a warning while Ar-Rahman Ar-Rahim encourages. Further, Muslim recorded in his Sahih that the Messenger of Allah said,

«لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنَ الْعُقُوبَةِ مَا طَمِعَ  
فِي جَنَّتِهِ أَحَدٌ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللَّهِ مِنَ  
الرَّحْمَةِ مَا قَنَطَ مِنْ رَحْمَتِهِ أَحَدٌ»

(If the believer knew what punishment Allah has, none would have hope in acquiring His Paradise, and if the disbeliever knew what mercy Allah has, none will lose hope of earning His earning.)

(مَلِكِ يَوْمِ الدِّينِ )

(4. The Owner of the Day of Recompense.)

### Indicating Sovereignty on the Day of Judgment

Allah mentioned His sovereignty of the Day of Resurrection, but this does not negate His sovereignty over all other things. For Allah mentioned that He is the Lord of existence, including this earthly life and the Hereafter. Allah only mentioned the Day of Recompense here because on that Day, no one except Him will be able to claim ownership of anything whatsoever. On that Day, no one will be allowed to speak without His permission. Similarly, Allah said,

(يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَّا يَتَكَلَّمُونَ إِلَّا  
مَنْ أذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا )

(The Day that Ar-Ruh (Jibril (Gabriel) or another angel) and the angels will stand forth in rows, they will not speak except him whom the Most Gracious (Allah) allows, and he will speak what is right.) (78:38),

(وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا  
هَمْسًا)

(And all voices will be humbled for the Most Gracious (Allah), and nothing shall you hear but the low voice of their footsteps.)(20:108), and,

(يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ  
وَسَعِيدٌ)

(On the Day when it comes, no person shall speak except by His (Allah's) leave. Some among them will be wretched and (others) blessed) (11:105).

Ad-Dahhak said that Ibn `Abbas commented, "Allah says, `On that Day, no one owns anything that they used to own in the world."

### The Meaning of Yawm Ad-Din

Ibn `Abbas said, "Yawm Ad-Din is the Day of Recompense for the creatures, meaning the Day of Judgment. On that Day, Allah will reckon the creation for their deeds, evil for evil, good for good, except for those whom He pardons." In addition, several other Companions, Tabi`in and scholars of the Salaf, said similarly, for this meaning is apparent and clear from the Ayah.

### Allah is Al-Malik (King or Owner)

Allah is the True Owner (Malik) (of everything and everyone). Allah said,

(هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ  
السَّلَامُ)

(He is Allah, beside Whom La ilaha illa Huwa, the King, the Holy, the One free from all defects) (59:23).

Also, the Two Sahihs recorded Abu Hurayrah saying that the Prophet said,

«أَخْنَعُ اسْمٍ عِنْدَ اللَّهِ رَجُلٌ تَسَمَّى بِمَلِكِ الْأَمْثَالِ  
وَلَا مَالِكَ إِلَّا اللَّهُ»

(The most despicable name to Allah is a person who calls himself the king of kings, while there are no owners except Allah.)

Also the Two Sahihs recorded that the Messenger of Allah said,

«يَقْبِضُ اللهُ الأَرْضَ وَيَطْوِي السَّمَاءَ بِيَمِينِهِ ثُمَّ يَقُولُ: أَنَا المَلِكُ، أَيْنَ مُلُوكُ الأَرْضِ؟ أَيْنَ الجَبَّارُونَ؟ أَيْنَ المُتَكَبِّرُونَ؟»

((On the Day of Judgement) Allah will grasp the earth and fold up the heavens with His Right Hand and proclaim, 'I Am the King! Where are the kings of the earth Where are the tyrants Where are the arrogant')

Also, in the the Glorious Qur'an;

(لَمَنَ المَلِكُ اليَوْمَ لِلَّهِ الوَحْدِ القَهَّارِ)

(Whose is the kingdom this Day Allah's, the One, the Irresistible.)(40:16).

As for calling someone other than Allah a king in this life, 3-24). :23NNA

r-Rahman (the Most Gracious), Ar-Rahim (the Most Merciful)) We explained these Names in the Basmalah. Al-Qurtubi said, "Allah has described Himself by `Ar-Rahman, Ar-Rahim' after saying `the Lord of the Alamin', so His statement here includes a warning, and then an encouragement. Similarly, Allah said, FNA ?Allah is Al-Malik (King or Owner)

Allah is the True Owner (Malik) (of everything and everyone). Allah said,

(هُوَ اللهُ الَّذِي لا إِلَهَ إِلاَّ هُوَ المَلِكُ القُدُّوسُ  
السَّلَامُ)

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وَلَا مَالِكَ إِلاَّ اللهُ»

(The most despicable name to Allah is a person who calls himself the king of kings, while there are no owners except Allah.)

Also the Two Sahih recorded that the Messenger of Allah said,

«يَقْبِضُ اللهُ الْأَرْضَ وَيَطْوِي السَّمَاءَ بِيَمِينِهِ ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيْنَ مُلُوكُ الْأَرْضِ؟ أَيْنَ الْجَبَّارُونَ؟ أَيْنَ الْمُتَكَبِّرُونَ؟»

((On the Day of Judgement) Allah will grasp the earth and fold up the heavens with His Right Hand and proclaim, 'I Am the King! Where are the kings of the earth Where are the tyrants Where are the arrogant')

Also, in the the Glorious Qur'an;

(لَمَنَ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ)

(Whose is the kingdom this Day Allah's, the One, the Irresistible.)(40:16).

As for calling someone other than Allah a king in this life, then it is done as a figure of speech. For instance, Allah said,

(إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا)

(Indeed Allah appointed Talut (Saul) as a king over you.) (2:247),

(وَكَانَ وَرَاءَهُم مَّلِكٌ)

(As there was a king behind them)(18:79), and,

(إِذْ جَعَلْنَا فِيكُمْ أَنْبِيَاءَ وَجَعَلْنَاكُمْ مُلُوكًا)

(When He made Prophets among you, and made you kings )5:20(.

Also, the Two Sahih recorded,

«مِثْلُ الْمُلُوكِ عَلَى الْأَسِرَّةِ»

(Just like kings reclining on their thrones)

## The Meaning of Ad-Din

Ad-Din means the reckoning, the reward or punishment. Similarly, Allah said,

(يَوْمَئِذٍ يُؤَقِّبُهمُ اللهُ دِينَهُمُ الحَقَّ)

(On that Day Allah will pay them the (Dinahum) recompense (of their deeds) in full) (24:25), and,

(أَءَنا لَمَدِينُونَ)

(Shall we indeed (be raised up) to receive reward or punishment (according to our deeds)) (37:53). A Hadith stated,

«الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ المَوْتِ»

(The wise person is he who reckons himself and works for (his life) after death.) meaning, he holds himself accountable. Also, `Umar said, "Hold yourself accountable before you are held accountable, weigh yourselves before you are weighed, and be prepared for the biggest gathering before He Whose knowledge encompasses your deeds,

(يَوْمَئِذٍ تُعْرَضُونَ لا تَخْفَى مِنْكُمْ خَافِيَةٌ)

(That Day shall you be brought to Judgement, not a secret of yours will be hidden) (69:18)."

(إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ)

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

## The Linguistic and Religious Meaning of `Ibadah

Linguistically, `Ibadah means subdued. For instance, a road is described as Mu`abbadah, meaning, `paved'. In religious terminology, `Ibadah implies the utmost love, humility and fear.

## The Merit of stating the Object of the Action before the Doer of the Act, and the Merit of these Negations

You...", means, we worship You alone and none else, and rely on You alone and none else. This is the perfect form of obedience and the entire religion is implied by these two ideas. Some of the Salaf said, Al-Fatihah is the secret of the Qur'an, while these words are the secret of Al-Fatihah,

(إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ )

(5. You we worship, and You we ask for help from.)

The first part is a declaration of innocence from Shirk (polytheism), while the second negates having any power or strength, displaying the recognition that all affairs are controlled by Allah alone. This meaning is reiterated in various instances in the Qur'an. For instance, Allah said,

(فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَفِلٍ عَمَّا تَعْمَلُونَ)

(So worship Him (O Muhammad ) and put your trust in Him. And your Lord is not unaware of what you (people) do.) (11:123),

(قُلْ هُوَ الرَّحْمَنُ ءَامَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا)

(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 فَاتَّخِذْهُ وَكِيلًا )

((He alone is) the Lord of the east and the west; La ilaha illa Huwa (none has the right to be worshipped but He).

So take Him alone as Wakil (Disposer of your affairs)), (73:9), and,

(إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ )

(You we worship, and You we ask for help from).

We should mention that in this Ayah, the type of speech here changes from the third person to direct speech by using the Kaf in the statement Iyyaka (You). This is because after the servant praised and thanked Allah, he stands before Him, addressing Him directly;

(إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ)

(You we worship, and You we ask for help from).

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(You we worship, and You we ask for help from).

**Al-Fatihah indicates the Necessity of praising Allah. It is required in every Prayer**

The beginning of Surat Al-Fatihah contains Allah's praise for Himself by His most beautiful Attributes and indicates to His servants that, they too, should praise Him in the same manner. Hence, the prayer is not valid unless one recites Al-Fatihah, if he is able. The Two Sahih's recorded that `Ubadah bin As-Samit said that the Messenger of Allah said,

«لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ»

(There is no valid prayer for whoever does not recite Al-Fatihah of the Book.)

Also, it is recorded in Sahih Muslim that Abu Hurayrah said that the Messenger of Allah said,

«يَقُولُ اللَّهُ تَعَالَى : قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ، فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي وَإِذَا قَالَ الْعَبْدُ:



«الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ يَوْمَ إِنَّ اللَّهَ يُؤْمِنُونَ  
كَفَرُوا اللَّهَ يُؤْمِنُونَ غَشَوَةٌ عَلَى الْمَعْضُوبِ  
يُنْفِقُونَ اللَّهَ سَوَاءَ قُلُوبِهِمْ يُؤْمِنُونَ اللَّهَ عَلَيْهِمْ  
قُلُوبِهِمْ تُنذِرُهُمْ يُوقِنُونَ اللَّهَ بِالْغَيْبِ سَمِعِهِمْ  
يُؤْمِنُونَ قُلُوبِهِمْ تُنذِرُهُمْ يَوْمَ أَمْ اللَّهُ لِلْمُتَّقِينَ  
قُلُوبِهِمْ بِمَا اللَّهُ يُؤْمِنُونَ إِنَّ اللَّهَ يُؤْمِنُونَ كَفَرُوا  
اللَّهُ الْمَعْضُوبِ الرَّحْمَنِ الرَّحِيمِ»

، قَالَ اللَّهُ: أَنْتِي عَلَيَّ عَبْدِي فَإِذَا قَالَ:

(مَلِكِ يَوْمِ الدِّينِ) ، قَالَ اللَّهُ: مَجْدَنِي عَبْدِي، وَإِذَا  
قَالَ:

(إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ) ، قَالَ: هَذَا بَيْنِي وَبَيْنَ  
عَبْدِي، وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ:

(اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ)

(صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَعْضُوبِ  
عَلَيْهِمْ وَلَا الضَّالِّينَ) ، قَالَ: هَذَا لِعَبْدِي، وَلِعَبْدِي  
مَا سَأَلَ»

(Allah said, `I divided the prayer into two halves between Myself and My servant, one half is for Me and one half for My servant. My servant shall have what he asks for.' When the servant says,

(الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ)

(All praise and thanks be to Allah, the Lord of all that exists.), Allah says, `My servant has praised Me.' When the servant says,

(الرَّحْمَنَ الرَّحِيمَ)

(The Most Gracious, the Most Merciful), Allah says, `My servant has praised Me.' When the servant says,

(مَلِكِ يَوْمِ الدِّينِ)

(The Owner of the Day of Recompense), Allah says, `My servant has glorified Me.' If the servant says,

(إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ)

(You we worship, and You we ask for help), Allah says, `This is between Me and My servant, and My servant shall have what he asked.' If the servant says,

(اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ - صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ)

(Guide us to the straight path. The path of those on whom You have bestowed Your grace, not (that) of those who have earned Your anger, nor of those who went astray), Allah says, `This is for My servant, and My servant shall have what he asked.'

### Tawhid Al-Uluhiyyah

Ad-Dahhak narrated that Ibn `Abbas said,

(إِيَّاكَ نَعْبُدُ)

(You we worship) means, "It is You whom we single out, Whom we fear and Whom we hope in, You alone, our Lord,

## Tawhid Ar-Rububiyyah

(وَإِيَّاكَ نَسْتَعِينُ)

(And You we ask for help from), to obey you and in all of our affairs." Further, Qatadah said that the Ayah,

(إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ)

(You we worship, and You we ask for help from) "Contains Allah's command to us to perform sincere worship for Him and to seek His aid concerning all of our affairs." Allah mentioned,

(إِيَّاكَ نَعْبُدُ)

(You we worship) before,

(وَإِيَّاكَ نَسْتَعِينُ)

(And You we ask for help from), because the objective here is the worship, while Allah's help is the tool to implement this objective. Certainly, one first takes care of the most important aspects and then what is less important, and Allah knows best.

## Allah called His Prophet

an ` Abd

Allah called His Messenger an ` Abd (servant) when He mentioned sending down His Book, the Prophet's involvement in inviting to Him, and when mentioning the Isra' (overnight journey from Makkah to Jerusalem and then to heaven), and these are the Prophet's most honorable missions. Allah said,

(الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ)

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

(وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ)

(And when the servant of Allah (Muhammad ) stood up invoking Him (his Lord Allah in prayer)), (72:19) and,

(سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا)

(Glorified (and Exalted) be He (Allah) (above all that they associate with Him) Who took His servant (Muhammad ) for a journey by night) (17:1).

### **Encouraging the Performance of the Acts of Worship during Times of Distress**

Allah also recommended that His Prophet resort to acts of worship during times when he felt distressed because of the disbelievers who defied and denied him. Allah said,

(وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ -  
فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ - وَاعْبُدْ  
رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ )

(Indeed, We know that your breast is straitened at what they say. So glorify the praises of your Lord and be of those who prostrate themselves (to Him). And worship your Lord until there comes unto you the certainty (i.e. death)) (15:97-99).

### **Why Praise was mentioned First**

Since the praise of Allah, Who is being sought for help, was mentioned, it was appropriate that one follows the praise by asking for his need. We stated that Allah said,

«فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي، وَلِعَبْدِي مَا سَأَلَ»

(One half for Myself and one half for My servant, and My servant shall have what he asked.)

This is the best method for seeking help, by first praising the one whom help is sought from and then asking for His aid, and help for one's self, and for his Muslim brethren by saying.

## (اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ )

(Guide us to the straight path.)

This method is more appropriate and efficient in bringing about a positive answer to the pleas, and this is why Allah recommended this better method.

Asking for help may take the form of conveying the condition of the person who is seeking help. For instance, the Prophet Moses said,

## (رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ)

(My Lord! Truly, I am in need of whatever good that You bestow on me!) (28:24).

Also, one may first mention the attributes of whoever is being asked, such as what Dhun-Nun said,

## (لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ)

(La ilaha illa Anta (none has the right to be worshipped but You (O Allah)), Glorified (and Exalted) be You (above all that they associate with You)! Truly, I have been of the wrongdoers) (21:87).

Further, one may praise Him without mentioning what he needs. The Meaning of Guidance mentioned in the Surah

The guidance mentioned in the Surah implies being directed and guided to success. Allah said,

## (اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ )

(Guide us to the straight path) meaning guide, direct, lead and grant us the correct guidance. Also,

## (وَهَدَيْنَاهُ النَّجْدَيْنِ )

(And shown him the two ways (good and evil)) (90:10), means, 'We explained to him the paths of good and evil.' Also, Allah said,

## (اجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ)

(He (Allah) chose him (as an intimate friend) and guided him to a straight path) (16:121), and,

﴿فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ﴾

(And lead them on to the way of flaming Fire (Hell)) (37:23). Similarly, Allah said,

﴿وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

(And verily, you (O Muhammad ) are indeed guiding (mankind) to the straight path) (42:52), and,

﴿الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا﴾

(All praise and thanks be to Allah, Who has guided us to this) (7:43), meaning, guided us and directed us and qualified us for this end - Paradise.

### **The Meaning of As-Sirat Al-Mustaqim, the Straight Path.**

As for the meaning of As-Sirat Al-Mustaqim, Imam Abu Ja`far At-Tabari said, "The Ummah agreed that Sirat Al-Mustaqim, is the clear path without branches, according to the language of the Arabs. For instance, Jarir bin `Atiyah Al-Khatafi said in a poem, `The Leader of the faithful is on a path that will remain straight even though the other paths are crooked." At-Tabari also stated that, "There are many evidences to this fact." At-Tabari then proceeded, "The Arabs use the term, Sirat in reference to every deed and statement whether righteous or wicked. Hence the Arabs would describe the honest person as being straight and the wicked person as being crooked. The straight path mentioned in the Qur'an refers to Islam.

Imam Ahmad recorded in his Musnad that An-Nawwas bin Sam`an said that the Prophet said,

«ضَرَبَ اللَّهُ مَثَلًا صِرَاطًا مُسْتَقِيمًا، وَعَلَى  
جَنْبَيْهِ الصِّرَاطِ سُورَانِ فِيهِمَا أَبْوَابٌ مُفْتَحَةٌ،  
وَعَلَى الْأَبْوَابِ سُورٌ مُرْخَاةٌ، وَعَلَى بَابِ  
الصِّرَاطِ دَاعٍ يَقُولُ: يَا أَيُّهَا النَّاسُ ادْخُلُوا  
الصِّرَاطَ جَمِيعًا وَلَا تَعْوَجُوا، وَدَاعٍ يَدْعُو مِنْ  
فَوْقِ الصِّرَاطِ، فَإِذَا أَرَادَ الْإِنْسَانُ أَنْ يَفْتَحَ شَيْئًا

مِنْ تِلْكَ الْأَبْوَابِ قَالَ: وَيْحَكَ لَا تَفْتَحْهُ فَإِنَّكَ إِنْ  
فَتَحْتَهُ تَلْجَهُ فَالصِّرَاطُ: الْإِسْلَامُ وَالسُّورَانِ: حُدُودُ  
اللَّهِ وَالْأَبْوَابُ الْمَفْتَحَةُ مَحَارِمُ اللَّهِ وَذَلِكَ الدَّاعِي  
عَلَى رَأْسِ الصِّرَاطِ كِتَابُ اللَّهِ، وَالدَّاعِي مِنْ  
فَوْقِ الصِّرَاطِ وَاعِظُ اللَّهِ فِي قَلْبِ كُلِّ مُسْلِمٍ»

(Allah has set an example: a Srat (straight path) that is surrounded by two walls on both sides, with several open doors within the walls covered with curtains. There is a caller on the gate of the Srat who heralds, 'O people! Stay on the path and do not deviate from it.' Meanwhile, a caller from above the path is also warning any person who wants to open any of these doors, 'Woe unto you! Do not open it, for if you open it you will pass through.' The straight path is Islam, the two walls are Allah's set limits, while the doors resemble what Allah has prohibited. The caller on the gate of the Srat is the Book of Allah, while the caller above the Srat is Allah's admonishment in the heart of every Muslim.)

### **The Faithful ask for and abide by Guidance**

If someone asks, "Why does the believer ask Allah for guidance during every prayer and at other times, while he is already properly guided Has he not already acquired guidance"

The answer to these questions is that if it were not a fact that the believer needs to keep asking for guidance day and night, Allah would not have directed him to invoke Him to acquire the guidance. The servant needs Allah the Exalted every hour of his life to help him remain firm on the path of guidance and to make him even more firm and persistent on it. The servant does not have the power to benefit or harm himself, except by Allah's permission. Therefore, Allah directed the servant to invoke Him constantly, so that He provides him with His aid and with firmness and success. Indeed, the happy person is he whom Allah guides to ask of Him. This is especially the case if a person urgently needs Allah's help day or night. Allah said,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللَّهِ وَرَسُولِهِ  
وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي  
أَنْزَلَ مِنْ قَبْلُ)

(O you who believe! Believe in Allah, and His Messenger (Muhammad ), and the Book (the Qur'an) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him)) (4:16).

Therefore, in this Ayah Allah commanded the believers to believe, and this command is not redundant since what is sought here is firmness and continuity of performing the deeds that help one remain on the path of faith. Also, Allah commanded His believing servants to proclaim,

(رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ )

(Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower.) (3:8). Hence,

(اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ )

(Guide us to the straight way) means, "Make us firm on the path of guidance and do not allow us to deviate from it."

(صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ )

(7. The way of those upon whom You have bestowed Your grace, not (that) of those who earned Your anger, nor of those who went astray).

We mentioned the Hadith in which the servant proclaims,

(اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ )

(Guide us to the straight way) and Allah says, "This is for My servant, and My servant shall acquire what he asks for." Allah's statement.

(صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ)

(The way of those upon whom You have bestowed Your grace) defines the path. `Those upon whom Allah has bestowed His grace' are those mentioned in Surat An-Nisa' (chapter 4), when Allah said,



(وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا - ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَى بِاللَّهِ عَلِيمًا )

(And whoever obeys Allah and the Messenger (Muhammad ), then they will be in the company of those on whom Allah has bestowed His grace, the Prophets, the Sddiqin (the truly faithful), the martyrs, and the righteous. And how excellent these companions are! Such is the bounty from Allah, and Allah is sufficient to know) (4:69-70).

Allah's statement ,

(غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ)

(Not (the way) of those who earned Your anger, nor of those who went astray) meaning guide us to the straight path, the path of those upon whom you have bestowed Your grace, that is, the people of guidance, sincerity and obedience to Allah and His Messengers. They are the people who adhere to Allah's commandments and refrain from committing what He has prohibited. But, help us to avoid the path of those whom Allah is angry with, whose intentions are corrupt, who know the truth, yet deviate from it. Also, help us avoid the path of those who were led astray, who lost the true knowledge and, as a result, are wandering in misguidance, unable to find the correct path. Allah asserted that the two paths He described here are both misguided when He repeated the negation `not'. These two paths are the paths of the Christians and Jews, a fact that the believer should beware of so that he avoids them. The path of the believers is knowledge of the truth and abiding by it. In comparison, the Jews abandoned practicing the religion, while the Christians lost the true knowledge. This is why `anger' descended upon the Jews, while being described as `led astray' is more appropriate of the Christians. Those who know, but avoid implementing the truth, deserve the anger, unlike those who are ignorant. The Christians want to seek the true knowledge, but are unable to find it because they did not seek it from its proper resources.

This is why they were led astray. We should also mention that both the Christians and the Jews have earned the anger and are led astray, but the anger is one of the attributes more particular of the Jews. Allah said about the Jews,

(مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ)

(Those (Jews) who incurred the curse of Allah and His wrath) (5:60).

The attribute that the Christians deserve most is that of being led astray, just as Allah said about them,

# قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ

(Who went astray before and who misled many, and strayed (themselves) from the right path) (5:77).

There are several Hadiths and reports from the Salaf on this subject. Imam Ahmad recorded that `Adi bin Hatim said, "The horsemen of the Messenger of Allah seized my paternal aunt and some other people. When they brought them to the Messenger of Allah, they were made to stand in line before him. My aunt said, `O Messenger of Allah! The supporter is far away, the offspring have stopped coming and I am an old woman, unable to serve. Grant me your favor, may Allah grant you His favor.' He said, `Who is your supporter' She said, `Adi bin Hatim.' He said, `The one who ran away from Allah and His Messenger' She said, `So, the Prophet freed me.' When the Prophet came back, there was a man next to him, I think that he was `Ali, who said to her, `Ask him for a means of transportation.' She asked the Prophet, and he ordered that she be given an animal.

"`Adi then said, "Later on, she came to me and said, `He (Muhammad) has done a favor that your father (who was a generous man) would never have done. So and-so person came to him and he granted him his favor, and so-and-so came to him and he granted him his favor.' So I went to the Prophet and found that some women and children were gathering with him, so close that I knew that he was not a king like Kisra (King of Persia) or Caesar. He said, `O `Adi! What made you run away, so that La ilaha illallah is not proclaimed Is there a deity worthy of worship except Allah What made you run away, so that Allahu Akbar (Allah is the Greater) is not proclaimed Is there anything Greater than Allah' I proclaimed my Islam and I saw his face radiate with pleasure and he said:

## «إِنَّ الْمَعْضُوبَ عَلَيْهِمُ الْيَهُودُ وَ إِنَّ الضَّالِّينَ النَّصَارَى»

(Those who have earned the anger are the Jews and those who are led astray are the Christians.)"

This Hadith was also collected by At-Tirmidhi who said that it is Hasan Gharib.

Also, when Zayd bin `Amr bin Nufayl went with some of his friends - before Islam - to Ash-Sham seeking the true religion, the Jews said to him, "You will not become a Jew unless you carry a share of the anger of Allah that we have earned." He said, "I am seeking to escape Allah's anger." Also, the Christians said to him, "If you become one of us you will carry a share in Allah's discontent." He said, "I cannot bear it." So he remained in his pure nature and avoided worshipping the idols and the polytheistic practices. He became neither a Jew, nor Christian. As for his companions, they became Christians because they found it more pure than Judaism. Waraqah bin Nawfal was among these people until Allah guided him by the hand of His Prophet, when he was sent as Prophet, and Waraqah believed in the revelation that was sent to the Prophet may Allah be pleased with him.

## The Summary of Al-Fatihah

The honorable Surah Al-Fatihah contains seven Ayat including the praise and thanks of Allah, glorifying Him and praising Him by mentioning His most Beautiful Names and most high Attributes. It also mentions the Hereafter, which is the Day of Resurrection, and directs Allah's servants to ask of Him, invoking Him and declaring that all power and strength comes from Him. It also calls to the sincerity of the worship of Allah alone, singling Him out in His divinity, believing in His perfection, being free from the need of any partners, having no rivals nor equals. Al-Fatihah directs the believers to invoke Allah to guide them to the straight path, which is the true religion, and to help them remain on that path in this life, and to pass over the actual Sirat (bridge over hell that everyone must pass over) on the Day of Judgment. On that Day, the believers will be directed to the gardens of comfort in the company of the Prophets, the truthful ones, the martyrs and the righteous. Al-Fatihah also encourages performing good deeds, so that the believers will be in the company of the good-doers on the Day of Resurrection. The Surah also warns against following the paths of misguidance, so that one does not end up being gathered with those who indulge in sin, on the Day of Resurrection, including those who have earned the anger and those who were led astray.

### The Bounties are because of Allah, not the Deviations

Allah said,

(صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ)

(The way of those upon whom you have bestowed Your grace), when He mentioned His favor. On mentioning anger, Allah said,

(غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ)

(Not (that) of those who earned Your anger), without mentioning the subject, although it is He Who has sent down the anger on them, just as Allah stated in another Ayah,

(أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ)

(Have you (O Muhammad ) not seen those (hypocrites) who take as friends a people upon whom is the wrath of Allah (i.e. Jews) (58:14).

Also, Allah relates the misguidance of those who indulged in it, although they were justly misguided according to Allah's appointed destiny. For instance, Allah said,

(مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُ  
وَلِيًّا مُرْشِدًا)

(He whom Allah guides, he is the rightly-guided; but he whom He sends astray, for him you will find no Wali (guiding friend) to lead him (to the right path)) (18:17)

and,

(مَنْ يُضِلِّ اللَّهُ فَلَا هَادِيَ لَهُ وَيَدْرُهُمْ فِي  
طُغْيَانِهِمْ يَعْمَهُونَ)

(Whomsoever Allah sends astray, none can guide him; and He lets them wander blindly in their transgression) (7:186).

These and several other Ayat testify to the fact that Allah alone is the One Who guides and misguides, contrary to the belief of the Qadariyyah sect, who claimed that the servants choose and create their own destiny. They rely on some unclear Ayat avoiding what is clear and contradicts their desires. Theirs, is the method of the people who follow their lust, desire and wickedness. An authentic Hadith narrated,

«إِذَا رَأَيْتُمُ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ فَأُولَئِكَ  
الَّذِينَ سَمَّى اللَّهُ فَاَحْذَرُواهُمْ»

(When you see those who follow what is not so clear in it (the Qur'an), then they are those whom Allah has mentioned (refer to 3:7). Hence, avoid them.)

The Prophet was referring to Allah's statement,

(فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ  
مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ)

(So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials), and seeking for its hidden meanings)(3:7).

Verily, no innovator in the religion could ever rely on any authentic evidence in the Qur'an that testifies to his innovation. The Qur'an came to distinguish between truth and falsehood, and

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(Not (that) of those who earned Your anger, nor of those who went astray), and he said `Amin' extending it with his voice."

Abu Dawud's narration added, "Raising his voice with it." At-Tirmidhi then commented that this Hadith is Hasan and was also narrated from `Ali and Ibn Mas`ud. Also, Abu Hurayrah narrated that whenever the Messenger of Allah would recite,

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(Not (the way) of those who earned Your anger, nor of those who went astray), He would say Amin until those who were behind him in the first line could hear him.

Abu Dawud and Ibn Majah recorded this Hadith with the addition, "Then the Masjid would shake because of (those behind the Prophet ) reciting Amin." Also, Ad-Daraqutni recorded this Hadith and commented that it is Hasan.

Further, Bilal narrated that he said, "O Messenger of Allah! Do not finish saying Amin before I can join you." This was recorded by Abu Dawud.

In addition, Abu Nasr Al-Qushayri narrated that Al-Hasan and Ja`far As-Sadiq stressed the `m' in Amin.

Saying Amin is recommended for those who are not praying (when reciting Al-Fatihah) and is strongly recommended for those who are praying, whether alone or behind the Imam. The Two Sahihs recorded that the Messenger of Allah said,

«إِذَا أَمَّنَ الْإِمَامُ فَأَمِّنُوا، فَإِنَّهُ مَنْ وَافَقَ تَأْمِينَهُ  
تَأْمِينِ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

(When the Imam says, 'Amin', then say, 'Amin', because whoever says, 'Amin' with the angels, his previous sins will be forgiven.)

Muslim recorded that the Messenger of Allah said,

«إِذَا قَالَ أَحَدُكُمْ فِي الصَّلَاةِ: آمِينَ، وَالْمَلَائِكَةُ فِي السَّمَاءِ: آمِينَ، فَوَافَقَتْ إِحْدَاهُمَا الْأُخْرَى غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

(When any of you says in the prayer, 'Amin' and the angels in heaven say, 'Amin', in unison, his previous sins will be forgiven.)

It was said that the Hadith talks about both the angels and the Muslims saying Amin at the same time. The Hadith also refers to when the Amins said by the angels and the Muslims are equally sincere (thus bringing about forgiveness).

Further, it is recorded in Sahih Muslim that Abu Musa related to the Prophet that he said,

«إِذَا قَالَ يَعْنِي الْإِمَامَ : وَلَا الضَّالِّينَ، فَقُولُوا: آمِينَ، يُجِيبُكُمُ اللَّهُ»

(When the Imam says, 'Walad-dallin', say, 'Amin' and Allah will answer your invocation.)

In addition, At-Tirmidhi said that 'Amin' means, "Do not disappoint our hope", while the majority of scholars said that it means. "Answer our invocation."

Also, in his Musnad, Imam Ahmad recorded that 'A'ishah said that when the Jews were mentioned to him, the Messenger of Allah said,

«إِنَّهُمْ لَنْ يَحْسُدُونَا عَلَى شَيْءٍ كَمَا يَحْسُدُونَا عَلَى الْجُمُعَةِ الَّتِي هَدَانَا اللَّهُ لَهَا وَضَلُّوا عَنْهَا، وَعَلَى الْقِبْلَةِ الَّتِي هَدَانَا اللَّهُ لَهَا وَضَلُّوا عَنْهَا وَعَلَى قَوْلِنَا خَلْفَ الْإِمَامِ: آمِينَ»

(They will not envy us for anything more than they envy us for Friday which we have been guided to, while they were led astray from it, and for the Qiblah which we were guided to, while they were led astray from it, and for our saying 'Amin' behind the Imam.)

Also, Ibn Majah recorded this Hadith with the wording,

«مَا حَسَدَتْكُمْ الْيَهُودُ عَلَى شَيْءٍ مَّا حَسَدَتْكُمْ عَلَى  
السَّلَامِ وَالْتَأْمِينَ»

(The Jews have never envied you more than for your saying the Salam (Islamic greeting) and for saying Amin.) rgiveness). veneooA ? Further, it is recorded in Sahih Muslim that Abu Musa related to the Prophet that he said,

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(The Jews have never envied you more than for your saying the Salam (Islamic greeting) and for saying Amin.)

## Surat Al-Baqarah

### Which was revealed in Al-Madinah

The Virtues of Surat Al-Baqarah

In Musnad Ahmad, Sahih Muslim, At-Tirmidhi and An-Nasa'i, it is recorded that Abu Hurayrah said that the Prophet said,

«لَا تَجْعَلُوا بُيُوتَكُمْ قُبُورًا فَإِنَّ الْبَيْتَ الَّذِي تُقْرَأُ فِيهِ سُورَةُ الْبَقَرَةِ لَا يَدْخُلُهُ الشَّيْطَانُ»

(Do not turn your houses into graves. Verily, Shaytan does not enter the house where Surat Al-Baqarah is recited.) At-Tirmidhi said, "Hasan Sahih.

Also, `Abdullah bin Mas`ud said, "Shaytan flees from the house where Surat Al-Baqarah is heard." This Hadith was collected by An-Nasa'i in Al-Yawm wal-Laylah, and Al-Hakim recorded it in his Mustadrak, and then said that its chain of narration is authentic, although the Two Sahihs did not collect it. In his Musnad, Ad-Darimi recorded that Ibn Mas`ud said, "Shaytan departs the house where Surat Al-Baqarah is being recited, and as he leaves, he passes gas." Ad-Darimi also recorded that Ash-Sha`bi said that `Abdullah bin Mas`ud said, "Whoever recites ten Ayat from Surat Al-Baqarah in a night, then Shaytan will not enter his house that night. (These ten Ayat are) four from the beginning, Ayat Al-Kursi (255), the following two Ayat (256-257) and the last three Ayat." In another narration, Ibn Mas`ud said, "Then Shaytan will not come near him or his family, nor will he be touched by anything that he dislikes. Also, if these Ayat were to be recited over a senile person, they would wake him up."

Further, Sahl bin Sa`d said that the Messenger of Allah said,

«إِنَّ لِكُلِّ شَيْءٍ سَنَامًا، وَإِنَّ سَنَامَ الْقُرْآنِ الْبَقْرَةَ،  
وَإِنَّ مَنْ قَرَأَهَا فِي بَيْتِهِ لَيْلَةً لَمْ يَدْخُلْهُ الشَّيْطَانُ  
ثَلَاثَ لَيَالٍ، وَمَنْ قَرَأَهَا فِي بَيْتِهِ نَهَارًا لَمْ يَدْخُلْهُ  
الشَّيْطَانُ ثَلَاثَةَ أَيَّامٍ»

(Everything has a hump (or, high peek), and Al-Baqarah is the high peek of the Qur'an. Whoever recites Al-Baqarah at night in his house, then Shaytan will not enter that house for three nights. Whoever recites it during a day in his house, then Shaytan will not enter that house for three days.) This Hadith was collected by Abu Al-Qasim At-Tabarani, Abu Hatim Ibn Hibban in his Sahih and Ibn Marduyah.

At-Tirmidhi, An-Nasa'i and Ibn Majah recorded that Abu Hurayrah said, "The Messenger of Allah sent an expedition force comprising of many men and asked each about what they memorized of the Qur'an. The Prophet came to one of the youngest men among them and asked him, 'What have you memorized (of the Qur'an) young man' He said, 'I memorized such and such Surahs and also Al-Baqarah.' The Prophet said, 'You memorized Surat Al-Baqarah' He said, 'Yes.' The Prophet said, 'Then you are their commander.' One of the noted men (or chiefs) commented, 'By Allah! I did not learn Surat Al-Baqarah, for fear that I would not be able to implement it. The Messenger of Allah said,

«تَعَلَّمُوا الْقُرْآنَ وَاقْرَأُوهُ، فَإِنَّ مَثَلَ الْقُرْآنِ لِمَنْ  
تَعَلَّمَهُ فَقَرَأَ وَقَامَ بِهِ كَمَثَلِ جِرَابٍ مَحْشُوٍّ مِسْكَاً  
يَفُوحُ رِيحُهُ فِي كُلِّ مَكَانٍ، وَمَثَلُ مَنْ تَعَلَّمَهُ  
فَيَرْقُدُ وَهُوَ فِي جَوْفِهِ كَمَثَلِ جِرَابٍ أُوكِيَ عَلَى  
مِسْكِ»

(Learn Al-Qur'an and recite it, for the example of whoever learns the Qur'an, recites it and adheres to it, is the example of a bag that is full of musk whose scent fills the air. The example of whoever learns the Qur'an and then sleeps (i.e. lazy) while the Qur'an is in his memory, is the example of a bag that has musk, but is closed tight.)

This is the wording collected by At-Tirmidhi, who said that this Hadith is Hasan. In another narration, At-Tirmidhi recorded this same Hadith in a Mursal manner, so Allah knows best.

Also, Al-Bukhari recorded that Usayd bin Hudayr said that he was once reciting Surat Al-Baqarah while his horse was tied next to him. The horse started to make some noise. When Usayd stopped reciting, the horse stopped moving about. When he resumed reading, the horse started moving about again. When he stopped reciting, the horse stopped moving, and when he resumed reading, the horse started to move again. Meanwhile, his son Yahya was close to the horse, and he feared that the horse might step on him. When he moved his son back, he looked up to the sky and saw a cloud radiating with light that looked like lamps. In the morning, he went to the Prophet and told him what had happened and then said, "O Messenger of Allah! My son Yahya was close to the horse and I feared that she might step on him. When I attended to him and raised my head to the sky, I saw a cloud with lights like lamps. So I went, but I couldn't see it." The Prophet said, "Do you know what that was?" He said, "No." The Prophet said,

«تِلْكَ الْمَلَائِكَةُ دَنَتْ لِمِصْرَتِكَ وَلَوْ قَرَأْتَ  
لَأُصْبِحْتَ يَنْظُرُ النَّاسُ إِلَيْهَا، لَا تَتَوَارَى مِنْهُمْ»

(They were the angels, they came close hearing your voice (reciting Surat Al-Baqarah), and if you had kept reading, the people would have been able to see the angels when the morning came, and the angels would not be hidden from their eyes.)

This is the narration reported by Imam Abu Ubayd Al-Qasim bin Salam in his book Fada'il Al-Qur'an.

**Virtues of Surat Al-Baqarah and Surat Al `Imran**

Imam Ahmad said that Abu Nu`aym narrated to them that Bishr bin Muhajir said that `Abdullah bin Buraydah narrated to him from his father, "I was sitting with the Prophet and I heard him say,

«تَعَلَّمُوا سُورَةَ الْبَقَرَةِ فَإِنَّ أَخْذَهَا بَرَكَهٌ، وَتَرْكُهَا حَسْرَةٌ، وَلَا تَسْتَطِيعُهَا الْبَطَلَةُ»

(Learn Surat Al-Baqarah, because in learning it there is blessing, in ignoring it there is sorrow, and the sorceresses cannot memorize it.)

He kept silent for a while and then said,

«تَعَلَّمُوا سُورَةَ الْبَقَرَةِ وَآلَ عِمْرَانَ فَإِنَّهُمَا الزَّهْرَاوَانِ، يُظَلَّانِ صَاحِبَهُمَا يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ أَوْ غَيَابَتَانِ أَوْ فِرْقَانِ مِنْ طَيْرِ صَوَافٍ، وَإِنَّ الْقُرْآنَ يَلْقَى صَاحِبَهُ يَوْمَ الْقِيَامَةِ حِينَ يَنْشَقُّ عَنْهُ قَبْرُهُ كَالرَّجُلِ الشَّاحِبِ فَيَقُولُ لَهُ: هَلْ تَعْرِفُنِي؟ فَيَقُولُ: مَا أَعْرَفُكَ. فَيَقُولُ: أَنَا صَاحِبُكَ الْقُرْآنُ الَّذِي أَظْمَأْتُكَ فِي الْهَوَاجِرِ وَأَسْهَرْتُ لَيْلِكَ وَإِنَّ كُلَّ تَاجِرٍ مِنْ وَرَاءِ تِجَارَتِهِ، وَإِنَّكَ الْيَوْمَ مِنْ وَرَاءِ كُلِّ تِجَارَةٍ فَيُعْطِي الْمَلِكَ بِيَمِينِهِ وَالْخُلْدَ بِشِمَالِهِ وَيُوضَعُ عَلَى رَأْسِهِ تَاجُ الْوَقَارِ، وَيُكْسَى وَالِدَاهُ حُلَّتَانِ لَا يَقُومُ لَهُمَا أَهْلُ الدُّنْيَا، فَيَقُولَانِ: بِمَا كُسِينَا هَذَا؟ فَيُقَالُ: بِأَخْذِ وَلَدِكُمَا الْقُرْآنَ ثُمَّ يُقَالُ: اقْرَأْ وَاصْنَعْ فِي دَرَجِ

# الْجَنَّةُ وَعُرْفِيهَا، فَهُوَ فِي صُعُودِ مَا دَامَ يَقْرَأُ هَذَا كَانَ أَوْ تَرْتِيلًا»

(Learn Surat Al-Baqarah and Al `Imran because they are two lights and they shade their people on the Day of Resurrection, just as two clouds, two spaces of shade or two lines of (flying) birds. The Qur'an will meet its companion in the shape of a pale-faced man on the Day of Resurrection when his grave is opened. The Qur'an will ask him, 'Do you know me' The man will say, 'I do not know you.' The Qur'an will say, 'I am your companion, the Qur'an, which has brought you thirst during the heat and made you stay up during the night. Every merchant has his certain trade. But, this Day, you are behind all types of trade.' Kingship will then be given to him in his right hand, eternal life in his left hand and the crown of grace will be placed on his head. His parents will also be granted two garments that the people of this life could never afford. They will say, 'Why were we granted these garments' It will be said, 'Because your son was carrying the Qur'an.' It will be said (to the reader of the Qur'an), 'Read and ascend through the levels of Paradise.' He will go on ascending as long as he recites, whether reciting slowly or quickly.)"

Ibn Majah also recorded part of this Hadith from Bishr bin Al-Muhajir, and this chain of narrators is Hasan, according to the criteria of Imam Muslim.

A part of this Hadith is also supported by other Hadiths. For instance, Imam Ahmad recorded that Abu Umamah Al-Bahili said that he heard the Messenger of Allah say,

«اقْرَأُوا الْقُرْآنَ فَإِنَّهُ شَافِعٌ لِأَهْلِهِ يَوْمَ الْقِيَامَةِ  
اقْرَأُوا الزَّهْرَاوَيْنِ، الْبَقْرَةَ وَالْإِمْرَانَ، فَإِنَّهُمَا  
يَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ، أَوْ كَأَنَّهُمَا  
غَيَائَتَانِ أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافٍ،  
يُحَاجَّانِ عَنْ أَهْلِهِمَا يَوْمَ الْقِيَامَةِ»

(Read the Qur'an, because it will intercede on behalf of its people on the Day of Resurrection. Read the two lights, Al-Baqarah and Al `Imran, because they will come in the shape of two clouds, two shades or two lines of birds on the Day of Resurrection and will argue on behalf of their people on that Day.)

The Prophet then said,



« اِقْرَأُوا الْبَقْرَةَ فَإِنَّ أَخْذَهَا بَرَكَةٌ وَتَرْكُهَا حَسْرَةٌ  
وَلَا تَسْتَطِيعُهَا الْبَطَلَةُ »

(Read Al-Baqarah, because in having it there is blessing, and in ignoring there is a sorrow and the sorceresses cannot memorize it.)

Also, Imam Muslim narrated this Hadith in the Book of Prayer

Imam Ahmad narrated that An-Nawwas bin Sam`an said that the Prophet said,

«يُؤْتَى بِالْقُرْآنِ يَوْمَ الْقِيَامَةِ وَأَهْلِهِ الَّذِينَ كَانُوا  
يَعْمَلُونَ بِهِ تَقْدَمُهُمْ سُورَةُ الْبَقْرَةِ وَالْأُ عِمْرَانَ»

(On the Day of Resurrection the Qur'an and its people who used to implement it will be brought forth, preceded by Surat Al-Baqarah and Al`Imran.)

An-Nawwas said, "The Prophet set three examples for these two Surahs and I did not forget these examples ever since. He said,

«كَأَنَّهُمَا غَمَامَتَانِ، أَوْ ظِلَّتَانِ سَوْدَاوَانِ بَيْنَهُمَا  
شَرْقٌ، أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافٍ،  
يُحَاجَّانِ عَنْ صَاحِبَيْهِمَا»

(They will come like two clouds, two dark shades or two lines of birds arguing on behalf of their people.)

It was also recorded in Sahih Muslim and At-Tirmidhi narrated this Hadith, which he rendered Hasan Gharib.

### **Surat Al-Baqarah was revealed in Al-Madinah**

There is no disagreement over the view that Surat Al-Baqarah was revealed in its entirety in Al-Madinah. Moreover, Al-Baqarah was one of the first Surahs to be revealed in Al-Madinah, while, Allah's statement,

(وَأَتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ)

(And be afraid of the Day when you shall be brought back to Allah.) (2:281) was the last Ayah to be revealed from the Qur'an. Also, the Ayat about usury were among the last Ayat to be revealed. Khalid bin Ma`dan used to call Al-Baqarah the Fustat (tent) of the Qur'an. Some of the scholars said that it contains a thousand news incidents, a thousand commands and a thousand prohibitions. Those who count said that the number of Al-Baqarah's Ayat is two hundred and eighty-seven, and its words are six thousand two hundred and twenty-one words. Further, its letters are twenty-five thousand five hundred. Allah knows best.

Ibn Jurayj narrated that `Ata' said that Ibn `Abbas said, "Surat Al-Baqarah was revealed in Al-Madinah." Also, Khasif said from Mujahid that `Abdullah bin Az-Zubayr said; "Surat Al-Baqarah was revealed in Al-Madinah." Several Imams and scholars of Tafsir issued similar statements, and there is no difference of opinion over this as we have stated.

The Two Sahihs recorded that Ibn Mas`ud kept the Ka`bah on his left side and Mina on his right side and threw seven pebbles (at the Jamrah) and said, "The one to whom Surat Al-Baqarah was revealed (i.e. the Prophet ) performed Rami (the Hajj rite of throwing pebbles) similarly." The Two Sahihs recorded this Hadith.

Further, Ibn Marduwyah reported a Hadith of Shu`bah from `Aqil bin Talhah from `Utbah bin Marthad; "The Prophet saw that his Companions were not in the first lines and he said,

«يَا أَصْحَابَ سُورَةِ الْبَقَرَةِ»

(O Companions of Surat Al-Baqarah.) I think that this incident occurred during the battle of Hunayn when the Companions retreated. Then, the Prophet commanded Al-`Abbas (his uncle) to yell out,

«يَا أَصْحَابَ الشَّجَرَةِ»

(O Companions of the tree!) meaning the Companions who participated in the pledge of Ar-Ridwan (under the tree). In another narration, Al-`Abbas cried, "O Companions of Surat Al-Baqarah!" encouraging them to come back, so they returned from every direction. Also, during the battle of Al-Yamamah, against the army of Musaylimah the Liar, the Companions first retreated because of the huge number of soldiers in Musaylimah's army. The Muhajirun and the Ansar called out for each other, saying; "O people of Surat Al-Baqarah!" Allah then gave them victory over their enemy, may Allah be pleased with all of the companions of all the Messengers of Allah.

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

(الم)

(In the Name of Allah, the Most Gracious, the Most Merciful) (1. Alif Lam Mim).

## The Discussion of the Individual Letters

The individual letters in the beginning of some Surahs are among those things whose knowledge Allah has kept only for Himself. This was reported from Abu Bakr, `Umar, `Uthman, `Ali and Ibn Mas`ud. It was said that these letters are the names of some of the Surahs. It was also said that they are the beginnings that Allah chose to start the Surahs of the Qur'an with. Khasif stated that Mujahid said, "The beginnings of the Surahs, such as Qaf, Sad, Ta Sin Mim and Alif Lam Ra, are just some letters of the alphabet." Some linguists also stated that they are letters of the alphabet and that Allah simply did not cite the entire alphabet of twenty-eight letters. For instance, they said, one might say, "My son recites Alif, Ba, Ta, Tha..." he means the entire alphabet although he stops before mentioning the rest of it. This opinion was mentioned by Ibn Jarir.

## The Letters at the Beginning of Surahs

If one removes the repetitive letters, then the number of letters mentioned at the beginning of the Surahs is fourteen: Alif, Lam, Mim, Sad, Ra, Kaf, Ha, Ya, `Ayn, Ta, Sin, Ha, Qaf, Nun.

So glorious is He Who made everything subtly reflect His wisdom.

Moreover, the scholars said, "There is no doubt that Allah did not reveal these letters for jest and play." Some ignorant people said that some of the Qur'an does not mean anything, (meaning, such as these letters) thus committing a major mistake. On the contrary, these letters carry a specific meaning. Further, if we find an authentic narration leading to the Prophet that explains these letters, we will embrace the Prophet's statement. Otherwise, we will stop where we were made to stop and will proclaim,

(ءَامَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا)

(We believe in it; all of it (clear and unclear verses) is from our Lord) (3:7).

The scholars did not agree on one opinion or explanation regarding this subject. Therefore, whoever thinks that one scholar's opinion is correct, he is obliged to follow it, otherwise it is better to refrain from making any judgment on this matter. Allah knows best.

## These Letters testify to the Miraculous Qur'an

The wisdom behind mentioning these letters in the beginning of the Surahs, regardless of the exact meanings of these letters, is that they testify to the miracle of the Qur'an. Indeed, the servants are unable to produce something like the Qur'an, although it is comprised of the same letters with which they speak to each other. This opinion was mentioned by Ar-Razi in his Tafsir who related it to Al-Mubarrid and several other scholars. Al-Qurtubi also related this opinion to Al-Farra' and Qutrub. Az-Zamakhshari agreed with this opinion in his book, Al-Kashshaf. In addition, the Imam and scholar Abu Al-`Abbas Ibn Taymiyyah and our Shaykh Al-Hafiz Abu Al-Hajjaj Al-Mizzi agreed with this opinion. Al-Mizzi told me that it is also the opinion of Shaykh Al-Islam Ibn Taymiyyah. KAz-Zamakhshari said that these letters, "Were not all mentioned once in the beginning of the Qur'an. Rather, they were repeated so that the challenge (against the creation) is more daring. Similarly, several stories were mentioned repeatedly in the Qur'an,

and also the challenge was repeated in various areas (i.e., to produce something like the Qur'an). Sometimes, one letter at a time was mentioned, such as Sad, Nun and Qaf. Sometimes two letters were mentioned, such as

(حم)

(Ha Mim) (44:1) Sometimes, three letters were mentioned, such as,

(الم)

(Alif Lam Mim (2: 1)) and four letters, such as,

(المر)

(` Alif Lam Mim Ra) (13:1), and

(المص)

(Alif Lam Mim Sad) (7:1).

Sometimes, five letters were mentioned, such as,

(كهيعص)

(Kaf Ha Ya ` Ayn Sad) (19:1), and;

(حم - تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ )

(Ha Mim. ` Ayn Sin Qaf) (42:1-2).

This is because the words that are used in speech are usually comprised of one, two, three, four, or five letters."

Every Surah that begins with these letters demonstrates the Qur'an's miracle and magnificence, and this fact is known by those well-versed in such matters. The count of these Surahs is twenty-nine. For instance, Allah said,

(الم ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ)

(Alif Lam Mim) This is the Book (the Qur'an), wherein there is no doubt (2:1-2),

(الم - ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ  
نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ)

(Alif Lam Mim. Allah! La ilaha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists). It is He Who has sent down the Book (the Qur'an) to you (Muhammad ) with truth, confirming what came before it.) (3:1-3), and,

(المص كِتَابٌ أَنْزَلَ إِلَيْكَ فَلَا يَكُن فِي صَدْرِكَ  
حَرَجٌ مِّنْهُ)

(Alif Lam Mim Sad. (This is the) Book (the Qur'an) sent down unto you (O Muhammad ), so let not your breast be narrow therefrom) (7:1-2).

Also, Allah said,

(الر كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ  
الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ)

(Alif Lam Ra. (This is) a Book which We have revealed unto you (O Muhammad ) in order that you might lead mankind out of darkness (of disbelief and polytheism) into the light (of belief in the Oneness of Allah and Islamic Monotheism) by their Lord's leave) (14:1),

(الم - ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ )

(Alif Lam Mim. The revelation of the Book (this Qur'an) in which there is no doubt, is from the Lord of the `Alamin (mankind, Jinn and all that exists!) (32:1-2),

(حم - تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ )

(Ha Mim. A revelation from (Allah) the Most Gracious, the Most Merciful) (41:1-2), and,

(حم - تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ -  
غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي  
الطَّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ )

(Ha Mim. `Ain Sn Qaf. Likewise Allah, the Almighty, the Wise sends revelation to you (O Muhammad ) as (He sent revelation to) those before you.) (42:1-3).

There are several other Ayat that testify to what we have mentioned above, and Allah knows best.

(ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ )

(2. That is Book in which there is no Rayb, guidance for the Muttaqin).

### There is no Doubt in the Qur'an

The Book, is the Qur'an, and Rayb means doubt. As-Suddi said that Abu Malik and Abu Salih narrated from Ibn `Abbas, and Murrah Al-Hamadani narrated from Ibn Mas`ud and several other Companions of the Messenger of Allah that,

(لَا رَيْبَ فِيهِ)

(In which there is no Rayb), means about which there is no doubt. Abu Ad-Darda', Ibn `Abbas, Mujahid, Sa`id bin Jubayr, Abu Malik, Nafi` `Ata', Abu Al-`Aliyah, Ar-Rabi` bin Anas, Muqatil bin Hayyan, As-Suddi, Qatadah and Isma`il bin Abi Khalid said similarly. In addition, Ibn Abi Hatim said, "I do not know of any disagreement over this explanation." The meaning of this is that the Book, the Qur'an, is without a doubt revealed from Allah. Similarly, Allah said in Surat As- Sajdah,

(الم - ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ )

(Alif Lam Mim). The revelation of the Book (this Qur'an) in which there is no doubt, is from the Lord of all that exists) (32:1-2).

Some scholars stated that this Ayah - 2:2 - contains a prohibition meaning, "Do not doubt the Qur'an." Furthermore, some of the reciters of the Qur'an pause upon reading,

(لَا رَيْبَ)

(there is no doubt) and they then continue;

(فِيهِ هُدًى لِّلْمُتَّقِينَ)

(in which there is guidance for the Muttaqin (the pious and righteous persons)). However, it is better to pause at,

(لَا رَيْبَ فِيهِ)

(in which there is no doubt) because in this case,

(هُدًى)

(guidance) becomes an attribute of the Qur'an and carries a better meaning than,

(فِيهِ هُدًى)

(in which there is guidance).

### Guidance is granted to Those Who have Taqwa

Hidayah - correct guidance - is only granted to those who have Taqwa - fear of Allah. Allah said,

(قُلْ هُوَ لِلَّذِينَ ءَامَنُوا هُدًى وَشِفَاءً وَالَّذِينَ لَا  
يُؤْمِنُونَ فِي ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى  
أُولَٰئِكَ يُنَادُونَ مِن مَّكَانٍ بَعِيدٍ)

(Say: It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'an) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)) (41:44), and,

(وَنَزَّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ  
لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا )

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

This is a sample of the numerous Ayat indicating that the believers, in particular, benefit from the Qur'an. That is because the Qur'an is itself a form of guidance, but the guidance in it is only granted to the righteous, just as Allah said,

(يَأْيُهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ  
وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ  
(

(O mankind! There has come to you a good advice from your Lord (i. e. the Qur'an, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences) which is in your breasts, a guidance and a mercy (explaining lawful and unlawful things) for the believers) (10:57).

Ibn `Abbas and Ibn Mas`ud and other Companions of the Messenger of Allah said,

(هُدًى لِّلْمُتَّقِينَ)

(guidance for the Muttaqin (the pious and righteous persons), means, a light for those who have Taqwa.

### The Meaning of Al-Muttaqin

Ibn `Abbas said about,

(هُدًى لِّلْمُتَّقِينَ)

(guidance for the Muttaqin) that it means, "They are the believers who avoid Shirk with Allah and who work in His obedience." Ibn `Abbas also said that Al-Muttaqin means, "Those who fear Allah's punishment, which would result if they abandoned the true guidance that they recognize and know. They also hope in Allah's mercy by believing in what He revealed." Further, Qatadah said that,

(لِّلْمُتَّقِينَ)

(Al-Muttaqin), are those whom Allah has described in His statement;



## (الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ)

(Who believe in the Ghayb and perform the Salah) (2:3), and the following Ayat. Ibn Jarir stated that the Ayah (2:2) includes all of these meanings that the scholars have mentioned, and this is the correct view. Also, At-Tirmidhi and Ibn Majah narrated that `Atiyah As-Sa`di said that the Messenger of Allah said,

«لَا يَبْلُغُ الْعَبْدُ أَنْ يَكُونَ مِنَ الْمُتَّقِينَ حَتَّى يَدَعَ مَا لَا بَأْسَ بِهِ حَذْرًا مِمَّا بِهِ بَأْسٌ»

(The servant will not acquire the status of the Muttaqin until he abandons what is harmless out of fear of falling into that which is harmful.) At-Tirmidhi then said "Hasan Gharib."

### **There are Two Types of Hidayah (Guidance)**

Huda here means the faith that resides in the heart, and only Allah is able to create it in the heart of the servants. Allah said,

(إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ)

(Verily, you (O Muhammad) guide not whom you like) (28:56),

(لَيْسَ عَلَيْكَ هُدَاهُمْ)

(Not upon you (Muhammad) is their guidance) (2:272),

(مَنْ يُضِلِّ اللَّهُ فَلَا هَادِيَ لَهُ)

(Whomsoever Allah sends astray, none can guide him) (7:186), and,

(مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُ  
وَلِيًّا مُرْشِدًا)

(He whom Allah guides, he is the rightly guided; but he whom He sends astray, for him you will find no Wali (guiding friend) to lead him (to the right path)) (18:17).

Huda also means to explain the truth, give direction and lead to it. Allah, the Exalted, said,

(وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ)

(And verily, you (O Muhammad ) are indeed guiding (mankind) to the straight path (i.e. Allah's religion of Islamic Monotheism)) (42: 52),

(إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ)

(You are only a warner, and to every people there is a guide) (13:7), and,

(وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَى عَلَى  
الهُدَى)

(And as for Thamud, We showed and made clear to them the path of truth (Islamic Monotheism) through Our Messenger (i.e. showed them the way of success), but they preferred blindness to guidance) (41:17).

testifying to this meaning.

Also, Allah said,

(وَهَدَيْنَاهُ النَّجْدَيْنِ )

(And shown him the two ways (good and evil).) (90:10)

This is the view of the scholars who said that the two ways refer to the paths of righteousness and evil, which is also the correct explanation. And Allah knows best.

### Meaning of Taqwa

The root meaning of Taqwa is to avoid what one dislikes. It was reported that `Umar bin Al-Khattab asked Ubayy bin Ka`b about Taqwa. Ubayy said, "Have you ever walked on a path that has thorns on it" `Umar said, "Yes." Ubayy said, "What did you do then" He said, "I rolled up my sleeves and struggled." Ubayy said, "That is Taqwa."

(الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ)

(3.Those Who have faith in the Ghayb).

## The Meaning of Iman

Abu Ja`far Ar-Razi said that Al-`Ala' bin Al-Musayyib bin Rafi` narrated from Abu Ishaq that Abu Al-Ahwas said that `Abdullah said, "Iman is to trust.". `Ali bin Abi Talhah reported that Ibn `Abbas said,

(يُؤْمِنُونَ)

(who have faith) means they trust. Also, Ma`mar said that Az-Zuhri said, "Iman is the deeds." In addition, Abu Ja`far Ar-Razi said that Ar-Rabi` bin Anas said that, `They have faith', means, they fear (Allah).

Ibn Jarir (At-Tabari) commented, "The preferred view is that they be described as having faith in the Unseen by the tongue, deed and creed. In this case, fear of Allah is included in the general meaning of Iman, which necessitates following deeds of the tongue by implementation. Hence, Iman is a general term that includes affirming and believing in Allah, His Books and His Messengers, and realizing this affirmation through adhering to the implications of what the tongue utters and affirms."

Linguistically, in the absolute sense, Iman merely means trust, and it is used to mean that sometimes in the Qur'an, for instance, Allah the Exalted said,

(يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ)

(He trusts (yu'мину) in Allah, and trusts (yu'мину) in the believers.) (9: 61)

Prophet Yusuf's brothers said to their father,

(وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ)

(But you will never believe us even when we speak the truth) (12:17).

Further, the word Iman is sometimes mentioned along with deeds, such as Allah said,

(إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ)

(Save those who believe (in Islamic Monotheism) and do righteous deeds) (95:6).

However, when Iman is used in an unrestricted manner, it includes beliefs, deeds, and statements of the tongue. We should state here that Iman increases and decreases.

There are many narrations and Hadiths on this subject, and we discussed them in the beginning of our explanation of Sahih Al-Bukhari, all favors are from Allah. Some scholars explained that Iman means Khashyah (fear of Allah). For instance, Allah said;

(إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ)

(Verily, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter)) (67:12), and,

(مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ)

(Who feared the Most Gracious (Allah) in the Ghayb (unseen) and brought a heart turned in repentance (to Him and absolutely free from every kind of polytheism)) (50: 33).

Fear is the core of Iman and knowledge, just as Allah the Exalted said,

(إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ)

(It is only those who have knowledge among His servants that fear Allah) (35:28).

### The Meaning of Al-Ghayb

As for the meaning of Ghayb here, the Salaf have different explanations of it, all of which are correct, indicating the same general meaning. For instance, Abu Ja`far Ar-Razi quoted Ar-Rabi` bin Anas, reporting from Abu Al-`Aliyah about Allah's statement, i

(يُؤْمِنُونَ بِالْغَيْبِ)

((Those who) have faith in the Ghayb), "They believe in Allah, His angels, Books, Messengers, the Last Day, His Paradise, Fire and in the meeting with Him. They also believe in life after death and in Resurrection. All of this is the Ghayb." Qatadah bin Di`amah said similarly.

Sa`id bin Mansur reported from `Abdur-Rahman bin Yazid who said, "We were sitting with `Abdullah bin Mas`ud when we mentioned the Companions of the Prophet and their deeds being superior to our deeds. `Abdullah said, `The matter of Muhammad was clear for those who saw him. By He other than Whom there is no God, no person will ever acquire a better type of faith than believing in Al-Ghayb.' He then recited,

# (الم - ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ)

(Alif Lam Mim. This is the Book, wherein there is no doubt, a guidance for the Muttaqin. Those who believe in the Ghayb), until,

## (المُفْلِحُونَ)

(the successful). " Ibn Abi Hatim, Ibn Marduwyah and Al-Hakim, in his Mustadrak, recorded this Hadith. Al-Hakim commented that this Hadith is authentic and that the Two Shaykhs - Al-Bukhari and Muslim - did not collect it, although it meets their criteria.

Ahmad recorded a Hadith with similar meaning from Ibn Muhayriz who said: I said to Abu Jumu`ah, "Narrate a Hadith for us that you heard from the Messenger of Allah." He said, "Yes. I will narrate a good Hadith for you. Once we had lunch with the Messenger of Allah . Abu `Ubaydah, who was with us, said, `O Messenger of Allah! Are people better than us We embraced Islam with you and performed Jihad with you.' He said,

«نَعَمْ قَوْمٌ مِّنْ بَعْدِكُمْ يُؤْمِنُونَ بِي وَلَمْ يَرَوْنِي»

(Yes, those who will come after you, who will believe in me although they did not see me.)"

This Hadith has another route collected by Abu Bakr bin Marduwyah in his Tafsir, from Salih bin Jubayr who said: `Abu Jumu`ah Al-Ansari, the Companion of the Messenger of Allah , came to Bayt Al-Maqdis (Jerusalem) to perform the prayer. Raja' bin Haywah was with us, so when Abu Jumu`ah finished, we went out to greet him. When he was about to leave, he said, "You have a gift and a right. I will narrate a Hadith for you that I heard from the Messenger of Allah. " We said, "Do so, and may Allah grant you mercy." He said, "We were with the Messenger of Allah, ten people including Mu`adh bin Jabal. We said, "O Messenger of Allah! Are there people who will acquire greater rewards than us We believed in Allah and followed you.' He said,

«مَا يَمْنَعُكُمْ مِنْ ذَلِكَ وَرَسُولُ اللَّهِ بَيْنَ أَظْهُرِكُمْ  
يَأْتِيكُمْ بِالْوَحْيِ مِنَ السَّمَاءِ، بَلْ قَوْمٌ بَعْدَكُمْ يَأْتِيهِمْ  
كِتَابٌ مِّنْ بَيْنِ لَوْحَيْنِ يُؤْمِنُونَ بِهِ وَيَعْمَلُونَ بِمَا  
فِيهِ، أُولَئِكَ أَكْبَرُ مِنْكُمْ أَجْرًا مَرَّتَيْنِ»

(What prevents you from doing so, while the Messenger of Allah is among you, bringing you the revelation from heaven There are people who will come after you and who will be given a book

between two covers (the Qur'an), and they will believe in it and implement its commands. They have a greater reward than you, even twice as much.)"

(وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ)

(And perform Salah, and spend out of what we have provided for them)

### Meaning of Iqamat As-Salah

Ibn ` Abbas said that,

(وَيُقِيمُونَ الصَّلَاةَ)

(And perform the Salah), means, "Perform the prayer with all of the obligations that accompany it." Ad-Dahhak said that Ibn ` Abbas said, "Iqamat As-Salah means to complete the bowings, prostrations, recitation, humbleness and attendance for the prayer." Qatadah said, "Iqamat As-Salah means to preserve punctuality, and the ablution, bowings, and prostrations of the prayer." Muqatil bin Hayyan said Iqamat As-Salah means "To preserve punctuality for it, as well as completing ones purity for it, and completing the bowings, prostrations, recitation of the Qur'an, Tashahhud and blessings for the Prophet . This is Iqamat As-Salah."

### The Meaning of "Spending" in this Ayah

Ali bin Abi Talhah reported that Ibn ` Abbas said,

(وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ)

(And spend out of what We have provided for them) means, "The Zakah due on their wealth." As-Suddi said that Abu Malik and Abu Salih narrated from Ibn ` Abbas, as well as Murrah from Ibn Mas` ud and other Companions of the Messenger of Allah , that,

(وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ)

(And spend out of what We have provided for them) means, "A man's spending on his family. This was before the obligation of Zakah was revealed." Juwaybir narrated from Ad-Dahhak, "General spending (in charity) was a means of drawing nearer to Allah, according to one's discretion and capability. Until the obligation of charity was revealed in the seven Ayat of Surat Bara'ah (chapter 9), were revealed. These abrogated the previous case."

In many instances, Allah mentioned prayer and spending wealth together. Prayer is a right of Allah as well as a form of worshipping Him. It includes singling Him out for one's devotion, praising Him, glorifying Him, supplicating to Him, invoking Him, and it displays one's dependence upon Him. Spending is form of kindness towards creatures by giving them what will benefit them, and those people most deserving of this charity are the relatives, the wife, the

servants and then the rest of the people. So all types of required charity and required spending are included in Allah's saying,

(وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ)

(And spend out of what we have provided for them). The Two Sahihs recorded that Ibn `Umar said that the Messenger of Allah said,

«بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامَ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصَوْمِ رَمَضَانَ، وَحَجِّ الْبَيْتِ»

(Islam is built upon five (pillars): Testifying that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establishing the prayer, giving Zakah, fasting Ramadan and Hajj to the House.)

There are many other Hadiths on this subject.

### The Meaning of Salah

In the Arabic language, the basic meaning of Salah is supplication. In religious terminology, Salah is used to refer to the acts of bowing and prostration, the remaining specified acts associated with it, specified at certain times, with those known conditions, and the characteristics, and requirements that are well-known about it.

(وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَيَآخِرَةَ هُمْ يُوقِنُونَ )

(4. And who have faith in what is revealed to you and in what was revealed before you, and in the Hereafter they are certain.)

Ibn `Abbas said that,

(وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ)

(And who have faith in what is revealed to you and in what was revealed before you.) means, "They believe in what Allah sent you with, and in what the previous Messengers were sent with, they do not distinguish between (believing) them, nor do they reject what they brought from their Lord."

(وَبِالْآخِرَةِ هُمْ يُوقِنُونَ)

(And in the Hereafter they are certain) that is the resurrection, the standing (on the Day of Resurrection), Paradise, the Fire, the reckoning and the the Scale that weighs the deeds (the Mizan). The Hereafter is so named because it comes after this earthly life.

### Attributes of the Believers

The people described here (2:4) are those whom Allah described in the preceding Ayah,

(الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ)

(Those who have faith in the Ghayb and perform Salah, and spend out of what we have provided for them.)

Mujahid once stated, "Four Ayat at the beginning of Surat Al-Baqarah describe the believers, two describe the disbelievers, and thirteen describe the hypocrites." The four Ayat mentioned in this statement are general and include every believer, whether an Arab, non-Arab, or a person of a previous Scripture, whether they are Jinns or humans. All of these attributes complement each other and require the existence of the other attributes. For instance, it is not possible that one believes in the Unseen, performs the prayer and gives Zakah without believing in what the Messenger of Allah and the previous Messengers were sent with. The same with certainty in the Hereafter, this is not correct without that, for Allah has commanded the believers,

(يَا أَيُّهَا الَّذِينَ آمَنُوا ءَامِنُوا بِاللَّهِ وَرَسُولِهِ  
وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي  
أَنْزَلَ مِنْ قَبْلُ)

(O you who believe! Believe in Allah, and His Messenger, and the Book (the Qur'an) which He has revealed to the Messenger, and the Book which He sent down to those before (him)) (4:136),



وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ  
إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا ءَامَنَّا بِالَّذِي أُنزِلَ  
إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ

(And argue not with the People of the Book, unless it be in (a way) that is better, except with such of them as do wrong; and say (to them): "We believe in that which has been revealed to us and revealed to you; our Ilah (God) and your Ilah (God) is One (i.e. Allah)" (29:46),

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ ءَامِنُوا بِمَا نَزَّلْنَا  
مُصَدِّقًا لِمَا مَعَكُمْ

(O you who have been given the Book (Jews and Christians)! Believe in what We have revealed (to Muhammad ) confirming what is (already) with you) (4:47), and,

قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُقِيمُوا  
التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْكُمْ مِّن رَّبِّكُمْ

(Say (O Muhammad ): "O People of the Book (Jews and Christians)! You have nothing until you act according to the Tawrah (Torah), the Injil (Gospel), and what has (now) been revealed to you from your Lord (the Qur'an).") (5:68).

Also, Allah the Exalted described the believers;

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ  
وَالْمُؤْمِنُونَ كُلُّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ  
وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ

(The Messenger (Muhammad ) believes in what has been revealed to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. (They say,) "We make no distinction between any of His Messengers") (2: 285), and,

وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ  
مِّنْهُمْ

(And those who believe in Allah and His Messengers and make no distinction between any of them (Messengers)) (4:152),

This is a sample of the Ayat that indicate that the true believers all believe in Allah, His Messengers and His Books.

The faithful among the People of the Book, have a special significance here, since they believe in their Books and in all of the details related to that, so when such people embrace Islam and sincerely believe in the details of the religion, then they will get two rewards. As for the others, they can only believe in the previous religious teachings in a general way. For instance, the Prophet stated,

«إِذَا حَدَّثَكُمْ أَهْلُ الْكِتَابِ فَلَا تُكَدِّبُوهُمْ وَلَا  
تُصَدِّقُوهُمْ وَلَكِنْ قُولُوا: آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا  
وَأُنزِلَ إِلَيْكُمْ»

(When the People of the Book narrate to you, neither reject nor affirm what they say. Rather, say, 'We believe in what was revealed to us and what was revealed to you.')

However, the faith that many Arabs have in the religion of Islam as it was revealed to Muhammad might be more complete, encompassing and firmer than the faith of the People of the Book who embraced Islam. Therefore, if the believers in Islam among the People of the Book gain two rewards, other Muslims who have firmer Islamic faith might gain an equal reward that compares to the two the People of the Book gain (upon embracing Islam). And Allah knows best.

(أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ  
الْمُقْلِحُونَ)

(5. They are on guidance from their Lord, and they are the successful.)

### Guidance and Success are awarded to the Believers

Allah said,

(أُولَئِكَ)

(They are) refers to those who believe in the Unseen, establish the prayer, spend from what Allah has granted them, believe in what Allah has revealed to the Messenger and the Messengers before him, believe in the Hereafter with certainty, and prepare the necessary requirements for the Hereafter by performing good deeds and avoiding the prohibitions. Allah then said,

(عَلَىٰ هُدًى)

(On guidance) meaning, they are (following) a light, guidance, and have insight from Allah,

(وَأُولَئِكَ هُمُ الْمُفْلِحُونَ)

(And they are the successful) meaning, in this world and the Hereafter. They shall have what they seek and be saved from the evil that they tried to avoid. Therefore, they will have rewards, eternal life in Paradise, and safety from the torment that Allah has prepared for His enemies.

(إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ )

-(6. Verily, those who disbelieve, it is the same to them whether you warn them or do not warn them, they will not believe.)

Allah said,

(إِنَّ الَّذِينَ كَفَرُوا)

(Verily, those who disbelieve) meaning, covered the truth and hid it. Since Allah has written that they would do so, it does not matter if you (O Muhammad ) warn them or not, they would still have disbelieved in what you were sent with. Similarly, Allah said,

(إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ -  
وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ )

(Truly, those against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment) (10:96-97).

About the rebellious People of the Book, Allah said,

وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَّا  
تَبِعُوا قِبْلَتَكَ

(And even if you were to bring to the People of the Book (Jews and Christians) all the Ayat, they would not follow your Qiblah (prayer direction)) (2:5).

These Ayat indicate that whomever Allah has written to be miserable, they shall never find anyone to guide them to happiness, and whomever Allah directs to misguidance, he shall never find anyone to guide him. So do not pity them - O Muhammad - deliver the Message to them. Certainly, whoever among them accepts the Message, then he shall gain the best rewards. As for those who turn away in rejection, do not feel sad for them or concerned about them, for

فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ

(Your duty is only to convey (the Message) and on Us is the reckoning) (13: 40), and,

إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ وَكِيلٌ

(But you are only a warner. And Allah is a Wakil (Disposer of affairs, Trustee, Guardian) over all things) (11:12).

`Ali bin Abi Talhah reported that Ibn `Abbas said about Allah's statement,

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ  
تُنذِرْهُمْ لَا يُؤْمِنُونَ

(Verily, those who disbelieve, it is the same to them whether you (O Muhammad ) warn them or do not warn them, they will not believe) "That the Messenger of Allah was eager for all the people to believe and follow the guidance he was sent with. Allah informed him that none would believe except for those whom He decreed happiness for in the first place, and none would stray except those who Allah has decreed to do so in the first place."

(خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى  
أَبْصَارِهِمْ غِشْوَةً وَلَهُمْ عَذَابٌ عَظِيمٌ)

(7. Allah has set a seal on their hearts and on their hearing, and on their eyes there is a covering. Theirs will be a great torment).

### Meaning of Khatama

As-Suddi said that,

(خَتَمَ اللَّهُ)

(Khatama Allah) means, "Allah has sealed." Qatadah said that this Ayah means, "Shaytan controlled them when they obeyed him. Therefore, Allah sealed their hearts, hearing and sight, and they could neither see the guidance nor hear, comprehend or understand." Ibn Jurayj said that Mujahid said,

(خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ)

(Allah has set a seal on their hearts), "A stamp. It occurs when sin resides in the heart and surrounds it from all sides, and this submersion of the heart in sin constitutes a stamp, meaning a seal." Ibn Jurayj also said that the seal is placed on the heart and the hearing. In addition, Ibn Jurayj said, that `Abdullah bin Kathir narrated that Mujahid said, "The stain is not as bad as the stamp, the stamp is not as bad as the lock which is the worst type." Al-A`mash said, "Mujahid demonstrated with his hand while saying, `They used to say that the heart is just like this - meaning the open palm. When the servant commits a sin, a part of the heart will be rolled up - and he rolled up his index finger. When the servant commits another sin, a part of the heart will be rolled up' - and he rolled up another finger, until he rolled up all of his fingers. Then he said, `Then, the heart will be sealed.' Mujahid also said that this is the description of the Pan (refer to 83:14)."

Al-Qurtubi said, "The Ummah has agreed that Allah has described Himself with sealing and closing the hearts of the disbelievers, as a punishment for their disbelief. Similarly, Allah said,

(بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ)

(Nay, Allah has set a seal upon their hearts because of their disbelief) (4:155)."

He then mentioned the Hadith about changing the hearts, (in which the Prophet supplicated),

«يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قُلُوبَنَا عَلَى دِينِكَ»

(O You Who changes the hearts, make our hearts firm on Your religion.)

He also mentioned the Hadith by Hudhayfah recorded in the Sahih, in which the Messenger of Allah said,

«تُعْرَضُ الْفِتْنُ عَلَى الْقُلُوبِ كَالْحَصِيرِ عُوْدًا  
عُوْدًا، فَأَيُّ قَلْبٍ أَشْرَبَهَا نُكِتَ فِيهِ نُكْتَةٌ سَوْدَاءٌ  
وَأَيُّ قَلْبٍ أَنْكَرَهَا نُكِتَ فِيهِ نُكْتَةٌ بَيْضَاءٌ حَتَّى  
تَصِيرَ عَلَى قَلْبَيْنِ: عَلَى أْبْيَضَ مِثْلِ الصَّفَاءِ، فَلَا  
تَضُرُّهُ فِتْنَةٌ مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ وَالْآخِرُ  
أَسْوَدُ مُرْبَادًا كَالْكُوزِ مُجْحِيًّا لَا يَعْرِفُ مَعْرُوفًا  
وَلَا يُنْكِرُ مُنْكَرًا»

(The Fitan (trials, tests) are offered to the hearts, just as the straws that are sewn into a woven mat, one after another. Any heart that accepts the Fitan, then a black dot will be engraved on it. Any heart that rejects the Fitan, then a white dot will be engraved on it. The hearts will therefore become two categories: white, just like the barren rock; no Fitnah shall ever harm this category as long as the heavens and earth still exist. Another category is black, just as the cup that is turned upside down, for this heart does not recognize righteousness or renounce evil. )

Ibn Jarir said, "The truth regarding this subject is what the authentic Hadith from the Messenger of Allah stated. Abu Hurayrah narrated that the Messenger of Allah said,

«إِنَّ الْمُؤْمِنَ إِذَا أَدْنَبَ ذَنْبًا كَانَتْ نُكْتَةٌ سَوْدَاءَ فِي  
قَلْبِهِ، فَإِنْ تَابَ وَنَزَعَ وَاسْتَعْتَبَ صَقَلَ قَلْبُهُ وَإِنْ  
زَادَ زَادَتْ حَتَّى تَعْلُوَ قَلْبَهُ، فَذَلِكَ الرَّانُ الَّذِي قَالَ  
اللَّهُ تَعَالَى:

(كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ )

(When the believer commits a sin, a black dot will be engraved on his heart. If he repents, refrains and regrets, his heart will be polished again. If he commits more errors, the dots will increase until they cover his heart. This is the Ran (stain) that Allah described,

(كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ )

(Nay! But on their hearts is the Ran (stain) which they used to earn)" (83:14).

At-Tirmidhi, An-Nasa'i and Ibn Majah recorded this Hadith, and At-Tirmidhi said that it is Hasan Sahih.

### The Meaning of Ghishawah

Reciting the Ayah,

(خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ)

(Allah has set a seal on their hearts and on their hearing), then pausing, then continuing with,

(وَعَلَى أَبْصَارِهِمْ غِشْوَةٌ)

(And on their eyes there is a Ghishawah (covering)) is accurate, for the stamp is placed on the heart and the hearing while the Ghishawah, the covering, is appropriately placed on the eyes. In his Tafsir, As-Suddi said that Ibn ` Abbas and Ibn Mas` ud said about Allah's statement,

(خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ)

(Allah has set a seal on their hearts and on their hearing), "So that they neither understand nor hear. Allah also said that He placed a covering on their sight, meaning eyes, and so, they do not see."

### The Hypocrites

We mentioned that four Ayat in the beginning of Surat Al-Baqarah described the believers. The two last Ayat (2:6-7) describe the disbelievers. Afterwards, Allah begins to describe the hypocrites who show belief and hide disbelief. Since the matter of the hypocrites is vague and many people do not realize their true reality, Allah mentioned their description in detail. Each of the characteristics that Allah used to described them with is a type of hypocrisy itself. Allah revealed Surat Bara'ah (chapter 9) and Surat Al-Munafiqun (chapter 63) about the hypocrites. He also mentioned the hypocrites in Surat An-Nur (24) and other Surahs, so that their description would be known and their ways and errors could be avoided. Allah said,

(وَمِنَ النَّاسِ مَنْ يَقُولُ ءَامَنَّا بِاللَّهِ وَيَالِيَوْمِ الْآخِرِ  
وَمَا هُمْ بِمُؤْمِنِينَ - يُخَدِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا  
وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ )

(8. And of mankind, there are some who say: "We believe in Allah and the Last Day" while in fact they do not believe). (9. They try to deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not!)

### Meaning of Nifaq

Nifaq means to show conformity - or agreement - and to conceal evil. Nifaq has several types: Nifaq in the creed that causes its people to reside in Hell for eternity, and Nifaq in deed, which is one of the major sins, as we will explain soon, Allah willing. Ibn Jurayj said of the hypocrite that, "His actual deeds are different from what he publicizes, what he conceals is different from what he utters, his entrance and presence are not the same as his exit and absence."

### The Beginning of Hypocrisy

The revelations about the characteristics of the hypocrites were revealed in Al-Madinah, this is because there were no hypocrites in Makkah. Rather the opposite was the situation in Makkah, since some people were forced to pretend that they were disbelievers, while their hearts concealed their faith. Afterwards, the Messenger of Allah migrated to Al-Madinah, where the Ansar from the tribes of Aws and Khazraj resided. They used to worship idols during the pre-Islamic period of ignorance, just as the rest of the Arab idolators. Three Jewish tribes resided in Al-Madinah, Banu Qaynuqa` -allies of Al-Khazraj, Banu An-Nadir and Banu Qurayzah-allies of the Aws. Many members of the Aws and Khazraj tribes embraced Islam. However, only a few Jews embraced Islam, such as `Abdullah bin Salam. During the early stage in Al-Madinah, there weren't any hypocrites because the Muslims were not strong enough to be feared yet. On the contrary, the Messenger of Allah conducted peace treaties with the Jews and several other Arab tribes around Al-Madinah. Soon after, the battle of Badr occurred and Allah gave victory to Islam and its people. `Abdullah bin Ubayy bin Salul was a leader in Al-Madinah. He was Al-Khazraj's chief, and during the period of Jahiliyyah he was the master of both tribes - Aws and Khazraj. They were about to appoint him their king when the Message reached Al-Madinah, and many in Al-Madinah embraced Islam. Ibn Salul's heart was filled with hatred against Islam and its people. When the battle of Badr took place, he said, "Allah's religion has become apparent." So he pretended to be Muslim, along with many of those who were just like him, as well as many among the People of the Book. It was then that hypocrisy began in Al-Madinah and among the surrounding nomad tribes. As for the Emigrants, none of them were hypocrites, since they emigrated willingly (seeking the pleasure of Allah). Rather, when a Muslim would emigrate from Makkah, he would be forced to abandon all of his wealth, offspring and land; he would do so seeking Allah's reward in the Hereafter.



## The Tafsir of Ayah 2:8

Muhammad bin Ishaq narrated that Ibn ` Abbas said that,

(وَمِنَ النَّاسِ مَنْ يَقُولُ ءَامَنَّا بِاللَّهِ وَيَالْيَوْمِ الْآخِرِ  
وَمَا هُمْ بِمُؤْمِنِينَ )

(And of mankind, there are some who say: "We believe in Allah and the Last Day" while in fact they do not believe) "This refers to the hypocrites among the Aws and Khazraj and those who behaved as they did."

This is how Abu Al-` Aliyah, Al-Hasan, Qatadah and As-Suddi explained this Ayah. Allah revealed the characteristics of the hypocrites, so that the believers would not be deceived by their outer appearance, thus saving the believers from a great evil. Otherwise, the believers might think that the hypocrites were believers, when in reality they are disbelievers. To consider the sinners as righteous people is extremely dangerous, Allah said,

(وَمِنَ النَّاسِ مَنْ يَقُولُ ءَامَنَّا بِاللَّهِ وَيَالْيَوْمِ الْآخِرِ  
وَمَا هُمْ بِمُؤْمِنِينَ )

(And of mankind, there are some who say: "We believe in Allah and the Last Day" while in fact they do not believe) meaning, they utter these false statements only with their tongues, just as Allah said,

(إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ  
وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ)

(When the hypocrites come to you (O Muhammad ), they say: "We bear witness that you are indeed the Messenger of Allah." Allah knows that you are indeed His Messenger) (63:1).

This Ayah means that the hypocrites utter these statements only when they meet you, not because they actually believe what they are saying. The hypocrites emphasize their belief in Allah and the Last Day with their words, when that is not the case in reality. Therefore, Allah stated that the hypocrites lie in their testimony of creed, when He said,

(وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ كَذِبُونَ)

(And Allah bears witness that the hypocrites are indeed liars.) (63:1), and,

(وَمَا هُمْ بِمُؤْمِنِينَ)

(while in fact they believe not)

Allah said,

(يُخَدِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا)

(They try to deceive Allah and those who believe). The hypocrites show belief outwardly while concealing disbelief. They think that by doing this, they will mislead Allah, or that the statements they utter will help them with Allah, and this is an indication of their total ignorance. They think that such behavior will deceive Allah, just as it might deceive some of the believers. Similarly, Allah said,

(يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ  
لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَّا إِنَّهُمْ هُمُ  
الْكَذِبُونَ)

(On the Day when Allah will resurrect them all together; then they will swear to Him as they swear to you. And they think that they have something (to stand upon). Verily, they are liars!) (58:18). Hence, Allah refuted their way by saying,

(وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ)

(While they only deceive themselves, and perceive (it) not!) Allah stated that the hypocrites only deceive themselves by this behavior, although they are unaware of this fact. Allah also said,

(إِنَّ الْمُنَافِقِينَ يُخَدِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ)

(Verily, the hypocrites try to deceive Allah, but it is He Who deceives them) (4:142).

Also, Ibn Abi Hatim narrated that Ibn Jurayj commented on Allah's statement,

(إِنَّ الْمُنَافِقِينَ يُخَدِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ)

(Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them), "The hypocrites pronounce, 'There is no deity worthy of worship except Allah' seeking to ensure the sanctity of their blood and money, all the while concealing disbelief." Sa`id said that Qatadah said,

(وَمِنَ النَّاسِ مَنْ يَقُولُ ءَامَنَّا بِاللَّهِ وَيَالِيَوْمِ الْآخِرِ  
وَمَا هُمْ بِمُؤْمِنِينَ - يُخَدِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا  
وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ )

(And of mankind, there are some who say: "We believe in Allah and the Last Day" while in fact they believe not. They try to deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not!) "This is the description of a hypocrite. He is devious, he says the truth with his tongue and defies it with his heart and deeds. He wakes up in a condition other than the one he goes to sleep in, and goes to sleep in a different condition than the one he wakes up in. He changes his mind just like a ship that moves about whenever a wind blows."

(فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ  
عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ )

(10. In their hearts is a disease and Allah has increased their disease. A painful torment is theirs because they used to tell lies.)

### The Meaning of 'Disease' in this Ayah

As-Suddi narrated from Abu Malik and (also) from Abu Salih, from Ibn `Abbas, and (also) Murrâh Al-Hamdani from Ibn Mas`ud and other Companions that this Ayah,

(فِي قُلُوبِهِمْ مَّرَضٌ)

(In their hearts is a disease) means, 'doubt', and,

(فَزَادَهُمُ اللَّهُ مَرَضًا)

(And Allah has increased their disease) also means 'doubt'. Mujahid, `Ikrimah, Al-Hasan Al-Basri, Abu Al-`Aliyah, Ar-Rabi` bin Anas and Qatadah also said similarly. `Abdur-Rahman bin Zayd bin Aslam commented on,

(فِي قُلُوبِهِمْ مَّرَضٌ)

(In their hearts is a disease), "A disease in the religion, not a physical disease. They are the hypocrites and the disease is the doubt that they brought to Islam.

(فَزَادَهُمُ اللَّهُ مَرَضًا)

(And Allah has increased their disease) meaning, increased them in shameful behavior." He also recited,

(فَأَمَّا الَّذِينَ ءَامَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ)

(As for those who believe, it has increased their faith, and they rejoice. But as for those in whose hearts is a disease, it will add disgrace to their disgrace.) (9:124-125) and commented, "Evil to their evil and deviation to their deviation." This statement by `Abdur-Rahman is true, and it constitutes a punishment that is compatible to the sin, just as the earlier scholars stated. Similarly, Allah said,

(وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَءَاتَاهُمْ تَقْوَاهُمْ)

(While as for those who accept guidance, He increases their guidance and grants them their piety) (47:17).

Allah said next,

(بِمَا كَانُوا يَكْذِبُونَ)

(Because they used to tell lies). The hypocrites have two characteristics, they lie and they deny the Unseen.

The scholars who stated that the Prophet knew the hypocrites of his time have only the Hadith of Hudhayfah bin Al-Yaman as evidence. In it the Prophet gave him the names of fourteen hypocrites during the battle of Tabuk. These hypocrites plotted to assassinate the Prophet during the night on a hill in that area. They planned to excite the Prophet's camel, so that she would throw him down the hill. Allah informed the Prophet about their plot, and the Prophet told Hudhayfah their names.

As for the other hypocrites, Allah said about them,

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ  
الْمَدِينَةِ مَرَدُوا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ  
نَعْلَمُهُمْ

(And among the bedouins around you, some are hypocrites, and so are some among the people of Al-Madinah who persist in hypocrisy; you (O Muhammad ) know them not, We know them) (9:101), and,

لَئِن لَّمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ  
وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا  
يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا - مَلْعُونِينَ أَيْنَمَا ثُقِفُوا  
أُخِذُوا وَقُتِلُوا قَتِيلًا )

(If the hypocrites, and those in whose hearts is a disease, and those who spread false news among the people in Al-Madinah do not cease, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbors but a little while. Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter) (33:60-61).

These Ayat prove that the Prophet was not informed about each and everyone among the hypocrites of his time. Rather, the Prophet was only informed about their characteristics, and he used to assume that some people possessed these characteristics. Similarly, Allah said,

وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَاعْرِفْتَهُمْ بِسِيمَاهُمْ  
وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ

(Had We willed, We could have shown them to you, and you should have known them by their marks; but surely, you will know them by the tone of their speech!) (47:30).

The most notorious hypocrite at that time was `Abdullah bin Ubayy bin Salul; Zayd bin Arqam - the Companion - gave truthful testimony to that effect. In addition, `Umar bin Al-Khattab once mentioned the matter of Ibn Salul to the Prophet , who said,

«إِنِّي أَكْرَهُ أَنْ تَتَحَدَّثَ الْعَرَبُ أَنَّ مُحَمَّدًا يَقْتُلُ  
أَصْحَابَهُ»

(I would not like the Arabs to say to each other that Muhammad is killing his Companions.)

Yet, when Ibn Salul died, the Prophet performed the funeral prayer for him and attended his funeral just as he used to do with other Muslims. It was recorded in the Sahih that the Prophet said,

«إِنِّي خَيْرْتُ فَأَخْتَرْتُ»

(I was given the choice (to pray for him or not), so I chose.)

In another narration, the Prophet said,

«لَوْ أَعْلَمُ أَنِّي لَوْ زِدْتُ عَلَى السَّبْعِينَ يُعْفَرُ لَهُ  
لَزِدْتُ»

(If I knew that by asking (Allah to forgive Ibn Salul) more than seventy times that He would forgive him, then I would do that.)

(وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا  
نَحْنُ مُصْلِحُونَ - أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن  
لَا يَشْعُرُونَ )

(11. And when it is said to them: "Do not make mischief on the earth," they say: "We are only peacemakers.") (12. Verily, they are the ones who make mischief, but they perceive not.)

### Meaning of Mischief

In his Tafsir, As-Suddi said that Ibn `Abbas and Ibn Mas`ud commented,

(وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا  
نَحْنُ مُصْلِحُونَ )

(And when it is said to them: "Do not make mischief on the earth," they say: "We are only peacemakers.") "They are the hypocrites. As for,

(لَا تُفْسِدُوا فِي الْأَرْضِ)

("Do not make mischief on the earth"), that is disbelief and acts of disobedience." Abu Ja`far said that Ar-Rabi` bin Anas said that Abu Al-`Aliyah said that Allah's statement,

(وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ)

(And when it is said to them: "Do not make mischief on the earth,"), means, "Do not commit acts of disobedience on the earth. Their mischief is disobeying Allah, because whoever disobeys Allah on the earth, or commands that Allah be disobeyed, he has committed mischief on the earth. Peace on both the earth and in the heavens is ensured (and earned) through obedience (to Allah)." Ar-Rabi` bin Anas and Qatadah said similarly.

### Types of Mischief that the Hypocrites commit

Ibn Jarir said, "The hypocrites commit mischief on earth by disobeying their Lord on it and continuing in the prohibited acts. They also abandon what Allah made obligatory and doubt His religion, even though He does not accept a deed from anyone except with faith in His religion and certainty of its truth. The hypocrites also lie to the believers by saying contrary to the doubt and hesitation their hearts harbor. They give as much aid as they can, against Allah's loyal friends, and support those who deny Allah, His Books and His Messengers. This is how the hypocrites commit mischief on earth, while thinking that they are doing righteous work on earth."

The statement by Ibn Jarir is true, taking the disbelievers as friends is one of the categories of mischief on the earth. Allah said,

(وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ  
تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ )

(And those who disbelieve are allies of one another, if you do not do this (help each other), there will be turmoil and oppression on the earth, and great mischief.) (8:73), In this way Allah severed the loyalty between the believers and the disbelievers. Similarly, Allah said,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ  
مِنْ دُونِ الْمُؤْمِنِينَ أُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ  
سُلْطَانًا مُّبِينًا )

(O you who believe! Do not take disbelievers as Awliya' (protectors or helpers or friends) instead of believers. Do you wish to offer Allah a manifest proof against yourselves) (4: 144).

Allah then said,

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ  
تَجِدَ لَهُمْ نَصِيرًا )

(Verily, the hypocrites will be in the lowest depth of the Fire; no helper will you find for them) (4:145).

Since the outward appearance of the hypocrite displays belief, he confuses the true believers. Hence, the deceitful behavior of the hypocrites is an act of mischief, because they deceive the believers by claiming what they do not believe in, and because they give support and loyalty to the disbelievers against the believers.

If the hypocrite remains a disbeliever (rather than pretending to be Muslim), the evil that results from him would be less. Even better, if the hypocrite becomes sincere with Allah and makes the statements that he utters conform to his deeds, he will gain success. Allah said,

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا  
نَحْنُ مُصْلِحُونَ )

(And when it is said to them: "Do not make mischief on the earth," they say: "We are only peacemakers.") meaning, "We seek to be friends with both parties, the believers and the disbelievers, and to have peace with both parties." Similarly, Muhammad bin Ishaq reported that Ibn `Abbas said,

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا  
نَحْنُ مُصْلِحُونَ )



(And when it is said to them: "Do not make mischief on the earth," they say: "We are only peacemakers.") means, "We seek to make amends between the believers and the People of the Book. " Allah said,

(أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ )

(Verily, they are the ones who make mischief, but they perceive not.). This Ayah means that the hypocrites' behavior, and their claim that it is for peace, is itself mischief, although in their ignorance, they do not see it to be mischief.

(وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ )

(13. And when it is said to them: Believe as the people believe," They say: "Shall we believe as the fools have believed" Verily, they are the fools, but they do not know.)

Allah said that if the hypocrites are told,

(ءَامِنُوا كَمَا ءَامَنَ النَّاسُ)

("Believe as the people believe,"), meaning, ` Believe just as the believers believe in Allah, His angels, His Books, His Messengers, Resurrection after death, Paradise and Hellfire, etc. And obey Allah and His Messenger by heeding the commandments and avoiding the prohibitions.' Yet the hypocrites answer by saying,

(قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ)

("Shall we believe as the fools have believed") they meant (may Allah curse the hypocrites) the Companions of the Messenger of Allah . This is the same Tafsir given by Abu Al-`Aliyah and As-Suddi in his Tafsir, with a chain of narration to Ibn `Abbas, Ibn Mas`ud and other Companions. This is also the Tafsir of Ar-Rabi` bin Anas and `Abdur-Rahman bin Zayd bin Aslam. The hypocrites said, "Us and them having the same status, following the same path, while they are fools!" `The fool' is the ignorant, simple-minded person who has little knowledge in areas of benefit and harm. This is why, according to the majority of the scholars, Allah used the term foolish to include children, when He said,

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ  
قِيَمًا

(And do not give your property, which Allah has made a means of support for you, to the foolish) (4:5).

Allah answered the hypocrites in all of these instances. For instance, Allah said here,

(أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ)

(Verily, they are the fools). Allah thus affirmed that the hypocrites are indeed the fools, yet,

(وَلَكِنْ لَا يَعْلَمُونَ)

(But they know not). Since they are so thoroughly ignorant, the hypocrites are unaware of their degree of deviation and ignorance, and such situation is more dangerous, a severer case of blindness, and further from the truth than one who is aware.

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا  
إِلَىٰ شَيْطَانِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ  
مُسْتَهْزِءُونَ - اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي  
طُغْيَانِهِمْ يَعْمَهُونَ )

(14. And when they meet those who believe, they say: "We believe," but when they are alone with their Shayatin (devils), they say: "Truly, we are with you; verily, we were but mocking.")  
(15. Allah mocks at them and leaves them increasing in their deviation to wander blindly.)

### The Hypocrites' Cunning and Deceit

Allah said that when the hypocrites meet the believers, they proclaim their faith and pretend to be believers, loyalists and friends. They do this to misdirect, mislead and deceive the believers. The hypocrites also want to have a share of the benefits and gains that the believers might possibly acquire. Yet,

(وَإِذَا خَلَوْا إِلَىٰ شَيْطَانِهِمْ)

(But when they are alone with their Shayatin), meaning, if they are alone with their devils, such as their leaders and masters among the rabbis of the Jews, hypocrites and idolators.

## Human and Jinn Devils

Ibn Jarir said, "The devils of every creation are the mischievous among them. There are both human devils and Jinn devils. Allah said,

(وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ  
وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ  
غُرُورًا)

(And so We have appointed for every Prophet enemies Shayatin (devils) among mankind and Jinn, inspiring one another with adorned speech as a delusion (or by way of deception)) (6:112).

## The Meaning of ` Mocking

Allah said,

(قَالُوا إِنَّا مَعَكُمْ)

(They say: "Truly, we are with you"). Muhammad bin Ishaq reported that Ibn ` Abbas said that the Ayah means, "We are with you,

(إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ)

(Verily, we were but mocking), meaning, we only mock people (the believers) and deceive them." Ad-Dahhak said that Ibn ` Abbas said that the Ayah,

(إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ)

(Verily, we were but mocking), means, "We (meaning the hypocrites) were mocking the Companions of Muhammad." Also, Ar-Rabi` bin Anas and Qatadah said similarly. Allah's statement,

(اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ  
يَعْمَهُونَ )

(Allah mocks at them and leaves them increasing in their deviation to wander blindly) answers the hypocrites and punishes them for their behavior. Ibn Jarir commented, "Allah mentioned what He will do to them on the Day of Resurrection, when He said,

(يَوْمَ يَقُولُ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ لِلَّذِينَ آمَنُوا  
انظرونا نقتبس من نوركم قيل ارجعوا وراءكم  
فالتمسوا نورا فضرب بينهم سور له باب  
باطنه فيه الرحمة وظهره من قبله العذاب )

(On the Day when the hypocrites men and women will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.) (57:13), and,

(وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُؤَخِّرُهُمْ  
لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ إِنَّمَا نُؤَخِّرُهُمْ لِيُزِدُوا إِثْمًا)

(And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness.) (3:178)."

He then said, "This, and its like, is Allah's mockery of the hypocrites and the people of Shirk."

### The Hypocrites suffering for their Plots

Allah stated that He will punish the hypocrites for their mockery, using the same terms to describe both the deed and its punishment, although the meaning is different. Similarly, Allah said,

(وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ  
فَأَجْرُهُ عَلَى اللَّهِ)

(The recompense for an offense is an offense equal to it; but whoever forgives and makes reconciliation, his reward is with Allah) (42:40), and,

(فَمَنْ اَعْتَدَىٰ عَلَيَّكُمْ فَاَعْتَدُوا عَلَيْهِ)

(Then whoever transgresses (the prohibition) against you, transgress likewise against him) (2:194).

The first act is an act of injustice, while the second act is an act of justice. So both actions carry the same name, while being different in reality. This is how the scholars explain deceit, cunning and mocking when attributed to Allah in the Qur'an. Surely, Allah exacts revenge for certain evil acts with a punishment that is similar in nature to the act itself. We should affirm here that Allah does not do these things out of joyful play, according to the consensus of the scholars, but as a just form of punishment for certain evil acts.

### Meaning of ` Leaves them increasing in their deviation to wander blindly

Allah said,

(وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ)

(Allah mocks at them and leaves them increasing in their deviation to wander blindly). As-Suddi reported that Ibn `Abbas, Ibn Mas`ud and several other Companions of the Messenger of Allah said that,

(وَيَمُدُّهُمْ)

(and leaves them increasing) means, He gives them respite. Also, Mujahid said, "He (causes their deviation) to increase." Allah said;

(أَيَحْسَبُونَ أَنَّمَا نُضَاعِفُهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ -  
نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ)

(Do they think that by the wealth and the children with which We augment them. (That) We hasten to give them with good things. Nay, but they perceive not.) (23:55-56).

Ibn Jarir commented, "The correct meaning of this Ayah is `We give them increase from the view of giving them respite and leaving them in their deviation and rebellion.' Similarly, Allah said,

وَنُقَلِّبُ أَقْدِبَتَهُمْ وَأَبْصِرَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ  
أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ )

(And We shall turn their hearts and their eyes away (from guidance), as they refused to believe in it the first time, and We shall leave them in their trespass to wander blindly). " (6:110).

Tughyan used in this Ayah means to transgress the limits, just as Allah said in another Ayah,

إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ )

(Verily, when the water Tagha (rose) beyond its limits, We carried you in the ship) (69:11).

Also, Ibn Jarir said that the term `Amah, in the Ayah means, `deviation'. He also said about Allah's statement,

(فِي طُغْيَانِهِمْ يَعْمَهُونَ)

(in their deviation to wander), "In the misguidance and disbelief that has encompassed them, causing them to be confused and unable to find a way out of it. This is because Allah has stamped their hearts, sealed them, and blinded their vision. Therefore, they do not recognize guidance or find the way out of their deviation."

(أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ فَمَا  
رَبِحَتْ تَجَرَّتُهُمْ وَمَا كَانُوا مُهْتَدِينَ )

(16. These are they who have purchased error with guidance, so their commerce was profitless. And they were not guided.)

In his Tafsir, As-Suddi reported that Ibn `Abbas and Ibn Mas`ud commented on;

(أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ)

(These are they who have purchased error with guidance) saying it means, "They pursued misguidance and abandoned guidance. " Mujahid said, "They believed and then disbelieved," while Qatadah said, "They preferred deviation to guidance." Qatadah's statement is similar in meaning to Allah's statement about Thamud,

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى  
الهُدَىٰ

(And as for Thamud, We granted them guidance, but they preferred blindness to guidance) (41:17).

In summary, the statements that we have mentioned from the scholars of Tafsir indicate that the hypocrites deviate from the true guidance and prefer misguidance, substituting wickedness in place of righteousness. This meaning explains Allah's statement,

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ

(These are they who have purchased error with guidance), meaning, they exchanged guidance to buy misguidance. This meaning includes those who first believed, then later disbelieved, whom Allah described,

ذَٰلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَىٰ قُلُوبِهِمْ

(That is because they believed, and then disbelieved; therefore their hearts are sealed) (63:3).

The Ayah also includes those who preferred deviation over guidance. The hypocrites fall into several categories. This is why Allah said,

فَمَا رِيحَتُ تُجَرَّتُهُمْ وَمَا كَانُوا مُهْتَدِينَ

(So their commerce was profitless. And they were not guided), meaning their trade did not succeed nor were they righteous or rightly guided throughout all this. In addition, Ibn Jarir narrated that Qatadah commented on the Ayah,

فَمَا رِيحَتُ تُجَرَّتُهُمْ وَمَا كَانُوا مُهْتَدِينَ

(So their commerce was profitless. And they were not guided), "By Allah! I have seen them leaving guidance for deviation, leaving the Jama`ah (the community of the believers) for the sects, leaving safety for fear, and the Sunnah for innovation." Ibn Abi Hatim also reported other similar statements.

(مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ - صُمُّ بَكْمٌ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ )

(17. Their likeness is as the likeness of one who kindled a fire; then, when it illuminated all around him, Allah removed their light and left them in darkness. (So) they could not see). (18. They are deaf, dumb, and blind, so they return not (to the right path).)

### The Example of the Hypocrites

Allah likened the hypocrites when they bought deviation with guidance, thus acquiring utter blindness, to the example of a person who started a fire. When the fire was lit, and illuminated the surrounding area, the person benefited from it and felt safe. Then the fire was suddenly extinguished. Therefore, total darkness covered this person, and he became unable to see anything or find his way out of it. Further, this person could not hear or speak and became so blind that even if there were light, he would not be able to see. This is why he cannot return to the state that he was in before this happened to him. Such is the case with the hypocrites who preferred misguidance over guidance, deviation over righteousness. This parable indicates that the hypocrites first believed, then disbelieved, just as Allah stated in other parts of the Qur'an.

Allah's statement,

(ذَهَبَ اللَّهُ بِنُورِهِمْ)

(Allah removed their light) means, Allah removed what benefits them, and this is the light, and He left them with what harms them, that is, the darkness and smoke. Allah said,

(وَتَرَكَهُمْ فِي ظُلُمَاتٍ)

(And left them in darkness), that is their doubts, disbelief and hypocrisy.

(لَا يُبْصِرُونَ)

((So) they could not see) meaning, they are unable to find the correct path or find its direction. In addition, they are,

(صُمُّ)



(deaf) and thus cannot hear the guidance,

(بُكْمًا)

(dumb) and cannot utter the words that might benefit them,

(عَمَى)

(and blind) in total darkness and deviation. Similarly, Allah said,

(فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ  
الَّتِي فِي الصُّدُورِ)

(Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind) (22:46) and this why they cannot get back to the state of guidance that they were in, since they sold it for misguidance.

(أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ  
يَجْعَلُونَ أَصْبِعَهُمْ فِي آذَانِهِمْ مِّنَ الصَّوَاعِقِ  
حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ - يَكَادُ الْبَرْقُ  
يَخْطِفُ أَبْصَرَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَّشَوْا فِيهِ وَإِذَا  
أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ  
وَأَبْصَرِهِمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ )

(19. Or like a rainstorm in the sky, bringing darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allah ever encompasses the disbelievers.) (20. The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allah willed, He could have taken away their hearing and their sight. Certainly, Allah has power over all things.)

### Another Parable of the Hypocrites

This is another parable which Allah gave about the hypocrites who sometimes know the truth and doubt it at other times. When they suffer from doubt, confusion and disbelief, their hearts are,

(كَصِيْبٍ)

(Like a Sayyib), meaning, "The rain", as Ibn Mas`ud, Ibn `Abbas, and several other Companions have confirmed as well as Abu Al-`Aliyah, Mujahid, Sa`id bin Jubayr, `Ata', Al-Hasan Al-Basri, Qatadah, `Atiyah Al-`Awfi, `Ata' Al-Khurasani, As-Suddi and Ar-Rabi` bin Anas. Ad-Dahhak said "It is the clouds." However, the most accepted opinion is that it means the rain that comes down during,

(ظَلَمَتِ)

(darkness), meaning, here, the doubts, disbelief and hypocrisy.

(وَرَعْدٌ)

(thunder) that shocks the hearts with fear. The hypocrites are usually full of fear and anxiety, just as Allah described them,

(يَحْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ)

(They think that every cry is against them) (63: 4), and,

(وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَمَا هُمْ مِنْكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْرَقُونَ - لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغْرَاتٍ أَوْ مَدْخَلًا لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ )

(They swear by Allah that they are truly of you while they are not of you, but they are a people who are afraid. Should they find refuge, or caves, or a place of concealment, they would turn straightway thereto in a swift rush) (9:56-57).

(الْبَرْقِ)

(The lightning), is in reference to the light of faith that is sometimes felt in the hearts of the hypocrites,

يَجْعَلُونَ أَصْبِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ  
حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ

(They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allah ever encompasses the disbelievers), meaning, their cautiousness does not benefit them because they are bound by Allah's all-encompassing will and decision. Similarly, Allah said,

هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ - فِرْعَوْنَ وَثَمُودَ - بَلِ  
الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ - وَاللَّهُ مِنْ وَّرَائِهِمْ  
مُّحِيطٌ

(Has the story reached you of two hosts. Of Fir`awn (Pharaoh) and Thamud Nay! The disbelievers (persisted) in denying. And Allah encompasses them from behind!) (85:17-20).

Allah then said,

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَرَهِمْ

(The lightning almost snatches away their sight) meaning, because the lightning is strong itself, and because their comprehension is weak and does not allow them to embrace the faith. Also, `Ali bin Abi Talhah reported that Ibn `Abbas commented on the Ayah,

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَرَهِمْ

(The lightning almost snatches away their sight), "The Qur'an mentioned almost all of the secrets of the hypocrites." `Ali bin Abi Talhah also narrated that Ibn `Abbas said,

كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ

(Whenever it flashes for them, they walk therein), "Whenever the hypocrites acquire a share in the victories of Islam, they are content with this share. Whenever Islam suffers a calamity, they are ready to revert to disbelief.". Similarly, Allah said,

وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ  
أَصَابَهُ خَيْرٌ اطمأنَّ بِهِ

(And among mankind is he who worships Allah on the edge: If good befalls him, he is content with that.) (22:11). Also, Muhammad bin Ishaq reported that Ibn ` Abbas said,

(كَلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ  
قَامُوا)

(Whenever it flashes for them, they walk therein, and when darkness covers them, they stand still), "They recognize the truth and speak about it. So their speech is upright, but when they revert to disbelief, they again fall into confusion." This was also said by Abu Al-`Aliyah, Al-Hasan Al-Basri, Qatadah, Ar-Rabi` bin Anas and As-Siddi, who narrated it from the Companions, and it is the most obvious and most correct view, and Allah knows best.

Consequently, on the Day of Judgment, the believers will be given a light according to the degree of their faith. Some of them will gain light that illuminates over a distance of several miles, some more, some less. Some people's light will glow sometimes and be extinguished at other times. They will, therefore, walk on the Srat (the bridge over the Fire) in the light, stopping when it is extinguished. Some people will have no light at all, these are the hypocrites whom Allah described when He said,

(يَوْمَ يَقُولُ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ لِلَّذِينَ آمَنُوا  
انظرونا نقتبس من نوركم قيل ارجعوا وراءكم  
فالتمسوا نوراً)

(On the Day when the hypocrites men and women will say to the believers: "Wait for us! Let us get something from your light!" It will be said to them; "Go back to your rear! Then seek a light!") (57:13).

Allah described the believers,

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ  
بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي  
مِنْ تَحْتِهَا الْأَنْهَارُ

(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)) (57:12), and,

يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا مَعَهُ  
نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا  
أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ  
قَدِيرٌ

(The Day that Allah will not disgrace the Prophet (Muhammad ) and those who believe with him. Their Light will run forward before them and (with their Records Books of deeds) in their right hands. They will say: "Our Lord! Keep perfect our Light for us and do not put it off till we cross over the Srat (a slippery bridge over the Hell) safely and grant us forgiveness. Verily, You are Able to do all things") (66:8).

Ibn Abi Hatim narrated that `Abdullah bin Mas`ud commented on,

(نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ)

(Their Light will run forward before them), "They will pass on the Srat. according to their deeds. The light that some people have will be as big as a mountain, while the light of others will be as big as a date tree. The people who will have the least light are those whose index fingers will sometimes be lit and extinguished at other times." Ibn Abi Hatim also reported that Ibn `Abbas said, "Every person among the people of Tawhid (Islamic Monotheism) will gain a light on the Day of Resurrection. As for the hypocrite, his light will be extinguished. When the believers witness the hypocrite's light being extinguished, they will feel anxious. Hence, they will supplicate,

(رَبَّنَا أَتْمِمْ لَنَا نُورَنَا)

(Our Lord! Keep perfect our Light for us)." Ad-Dahhak bin Muzahim said, "On the Day of Resurrection, everyone who has embraced the faith will be given a light. When they arrive at

the Srar, the light of the hypocrites will be extinguished. When the believers see this, they will feel anxious and supplicate,

(رَبَّنَا أَتْمِمْ لَنَا نُورَنَا)

(Our Lord! Keep perfect our Light for us)."

## Types of Believers and Types of Disbelievers

Consequently, there are several types of people. There are the believers whom the first four Ayat (2:2-5) in Surat Al-Baqarah describe. There are the disbelievers who were described in the next two Ayat. And there are two categories of hypocrites: the complete hypocrites who were mentioned in the parable of the fire, and the hesitant hypocrites, whose light of faith is sometimes lit and sometimes extinguished. The parable of the rain was revealed about this category, which is not as evil as the first category.

This is similar to the parables that were given in Surat An-Nur (chapter 24). Like the example of the believer and the faith that Allah put in his heart, compared to a brightly illuminated lamp, just like a rising star. This is the believer, whose heart is built on faith and receiving its support from the divine legislation that was revealed to it, without any impurities or imperfections, as we will come to know, Allah willing.

Allah gave a parable of the disbelievers who think that they have something, while in reality they have nothing; such people are those who have compounded ignorance. Allah said,

(وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ كَسَرَابٍ بِقِيَعَةٍ يَحْسَبُهُ  
الظَّمَانُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا)

(As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing) (24:39).

Allah then gave the example of ignorant disbelievers, simple in their ignorance. He said;

(أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَعْشُهُ مَوْجٌ مِّنْ فَوْقِهِ  
مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ ظَلَمَتْ بَعْضُهَا فَوْقَ  
بَعْضٍ إِذَا أُخْرِجَ يَدُهُ لَمْ يَكَدْ يَرَاهَا وَمَنْ لَّمْ يَجْعَلِ  
اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ )

(Or (the state of a disbeliever) is like the darkness in a vast deep sea, overwhelmed by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And he for whom Allah has not appointed light, for him there is no light) (24:40).

Therefore, Allah divided the camp of the disbelievers into two groups, advocates and followers. Allah mentioned these two groups in the beginning of Surat Al-Hajj,

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ  
كُلَّ شَيْطَانٍ مَّرِيدٍ )

(And among mankind is he who disputes about Allah, without knowledge, and follows every rebellious (disobedient to Allah) Shaytan (devil) (devoid of every kind of good)) (22:3), and,

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا  
هُدًى وَلَا كِتَابٍ مُنِيرٍ )

(And among men is he who disputes about Allah, without knowledge or guidance, or a Book giving light (from Allah)) (22:8).

Furthermore, Allah has divided the group of the believers in the beginning of Surat Al-Waqi`ah (56) and at the end. He also divided them in Surat Al-Insan (76) into two groups, the Sabiqun (those who preceded), they are the "near ones" (Muqaribun) and Ashab Al-Yamin (the companions of the right), and they are righteous (Abrar).

In summary, these Ayat divide the believers into two categories, the near ones and righteous. Also, the disbelievers are of two types, advocates and followers. In addition, the hypocrites are divided into two types, pure hypocrites and those who have some hypocrisy in them. The Two Sahihs record that `Abdullah bin `Amr said that the Prophet said,

«ثَلَاثٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ  
كَانَتْ فِيهِ وَاحِدَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنْ  
النِّفَاقِ حَتَّى يَدْعَهَا: مَنْ إِذَا حَدَّثَ كَذَبَ، وَإِذَا  
وَعَدَ أَخْلَفَ، وَإِذَا انْتُمِنَ خَانَ»

(Whoever has the following three (characteristics) will be a pure hypocrite, and whoever has one of the following three characteristics will have one characteristic of hypocrisy, unless and

until he gives it up. Whenever he speaks, he tells a lie. Whenever he makes a covenant, he proves treacherous. Whenever he is entrusted, he breaches the trust)

Hence, man might have both a part of faith and a part of hypocrisy, whether in deed, as this Hadith stipulates, or in the creed, as the Ayah (2:20) stipulates.

## Types of Hearts

Imam Ahmad recorded Abu Sa`id saying that the Messenger of Allah said

«الْقُلُوبُ أَرْبَعَةٌ: قَلْبٌ أُجْرَدُ فِيهِ مِثْلُ السَّرَّاجِ  
يَزْهَرُ وَقَلْبٌ أُغْلَفُ مَرْبُوطٌ عَلَى غِلَافِهِ وَقَلْبٌ  
مَنْكُوسٌ وَقَلْبٌ مُصْفَحٌ، فَأَمَّا الْقَلْبُ الْأَجْرَدُ فَقَلْبُ  
الْمُؤْمِنِ فَسِرَاجُهُ فِيهِ نُورُهُ، وَأَمَّا الْقَلْبُ الْأُغْلَفُ  
فَقَلْبُ الْكَافِرِ، وَأَمَّا الْقَلْبُ الْمَنْكُوسُ فَقَلْبُ الْمُنَافِقِ  
الْخَالِصِ عَرَفَ ثُمَّ أَنْكَرَ وَأَمَّا الْقَلْبُ الْمُصْفَحُ  
فَقَلْبٌ فِيهِ إِيْمَانٌ وَنِفَاقٌ وَمِثْلُ الْإِيْمَانِ فِيهِ كَمَثَلُ  
الْبَقْلَةِ يَمُدُّهَا الْمَاءُ الطَّيِّبُ وَمِثْلُ النِّفَاقِ فِيهِ كَمَثَلُ  
الْفَرْحَةِ يَمُدُّهَا الْقَيْحُ وَالِدَّمُ فَأَيُّ الْمَادَّتَيْنِ غَلَبَتْ  
عَلَى الْأُخْرَى غَلَبَتْ عَلَيْهِ»

(The hearts are four (types): polished as shiny as the radiating lamp, a sealed heart with a knot tied around its seal, a heart that is turned upside down and a wrapped heart. As for the polished heart, it is the heart of the believer and the lamp is the light of faith. The sealed heart is the heart of the disbeliever. The heart that is turned upside down is the heart of the pure hypocrite, because he had knowledge but denied it. As for the wrapped heart, it is a heart that contains belief and hypocrisy. The example of faith in this heart, is the example of the herb that is sustained by pure water. The example of hypocrisy in it, is the example of an ulcer that thrives on puss and blood. Whichever of the two substances has the upper hand, it will have the upper hand on that heart). This Hadith has a Jayid Hasan (good) chain of narration.

Allah said,



(وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ إِنَّ اللَّهَ  
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ)

(And if Allah willed, He would have taken away their hearing and their sight. Certainly, Allah has power over all things). Muhammad bin Ishaq reported that Ibn `Abbas commented on Allah's statement,

(وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ)

(And if Allah willed, He would have taken away their hearing and their sight), "Because they abandoned the truth after they had knowledge in it."

(إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ)

(Certainly, Allah has power over all things). Ibn `Abbas said, "Allah is able to punish or pardon His servants as He wills." Ibn Jarir commented, "Allah only described Himself with the ability to do everything in this Ayah as a warning to the hypocrites of His control over everything, and to inform them that His ability completely encompasses them and that He is able to take away their hearing and sight."

Ibn Jarir and several other scholars of Tafsir stated that these two parables are about the same kind of hypocrite. So the `or' mentioned in,

(أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ)

(Or like a rainstorm from the sky) means `and', just as the Ayah,

(وَلَا تُطِيعُ مِنْهُمْ عَائِمًا أَوْ كَفُورًا)

(And obey neither a sinner or a disbeliever among them). Therefore, `or' in the Ayah includes a choice of using either example for the hypocrites. Also, Al-Qurtubi said that `or' means, "To show compatibility of the two choices, just as when one says, `St with Al-Hasan or Ibn Srin.' According to the view of Az-Zamakhshari, `so it means each of these persons is the same as the other, so you may sit with either one of them.' The meaning of `or' thus becomes `either.' Allah gave these two examples of the hypocrites, because they both perfectly describe them."

I (Ibn Kathir) say, these descriptions are related to the type of hypocrite, because there is a difference between them as we stated. For instance, Allah mentioned these types in Surat Bara'ah (chapter 9) when He repeated the statement, "And among them" three times, describing their types, characteristics, statements and deeds. So the two examples mentioned here describe two types of hypocrites whose characteristics are similar. For instance, Allah

gave two examples in Surat An-Nur, one for the advocates of disbelief and one for the followers of disbelief, He said,

(وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ كَسَرَابٍ بِقِيعَةٍ)

(As for those who disbelieved, their deeds are like a mirage in a desert) (24:39), until,

(أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ)

(Or (the state of a disbeliever) is like the darkness in a vast deep sea) (24:40).

The first example is of the advocates of disbelief who have complex ignorance, while the second is about the followers who have simple ignorance. Allah knows best.

(يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ  
مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ - الَّذِي جَعَلَ لَكُمُ الْأَرْضَ  
فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً  
فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ  
أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ )

(21. O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may acquire Taqwa.) (22. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while you know (that He alone has the right to be worshipped).)

### Tawhid Al-Uluhiyyah

Allah next mentioned His Oneness in divinity and stated that He has favored His servants by bringing them to life after they did not exist. He also surrounded them with blessings, both hidden and apparent. He made the earth a resting place for them, just like the bed, stable with the firm mountains.

(وَالسَّمَاءَ بِنَاءً)

(And the sky as a canopy) meaning, `a ceiling'. Similarly, Allah said in another Ayah,

(وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا وَهُمْ عَنْ آيَاتِهَا  
مُعْرِضُونَ )

(And We have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs (i.e. sun, moon, winds, clouds)) (21:32).

(وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً)

(And sends down for you water (rain) from the sky) meaning, through the clouds, when they need the rain. Hence, Allah caused the various types of vegetation and fruits to grow as a means of sustenance for people and their cattle. Allah reiterated this bounty in various parts of the Qur'an.

There is another Ayah that is similar to this Ayah (2:22), that is, Allah's statement,

(الَّذِي جَعَلَ لَكُمْ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً  
وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُمْ مِنَ  
الطَّيِّبَاتِ ذَلِكَ اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ  
الْعَالَمِينَ)

(It is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. That is Allah, your Lord, so Blessed be Allah, the Lord of all that exists) (40:64).

The meaning that is reiterated here is that Allah is the Creator, the Sustainer, the Owner and Provider of this life, all that is in and on it. Hence, He alone deserves to be worshipped, and no one and nothing is to be associated with Him. This is why Allah said next,

(فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ)

(Then do not set up rivals unto Allah (in worship) while you know (that He alone has the right to be worshipped)) (2:22).

The Two Sahihs record that Ibn Mas`ud said, "I said to the Messenger of Allah , `Which evil deed is the worst with Allah' He said,

«أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ»

(To take an equal with Allah, while He alone created you.)"

Also, Mu`adh narrated the Prophet's statement,

«أَتَدْرِي مَا حَقُّ اللَّهِ عَلَى عِبَادِهِ؟ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا»

(Do you know Allah's right on His servants They must worship Him alone and refrain from associating anything with Him in worship.) Another Hadith states,

«لَا يَقُولَنَّ أَحَدُكُمْ مَا شَاءَ اللَّهُ وَشَاءَ فُلَانٌ، وَلَكِنْ لِيَقُلْ: مَا شَاءَ اللَّهُ ثُمَّ شَاءَ فُلَانٌ»

(None of you should say, `What Allah and so-and-so person wills. Rather, let him say, `What Allah wills, and then what so-and-so person wills.)

**Hadith with the same Meaning** Imam Ahmad narrated that Al-Harith Al-Ash`ari said that the Prophet of Allah said,

«إِنَّ اللَّهَ عَزَّوَجَلَّ أَمَرَ يَحْيَى بْنَ زَكَرِيَّا عَلَيْهِ السَّلَامُ بِخَمْسِ كَلِمَاتٍ أَنْ يَعْمَلَ بِهِنَّ، وَأَنْ يَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهِنَّ وَأَنَّهُ كَادَ أَنْ يُبْطِئَ بِهَا، فَقَالَ لَهُ عِيسَى عَلَيْهِ السَّلَامُ: إِنَّكَ قَدْ أَمَرْتَ بِخَمْسِ كَلِمَاتٍ أَنْ تَعْمَلَ بِهِنَّ وَتَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهِنَّ فِيمَا أَنْ تُبَلِّغَهُمْ وَإِمَّا أَنْ أُبَلِّغَهُنَّ، فَقَالَ: يَا أَخِي إِنِّي أَخْشَى أَنْ سَبَقْتَنِي أَنْ

أَعَدَّ أَوْ يُخَسِّفَ بِي قَالَ: فَجَمَعَ يَحْيَى بْنُ  
زَكَرِيَّا بَنِي إِسْرَائِيلَ فِي بَيْتِ الْمَقْدِسِ حَتَّى امْتَلَأَ  
الْمَسْجِدُ، فَقَعَدَ عَلَى الشَّرَفِ فَحَمِدَ اللَّهَ وَأَثْنَى  
عَلَيْهِ ثُمَّ قَالَ: إِنَّ اللَّهَ أَمَرَنِي بِخَمْسِ كَلِمَاتٍ أَنْ  
أَعْمَلَ بِهِنَّ وَأَمُرْكُمْ أَنْ تَعْمَلُوا بِهِنَّ أَوْلَهُنَّ: أَنْ  
تَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا، فَإِنَّ مَثَلَ ذَلِكَ  
كَمَثَلِ رَجُلٍ اشْتَرَى عَبْدًا مِنْ خَالِصِ مَالِهِ يورق  
أَوْ ذَهَبٍ فَجَعَلَ يَعْمَلُ وَيُؤَدِّي غَلَّتَهُ إِلَى غَيْرِ  
سَيِّدِهِ، فَأَيُّكُمْ يَسْرُهُ أَنْ يَكُونَ عَبْدُهُ كَذَلِكَ، وَإِنَّ اللَّهَ  
خَلَقَكُمْ وَرَزَقَكُمْ فَأَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا.  
وَأَمُرْكُمْ بِالصَّلَاةِ فَإِنَّ اللَّهَ يَنْصِبُ وَجْهَهُ لَوَجْهِ  
عَبْدِهِ مَا لَمْ يَلْتَفِتْ فَإِذَا صَلَّيْتُمْ فَلَا تَلْتَفِتُوا. وَأَمُرْكُمْ  
بِالصِّيَامِ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ مَعَهُ صُرَّةٌ  
مِنْ مِسْكِ فِي عِصَابَةٍ كُلُّهُمْ يَجِدُ رِيحَ الْمِسْكِ وَإِنَّ  
خُلُوفَ قَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ  
الْمِسْكِ. وَأَمُرْكُمْ بِالصَّدَقَةِ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ  
رَجُلٍ أَسْرَهُ الْعَدُوَّ فَشَدُّوا يَدَيْهِ إِلَى عُنُقِهِ وَقَدَّمُوهُ  
لِيَضْرِبُوا عُنُقَهُ فَقَالَ لَهُمْ: هَلْ لَكُمْ أَنْ أَقْتَدِيَ

نَفْسِي مِنْكُمْ فَجَعَلَ يَقْتَدِي نَفْسَهُ مِنْهُمْ بِالْقَلِيلِ  
وَالكَثِيرِ حَتَّى فَكَّ نَفْسَهُ. وَأَمْرُكُمْ بِذِكْرِ اللَّهِ كَثِيرًا  
وَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ طَلَبَهُ الْعَدُوُّ سِرَاعًا فِي  
أَثَرِهِ فَأَتَى حِصْنًا حَصِينًا فَتَحَصَّنَ فِيهِ وَإِنَّ  
الْعَبْدَ أَحْصَنَ مَا يَكُونُ مِنَ الشَّيْطَانِ إِذَا كَانَ فِي  
ذِكْرِ اللَّهِ»

(Allah commanded Yahya bin Zakariya to implement five commands and to order the Children of Israel to implement them, but Yahya was slow in carrying out these commands. `Isa said to Yahya, `You were ordered to implement five commands and to order the Children of Israel to implement them. So either order, or I will do it.' Yahya said, 'My brother! I fear that if you do it before me, I will be punished or the earth will be shaken under my feet.' Hence, Yahya bin Zakariya called the Children of Israel to Bayt Al-Maqdis (Jerusalem), until they filled the Masjid. He sat on the balcony, thanked Allah and praised him and then said, `Allah ordered me to implement five commandments and that I should order you to adhere to them. The first is that you worship Allah alone and not associate any with Him. The example of this command is the example of a man who bought a servant from his money with paper or gold. The servant started to work for the master, but was paying the profits to another person. Who among you would like his servant to do that Allah created you and sustains you. Therefore, worship Him alone and do not associate anything with Him. I also command you to pray, for Allah directs His Face towards His servant's face, as long as the servant does not turn away. So when you pray, do not turn your heads to and fro. I also command you to fast. The example of it is the example of a man in a group of men and he has some musk wrapped in a piece of cloth, and consequently, all of the group smells the scent of the wrapped musk. Verily, the odor of the mouth of a fasting person is better before Allah than the scent of musk. I also command you to give charity. The example of this is the example of a man who was captured by the enemy. They tied his hands to his neck and brought him forth to cut off his neck. He said to them, 'Can I pay a ransom for myself' He kept ransoming himself with small and large amounts until he liberated himself. I also command you to always remember Allah. The example of this deed is that of a man who the enemy is tirelessly pursuing. He takes refuge in a fortified fort. When the servant remembers Allah, he will be resorting to the best refuge from Satan.)

Al-Harith then narrated that the Messenger of Allah said,

«وَأَنَا أَمْرُكُمْ بِخَمْسِ اللَّهِ أَمْرَنِي بِهِنَّ: الْجَمَاعَةَ  
وَالسَّمْعَ وَالطَّاعَةَ وَالْهَجْرَةَ وَالْجِهَادَ فِي سَبِيلِ  
اللَّهِ. فَإِنَّهُ مَنْ خَرَجَ مِنَ الْجَمَاعَةِ قِيدَ شِبْرٍ فَقَدْ

خَلَعَ رِبْقَةَ الْإِسْلَامِ مِنْ عُنُقِهِ إِلَّا أَنْ يُرَاجِعَ وَمَنْ  
دَعَا بِدَعْوَى جَاهِلِيَّةٍ فَهُوَ مِنْ جُتَى جَهَنَّمَ»

«وَإِنْ صَلَّى وَصَامَ وَزَعَمَ أَنَّهُ مُسْلِمٌ، فَأَدْعُوا  
الْمُسْلِمِينَ بِأَسْمَائِهِمْ عَلَى مَا سَمَّاهُمُ اللَّهُ عَزَّ وَجَلَّ  
الْمُسْلِمِينَ الْمُؤْمِنِينَ عِبَادَ اللَّهِ»

(And I order you with five commandments that Allah has ordered me. Stick to the Jama`ah (community of the faithful), listen and obey (your leaders) and perform Hijrah (migration) and Jihad for the sake of Allah. Whoever abandons the Jama`ah, even the distance of a hand span, will have removed the tie of Islam from his neck, unless he returns. Whoever uses the slogans of Jahiliyah (the pre-Islamic period of ignorance) he will be among those kneeling in Jahannam (Hellfire.) They said, "O Messenger of Allah! Even if he prays and fasts" He said, (Even if he prays, fasts and claims to be Muslim. So call the Muslims with their names that Allah has called them: `The Muslims, the believing servants of Allah.')

This is a Hasan Hadith, and it contains the statement, "Allah has created and sustains you, so worship Him and do not associate anything with Him in worship." This statement is relevant in the Ayat (2:21-22) we are discussing here and supports singling Allah in worship, without partners.

Several scholars of Tafsir, like Ar-Razi and others, used these Ayat as an argument for the existence of the Creator, and it is a most worthy method of argument. Indeed, whoever ponders over the things that exist, the higher and lower creatures, their various shapes, colors, behavior, benefits and ecological roles, then he will realize the ability, wisdom, knowledge, perfection and majesty of their Creator. Once a bedouin was asked about the evidence to Allah's existence, he responded, "All praise is due to Allah! The camel's dung testifies to the existence of the camel, and the track testifies to the fact that someone was walking. A sky that holds the giant stars, a land that has fairways and a sea that has waves, does not all of this testify that the Most Kind, Most Knowledgeable exists"

Hence, whoever gazes at the sky in its immensity, its expanse, and the various kinds of planets in it, some of which appear stationary in the sky - whoever gazes at the seas that surround the land from all sides, and the mountains that were placed on the earth to stabilize it, so that

whoever lives on land, whatever their shape and color, are able to live and thrive - whoever reads Allah's statement,

وَمِنَ الْجِبَالِ جُدَدٌ بَيضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَانُهَا  
وَغَرَائِبٌ سُودٌ وَمِنَ النَّاسِ وَالْدَّوَابِّ وَالْأَنْعَمِ  
مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ  
الْعُلَمَاءُ

(And among the mountains are streaks white and red, of varying colours and (others) very black. And likewise, men and Ad-Dawabb (moving (living) creatures, beasts) and cattle are of various colours. It is only those who have knowledge among His servants that fear Allah) (35: 27-28).

Whoever thinks about the running rivers that travel from area to area bringing benefit, whoever ponders over what Allah has created on earth; various animals and plants of different tastes, scents, shapes and colors that are a result of unity between land and water, whoever thinks about all of this then he will realize that these facts testify to the existence of the Creator, His perfect ability, wisdom, mercy, kindness, generosity and His overall compassion for His creation. There is no deity worthy of worship except Allah, nor is there a Lord besides Him, upon Him we rely and to Him we turn in repentance. There are numerous Ayat in the Qur'an on this subject.

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا  
بِسُورَةٍ مِّن مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِّن دُونِ اللَّهِ  
إِنْ كُنْتُمْ صَادِقِينَ - فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا  
فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ  
لِلْكَافِرِينَ

(23. And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'an) to Our servant (Muhammad ), then produce a Surah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allah, if you are truthful).  
(24. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.)



## The Message of Messenger of Allah is True

Allah begins to prove the truth of prophethood after He stated that there is no deity worthy of worship except Him. Allah said to the disbelievers,

(وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا)

(And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'an) to Our servant) meaning, Muhammad ,

(فَأْتُوا بِسُورَةٍ)

(then produce a Surah (chapter)) meaning, similar to what he brought to you. Hence, if you claim that what he was sent with did not come from Allah, then produce something similar to what he has brought to you, using the help of anyone you wish instead of Allah. However, you will not be able to succeed in this quest. Ibn `Abbas said that,

(شُهَدَاءَكُمْ)

(your witnesses) means "Aids." Also, As-Suddi reported that Abu Malik said the Ayah means, "Your partners, meaning, some other people to help you in that. Meaning then go and seek the help of your deities to support and aid you." Also, Mujahid said that,

(وَادْعُوا شُهَدَاءَكُمْ)

(and call your witnesses) means, "People, meaning, wise and eloquent men who will provide the testimony that you seek."

## The Challenge

Allah challenged the disbelievers in various parts of the Qur'an. For instance, Allah said in Surat Al-Qasas (28:49),

(قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِنْدِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا  
أَتَّبِعُهُ إِن كُنْتُمْ صَادِقِينَ )

(Say (to them, O Muhammad ): "Then bring a Book from Allah, which is a better guide than these two (the Tawrah (Torah) and the Qur'an), that I may follow it, if you are truthful"). Also, Allah said in Surat Al-Isra' (17:88),

قُلْ لِّئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا  
بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ  
بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا )

(Say: "If mankind and the Jinn were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another.") Allah said in Surat Hud (11:13),

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ  
مُفْتَرِيَاتٍ وَاذْعُوا مَنْ اسْتَطَعْتُمْ مِّنْ دُونِ اللَّهِ إِنْ  
كُنْتُمْ صَادِقِينَ )

(Or they say, "He (Prophet Muhammad ) forged it (the Qur'an)." Say: "Bring you then ten forged Surahs (chapters) like it, and call whomsoever you can, other than Allah (to your help), if you speak the truth!"), and in Surat Yunus (10:37-38),

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ  
وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ  
لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ - أَمْ يَقُولُونَ افْتَرَاهُ  
قُلْ فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَاذْعُوا مَنْ اسْتَطَعْتُمْ مِّنْ  
دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ )

(And this Qur'an is not such as could ever be produced by other than Allah (Lord of the heavens and the earth), but it is a confirmation of (the revelation) which was before it (i.e. the Tawrah, and the Injil), and a full explanation of the Book (i.e. Laws decreed for mankind) wherein there is no doubt from the Lord of all that exists.) (Or do they say: "He (Muhammad ) has forged it" Say: "Bring then a Surah (chapter) like it, and call upon whomsoever you can besides Allah, if you are truthful!"). All of these Ayat were revealed in Makkah.

Allah also challenged the disbelievers in the Ayat that were revealed in Al-Madinah. In this Ayah, Allah said,

(وَإِنْ كُنْتُمْ فِي رَيْبٍ)

(And if you (Arab pagans, Jews, and Christians) are in Rayb) meaning, doubt.

(مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا)

(Concerning that which We have sent down (i.e. the Qur'an) to Our servant) meaning, Muhammad ,

(فَأْتُوا بِسُورَةٍ مِّثْلِهِ)

(then produce a Surah (chapter) the like thereof) meaning, similar to the Qur'an. This is the Tafsir of Mujahid, Qatadah, Ibn Jarir At-Tabari, Az-Zamakhshari and Ar-Razi. Ar-Razi said that this is the Tafsir of `Umar, Ibn Mas`ud, Ibn `Abbas, Al-Hasan Al-Basri and the majority of the scholars. And he gave preference to this view and mentioned the fact that Allah has challenged the disbelievers as individuals and as groups, whether literate or illiterate, thus making the challenge truly complete. This type of challenge is more daring than simply challenging the disbelievers who might not be literate or knowledgeable. This is why Allah said,

(فَأْتُوا بِعَشْرِ سُورٍ مِثْلِهِ)

(Bring you then ten forged Surahs (chapters) like it) (11:13), and,

(لَا يَأْتُونَ بِمِثْلِهِ)

(They could not produce the like thereof) (17:88).

Therefore, this is a general challenge to the Arab disbelievers, the most eloquent among all nations. Allah challenged the Arab disbelievers both in Makkah and Al-Madinah several times, especially since they had tremendous hatred and enmity for the Prophet and his religion. Yet, they were unable to succeed in answering the challenge, and this is why Allah said,

(فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا)

(But if you do it not, and you can never do it), indicating that they will never be able to answer the challenge. This is another miracle, in that, Allah clearly stated without doubt that the Qur'an will never be opposed or challenged by anything similar to it, for eternity. This is a true statement that has not been changed until the present and shall never change. How can anyone be able to produce something like the Qur'an, when the Qur'an is the Word of Allah Who created everything How can the words of the created ever be similar to the Words of the Creator

## Examples of the Miracle of the Qur'an

Whoever reads through the Qur'an will realize that it contains various levels of superiority through both the apparent and hidden meanings that it mentions. Allah said,

(الرِّكَتَبَ أَحْكَمَتْ ءَايَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَيْرٍ)

(Alif Lam Ra. (This is) a Book, the verses whereof are perfect (in every sphere of knowledge, etc.), and then explained in detail from One (Allah), Who is Wise and well-acquainted (with all things)) (11:1)

So the expressions in the Qur'an are perfect and its meanings are explained. Further, every word and meaning in the Qur'an is eloquent and cannot be surpassed. The Qur'an also mentioned the stories of the people of the past; and these accounts and stories occurred exactly as the Qur'an stated. Also, the Qur'an commanded every type of righteousness and forbade every type of evil, just as Allah stated,

(وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا)

(And the Word of your Lord has been fulfilled in truth and in justice) (6:115). meaning, true in the stories it narrates and just in its Laws. The Qur'an is true, just and full of guidance. It does not contain exaggerations, lies or falsehood, unlike Arabic and other types of poems that contained lies. These poems, conform with the popular statement, "The most eloquent speech is the one that contains the most lies!" Sometimes, one would find a long poem that mainly contains descriptions of women, horses or alcohol. Or, the poem might contain praise or the description of a certain person, horse, camel, war, incident, fear, lion, or other types of items and objects. Such praise or descriptions do not bring any benefit, except shed light on the poet's ability to clearly and eloquently describe such items. Yet, one will only be able to find one or two sentences in many long poems that elaborate on the main theme of the poem, while the rest of the poem contains insignificant descriptions and repetitions.

As for the Qur'an, it is entirely eloquent in the most perfect manner, as those who have knowledge in such matters and understand Arabic methods of speech and expressions concur. When one reads through the stories in the Qur'an, he will find them fruitful, whether they were in extended or short forms, repeated or not. The more these stories are repeated, the more fruitful and beautiful they become. The Qur'an does not become old when one repeats reciting it, nor do the scholars ever get bored with it. When the Qur'an mentions the subject of warning and promises, it presents truths that would make solid, firm mountains shake, so what about the comprehending, understanding hearts When the Qur'an promises, it opens the hearts and the ears, making them eager to attain the abode of peace - Paradise - and to be the neighbors of the Throne of the Most Beneficent. For instance, on the subject of promises and encouragement, the Qur'an said,

(فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً  
بِمَا كَانُوا يَعْمَلُونَ )

(No person knows what is kept hidden for them of joy as a reward for what they used to do) (32:17), and,

(وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا  
خَالِدُونَ)

((There will be) therein all that inner selves could desire, and all that eyes could delight in and you will abide therein forever) (43:71).

On the subject of warning and discouragement ;

(أَفَأَمِنْتُمْ أَنْ يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ)

(Do you then feel secure that He will not cause a side of the land to swallow you up) (17:68), and,

(أَعْمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ  
فَإِذَا هِيَ تَمُورٌ - أَمْ أَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ  
يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ )

(Do you feel secure that He, Who is over the heaven (Allah), will not cause the earth to sink with you, and then it should quake Or do you feel secure that He, Who is over the heaven (Allah), will not send against you a violent whirlwind Then you shall know how (terrible) has been My warning) (67:16-17).

On the subject of threats, the Qur'an said,

(فَكُلًّا أَخَذْنَا بِذُنُوبِهِ)

(So We punished each (of them) for his sins) (29:40). Also, on the subject of soft advice, the Qur'an said,

(أَفْرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ - ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ - مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يُمَتَّعُونَ )

(Tell Me, (even) if We do let them enjoy for years. And afterwards comes to them that (punishment) which they had been promised. All that with which they used to enjoy shall not avail them) (26:205-207).

There are many other examples of the eloquence, beauty, and benefits of the Qur'an.

When the Qur'an is discussing Laws, commandments and prohibitions, it commands every type of righteous, good, pleasing and beneficial act. It also forbids every type of evil, disliked and amoral act. Ibn Mas'ud and other scholars of the Salaf said, "When you hear what Allah said in the Qur'an, such as,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا)

(O you who believe!), then listen with full attention, for it either contains a type of righteousness that Allah is enjoining, or an evil that He is forbidding." For instance, Allah said,

(يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ)

(He (Muhammad) commands them for Al-Ma`ruf (i.e. Islamic Monotheism and all that Islam has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful At-Tayyibat (i.e. all good and lawful things), and prohibits them as unlawful Al-Khaba'ith (i.e. all evil and unlawful things), he releases them from their heavy burdens and from the fetters (bindings) that were upon them) (7:157).

When the Ayat mention Resurrection and the horrors that will occur on that Day, and Paradise and the Fire and the joys and safe refuge that Allah prepared for His loyal friends, or torment and Hell for His enemies, these Ayat contain glad tidings or warnings. The Ayat then call to perform good deeds and avoid evil deeds, making the life of this world less favorable and the Hereafter more favorable. They also establish the correct methods and guide to Allah's straight path and just legislation, all the while ridding the hearts of the evil of the cursed devil.

### **The Qur'an is the Greatest Miracle given to the Prophet**

The Two Sahihs record that Abu Hurayrah said that the Prophet said,

«مَا مِنْ نَبِيٍّ مِنَ الْأَنْبِيَاءِ إِلَّا قَدْ أُعْطِيَ مِنَ الْآيَاتِ  
مَا آمَنَ عَلَىٰ مِثْلِهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيَهُ  
وَحْيًا أَوْحَاهُ اللَّهُ إِلَيَّ فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ  
تَابِعًا يَوْمَ الْقِيَامَةِ»

(Every Prophet was given a miracle, the type of which brings mankind to faith. What I was given is a revelation that Allah sent down to me. Yet, I hope that I will have the most following on the Day of Resurrection.)

This is the wording narrated by Muslim. The Prophet stated that among the Prophets he was given a revelation, meaning, he was especially entrusted with the miraculous Qur'an that challenged mankind to produce something similar to it. As for the rest of the divinely revealed Books, they were not miraculous according to many scholars. Allah knows best. The Prophet was also aided with innumerable signs and indications that testify to the truth of his prophethood and what he was sent with, all thanks and praise is due to Allah.

### Meaning of ` Stones

Allah said,

(فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ  
أُعِدَّتْ لِلْكَافِرِينَ)

(Then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers) (2:24).

` Fuel' is wood, or similar substances, used to start and feed a fire. Similarly, Allah said,

(وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا )

(And as for the Qasitun (disbelievers who deviated from the right path), they shall be firewood for Hell) (72:15), and,

(إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ  
أَنْتُمْ لَهَا وَارِدُونَ )

(لَوْ كَانَ هَؤُلَاءِ آءَالِهَةً مَا وَرَدُّوَهَا وَكُلُّ فِيهَا  
خَالِدُونَ )

(Certainly you (disbelievers) and that which you are worshipping now besides Allah, are (but) fuel for Hell! (Surely) you enter it. Had these (idols) been alihah (gods), they would not have entered there (Hell), and all of them will abide therein) (21:98-99).

The stones mentioned here are the giant, rotten, black, sulfuric stones that become the hottest when heated, may Allah save us from this evil end. It was also reported that the stones mentioned here are the idols and rivals that were worshipped instead of Allah, just as Allah said,

(إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ)

(Certainly you (disbelievers) and that which you are worshipping now besides Allah, are (but) fuel for Hell!) (21:28).

Allah's statement,

(أُعِدَّتْ لِلْكَافِرِينَ)

(prepared for the disbelievers)

It appears most obvious that it refers to the Fire that is fueled by men and stones, and it also may refer to the stones themselves. There is no contradiction between these two views, because they are dependent upon each other. `Prepared' means, it is `kept' and will surely touch those who disbelieve in Allah and His Messenger . Ibn Ishaq narrated that Muhammad said that `Ikrimah or Sa`id bin Jubayr said that Ibn `Abbas said,

(أُعِدَّتْ لِلْكَافِرِينَ)

(prepared for the disbelievers),

"For those who embrace the disbelief that you (disbelievers) have embraced."



## Jahannam (Hellfire) exists now

Many of the Imams of the Sunnah used this Ayah to prove that the Fire exists now. This is because Allah said,

(أَعِدَّتْ)

(prepared) meaning, prepared and kept. There are many Hadiths on this subject. For instance, the Prophet said,

«تَحَاجَّتِ الْجَنَّةُ وَالنَّارُ»

(Paradise and the Fire had an argument..)

Also, the Prophet said,

«اسْتَأْذَنَتِ النَّارُ رَبَّهَا فَقَالَتْ: رَبِّ أَكَلَ بَعْضِي  
بَعْضًا فَأَذِنَ لَهَا بِنَفْسَيْنِ: نَفْسٍ فِي الشِّتَاءِ وَنَفْسٍ  
فِي الصَّيْفِ»

(The Fire sought the permission of her Lord. She said, 'O my Lord! Some parts of me consumed the other parts.' And Allah allowed her two periods to exhale, one in winter and one in summer.)

Also, there is a Hadith recorded from Ibn Mas'ud that the Companions heard the sound of a falling object. When they asked about it, the Messenger of Allah said,

«هَذَا حَجَرٌ أُلْقِيَ بِهِ مِنْ شَفِيرِ جَهَنَّمَ مِنْذُ سَبْعِينَ  
سَنَةً، الْآنَ وَصَلَ إِلَى قَعْرِهَا»

(This is a stone that was thrown from the top of Jahannam seventy years ago, but only now reached its bottom.) This Hadith is in Sahih Muslim.

There are many Hadiths that are Mutawatir (narrated by many different chains of narrations) on this subject, such as the Hadiths about the eclipse prayer, the night of Isra' etc.

Allah's statements,

(فَأْتُوا بِسُورَةٍ مِّثْلِهِ)

(Then produce a Surah (chapter) of the like thereof) (2:23), and,

(بِسُورَةٍ مِّثْلِهِ)

(A Surah (chapter) like it) (10:38) this includes the short and long Surahs of the Qur'an. Therefore, the challenge to creation stands with regards to both the long and short Surahs, and there is no disagreement that I know of on this fact between the scholars of old and new. Before he became Muslim, `Amr bin Al-`As met Musaylimah the Liar who asked him, "What has recently been revealed to your fellow (meaning Muhammad ) in Makkah" `Amr said, "A short, yet eloquent Surah." He asked, "What is it" He said,

(وَالْعَصْرُ - إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ)

(By Al-`Asr (the time). Verily, man is in loss,) (103:1-2)

Musaylimah thought for a while and said, "A similar Surah was also revealed to me." `Amr asked, "What is it" He said, "O Wabr, O Wabr (i.e. a wild cat), you are but two ears and a chest, and the rest of you is unworthy and thin." `Amr said, "By Allah! You know that I know that you are lying."

(وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ  
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا  
مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ  
وَأَنْتُمْ بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ  
فِيهَا خَالِدُونَ )

(25. And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein Azwajun Mutahharatun (purified mates or wives), and they will abide therein forever.)

### Rewards of Righteous Believers

After mentioning the torment that Allah has prepared for His miserable enemies who disbelieve in Him and in His Messengers, He mentions the condition of His happy, loyal friends who believe in Him and in His Messengers, adhere to the faith and perform the good deeds. This is the reason why the Qur'an was called Mathani, based on the correct opinion of the scholars. We will elaborate upon this subject later. Mathani means to mention faith and then disbelief, or vice versa. Or, Allah mentions the miserable and then the happy, or vice versa. As for mentioning similar things, it is called Tashabbuh, as we will come to know, Allah willing. Allah said,

(وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ  
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ)

(And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise)). Consequently, Allah stated that Paradise has rivers that run beneath it, meaning, underneath its trees and rooms. From Hadiths it is learned that the rivers of Paradise do not run in valleys, and that the banks of Al-Kawthar (the Prophet's lake in Paradise) are made of domes of hollow pearls, the sand of Paradise is made of scented musk while its stones are made from pearls and jewels. We ask Allah to grant Paradise to us, for verily, He is the Most Beneficent, Most Gracious.

Ibn Abi Hatim reported that Abu Hurayrah said that the Messenger of Allah said,

«أَنْهَارُ الْجَنَّةِ تَفْجَرُ تَحْتَ تِلَالٍ أَوْ مِنْ تَحْتِ جِبَالِ  
الْمِسْكِ»

(The rivers of Paradise spring from beneath hills, or mountains of musk.)

He also reported from Masruq that `Abdullah said, "The rivers of Paradise spring from beneath mountains of musk."

### **The similarity between the Fruits of Paradise**

Allah said next,

(كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا  
الَّذِي رُزِقْنَا مِنْ قَبْلُ)

(Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before").

Ibn Abi Hatim reported that Yahya bin Abi Kathir said, "The grass of Paradise is made of saffron, its hills from musk and the boys of everlasting youth will serve the believers with fruits which they will eat. They will then be brought similar fruits, and the people of Paradise will comment, 'This is the same as what you have just brought us.' The boys will say to them, 'Eat, for the color is the same, but the taste is different. Hence Allah's statement,

(وَأَتُوا بِهِ مَثَبِيهَا)

(and they will be given things in resemblance). Abu Ja`far Ar-Razi narrated that Ar-Rabi` bin Anas said that Abu Al-`Aliyah said that,

(وَأَتُوا بِهِ مَثَبِيهَا)

(and they will be given things in resemblance) means, "They look like each other, but the taste is different." Also, `Ikrimah said,

(وَأَتُوا بِهِ مَثَبِيهَا)

(and they will be given things in resemblance) "They are similar to the fruits of this life, but the fruits of Paradise taste better. " Sufyan Ath-Thawri reported from Al-A`mash, from Abu Thubyan, that Ibn `Abbas said, "Nothing in Paradise resembles anything in the life of this world, except in name." In another narration, Ibn `Abbas said, "Only the names are similar between what is in this life and what is in Paradise."

### **The Wives of the People of Paradise are Pure**

Allah said,

(وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ)

(and they shall have therein Azwajun Mutahharatun). Ibn Abi Talhah reported that Ibn `Abbas said, "Purified from filth and impurity." Also, Mujahid said, "From menstruation, relieving the call of nature, urine, spit, semen and pregnancies." Also, Qatadah said, "Purified from impurity and sin." In another narration, he said, "From menstruation and pregnancies." Further, `Ata', Al-Hasan, Ad-Dahhak, Abu Salih, `Atiyah and As-Suddi were reported to have said similarly.

Allah's statement,

(وَهُمْ فِيهَا خَالِدُونَ)

(and they will abide therein forever) meaning ultimate happiness, for the believers will enjoy everlasting delight, safe from death and disruption of their bliss, for it never ends or ceases.

We ask Allah to make us among these believers, for He is the Most Generous, Most Kind and Most merciful.

(إِنَّ اللَّهَ لَا يَسْتَحْي أَن يَضْرِبَ مَثَلًا مَّا بَعُوضَةٌ  
فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ  
مِن رَّبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ  
اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا  
وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ - الَّذِينَ يَنْقُضُونَ عَهْدَ  
اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَن  
يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ  
الْخَاسِرُونَ )

(26. Verily, Allah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the truth from their Lord, but as for those who disbelieve, they say: "What did Allah intend by this parable" By it He misleads many, and many He guides thereby. And He misleads thereby only the Fasiqin (the rebellious, disobedient to Allah). (27. Those who break Allah's covenant after ratifying it, and sever what Allah has ordered to be joined and do mischief on earth, it is they who are the losers.)

In his Tafsir, As-Suddi reported that Ibn ` Abbas, Ibn Mas` ud, and some Companions said; "When Allah gave these two examples of the hypocrites" meaning Allah's statements,

(مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا)

(Their likeness is as the likeness of one who kindled a fire), and,

(أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ)

(Or like a rainstorm from the sky), "The hypocrites said, `Allah's far more exalted than for Him to make such examples.' So Allah revealed these Ayat (2:26-27) up to:

(هُمُ الْخَسِرُونَ)

(Who are the losers)". Sa`id said that Qatadah said, "Allah does not shy away from the truth when He mentions a matter as a parable, whether this matter is significant or not. When Allah mentioned the flies and the spider in His Book, the people of misguidance said, `Why did Allah mention these things.' So Allah revealed;

(إِنَّ اللَّهَ لَا يَسْتَحْي أَن يَضْرِبَ مَثَلًا مَّا بَعُوضَةٌ  
فَمَا فَوْقَهَا)

(Verily, Allah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it)."

### A Parable about the Life of This World

Abu Ja`far Ar-Razi reported that Ar-Rabi` bin Anas commented on this Ayah (2:26); "This is an example that Allah has given for the life of this world. The mosquito lives as long as it needs food, but when it gets fat, it dies. This is also the example of people whom Allah mentioned in the Qur'an: when they acquire (and collect the delights of) the life of this world, Allah then takes them away." Afterwards, he recited,

(فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ  
شَيْءٍ)

(So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing) (6:44)

In this Ayah (2:26) Allah stated that He does not shy away or hesitate in making an example or parable of anything, whether the example involves a significant or an insignificant matter.

Allah's statement,

(فَمَا فَوْقَهَا)

(Or so much more when it is bigger than it) Fama fawqaha means, something bigger than the mosquito, which is one of the most insignificant and tiniest of creatures. Muslim narrated that Aishah said that the Messenger of Allah said,

«مَا مِنْ مُسْلِمٍ يُشَاكُ شَوْكَةً فَمَا فَوْقَهَا إِلَّا كُتِبَتْ  
لَهُ بِهَا دَرَجَةٌ، وَمُحِيتَ عَنْهُ بِهَا خَطِيئَةٌ»

(No Muslim is harmed by a thorn, Fama fawqaha (or something larger), but a good deed will be written for him and an evil deed will be erased from his record.)

So Allah has informed us that there is no matter that is too small that is exempt from being used as an example, even if it was as insignificant as a mosquito or a spider. Allah said,

(يَأْيُهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوا لَهُ إِنَّ الَّذِينَ  
تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ  
اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ  
مِنْهُ ضَعْفَ الطَّالِبِ وَالْمَطْلُوبِ )

(O mankind! A similitude has been coined, so listen to it (carefully): Verily, those on whom you call besides Allah, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought.) (22:73),

(مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ  
العَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ  
العَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ )

(The likeness of those who take (false deities as) Awliya' (protectors, helpers) other than Allah is the likeness of a spider who builds (for itself) a house; but verily, the frailest (weakest) of houses is the spider's house if they but knew.) (29:41), and,

(أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً  
كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ -  
تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ

الأمثال للناس لعلهم يتذكرون - ومثل كلمة  
خبيثة كشجرة خبيثة اجتثت من فوق الأرض ما  
لها من قرار - يُثبّت الله الذين ءامنوا بالقول  
الثابت في الحياة الدنيا وفي الآخرة ويضلّ الله  
الظالمين ويفعل الله ما يشاء )

(See you not how Allah sets forth a parable A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high). Giving its fruit at all times, by the leave of its Lord, and Allah sets forth parables for mankind in order that they may remember. And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability. Allah will keep firm those who believe, with the word that stands firm in life of this world (i.e. they will keep on worshipping Allah alone and none else), and in the Hereafter. And Allah will cause the Zalimin (polytheists and wrongdoers) to go astray those and Allah does what He wills.) (14:24-27). Allah said,

(ضرب الله مثلا عبدا مملوكا لا يقدر على  
شيء)

(Allah puts forward the example of (two men a believer and a disbeliever); a servant under the possession of another, he has no power of any sort) (16:75). He then said,

(وضرب الله مثلا رجلا رجلا أحمدا أبكم لا يقدر  
على شيء وهو كل على مولاه أينما يوجهه لا  
يأت بخير هل يستوى هو ومن يأمر بالعدل)

(And Allah puts forward (another) example of two men, one of them dumb, who has no power over anything, and he is a burden on his master; whichever way he directs him, he brings no good. Is such a man equal to one who commands justice) (16:76). Also, Allah said,



(ضَرْبَ لَكُمْ مَثَلًا مِّنْ أَنْفُسِكُمْ هَلْ لَكُمْ مِّنْ مَّا  
مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَّا رَزَقْنَاكُمْ)

(He sets forth for you a parable from your own selves: Do you have partners among those whom your right hands possess (i. e. your servants) to share as equals in the wealth we have bestowed on you) (30:28).

Mujahid commented on Allah's statement,

(إِنَّ اللَّهَ لَا يَسْتَحْيَى أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً  
فَمَا فَوْقَهَا)

(Verily, Allah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger than it.) "The believers believe in these parables, whether they involve large matters or small, because they know that they are the truth from their Lord, and Allah guides the believers by these parables."

In his Tafsir, As-Suddi reported that Ibn `Abbas, Ibn Mas`ud and other people among the Companions said,

(يُضِلُّ بِهِ كَثِيرًا)

(By it He misleads many), "Meaning the hypocrites. Allah guides the believers with these parables, and the straying of the hypocrites increases when they reject the parables that Allah mentioned for them which they know are true. This is how Allah misleads them."

(وَيَهْدِي بِهِ)

(And He guides thereby) meaning, with the parables,

(كَثِيرًا)

(many) from among the people of faith and conviction. Allah adds guidance to their guidance, and faith to their faith, because they firmly believe in what they know to be true, that is, the parables that Allah has mentioned. This is guidance that Allah grants them;

(وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ)

(And He misleads thereby only the Fasiqin (the rebellious, disobedient to Allah)), meaning, the hypocrites. The Arabs say that the date has Fasaqat, when it comes out of its skin, and they call the mouse a Fuwaysiqah, because it leaves its den to cause mischief. The Two Sahihs recorded `A'ishah saying that the Messenger of Allah said,

«خَمْسٌ فَوَاسِقٌ يُقْتَلْنَ فِي الْحِلِّ وَالْحَرَمِ: الْعُرَابُ  
وَالْحِدَاةُ وَالْعَقْرَبُ وَالْفَأْرَةُ وَالْكَلْبُ الْعَقُورُ»

(Five animals are Fawasiq, and they must be killed during Ihram and otherwise: the crow, the kite, the scorpion, the mouse and the rabid dog.) eFasiq, includes the disbeliever and the disobedient. However, the Fisq of the disbeliever is worse, and this is the type of Fasiq that the Ayah is describing here, because Allah described them as,

(الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ  
وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ  
فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ )

(Those who break Allah's covenant after ratifying it, and sever what Allah has ordered to be joined and do mischief on earth, it is they who are the losers.)

These are the characteristics of the disbelievers and they contradict the qualities of the believers. Similarly, Allah said in Surat Ar-Ra`d,

(أَفَمَنْ يَعْلَمُ أَنَّ مَا أَنْزَلْنَا إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ  
هُوَ أَعْمَى إِنَّمَا يَتَذَكَّرُ أَوْلُوا الْأَلْبَابِ - الَّذِينَ  
يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ - وَالَّذِينَ  
يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ  
رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ )

(Shall he then, who knows that what has been revealed unto you (O Muhammad ) from your Lord is the truth, be like him who is blind But it is only the men of understanding that pay heed. Those who fulfill the covenant of Allah and break not the Mithaq (bond, treaty, covenant). And those who join that which Allah has commanded to be joined (i.e. they are

good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning.) (13:19-21)) until,

(وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ  
وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ  
فِي الْأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ )

(And those who break the covenant of Allah, after its ratification, and sever that which Allah has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e. they will be far away from Allah's mercy), and for them is the unhappy (evil) home (i.e. Hell).) (13:25)

The covenant that these deviant people broke is Allah's covenant with His creation, that is, to obey Him and avoid the sins that He prohibited. This covenant was reiterated in Allah's Books and by the words of His Messengers. Ignoring this covenant constitutes breaking it. It was said that the Ayah (2:27) is about the disbelievers and the hypocrites among the People of the Book. In this case, the covenant that they broke is the pledge that Allah took from them in the Tawrah to follow Muhammad when he is sent as a Prophet, and to believe in him, and in what he was sent with. Breaking Allah's covenant in this case occurred when the People of the Book rejected the Prophet after they knew the truth about him, and they hid this truth from people, even though they swore to Allah that they would do otherwise. Allah informed us that they threw the covenant behind their backs and sold it for a miserable price.

It was also reported that the Ayah (2:27) refers to all disbelievers, idol worshippers and hypocrites. Allah took their pledge to believe in His Oneness, showing them the signs that testify to His Lordship. He also took a covenant from them to obey His commands and refrain from His prohibitions, knowing that His Messengers would bring proofs and miracles that none among the creation could ever produce. These miracles testified to the truth of Allah's Messengers. The covenant was broken when the disbelievers denied what was proven to them to be authentic and rejected Allah's Prophets and Books, although they knew that they were the truth. This Tafsir was reported from Muqatil bin Hayyan, and it is very good. It is also the view that Az-Zamakhshari held.

Allah's statement next,

(وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ)

(And sever what Allah has ordered to be joined) is in reference to keeping the relations with the relatives, as Qatadah asserted. This Ayah is similar to Allah's statement,

(فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ  
وَتُقَطِّعُوا أَرْحَامَكُمْ )

(Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship) (47:22)

Ibn Jarir At-Tabari preferred this opinion. However, it has been said that the meaning of the Ayah (2:27) here is more general. Hence, everything that Allah has commanded to nurture, and the people severed, is included in its meaning.

### The Meaning of ` Loss

Muqatil bin Hayyan commented on Allah's statement,

(أُولَئِكَ هُمُ الْخَسِرُونَ)

(It is they who are the losers) "In the Hereafter." Similarly, Allah said,

(أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ)

(On them is the curse (i.e. they will be far away from Allah's mercy), and for them is the unhappy (evil) home (i.e. Hell)) (13:25).

Also, Ad-Dahhak said that Ibn `Abbas said, "Every characteristic that Allah describes those other than the people of Islam - such as being losers - then it refers to disbelief. However, when they are attributed to the people of Islam, then these terms refer to sin." Ibn Jarir commented on Allah's statement,

(أُولَئِكَ هُمُ الْخَسِرُونَ)

(It is they who are the losers,) "Losers is plural for loser, this word refers to whoever decreased his own share of Allah's mercy by disobeying Him, just as the merchant loses in his trade by sustaining capital loss. Such is the case with the hypocrite and the disbeliever who lose their share of the mercy that Allah has in store for His servants on the Day of Resurrection. And that is when the disbeliever and the hypocrite most desperately need Allah's mercy."

(كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ )

(28. How can you disbelieve in Allah seeing that you were dead and He gave you life Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return.)

Allah testifies to the fact that He exists and that He is the Creator and the Sustainer Who has full authority over His servants,

(كَيْفَ تَكْفُرُونَ بِاللَّهِ)

(How can you disbelieve in Allah)

How can anyone deny Allah's existence or worship others with Him while;

(وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ)

(You were dead and He gave you life) meaning, He brought them from the state of non-existence to life. Similarly, Allah said,

(أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ - أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ )

(Were they created by nothing Or were they themselves the creators Or did they create the heavens and the earth Nay, but they have no firm belief) (52:35-36) and,

(هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا )

(Has there not been over man a period of time, when he was not a thing worth mentioning) (76:1).

There are many other Ayat on this subject. Ibn Jarir reported from `Ata' that Ibn `Abbas said that,

(وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ)

(Seeing that you were dead and He gave you life) means, "You did not exist beforehand. You were nothing until Allah created you; He will bring death to you and then bring you back to life during Resurrection." Ibn `Abbas then said, "This is similar to Allah's statement;

(قَالُوا رَبَّنَا أَمَنَّاتْنَا وَأَحْيَيْتَنَا ائْتَيْنَا)

(They will say: "Our Lord! You have made us to die twice and You have given us life twice.") (40:11)"

(هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ  
اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ  
بِكُلِّ شَيْءٍ عَلِيمٌ)

(29. He it is Who created for you all that is on earth. Then He Istawa ila the heaven and made them seven heavens and He is the Knower of everything.)

### Evidence of Allah's Ability

After Allah mentioned the proofs of His creating them, and what they can witness in themselves as proof of that, He mentioned another proof that they can witness, that is, the creation of the heavens and earth. Allah said,

(هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ  
اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ)

(He it is Who created for you all that is on earth. Then He Istawa ila the heaven and made them seven heavens) meaning, He turned towards the heaven,

(فَسَوَّاهُنَّ)

(And made them) meaning, that He made the heaven, seven heavens. Allah said,

(فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ)

(And made them seven heavens and He is the Knower of everything) meaning, His knowledge encompasses all His creation, just as He said in another Ayah,

(أَلَا يَعْلَمُ مَنْ خَلَقَ)

(Should not He Who has created know) (67:14).

### The Beginning of the Creation

This Ayah (2:29) is explained in detail in Surat As-Sajdah where Allah said;

(قُلْ أَعْيُنكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي  
يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أُنْدَادًا ذَلِكَ رَبُّ الْعَالَمِينَ -  
وَجَعَلَ فِيهَا رِوَاسِيًا مِنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ  
فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ - ثُمَّ  
اسْتَوَى إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا  
وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ  
- فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَى فِي  
كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ  
وَحِفْظًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ )

(Say (O Muhammad ): "Do you verily disbelieve in Him Who created the earth in two Days And you set up rivals (in worship) with Him That is the Lord of all that exists. He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four `days' were equal in the length of time) for all those who ask (about its creation). Then He Istawa ila the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come willingly." Then He finished them (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the decree of the Almighty, the Knower) (41:9-12).

These Ayat indicate that Allah started creation by creating earth, then He made heaven into seven heavens. This is how building usually starts, with the lower floors first and then the top floors, as the scholars of Tafsir reiterated, as we will come to know, Allah willing. Allah also said,

(أَعْنَتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَاهَا - رَفَعَ سَمَكَهَا  
فَسَوَّاهَا - وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا -  
وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا - أَخْرَجَ مِنْهَا مَاءَهَا

وَمَرَعَهَا - وَالْجِبَالَ أَرْسَاهَا - مَتَّعًا لَكُمْ  
وَلَا تُنْعَمِكُمْ )

(Are you more difficult to create or is the heaven that He constructed He raised its height, and has perfected it. Its night He covers with darkness and its forenoon He brings out (with light). And the earth, after that, He spread it out. And brought forth therefrom its water and its pasture. And the mountains He has fixed firmly. (To be) a provision and benefit for you and your cattle) (79:27-33).

It is said that "Then" in the Ayah (2:29) relates only to the order of reciting the information being given, it does not relate to the order that the events being mentioned took place, this was reported from Ibn ` Abbas by ` Ali bin Abi Talhah.

### The Earth was created before Heaven

Mujahid commented on Allah's statement,

(هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا)

(He it is Who created for you all that is on earth) "Allah created the earth before heaven, and when He created the earth, smoke burst out of it. This is why Allah said,

(ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ)

(Then He Istawa ila (turned towards) the heaven when it was smoke.) (41:11)

(فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ)

(And made them seven heavens) means, one above the other, while the `seven earths' means, one below the other."

This Ayah testifies to the fact that the earth was created before heaven, as Allah has indicated in the Ayat in Surat As-Sajdah.

### Spreading the Earth out after the Heavens were created

Sahih Al-Bukhari records that when Ibn ` Abbas was question about this matter, he said that the earth was created before heaven, and the earth was spread out only after the creation of the heaven. Several Tafsir scholars of old and recent times also said similarly, as we have elaborated on in the Tafsir of Surat An-Nazi`at (chapter 79). The result of that discussion is



that the word Daha (translated above as "spread") is mentioned and explained in Allah's statement,

(وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا - أَخْرَجَ مِنْهَا مَاءَهَا  
وَمَرْعَاهَا - وَالْجِبَالَ أَرْسَاهَا )

(And the earth, after that, He spread it out. And brought forth therefrom its water and its pasture. And the mountains He has fixed firmly.) (79:30-32)

Therefore, Daha means that the earth's treasures were brought to its surface after finishing the job of creating whatever will reside on earth and heaven. When the earth became Daha, the water burst out to its surface and the various types, colors, shapes and kinds of plants grew. The stars started rotating along with the planets that rotate around them. And Allah knows best.

(وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ جَاعِلٌ فِى الْاَرْضِ  
خَلِيْفَةً قَالُوْا اَتَجْعَلُ فِيْهَا مَنْ يُفْسِدُ فِيْهَا وَيَسْفِكُ  
الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ اِنِّيْ  
اَعْلَمُ مَا لَا تَعْلَمُوْنَ )

(30. And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, while we glorify You with praises and thanks and sanctify You." He (Allah) said: "I know that which you do not know.")

### **Adam and His Children inhabited the Earth, Generation after Generation**

Allah reiterated His favor on the Children of Adam when He stated that He mentioned them in the highest of heights before He created them. Allah said,

(وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ)

(And (remember) when your Lord said to the angels.)

This Ayah means, "O Muhammad ! Mention to your people what Allah said to the angels,

(إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً)

(Verily, I am going to place a Khalifah on earth).

Meaning people reproducing generation after generation, century after century, just as Allah said,

(وَهُوَ الَّذِي جَعَلَ لَكُمُ خَلِيفَةَ الْأَرْضِ)

(And it is He Who has made you (Khala'if) generations coming after generations, replacing each other on the earth) (6:165),

(وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ)

(And makes you (Khulafa') inheritors of the earth) (27:62),

(وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ  
يَخْلُقُونَ)

(And if it were Our will, We would have (destroyed you (mankind all, and) made angels to replace you (Yakhlufun) on the earth.) (43: 60) and,

(فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ)

(Then after them succeeded an (evil) generation (Khalf)) (7:169). It appears that Allah was not referring to Adam specifically as Khalifah, otherwise he would not have allowed the angels' statement,

(أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ)

(Will You place therein those who will make mischief therein and shed blood).

The angels meant that this type of creature usually commits the atrocities they mentioned. The angels knew of this fact, according to their understanding of human nature, for Allah stated that He would create man from clay. Or, the angels understood this fact from the word Khalifah, which also means the person who judges disputes that occur between people, forbidding them from injustice and sin, as Al-Qurtubi said.

The statement the angels uttered was not a form of disputing with Allah's, nor out of envy for the Children of Adam, as some mistakenly thought. Allah has described them as those who do not precede Him in speaking, meaning that they do not ask Allah anything without His permission. When Allah informed them that He was going to create a creation on the earth, and they had knowledge that this creation would commit mischief on it, as Qatadah mentioned, they said,

(أَتَجْعَلُ فِيهَا مَن يُقْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ)

(Will You place therein those who will make mischief therein and shed blood)

This is only a question for the sake of learning about the wisdom of that, as if they said, Our Lord! What is the wisdom of creating such creatures since they will cause trouble in the earth and spill blood "If the wisdom behind this action is that You be worshipped, we praise and glorify You (meaning we pray to You) we never indulge in mischief, so why create other creatures"

Allah said to the angels in answer to their inquiry,

(إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ)

(I know that which you do not know.) meaning, "I know that the benefit of creating this type of creature outweighs the harm that you mentioned, that which you have no knowledge of. I will create among them Prophets and send Messengers. I will also create among them truthful, martyrs, righteous believers, worshippers, the modest, the pious, the scholars who implement their knowledge, humble people and those who love Allah and follow His Messengers."

The Sahih recorded that when the angels ascend to Allah with the records of the servant's deeds, Allah asks them, while having better knowledge, "How did you leave My servants" They will say, "We came to them while they were praying and left them while they were praying." This is because the angels work in shifts with mankind, and they change shifts during the Fajr and `Asr prayers. The angels who descended will remain with us, while the angels who have remained with us ascend with our deeds. The Messenger of Allah said,

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

(The deeds of the night are elevated to Allah before the morning, and the deeds of the morning before the night falls. )

Hence, the angels' statement, "We came to them while they were praying and left them while they were praying," explains Allah's statement,

(إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ)

(I know that which you do not know.)

It was said that the meaning of Allah's statement,

(إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ)

(I know that which you do not know.) is, "I have a specific wisdom in creating them, which you do not have knowledge of." It was also said that it is in answer to,

(وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ)

(While we glorify You with praises and thanks and sanctify You) after which Allah said,

(إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ)

(I know that which you do not know). Meaning, "I know that Iblis is not as you are, although he is among you." Others said,

(أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ  
نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ)

"(Will You place therein those who will make mischief therein and shed blood, while we glorify you with praises and thanks and sanctify You.) is their request that they should be allowed to inhabit the earth, instead of the Children of Adam. So Allah said to them,

(إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ)

(I know that which you do not know) if your inhabiting the heavens is better, or worse for you." Ar-Razi as well as others said this. Allah knows best.

## **The Obligation of appointing a Khalifah and some related Issues**

Al-Qurtubi, as well as other scholars, said that this Ayah (2:30) proves the obligation of appointing a Khalifah to pass judgements on matters of dispute between people, to aid the oppressed against the oppressor, to implement the Islamic penal code and to forbid evil. There are many other tasks that can only be fulfilled by appointing the Imam, and what is necessary

in performing an obligation, is an obligation itself. We should state here that Imamah occurs by either naming a successor, as a group among Ahl As-Sunnah scholars said occurred - by the Prophet - in the case of Abu Bakr, or hinting to a successor. Or, the current Khalifah names a certain person as Khalifah after him, as Abu Bakr did with `Umar. Or, the Khalifah might leave the matter in the hands of the Muslim consultative council, or a group of righteous men, just as `Umar did. Or, the people of authority could gather around a certain person to whom they give the pledge of allegiance, or they could select one among them to choose the candidate, according to the majority of the scholars.

The Khalifah must be a responsible adult Muslim male, able to perform Ijtihad (independent legal judgments), bodily able, righteous, with knowledge of warfare, politics. He also must be from the tribe of Quraysh, according to the correct view, but it is not necessary that he be from the tribe of Bani Hashim, or that he be immune from error, as the Rafidah (Shiites) falsely claim.

When the Khalifah becomes an immoral person (Fasiq), should he be impeached There is disagreement over this matter, but the correct view is that he is not to be removed, because the Messenger of Allah said,

«إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِنَ اللَّهِ فِيهِ  
بُرْهَانٌ»

(Unless you witness a clear Kufr regarding which you have clear proof from Allah. )

Does the Khalifah have the right to resign from his post There is a difference on this issue. It is a fact that Al-Hasan bin `Ali removed himself from the position of Khalifah and surrendered it to Mu`awiyah. However, this occurred because of a necessity, and Al-Hasan was praised for this action.

It is not permissible to appoint two Imams for the world or more at the same time. This is not allowed because the Messenger of Allah said,

«مَنْ جَاءَكُمْ وَأَمْرُكُمْ جَمِيعٌ يُرِيدُ أَنْ يُفَرِّقَ بَيْنَكُمْ  
فَاقْتُلُوهُ كَمَا تَأْتِي مَنْ كَانَ»

(Whoever came to you while you are united and tried to divide you, then execute him, no matter who he is.)

This is the view of the majority of scholars. Imam Al-Haramayn stated that Abu Ishaq allowed the appointment of two or more Imams when the various provinces are far away from each other. However, Imam Al-Haramayn himself was indecisive about this view.

(وَعَلَّمَ ءَادَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ - قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ - قَالَ يَا ءَادَمُ أَنْبِئِهِمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنَّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ )

(31. And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful.") (32. They (angels) said: "Glory is to You, we have no knowledge except what you have taught us. Verily, You are the Knower, the Wise.") (33. He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the Ghayb (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing")

### The Virtue of Adam over the Angels

Allah stated the virtue of Adam above the angels, because He taught Adam, rather than them, the names of everything. This occurred after they prostrated to him. This discussion precedes that event here, only to show the importance of his position, and the absence of the angels' knowledge about creating the Khalifah when they asked about it. So Allah informed the angels that He knows what they do not know, and then He mentioned this to show them Adam's superiority over them in knowledge. Allah said,

(وَعَلَّمَ ءَادَمَ الْأَسْمَاءَ كُلَّهَا)

(And He taught Adam all the names (of everything)).

Ad-Dahhak said that Ibn ` Abbas commented on the Ayah;

(وَعَلَّمَ ءَادَمَ الْأَسْمَاءَ كُلَّهَا)

(And He taught Adam all the names (of everything)) "Meaning, the names that people use, such as human, animal, sky, earth, land, sea, horse, donkey, and so forth, including the names of the other species." Ibn Abi Hatim and Ibn Jarir reported that `Asim bin Kulayb narrated from Sa`id bin Ma`bad that Ibn `Abbas was questioned,

(وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا)

(And He taught Adam all the names (of everything)) "Did Allah teach him the names of the plate and the pot" He said, "Yes, and even the terms for breaking wind!"

Allah taught Adam the names of everything, their proper names, the names of their characteristics, and what they do, just as Ibn `Abbas stated about the terms for passing gas.

In his Sahih, Al-Bukhari explained this Ayah in the Book of Tafsir with a report from Anas bin Malik who said that the Messenger of Allah said,

«يَجْتَمِعُ الْمُؤْمِنُونَ يَوْمَ الْقِيَامَةِ فَيَقُولُونَ: لَوْ  
اسْتَشْفَعْنَا إِلَى رَبِّنَا فَيَأْتُونَ آدَمَ فَيَقُولُونَ: أَنْتَ أَبُو  
النَّاسِ خَلَقَكَ اللَّهُ بِيَدِهِ وَأَسْجَدَ لَكَ مَلَائِكَتُهُ وَعَلَّمَكَ  
أَسْمَاءَ كُلِّ شَيْءٍ، فَاشْفَعْ لَنَا عِنْدَ رَبِّكَ حَتَّى  
يُرِيحَنَا مِنْ مَكَانِنَا هَذَا، فَيَقُولُ: لَسْتُ هُنَاكُمْ  
وَيَذَكُرُ ذَنْبَهُ فَيَسْتَحْيِي انْتُوا نُوحًا فَإِنَّهُ أَوَّلُ  
رَسُولٍ بَعَثَهُ اللَّهُ إِلَى أَهْلِ الْأَرْضِ، فَيَأْتُونَهُ،  
فَيَقُولُ: لَسْتُ هُنَاكُمْ وَيَذَكُرُ سُؤَالَ رَبِّهِ مَا لَيْسَ لَهُ  
بِهِ عِلْمٌ فَيَسْتَحْيِي فَيَقُولُ: انْتُوا خَلِيلَ الرَّحْمَنِ  
فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ هُنَاكُمْ فَيَقُولُ: انْتُوا مُوسَى  
عَبْدًا كَلَّمَهُ اللَّهُ وَأَعْطَاهُ التَّوْرَةَ، فَيَقُولُ: لَسْتُ  
هُنَاكُمْ فَيَذَكُرُ قَتْلَ النَّفْسِ بِغَيْرِ نَفْسٍ فَيَسْتَحْيِي مِنْ

رَبِّهِ فَيَقُولُ: ائْتُوا عِيسَى عَبْدَ اللَّهِ وَرَسُولَهُ وَكَلِمَةَ  
 اللَّهِ وَرُوحَهُ، فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ هُنَاكُمْ ائْتُوا  
 مُحَمَّدًا عَبْدًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ،  
 فَيَأْتُونِي فَأَنْطَلِقُ حَتَّى أَسْتَأْذِنَ عَلَى رَبِّي فَيَأْذِنُ  
 لِي، فَإِذَا رَأَيْتُ رَبِّي وَقَعْتُ سَاجِدًا فَيَدْعُنِي مَا  
 شَاءَ اللَّهُ ثُمَّ يُقَالُ: اِرْفَعْ رَأْسَكَ وَسَلِّ نُعْطَهُ وَقُلْ  
 يَسْمَعُ وَاشْفَعُ تُشَفَّعُ، فَأَرْفَعُ رَأْسِي فَأَحْمَدُهُ بِتَحْمِيدِ  
 يُعَلِّمُنِيهِ ثُمَّ أَشْفَعُ فَيُحَدِّثُ لِي حَدًّا فَأَدْخِلُهُمُ الْجَنَّةَ ثُمَّ  
 أَعُودُ إِلَيْهِ فَإِذَا رَأَيْتُ رَبِّي مِثْلَهُ ثُمَّ أَشْفَعُ فَيُحَدِّثُ لِي  
 حَدًّا فَأَدْخِلُهُمُ الْجَنَّةَ ثُمَّ أَعُودُ الثَّالِثَةَ ثُمَّ أَعُودُ  
 الرَّابِعَةَ فَأَقُولُ: مَا بَقِيَ فِي النَّارِ إِلَّا مَنْ حَبَسَهُ  
 الْقُرْآنُ وَوَجَبَ عَلَيْهِ الْخُلُودُ»

(The believers will gather on the Day of Resurrection and will say, 'We should seek a means of intercession with our Lord' They will go to Adam and say, 'O Adam! You are the father of all mankind, Allah created you with His Own Hand, ordered the angels to prostrate for you and taught you the names of everything. Will you not intercede for us with your Lord, so that he relieve us from this gathering place' On that Adam will reply, 'I cannot do what you have asked'. He will have remembered his error and will be embarrassed, saying, 'Go to Nuh, for he is the first of Allah's Messengers whom Allah sent to the people of the earth.' They will go to Nuh and ask him. He will say, 'I cannot do what you have asked.' He will recall asking Allah what he was not to know, and will also be embarrassed. He will say, 'Go to Khalil Ar-Rahman.' They will go to Ibrahim and he will also say, 'I cannot do what you have asked.' He will say, 'Go to Musa, a servant to whom Allah spoke directly and gave the Tawrah.' Musa will say, 'I cannot do what you have asked.' He will remember that he killed a person without justification and will be embarrassed before his Lord. He will say, 'Go to 'Isa, Allah's servant and Messenger and His Word and a spirit of His.' They will go to 'Isa and he will say, 'I will not do what you asked. Go to Muhammad, a servant whose previous and latter errors were forgiven.' They will come to me, and I will go to Allah and seek His permission and He will give me His permission. When I gaze at my Lord, I will prostrate myself and Allah will allow me to remain like that as much as He will. Then I will be addressed, 'O Muhammad! Raise your head; ask, for you will be



given what you ask, and intercede, for your intercession will be accepted.' I will raise my head and thank and praise Allah with such praise as He will inspire me. I will intercede and He will grant me a quantity of people that He will admit into Paradise. I will go back to Him, and when I see my Lord, I will intercede and He will allow me a quantity that He will admit into Paradise. I will do that for a third and then a fourth time. I will say, `There are no more people left in Hell except those whom the Qur'an has incarcerated and have thus acquired eternity in Hell.')

This Hadith was collected by Muslim, An-Nasa'i and Ibn Majah. fThe reason why we mentioned this Hadith here is the Prophet's statement,

«فَيَأْتُونَ آدَمَ فَيَقُولُونَ: أَنْتَ أَبُو النَّاسِ خَلَقَكَ اللَّهُ  
بِيَدِهِ وَأَسْجَدَ لَكَ مَلَائِكَتُهُ وَعَلَّمَكَ أَسْمَاءَ كُلِّ  
شَيْءٍ»

(They will go to Adam and say, `O Adam! You are the father of all mankind, and Allah created you with His Own Hand, ordered the angels to prostrate for you, and taught you the names of everything). This part of the Hadith testifies to the fact that Allah taught Adam the names of all creatures.

This is why Allah said,

(ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ)

(Then He showed them to the angels) meaning, the objects or creations. `Abdur-Razzaq narrated that Ma`mar said that Qatadah said, "Allah paraded the objects before the angels,

(فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ)

(And said, "Tell Me the names of these if you are truthful")."

Allah's statement means, "Tell Me the names of what I paraded before you, O angels who said,

(أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ)

(Will You place therein those who will make mischief therein and shed blood).

You asked, `Are You appointing a Khalifah from us or from other creations We praise and glorify You.

Therefore, Allah said, "If you say the truth, that if I appoint a non-angel Khalifah on the earth, he and his offspring will disobey Me, commit mischief and shed blood, but if I designate you the Khalifahs you will obey Me, follow My command and honor and glorify Me. However, since you

do not know the names of the objects I paraded before you, then you have even less knowledge of what will occur on the earth that does not exist yet."

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ  
الْعَلِيمُ الْحَكِيمُ )

(They (angels) said: "Glory is to You, we have no knowledge except what you have taught us. Verily, it is You, the Knower, the Wise.").

Here the angels are praising Allah's holiness, and perfection above every kind of deficiency, affirming that no creature could ever acquire any part of Allah's knowledge, except by His permission, nor could anyone know anything except what Allah teaches them. This is why they said,

سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ  
الْحَكِيمُ )

("Glory is to You, we have no knowledge except what you have taught us. Verily You are the Knower, the Wise) meaning, Allah is knowledgeable of everything, Most Wise about His creation, and He makes the wisest decisions, and He teaches and deprives whom He wills from knowledge. Verily, Allah's wisdom and justice in all matters is perfect.

### Adam's Virtue of Knowledge is demonstrated

Allah said,

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ  
بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبَ  
السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ  
تَكْتُمُونَ )

(He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the Ghayb (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing")

Zayd bin Aslam said, "You are Jibril, you are Mika'il, you are Israfil, until he mentioned the name of the crow." Mujahid said that Allah's statement,

(قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ)

(He said: "O Adam! Inform them of their names,") "The name of the pigeon, the crow and everything." Statements of a similar meaning were reported from Sa`id bin Jubayr, Al-Hasan, and Qatadah. When Adam's virtue over the angels became apparent, as he mentioned the names that Allah taught him, Allah said to the angels,

(أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ  
وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ)

(Did I not tell you that I know the Ghayb (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing)

This means, "Did I not state that I know the seen and unseen matters. " Similarly, Allah said,

(وَإِنْ تَجَهَّرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى )

(And if you (O Muhammad ) speak (the invocation) aloud, then verily, He knows the secret and that which is yet more hidden) (20:7).

Also, Allah said about the hoopoe, that it said to Sulayman;

(أَلَا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي  
السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ  
- اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ )

( As Shaytan (Satan) has barred them from Allah's way so they do not prostrate before Allah, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal. Allah, La ilaha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne!) (27:25-26).

They also have comments other than what we have said about the meaning of Allah's statement,

(وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ)

(And I know what you reveal and what you have been concealing).

It is reported from Ad-Dahhak that Ibn ` Abbas said that,

(وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ)

(And I know what you reveal and what you have been concealing) means, "I know the secrets, just as I know the apparent things, such as, what Iblis concealed in his heart of arrogance and pride." Abu Ja`far Ar-Razi narrated that Ar-Rabi` bin Anas said that,

(وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ)

(And I know what you reveal and what you have been concealing) means, "The apparent part of what they said was: `Do you create in it that which would commit mischief and shed blood' The hidden meaning was: `We have more knowledge and honor than any creation our Lord would create.' But they came to know that Allah favored Adam above them regarding knowledge and honor."

(وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ)

(34. And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except Iblis (Shaytan), he refused and was proud and was one of the disbelievers (disobedient to Allah).)

### **Honoring Adam when the Angels prostrated before Him**

This Ayah mentions the great honor that Allah granted Adam, and Allah reminded Adam's offspring of this fact. Allah commanded the angels to prostrate before Adam, as this Ayah and many Hadiths testify, such as the Hadith about the intercession that we discussed. There is a Hadith about the supplication of Musa, "O my Lord! Show me Adam who caused us and himself to be thrown out of Paradise." When Musa met Adam, he said to him, "Are you Adam whom Allah created with His Own Hands, blew life into and commanded the angels to prostrate before" Iblis was among Those ordered to prostrate before Adam, although He was not an Angel

When Allah commanded the angels to prostrate before Adam, Iblis was included in this command. Although Iblis was not an angel, he was trying - and pretending - to imitate the angels' behavior and deeds, and this is why he was also included in the command to the angels to prostrate before Adam. Satan was criticized for defying that command, as we will explain with detail, Allah willing, when we mention the Tafsir of Allah's statement,

(إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ)

(Except Iblis (Satan). He was one of the Jinn; he disobeyed the command of his Lord.) (18:50)

Similarly, Muhammad bin Ishaq reported that Ibn ` Abbas said, "Before he undertook the path of sin, Iblis was with the angels and was called `Azazil.' He was among the residents of the earth and was one of the most active worshippers and knowledgeable persons among the angels. This fact caused him to be arrogant. Iblis was from a genus called Jinn."

## The Prostration was before Adam but the Obedience was to Allah

Qatadah commented on Allah's statement,

(وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ)

(And (remember) when We said to the angels: "Prostrate yourselves before Adam.")

"The obedience was for Allah and the prostration was before Adam. Allah honored Adam and commanded the angels to prostrate before him." Some people said that this prostration was just a prostration of greeting, peace and honor, hence Allah's statement,

(وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ  
يَأْتِي هَذَا تَأْوِيلُ رُؤْيَى مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي  
حَقًّا)

(And he (Prophet Yusuf) raised his parents to the throne and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforesaid! My Lord has made it come true!") (12:100)

The practice of prostrating was allowed for previous nations, but was repealed for ours. Mu` adh said to the Prophet , "I visited Ash-Sham and found that they used to prostrate before their priests and scholars. You, O Messenger of Allah, are more deserving of prostration." The Prophet said,

«لَا لَوْ كُنْتُ أَمِيرًا بَشَرًا أَنْ يَسْجُدَ لِبَشَرٍ لِأَمَرْتُ  
الْمَرْأَةَ أَنْ تَسْجُدَ لِرَوْحِهَا مِنْ عِظَمِ حَقِّهِ عَلَيْهَا»

(No. If I was to command any human to prostrate before another human, I would command the wife to prostrate before her husband because of the enormity of his right on her.)

Ar-Razi agreed with this view. Also, Qatadah said about Allah's statement,

﴿فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ  
الْكَافِرِينَ﴾

(And they prostrated except Iblis (Shaytan), he refused and was proud and was one of the disbelievers (disobedient to Allah).)

"Iblis, the enemy of Allah, envied Adam because Allah honored Adam. He said, 'I was created from fire, and he was created from clay.' Therefore, the first error ever committed was arrogance, for the enemy of Allah was too arrogant to prostrate before Adam." I - Ibn Kathir - say, the following is recorded in the Sahih,

«لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ  
خَرْدَلٍ مِنْ كِبَرٍ»

(No person who has the weight of a mustard seed of arrogance in his heart shall enter Paradise.)

Iblis had disbelief, arrogance, and rebellion, all of which caused him to be expelled from the holy presence of Allah, and His mercy.

﴿وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا  
مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ  
فَتَكُونَا مِنَ الظَّالِمِينَ - فَأَزَلَهُمَا الشَّيْطَانُ عَنْهَا  
فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ  
لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَعٌ إِلَى  
حِينٍ﴾

(35. And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein wherever you will, but come not near this tree or you both will be of the Zalimin (wrongdoers). ") (36. Then the Shaytan made them slip therefrom (the Paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time.")

## Adam was honored again

Allah honored Adam by commanding the angels to prostrate before him, so they all complied except for Iblis. Allah then allowed Adam to live and eat wherever and whatever he wished in Paradise. Al-Hafiz Abu Bakr bin Marduwyah reported Abu Dharr saying, "I said, `O Messenger of Allah! Was Adam a Prophet' He said,

«نَعَمْ نَبِيًّا رَسُولًا كَلَّمَهُ اللَّهُ قُبُلًا»

(Yes. He was a Prophet and a Messenger to whom Allah spoke directly), meaning

(اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ)

((O Adam!) Dwell you and your wife in the Paradise.)"

## Hawwa' was created before Adam entered Paradise

The Ayah (2:35) indicates that Hawwa' was created before Adam entered Paradise, as Muhammad bin Ishaq stated. Ibn Ishaq said, "After Allah finished criticizing Iblis, and after teaching Adam the names of everything, He said,

(يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ)

(O Adam! Inform them of their names) until,

(إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ)

(Verily, You are the Knower, the Wise.)

Then Adam fell asleep, as the People of the Book and other scholars such as Ibn `Abbas have stated, Allah took one of Adam's left ribs and made flesh grow in its place, while Adam was asleep and unaware. Allah then created Adam's wife, Hawwa', from his rib and made her a woman, so that she could be a comfort for him. When Adam woke up and saw Hawwa' next to him, it was claimed, he said, `My flesh and blood, my wife.' Hence, Adam reclined with Hawwa'. When Allah married Adam to Hawwa' and gave him comfort, Allah said to him directly,

(يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا  
رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا  
مِنَ الظَّالِمِينَ)

("O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight, of things therein wherever you will, but come not near this tree or you both will be of the Zalimin (wrongdoers).")"

### Allah tests Adam

Allah's statement to Adam,

(وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ)

(but come not near this tree) is a test for Adam. There are conflicting opinions over the nature of the tree mentioned here. Some said that it was the grape tree, barley, date tree, fig tree, and so forth. Some said that it was a certain tree, and whoever eats from it will be relieved of the call of nature. It was also said that it was a tree from which the angels eat so that they live for eternity. Imam Abu Ja'far bin Jarir said, "The correct opinion is that Allah forbade Adam and his wife from eating from a certain tree in Paradise, but they ate from it. We do not know which tree that was, because Allah has not mentioned anything in the Qur'an or the authentic Sunnah about the nature of this tree. It was said that it was barley, grape, or a fig tree. It is possible that it was one of those trees. Yet, this is knowledge that does not bring any benefit, just as being ignorant in its nature does no harm. Allah knows best." This is similar to what Ar-Razi stated in his Tafsir, and this is the correct opinion. Allah's statement,

(فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا)

(Then the Shaytan made them slip therefrom) either refers to Paradise, and in this case, it means that Shaytan led Adam and Hawwa' away from it, as `Asim bin Abi An-Najud recited it. It is also possible that this Ayah refers to the forbidden tree. In this case, the Ayah would mean, as Al-Hasan and Qatadah stated, "He tripped them." In this case,

(فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا)

(Then the Shaytan made them slip therefrom)

means, "Because of the tree", just as Allah said,



(يُؤْفِكُ عَنْهُ مَنْ أَفِكَ )

(Turned aside therefrom (i.e. from Muhammad and the Qur'an) is he who is turned aside (by the decree and preordainment of Allah)) (51:9) meaning, the deviant person becomes turned aside - or slips - from the truth because of so and so reason. This is why then Allah said,

(فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ)

(And got them out from that in which they were) meaning, the clothes, spacious dwelling and comfortable sustenance.

(وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي  
الْأَرْضِ مُسْتَقَرٌّ وَمَتَعٌ إِلَىٰ حِينٍ)

(We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time.") meaning, dwelling, sustenance and limited life, until the commencement of the Day of Resurrection

### Adam was very Tall

Ibn Abi Hatim narrated that Ubayy bin Ka` b said that the Messenger of Allah said,

«إِنَّ اللَّهَ خَلَقَ آدَمَ رَجُلًا طَوَالًا كَثِيرَ شَعْرِ الرَّأْسِ  
كَأَنَّهُ نَخْلَةٌ سَحُوقٌ، فَلَمَّا ذَاقَ الشَّجَرَةَ سَقَطَ عَنْهُ  
لِبَاسُهُ فَأَوَّلُ مَا بَدَأَ مِنْهُ عَوْرَتُهُ، فَلَمَّا نَظَرَ إِلَىٰ  
عَوْرَتِهِ جَعَلَ يَشْتَدُّ فِي الْجَنَّةِ فَأَخَذَتْ شَعْرَهُ  
شَجَرَةٌ فَنَازَعَهَا، فَنَادَاهُ الرَّحْمَنُ: يَا آدَمُ مِئِّي  
تَفِرُّ؟ فَلَمَّا سَمِعَ كَلَامَ الرَّحْمَنِ قَالَ: يَا رَبِّ لَأَ  
وَلَكِنِ اسْتَحْيَاءُ»

(Allah created Adam tall, with thick hair, just as a date tree with full branches. When Adam ate from the forbidden tree, his cover fell off, and the first thing that appeared was his private area. When he saw his private area, he ran away in Paradise and his hair got caught in a tree. He tried to free himself and Ar-Rahman called him, 'O Adam! Are you running away from Me' When Adam heard the words of Ar-Rahman (Allah), he said, 'No, O my Lord! But I am shy.'

### Adam remained in Paradise for an Hour

Al-Hakim recorded that Ibn `Abbas said, "Adam was allowed to reside in Paradise during the time period between the `Asr (Afternoon) prayer, until sunset." Al-Hakim then commented this is "Sahih according to the Two Shaykhs (Al-Bukhari and Muslim), but they did not include it in their collections." Also, Ibn Abi Hatim recorded Ibn `Abbas saying, "Allah sent Adam to earth to an area called, Dahna, between Makkah and At-Ta'if." Al-Hasan Al-Basri said that Adam was sent down to India, while Hawwa' was sent to Jeddah. Iblis was sent down to Dustumaysan, several miles from Basra. Further, the snake was sent down to Asbahan. This was reported by Ibn Abi Hatim. Also, Muslim and An-Nasa'i recorded that Abu Hurayrah said that the Messenger of Allah said,

«خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ فِيهِ  
خُلِقَ آدَمُ وَفِيهِ أُدْخِلَ الْجَنَّةَ وَفِيهِ أُخْرِجَ مِنْهَا»

(Friday is the best day on which the sun has risen. On Friday, Allah created Adam, admitted him into Paradise, and expelled him from it.)

### A Doubt and a Rebuttal

If one asks, "If the Paradise that Adam was thrown out of was in heaven, as the majority of the scholars assert, then is it possible for Iblis to enter Paradise, although he was expelled from it by Allah's decision (when he refused to prostrate before Adam)"

Basically, the response to this would be that the Paradise which Adam was in, was in the heavens, not on the earth, as we explained in the beginning of our book Al-Bidayah wan-Nihayah.

The majority of scholars said that Shaytan was originally prohibited from entering Paradise, but there were times when he sneaked into it in secret. For instance, the Tawrah stated that Iblis hid inside the snake's mouth and entered Paradise. Some scholars said that it is possible that Shaytan led Adam and Hawwa' astray on his way out of Paradise. Some scholars said that he led Adam and Hawwa' astray when he was on earth, while they were still in heaven, as stated by Az-Zamakhshari. Al-Qurtubi mentioned several beneficial Hadiths here about snakes and the ruling on killing them.

(فَتَلَقَىٰ آدَمَ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ  
التَّوَّابُ الرَّحِيمُ)

(37. Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful.)

### Adam repents and supplicates to Allah

It was reported that the above Ayah is explained by Allah's statement,

قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا  
لَنَكُونَنَّ مِنَ الْخَاسِرِينَ )

(37. They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your mercy, we shall certainly be of the losers.") (7:23) as Mujahid, Sa`id bin Jubayr, Abu Al-`Aliyah, Ar-Rabi` bin Anas, Al-Hasan, Qatadah, Muhammad bin Ka`b Al-Qurazi, Khalid bin Ma`dan, `Ata' Al-Khurasani and `Abdur-Rahman bin Zayd bin Aslam have stated. As-Suddi said that Ibn `Abbas commented on,

فَتَلَقَىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ )

(Then Adam received from his Lord Words) "Adam said, `O Lord! Did You not created me with Your Own Hands' He said, `Yes.' He said, `And blow life into me' He said, `Yes.' He said, `And when I sneezed, You said, `May Allah grant you His mercy.' Does not Your mercy precede Your anger' He was told, `Yes.' Adam said, `And You destined me to commit this evil act' He was told, `Yes.' He said, `If I repent, will You send me back to Paradise' Allah said, `Yes.'" Similar is reported from Al-`Awfi, Sa`id bin Jubayr, Sa`id bin Ma`bad, and Ibn `Abbas. Al-Hakim recorded this Hadith in his Mustadrak from Ibn Jubayr, who narrated it from Ibn `Abbas. Al-Hakim said, "Its chain is Sahih and they (Al-Bukhari and Muslim) did not record it."

Allah's statement,

إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ )

(Verily, He is the One Who forgives (accepts repentance), the Most Merciful) (2:37) means that Allah forgives whoever regrets his error and returns to Him in repentance. This meaning is similar to Allah's statements,

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ )

(Know they not that Allah accepts repentance from His servants) (9:104),

(وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ)

(And whoever does evil or wrongs himself) (4:110) and

(وَمَنْ تَابَ وَعَمِلَ صَالِحًا)

(And whosoever repents and does righteous good deeds) (25:71).

The Ayat mentioned above, testify to the fact that Allah forgives the sins of whoever repents, demonstrating His kindness and mercy towards His creation and servants. There is no deity worthy of worship except Allah, the Most Forgiving, the Most Merciful.

(قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى  
فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ  
- وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ  
النَّارِ هُمْ فِيهَا خَالِدُونَ )

(38. We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Huda (guidance) from Me, and whoever follows My guidance, there shall be no fear on them, nor shall they grieve.) (39. But those who disbelieve and belie Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) such are the dwellers of the Fire. They shall abide therein forever.")

Allah stated that when He sent Adam, Hawwa', and Shaytan to earth from Paradise, He warned them that He will reveal Books and send Prophets and Messengers to them, i.e., to their offspring. Abu Al-'Aliyah said, "Al-Huda, refers to the Prophets, Messengers, the clear signs and plain explanation."

(فَمَنْ تَبِعَ هُدَايَ)

(And whoever follows My guidance) meaning, whoever accepts what is contained in My Books and what I send the Messengers with,

(فَلَا خَوْفٌ عَلَيْهِمْ)

(There shall be no fear on them) regarding the Hereafter,

(وَلَا هُمْ يَحْزَنُونَ)

(nor shall they grieve) regarding the life of this world. Similarly, in Surat Ta Ha, Allah said,

(قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ  
فَأِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ  
وَلَا يَشْقَى )

(He (Allah) said: "Get you down (from the Paradise to the earth), both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My guidance, he shall neither go astray, nor shall he be distressed.) (20:123)

Ibn `Abbas commented, "He will not be misguided in this life or miserable in the Hereafter."  
The Ayah,

(وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا  
وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى )

(But whosoever turns away from My Reminder (i.e. neither believes in this Qur'an nor acts on its teachings) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.) (20:124) is similar to what Allah stated here,

(وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ  
النَّارِ هُمْ فِيهَا خَالِدُونَ )

(But those who disbelieve and belie Our Ayat such are the dwellers of the Fire. They shall abide therein forever), meaning, they will remain in Hell for eternity and will not find a way out of it.

(يَبْنَى إِسْرَءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ  
عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أَوْفِ بِعَهْدِكُمْ وَإِيَّيَ  
فَارْهَبُونَ - وَعَامِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ

وَلَا تَكُونُوا أُولَٰ كَافِرٍ بِهِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا  
قَلِيلًا وَإِيَّيَ فَاتَّقُونَ )

(40. O Children of Israel! Remember My favor which I bestowed upon you, and fulfill (your obligations to) My covenant (with you) so that I fulfill (My obligations to) your covenant (with Me), and fear none but Me.) (41. And believe in what I have sent down (this Qur'an), confirming that which is with you (the Tawrah and the Injil), and be not the first to disbelieve therein, and buy not with My verses (the Tawrah and the Injil) a small price (i.e. getting a small gain by selling My verses), and fear Me and Me alone.)

### Encouraging the Children of Israel to embrace Islam

Allah commanded the Children of Israel to embrace Islam and to follow Muhammad . He also reminded them with the example of their father Israel, Allah's Prophet Ya`qub, as if saying, "O children of the pious, righteous servant of Allah who obeyed Allah! Be like your father, following the truth." This statement is similar to one's saying, "O you son of that generous man! Do this or that" or, "O son of the brave man, engage the strong fighters," or "O son of the scholar, seek the knowledge," and so forth. Similarly, Allah said,

(ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا )

(O offspring of those whom We carried (in the ship) with Nuh (Noah)! Verily, he was a grateful servant) (17:3).

### Israel is Prophet Ya`qub (Jacob)

Israel is Prophet Ya`qub, for Abu Dawud At-Tayalisi recorded that `Abdullah Ibn `Abbas said, "A group of Jews came to the Prophet and he said to them,

«هَلْ تَعْلَمُونَ أَنَّ إِسْرَائِيلَ يَعْقُوبُ؟»

(Do you know that Israel is Jacob) They said, "Yes, by Allah." He said,

«اللَّهُمَّ اشْهَدْ»

(O Allah! Be witness.)"

At-Tabari recorded that `Abdullah Ibn `Abbas said that `Israel' means, `the servant of Allah.'

## Allah's Blessings for the Children of Israel

Allah said,

(اذْكُرُوا نِعْمَتِي الَّتِي أَنْعَمْتُ عَلَيْكُمْ)

(Remember My favor which I bestowed upon you).

Mujahid commented, "Allah's favor that He granted the Jews is that He made water gush from stones, sent down manna and quails for them, and saved them from being enslaved by Pharaoh." Abu Al-`Aliyah also said, "Allah's favor mentioned here is His sending Prophets and Messengers among them, and revealing Books to them." I - Ibn Kathir - say that this Ayah is similar to what Musa said to the Children of Israel,

(يَقَوْمِ اذْكُرُوا نِعْمَةَ اللّٰهِ عَلَيْكُمْ اِذْ جَعَلْ فِيكُمْ  
اَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَّءَاتَاكُمْ مَّا لَمْ يُوْتِ اَحَدًا  
مِّنَ الْعٰلَمِيْنَ)

(O my people! Remember the favor of Allah to you: when He made Prophets among you, made you kings, and gave you what He had not given to any other among the nations (of their time) (5:20) meaning, during their time. Also, Muhammad bin Ishaq said that Ibn `Abbas said,

(اذْكُرُوا نِعْمَتِي الَّتِي أَنْعَمْتُ عَلَيْكُمْ)

(Remember My favor which I bestowed upon you,) means, "My support for you and your fathers," that is saving them from Pharaoh and his people.

### Reminding the Children of Israel of Allah's Covenant with Them

Allah's statement,

(وَأَوْفُوا بِعَهْدِيْ أُوفِ بِعَهْدِكُمْ)

(And fulfill (your obligations to) My covenant (with you) so that I fulfill (My obligations to) your covenant (with Me),) means, `My covenant that I took from you concerning Prophet Muhammad , when he is sent to you, so that I grant you what I promised you if you believe in him and follow him. I will then remove the chains and restrictions that were placed around your necks, because of the errors that you committed.' Also, Al-Hasan Al-Basri said, "The `covenant' is in reference to Allah's statement, i

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

(Indeed, Allah took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allah said: "I am with you if you perform As-Salah and give Zakah and believe in My Messengers; honor and assist them, and lend a good loan to Allah, verily, I will expiate your sins and admit you to Gardens under which rivers flow (in Paradise)) (5:12)."

Other scholars said, "The covenant is what Allah took from them in the Tawrah, in that, He will send a great Prophet - meaning Muhammad - from among the offspring of Isma`il, who will be obeyed by all peoples. Therefore, whoever obeys him, then Allah will forgive his sins, enter him into Paradise and award him two rewards." We should mention here that Ar-Razi mentioned several cases of information brought by the earlier Prophets regarding the coming of Muhammad . Further, Abu Al-`Aliyah said that,

(وَأَوْفُوا بِعَهْدِي)

(And fulfill (your obligations to) My covenant (with you)) means, "His covenant with His servants is to embrace Islam and to adhere to it." Ad-Dahhak said that Ibn `Abbas said, "I fulfill My obligations to you" means, `I (Allah) will be pleased with you and admit you into Paradise." As-Suddi, Ad-Dahhak, Abu Al-`Aliyah and Ar-Rabi` bin Anas said similarly.

Ibn `Abbas said that Allah's statement,

(وَأَيُّ قَارِهُبُونَ)

(And fear Me and Me alone.) means, "Fear the torment that I might exert on you, just as I did with your fathers, like the mutation, etc." This Ayah contains encouragement, followed by warning. Allah first called the Children of Israel, using encouragement, then He warned them, so that they might return to the Truth, follow the Messenger , heed the Qur'an's prohibitions and commands and believe in its content. Surely, Allah guides whom He wills to the straight path.

Allah said next,



(وَأَمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ)

(And believe in what I have sent down, confirming that which is with you (the Tawrah and the Injil)) meaning, the Qur'an that Allah sent down to Muhammad , the unlettered Arab Prophet, as bringer of glad tidings, a warner and a light. The Qur'an contains the Truth from Allah and affirms what was revealed beforehand in the Tawrah and the Injil (the Gospel). Abu Al-`Aliyah said that Allah's statement,

(وَأَمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ)

(And believe in what I have sent down (this Qur'an), confirming that which is with you (the Tawrah and the Injil)) "means, `O People of the Book! Believe in what I sent down that conforms to what you have.' This is because they find the description of Muhammad recorded in the Tawrah and the Injil." Similar statements were attributed to Mujahid, Ar-Rabi` bin Anas and Qatadah.

Allah said,

(وَلَا تَكُونُوا أُولَ كَافِرٍ بِهِ)

(and be not the first to disbelieve therein).

Ibn `Abbas commented, "Do not become the first to disbelieve in the Qur'an (or Muhammad ), while you have more knowledge in it than other people." Abu Al-`Aliyah commented, " Do not become the first to disbelieve in Muhammad, ' meaning from among the People of the Book, `after you hear that he was sent as a Prophet.'" Similar statements were attributed to Al-Hasan, As-Suddi and Ar-Rabi` bin Anas. Ibn Jarir stated that the Ayah (disbelieve therein 2:41) refers to the Qur'an, mentioned earlier in the Ayah,

(بِمَا أَنْزَلْتُ)

(in what I have sent down (this Qur'an),)

Both statements are correct because they are inter-related. For instance, whoever disbelieves in the Qur'an will have disbelieved in Muhammad , and whoever disbelieves in Muhammad will have disbelieved in the Qur'an. Allah's statement,

(أُولَ كَافِرٍ بِهِ)

(the first to disbelieve therein) means, do not become the first among the Children of Israel to disbelieve in it, for there were people from Quraysh and the Arabs in general who rejected Muhammad before the People of the Book disbelieved in him. We should state here that the Ayah is talking about the Children of Israel in specific, because the Jews in Al-Madinah were

the first among the Children of Israel to be addressed by the Qur'an. Hence, their disbelief in the Qur'an means that they were the first among the People of the Book to disbelieve in it.

Allah's statement,

(وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا)

(and buy not with My verses a small price,) means, "Do not substitute faith in My Ayat and belief in My Prophet with the life of this world and its lusts which are minute and bound to end." Allah said,

(وَإِيَّايَ فَاتَّقُونَ)

(and have Taqwa of Me and Me alone).

Ibn Abi Hatim reported that Talq bin Habib said, "Taqwa is to work in Allah's obedience, on a light from Allah, hoping in Allah's mercy, and to avoid Allah's disobedience, on a light from Allah, fearing Allah's punishment." Allah's statement,

(وَإِيَّايَ فَاتَّقُونَ)

(and fear Me and Me alone) means, that Allah warns the People of the Book against intentionally hiding the truth and spreading the opposite of it, as well as, against defying the Messenger .

(وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ  
تَعْلَمُونَ - وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ  
وَارْكَعُوا مَعَ الرَّاكِعِينَ )

(42. And mix not truth with falsehood, nor conceal the truth while you know (the truth).) (43. And perform As-Salah, and give Zakah, and bow down along with Ar-Raki`in.)

### **The Prohibition of hiding the Truth and distorting It with Falsehood**

Allah forbade the Jews from intentionally distorting the truth with falsehood and from hiding the truth and spreading falsehood,

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ  
تَعْلَمُونَ )

(And mix not truth with falsehood, nor conceal the truth while you know (the truth)).

So Allah forbade them from two things; He ordered them to make the truth known, as well as explaining it. Ad-Dahhak said that Ibn ` Abbas mentioned the Ayah,

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ )

(And mix not truth with falsehood) and said; "Do not mix the truth with falsehood and the facts with lies." Qatadah said that,

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ )

(And mix not truth with falsehood) means, "Do not mix Judaism and Christianity with Islam,

وَأَنْتُمْ تَعْلَمُونَ )

(while you know (the truth).) that the religion of Allah is Islam, and that Judaism and Christianity are innovations that did not come from Allah." It was reported that Al-Hasan Al-Basri said similarly.

Also, Muhammad bin Ishaq narrated that Ibn ` Abbas said that,

وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ )

(nor conceal the truth while you know (the truth).) means, "Do not hide the knowledge that you have of My Messenger and what he was sent with. His description, which you know about, can be found written in the Books that you have."

It is possible that it means, "...although you know the tremendous harm that this evil will cause people, misguiding them and leading them to the Fire, because they will follow the falsehood that you mixed with the truth in your claims."

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ  
الرَّاكِعِينَ )

(And perform As-Salat and give Zakah, and bow down along with Ar-Raki` in.)

Muqatil said, "Allah's statement to the People of the Book,

(وَأَقِيمُوا الصَّلَاةَ)

(And perform As-Salah) commands them to perform the prayer behind the Prophet ,

(وَأَتُوا الزَّكَاةَ)

(and give Zakah) commands them to pay the Zakah to the Prophet , and

(وَارْكَعُوا مَعَ الرَّاكِعِينَ)

(and bow down along with Ar-Raki` in) commands them to bow down with those who bow down among the Ummah of Muhammad . Allah therefore commands the People of the Book to be with, and among the Ummah of Muhammad ." In addition, Allah's statement,

(وَارْكَعُوا مَعَ الرَّاكِعِينَ)

(And bow down along with Ar-Raki` in) means, "And be among the believers performing the best deeds they perform, such as, and foremost, the prayer." Many scholars said that this Ayah (2:43) is proof for the obligation of performing the prayer in congregation (for men only). I will explain this ruling in detail in Kitab Al-Ahkam Al-Kabir, Allah willing.

(أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ  
تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ )

(44. Enjoin you Al-Birr (piety and righteousness and every act of obedience to Allah) on the people and you forget (to practise it) yourselves, while you recite the Scripture (Tawrah)! Have you then no sense)

### **The Condemnation of commanding Others to observe Righteousness while ignoring Righteousness**

Allah said, "How is it, O People of the Book, that you command people to perform Al-Birr, which encompasses all types of righteousness, yet forget yourselves and do not heed what you call others to And you read Allah's Book (the Tawrah) and know what it promises to those who do not fulfill Allah's commandments.

## (أَفَلَا تَعْقِلُونَ)

(Have you then no sense) of what you are doing to yourselves, so that you might become aware of your slumber and restore your sight from blindness" `Abdur-Razzaq said that Ma`mar stated that Qatadah commented on Allah's statement,

## (أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ)

(Enjoin you Al-Birr (piety and righteousness and every act of obedience to Allah) on the people and you forget (to practise it) yourselves,) "The Children of Israel used to command people to obey Allah, fear Him and perform Al-Birr. Yet, they contradicted these orders, so Allah reminded them of this fact." As-Suddi said similarly. Ibn Jurayj said that the Ayah:

## (أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ)

(Enjoin you Al-Birr on the people) "Is about the People of the Book and the hypocrites. They used to command people to pray and fast. However, they did not practice what they commanded others. Allah reminded them of this behavior. So whoever commands people to do righteousness, let him be among the first of them to implement that command." Also, Muhammad bin Ishaq narrated that Ibn `Abbas said that,

## (وَتَنْسَوْنَ أَنْفُسَكُمْ)

(And you forget yourselves,) means, "You forget to practice it yourselves,

## (وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ)

(While you recite the Scripture (Tawrah)! Have you then no sense) You forbid the people from rejecting the prophethood and the covenant that you have mentioned with you in the Tawrah, while you yourselves have forgotten it, meaning that `you have forgotten the covenant that I made with you that you will accept My Messenger. You have breached My covenant, and rejected what you know is in My Book.' "

Therefore, Allah admonished the Jews for this behavior and alerted them to the wrongs that they were perpetrating against themselves by ordering righteousness, yet refraining themselves from righteousness. We should state that Allah is not criticizing the People of the Book for ordering righteousness, because enjoining good is a part of righteousness and is an obligation for the scholars. However, the scholar is himself required to heed, and adhere to, what he invites others to. For instance, Prophet Shu`ayb said,

(وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنهَكُمْ عَنْهُ إِنِ  
أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا  
بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ)

(I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allah, in Him I trust and unto Him I repent) (11:88).

Therefore, enjoining righteousness and performing righteousness are both required. Neither category is rendered not necessary by the practice of the other, according to the most correct view of the scholars among the Salaf (predecessors) and the Khalaf.

Imam Ahmad reported that Abu Wa'il said, "While I was riding behind Usamah, he was asked, `Why not advise `Uthman' He said, `Do you think that if I advise him I should allow you to hear it I advise him in secret, and I will not start something that I would hate to be the first to start. I will not say to a man, `You are the best man,' even if he was my leader, after what I heard from the Messenger of Allah .' They said, `What did he say' He said, `I heard him say,

«يُجَاءُ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقَىٰ فِي النَّارِ  
فَتَنَدَلِقُ بِهِ أَقْتَابُهُ فَيَدُورُ بِهَا فِي النَّارِ كَمَا يَدُورُ  
الْحِمَارُ بِرِحَاهُ فَيُطِيفُ بِهِ أَهْلُ النَّارِ فَيَقُولُونَ: يَا  
فُلَانُ مَا أَصَابَكَ؟ أَلَمْ تَكُنْ تَأْمُرُنَا بِالْمَعْرُوفِ  
وَتَنْهَانَا عَنِ الْمُنْكَرِ؟ فَيَقُولُ: كُنْتُ أَمْرُكُمْ  
بِالْمَعْرُوفِ وَلَا آتِيهِ وَأَنْهَأَكُمْ عَنِ الْمُنْكَرِ وَآتِيهِ»

(A man will be brought on the Day of Resurrection and thrown in the Fire. His intestines will fall out and he will continue circling pulling them behind him, just as the donkey goes around the pole. The people of the Fire will go to that man and ask him, `What happened to you Did you not used to command us to do righteous acts and forbid us from committing evil' He will say, `Yes. I used to enjoin righteousness, but refrained from performing righteousness, and I used to forbid you to perform from evil while I myself did it.'.)"

This Hadith was also recorded by Al-Bukhari and Muslim. eAlso, Ibrahim An-Nakha`i said, "I hesitate in advising people because of three Ayat:

(أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ)

(Enjoin you Al-Birr on the people and you forget (to practise it) yourselves).

(يَأْيُهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ -  
كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ )

(O you who believe! Why do you say that which you do not do Most hateful it is to Allah that you say that which you do not do) (61:2-3)."

And Allah informed us that the Prophet Shu`ayb said,

(وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنهَكُمْ عَنْهُ إِنِ  
أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا  
بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أَنِيبُ)

(I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allah, in Him I trust and unto Him I repent) (11:88).

(وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا  
عَلَى الْخَاشِعِينَ - الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلاقُوا رَبَّهُمْ  
وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ )

(45. And seek help in patience and As-Salat (the prayer) and truly, it is extremely heavy and hard except for Al-Khashi`in.) (46 (They are those) who are certain that they are going to meet their Lord, and that unto Him they are going to return.)

### The Support that comes with Patience and Prayer

Allah commanded His servants to use patience and prayer to acquire the good of this life and the Hereafter. Muqatil bin Hayan said that this Ayah means, "Utilize patience and the obligatory prayer in seeking the Hereafter. As for patience (here), they say that it means

fasting." There are similar texts reported from Mujahid. Al-Qurtubi and other scholars commented, "This is why Ramadan is called the month of patience," as is mentioned in the Hadith literature. It was also said that `patience' in the Ayah means, refraining from evil, and this is why `patience' was mentioned along with practicing acts of worship, especially and foremost, the prayer. Also, Ibn Abi Hatim narrated that `Umar bin Al-Khattab said, "There are two types of patience: good patience when the disaster strikes, and a better patience while avoiding the prohibitions of Allah." Ibn Abi Hatim said that Al-Hasan Al-Basri was reported to have said similarly.

Allah then said,

## (وَالصَّلَاةِ)

(And As-Salah (the prayer).)

The prayer is one of the best means of assistance for firmly adhering to Allah's orders, just as Allah said;

(اِنَّ مَا اُوْحِيَ اِلَيْكَ مِنَ الْكِتَابِ وَاَقِمِ الصَّلَاةَ اِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللّٰهِ اَكْبَرُ)

(Recite (O Muhammad ) what has been revealed to you of the Book (the Qur'an), and perform As-Salah. Verily, As-Salah (the prayer) prevents from Al-Fahsha' (i.e. great sins of every kind), and Al-Munkar and the remembrance of (praising) of (you by) Allah is greater indeed) (29:45).

The personal pronoun in the Ayah,

## (وَإِنَّهَا لَكَبِيرَةٌ)

(And truly, it is extremely heavy and hard) refers to prayer, as Mujahid is reported to have said, and it was also the choice of Ibn Jarir. It is possible that the pronoun might be referring to the advice - to observe patience and the prayer - mentioned in the same Ayah. Similarly, Allah said about Qarun (Korah),



وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ  
لِّمَنْ ءَامَنَ وَعَمِلَ صَالِحًا وَلَا يُلْقَاهَا إِلَّا  
الصَّابِرُونَ )

(But those who had been given (religious) knowledge said: "Woe to you! The reward of Allah (in the Hereafter) is better for those who believe and do righteous good deeds, and this, none shall attain except As-Sabirun (the patient).") (28:80).

Also, Allah said,

وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ  
أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ  
حَمِيمٌ - وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا  
إِلَّا دُونَ حَظِّ عَظِيمٍ )

(The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it (the above quality) except those who are patient and none is granted it except the owner of the great portion (of happiness in the Hereafter and) in this world.) (41:34-35) meaning, this advice is only implemented by those who are patient and the fortunate. In any case, Allah's statement here means, prayer is `heavy and burdensome`.

(إِلَّا عَلَى الْخَاشِعِينَ)

(except for Al-Khashi`in.)

Ibn Abi Talhah reported that Ibn `Abbas commented on this Ayah, "They (Al-Khashi`in) are those who believe in what Allah has revealed."

Allah's statement,

(الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقُوا رَبَّهُمْ وَأَنَّهُمْ إِلَيْهِ  
رَاجِعُونَ )

(They are those who are certain that they are going to meet their Lord, and that unto Him they are going to return.) continues the subject that was started in the previous Ayah. Therefore, the prayer, or the advice to observe it is heavy,

إِلَّا عَلَى الْخَشَعِينَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقُوا رَبَّهُمْ

(except for Al-Khashi`in. (They are those) who are certain (Yazunnuna) that they are going to meet their Lord,) meaning, they know that they will be gathered and face their Lord on the Day of Resurrection,

وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ

(and that unto Him they are going to return.) meaning, their affairs are all subject to His will and He justly decides what He wills. Since they are certain that they will be returned to Allah and be reckoned, it is easy for them to perform the acts of obedience and refrain from the prohibitions. Ibn Jarir commented on Allah's statement;

يَظُنُّونَ أَنَّهُمْ مُلْقُوا رَبَّهُمْ

(Yazunnuna that they are going to meet their Lord)

Ibn Jarir said; "The Arabs call certainty as well as doubt, Zann. There are similar instances in the Arabic language where a subject as well as its opposite share the same name. For instance, Allah said,

وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا

(And the Mujrimun (criminals, polytheists, sinners), shall see the Fire and Zannu (apprehend) that they have to fall therein)"(18:53).

It is recorded in the Sahih that on the Day of Resurrection, Allah will say to a servant, "Have I not allowed you to marry, honored you, made the horses and camels subservient to you and allowed you to become a chief and a master" He will say, "Yes." Allah will say, "Did you have Zann (think) that you will meet Me" He will say, "No." Allah will say, "This Day, I will forget you, just as you forgot Me." If Allah wills, we will further elaborate on this subject when we explain Allah's statement,

نَسُوا اللَّهَ فَنَسِيَهُمْ

(They have forgotten Allah, so He has forgotten them) (9:67).

(يَبْنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ  
عَلَيْكُمْ وَأَنْتَى فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ )

(47. O Children of Israel! Remember My favor which I bestowed upon you and that I preferred you over the `Alamin (nations))

### Reminding the Children of Israel that They were preferred above the Other Nations

Allah reminds the Children of Israel of the favors that He granted their fathers and grandfathers, how He showed preference to them by sending them Messengers from among them and revealing Books to them, more so than any of the other previous nations. Similarly, Allah said,

(وَلَقَدْ اخْتَرْنَا لَهُمْ عَلَى عِلْمٍ عَلَى الْعَالَمِينَ )

(And We chose them (the Children of Israel) over the `Alamin, (nations) with knowledge.) (44:32) and,

(وَإِذْ قَالَ مُوسَى لِقَوْمِهِ لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ  
عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا  
وَأَتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ )

(And (remember) when Musa (Moses) said to his people: "O my people! Remember the favor of Allah to you: when He made Prophets among you, made you kings, honored you above the `Alamin (nations).") (5:20).

Abu Ja`far Ar-Razi reported that Ar-Rabi` bin Anas said that Abu Al-`Aliyah said that Allah's statement,

(وَأَنْتَى فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ)

(and that I preferred you over the `Alamin) means, "The kingship, Messengers and Books that were granted to them, instead of granting such to the other kingdoms that existed during their time, for every period there is a nation." It was also reported that Mujahid, Ar-Rabi` bin Anas, Qatadah and Isma`il bin Abi Khalid said similarly.

## The Ummah of Muhammad is Better than the Children of Israel

This is the only way the Ayah can be understood, because this Ummah is better than theirs, as Allah said;

(كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ  
بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ  
وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ)

(You are the best of people ever raised up for mankind; you enjoin good and forbid evil, and you believe in Allah. And had the People of the Book (Jews and Christians) believed, it would have been better for them) (3:110).

Also, the Musnad and Sunan Collections of Hadith recorded that Mu`awiyah bin Haydah Al-Qushayri said that the Messenger of Allah said,

«أَنْتُمْ تَوْفِقُونَ سَبْعِينَ أُمَّةً أَنْتُمْ خَيْرُهَا وَأَكْرَمُهَا  
عَلَى اللَّهِ»

(You (Muslims) are the seventieth nation, but you are the best and most honored of them according to Allah.)

There are many Hadiths on this subject, and they will be mentioned when we discuss Allah's statement,

(كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ)

(You are the best of peoples ever raised up for mankind) (3:110).

(وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا  
يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ  
يُنصَرُونَ)

(48. And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him, nor will compensation be taken from him, nor will they be helped.)

After Allah reminded the Children of Israel of the favors that He has granted them, He warned them about the duration of the torment which He will punish them with on the Day of Resurrection. He said,

(وَاتَّقُوا يَوْمًا)

(And fear a Day) meaning, the Day of Resurrection,

(لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا)

(When a person shall not avail another) meaning, on that Day, no person shall be of any help to another. Similarly, Allah said,

(وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى)

(And no bearer of burdens shall bear another's burden) (35:18)

(لِكُلِّ امْرِيٍّ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ )

(Every man that Day will have enough to make him careless of others.) (80:37) and,

(يَأْيُهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَاخْشَوْا يَوْمًا لَا يَجْزِي  
وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَارٌ عَنْ وَالِدِهِ  
شَيْئًا)

(O mankind! Have Taqwa of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father) (31:33).

This indeed should serve as a great warning that both the father and the son will not be of help to each other on that Day.

**Neither Intercession, Ransom, or Assistance will be accepted on behalf of the Disbelievers**

Allah said,

(وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ)

(nor will intercession be accepted from him)

meaning, from the disbelievers. Similarly, Allah said,

(فَمَا تَنْفَعُهُمْ شَفَعَةُ الشَّافِعِينَ )

(So no intercession of intercessors will be of any use to them) (74:48) and described the people of the Fire saying,

(فَمَا لَنَا مِنْ شَافِعِينَ - وَلَا صَدِيقٍ حَمِيمٍ )

(Now we have no intercessors. Nor a close friend (to help us)) (26:100-101).

Allah's statement here (2:48)

(وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ)

(nor will compensation be taken from him) means, that Allah does not accept the disbelievers to ransom themselves. Similarly, Allah said,

(إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ  
أَحَدِهِمْ مَلَأُ الْأَرْضَ ذَهَبًا وَلَوْ افْتَدَى بِهِ)

(Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom) (3:91)

(إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ  
جَمِيعًا وَمِثْلَهُ مَعَهُ لِيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ  
الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ )

(Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment) (5:36)

(وَإِنْ تَعَدَلَ كُلَّ عَدَلٍ لَّا يُؤْخَذُ مِنْهَا)

(And even if he offers every ransom, it will not be accepted from him) (6:70) and,

(قَالِيَوْمَ لَّا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا  
مَأْوَاكُمُ النَّارُ هِيَ مَوْلَاكُمْ)

(So this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved. Your abode is the Fire. That is your Mawla (friend proper place)) (57:15).

Allah stated that if the people do not believe in His Messenger and follow what He sent him with, then when they meet Him on the Day of Resurrection, after remaining on the path of disbelief, their family lineage and/or the intercession of their masters will not help them at all. It will not be accepted of them, even if they paid the earth's fill of gold as ransom. Similarly, Allah said,

(مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا  
شَفَعَةٌ)

(Before a Day comes when there will be no bargaining, nor friendship, nor intercession) (2:254) and,

(لَّا بَيْعٌ فِيهِ وَلَا خِلٌّ)

(On which there will be neither mutual bargaining nor befriending) (19:31). Allah's statement next,

(وَلَا هُمْ يُنصَرُونَ)

(nor will they be helped.) means, "no person shall get angry - or anxious - on their behalf and offer them any help, or try to save them from Allah's punishment." As stated earlier on that Day, neither the relative, nor persons of authority will feel pity for the disbelievers, nor will any ransom be accepted for them. Consequently, they will receive no help from others and they will be helpless themselves. Allah said,

(وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ)

(While He (Allah) grants refuge (or protection), but none grants refuge from Him) (23:88)

(فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ - وَلَا يُوثِقُ وَتَاقَهُ  
أَحَدٌ)

(So on that Day none will punish as He will punish. And none will bind (the wicked, disbelievers and polytheists) as He will bind) (89:25-26)

(مَا لَكُمْ لَا تَنْصَرُونَ - بَلْ هُمْ الْيَوْمَ مُسْتَسْلِمُونَ  
(

("What is the matter with you Why do you not help one another (as you used to do in the world)" Nay, but that Day they shall surrender) (37:25-26) and,

(فَلَوْلَا نَصَرَهُمْ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا  
ءَالِهَةً بَلْ ضَلُّوا عَنْهُمْ)

(Then why did those whom they had taken for alihah (gods) besides Allah, as a way of approach (to Allah) not help them Nay, but they vanished completely from them) (46:28).

Also, Ad-Dahhak said that Ibn ` Abbas said that Allah's statement,

(مَا لَكُمْ لَا تَنْصَرُونَ)

("What is the matter with you Why do you not help one another") (37:25) means, "This Day, you shall not have a refuge from Us. Not this Day." Ibn Jarir said that Allah's statement,

(وَلَا هُمْ يُنصَرُونَ)

(nor will they be helped.) meaning, on that Day, they shall neither be helped by any helper, nor shall anyone intercede on their behalf. No repeal or ransom will be accepted for them, all courtesy towards them will have ceased, along with any helpful intercession. No type of help or cooperation will be available for them on that Day. The judgment will, on that Day, be up to the Most Great, the Most Just, against whom no intercessor or helper can ever assist. He will then award the evil deed its kind and will multiply the good deeds. This is similar to Allah's statement,



(وَقِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ - مَا لَكُمْ لَا تَنْصَرُونَ -  
بَلْ هُمْ الْيَوْمَ مُسْتَسْلِمُونَ )

(But stop them, verily, they are to be questioned. "What is the matter with you Why do you not help one another" Nay, but that Day they shall surrender) (37:24-26).

(وَإِذْ نَجَّيْنَاكَ مِنْ أَلِ فِرْعَوْنَ يَسُومُونَكَ سُوءَ  
الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي  
ذَلِكَ بَلَاءٌ مِّنْ رَبِّكَ عَظِيمٌ - وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ  
فَأَنجَيْنَاكُمْ وَأَغْرَقْنَا أَلِ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ )

(49. And (remember) when We delivered you from Fir`awn's (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein was a mighty trial from your Lord.) (50. And (remember) when We separated the sea for you and saved you and drowned Fir`awn's (Pharaoh) people while you were watching.)

### **The Children of Israel were saved from Pharaoh and His Army Who drowned**

Allah said to the Children of Israel, "Remember My favor on you

(وَإِذْ نَجَّيْنَاكَ مِنْ أَلِ فِرْعَوْنَ يَسُومُونَكَ سُوءَ  
الْعَذَابِ)

(And (remember) when We delivered you from Fir`awn's (Pharaoh) people, who were afflicting you with a horrible torment,) meaning, 'I - Allah - saved you from them and delivered you from their hands in the company of Musa, after they subjected you to horrible torture.' This favor came after the cursed Pharaoh had a dream in which he saw a fire emerge from Bayt Al-Maqdis (Jerusalem), and then the fire entered the houses of the Coptics in Egypt, with the exception of the Children of Israel. Its purport was that his kingship would be toppled by a man among the Children of Israel. It was also said that some of Pharaoh's entourage said that the Children of Israel were expecting a man among them to arise who would establish a state for them. We will mention the Hadith on this subject when we explain Surat Ta Ha (20), Allah willing. After the dream, Pharaoh ordered that every newborn male among the Children of Israel be killed

and that the girls be left alone. He also commanded that the Children of Israel be given tasks of hard labor and assigned the most humiliating jobs.

The torment here refers to killing the male infants. In Surat Ibrahim (14) this meaning is clearly mentioned,

(يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُدْبِحُونَ أَبْنَاءَكُمْ  
وَيَسْتَحْيُونَ نِسَاءَكُمْ)

(Who were afflicting you with horrible torment, and were slaughtering your sons and letting your women live.) (14:6).

We will explain this Ayah in the beginning of Surat Al-Qasas (28), Allah willing, and our reliance and trust are with Him.

The meaning of,

(يَسُومُونَكُمْ)

(who were afflicting you) is, "They humiliated you," as Abu `Ubaydah stated. It was also said that it means, "They used to exaggerate in tormenting you" according to Al-Qurtubi. As for Allah saying,

(يُدْبِحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ)

(killing your sons and sparing your women) that explains His statement,

(يَسُومُونَكُمْ سُوءَ الْعَذَابِ)

(who were afflicting you with horrible torment) then it explains the meaning of the favor He gave them, as mentioned in His statement,

(اذْكُرُوا نِعْمَتِي الَّتِي أَنْعَمْتُ عَلَيْكُمْ)

(Remember My favor which I bestowed upon you). As for what Allah said in Surat Ibrahim,

(وَذَكَرَهُمْ بِآيَاتِ اللَّهِ)

(And remind them of the annals of Allah) (14:5) meaning, the favors and blessing He granted them, He then said,

يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُدَبِّحُونَ أَبْنَاءَكُمْ  
وَيَسْتَحْيُونَ نِسَاءَكُمْ)

(Who were afflicting you with horrible torment, and were slaughtering your sons and letting your women live.) (14:6)

So Allah mentioned saving their children from being slaughtered in order to remind them of the many favors that He granted them.

We should state here that `Pharaoh' (Fir`awn) is a title that was given to every disbelieving king who ruled Egypt, whether from the `Amaliq (Canaanites) or otherwise, just as Caesar (Qaysar) is the title of the disbelieving kings who ruled Rome and Damascus. Also, Khosrau (Kisra) is the title of the kings who ruled Persia, while Tubb`a is the title of the kings of Yemen, and the kings of Abyssinia (Ethiopia) were called Negus (An-Najashi).

Allah said,

(وَفِي ذَلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ)

(And therein was a mighty trial from your Lord.)

Ibn Jarir commented that this part of the Ayah means, "Our saving your fathers from the torment that they suffered by the hand of Pharaoh, is a great blessing from your Lord." We should mention that in the blessing there is a test, the same as with hardship, for Allah said,

(وَنَبَلَّوْكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً)

(And We shall make a trial of you with evil and with good) (21:35) and,

(وَبَلَّوْنَهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ)

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

Allah's statement next,

وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ  
فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ )

(And (remember) when We separated the sea for you and saved you and drowned Fir`awn's (Pharaoh) people while you were watching) means, `After We saved you from Fir`awn and you escaped with Musa; Fir`awn went out in your pursuit and We parted the sea for you.' Allah mentioned this story in detail, as we will come to know, Allah willing. One of the shortest references to this story is Allah's statement,

(فَأَنْجَيْنَاكُمْ)

(And saved you) meaning, "We saved you from them, drowning them while you watched, bringing relief to your hearts and humiliation to your enemy."

### Fasting the Day of `Ashura

It was reported that the day the Children of Israel were saved from Fir`awn was called the day of `Ashura'. Imam Ahmad reported that Ibn `Abbas said that the Messenger of Allah came to Al-Madinah and found that the Jews were fasting the day of `Ashura'. He asked them, "What is this day that you fast" They said, "This is a good day during which Allah saved the Children of Israel from their enemy, and Musa used to fast this day." The Messenger of Allah said,

«أَنَا أَحَقُّ بِمُوسَى مِنْكُمْ»

(I have more right to Musa than you have.)

So the Messenger of Allah fasted that day and ordered that it be fasted. This Hadith was collected by Al-Bukhari, Muslim, An-Nasai and Ibn Majah.

وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ  
مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ - ثُمَّ عَفَوْنَا عَنْكُمْ مِّنْ بَعْدِ  
ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ - وَإِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ  
وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ )

(51. And (remember) when We appointed for Musa (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were Zalimun (polytheists and wrongdoers).) (52. Then after that We forgave you so that you might be grateful.) (53. And (remember) when We gave

Musa the Scripture (the Tawrah)) and the criterion (of right and wrong) so that you may be guided aright.)

### The Children of Israel worshipped the Calf

Allah then said, "Remember My favor on you when I forgave you for worshipping the calf." This happened after Musa went to the meeting place with his Lord at the end of that period which was forty days. These forty days were mentioned in Surat Al-A`raf, when Allah said,

(وَوَعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأُتِمَمْنَاهَا بِعَشْرِ)

(And We appointed for Musa thirty nights and added (to the period) ten (more)) (7:142).

It was said that these days were during the month of Dhul-Qa`dah plus the first ten days in Dhul-Hijjah, after the Children of Israel were delivered from Fir`awn and they safely crossed the sea. Allah's statement,

(وَإِذْ ءَاتَيْنَا مُوسَىٰ الْكِتَابَ)

(And (remember) when We gave Musa the Scripture) means, the Tawrah,

(وَالْفُرْقَانَ)

(And the criterion) that is that which differentiates between truth and falsehood, guidance and deviation.

(لَعَلَّكُمْ تَهْتَدُونَ)

(So that you may be guided aright), after escaping the sea, as another Ayah in Surat Al-A`raf clearly stated,

(وَلَقَدْ ءَاتَيْنَا مُوسَىٰ الْكِتَابَ مِن بَعْدِ مَا أَهْلَكْنَا  
الْقُرُونَ الْأُولَىٰ بِصَآئِرَ لِلنَّاسِ وَهَدَىٰ وَرَحْمَةً  
لَّعَلَّهُمْ يَتَذَكَّرُونَ)

(And indeed We gave Musa after We had destroyed the generations of old the Scripture (the Tawrah) as an enlightenment for mankind, and a guidance and a mercy, that they might remember (or receive admonition)) (28:43).

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ لِقَوْمِهِ يَقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُمْ  
بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا

(54. And (remember) when Musa said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Creator." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.)

### The Children of Israel kill each other in Repentance

This was the repentance required from the Children of Israel for worshipping the calf. Commenting on Allah's statement;

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ لِقَوْمِهِ يَقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُمْ  
بِاتِّخَاذِكُمُ الْعِجْلَ

(And (remember) when Musa said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf...), Al-Hasan Al-Basri said, "When their hearts thought of worshipping the calf,

وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا  
لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا

(And when they regretted and saw that they had gone astray, they (repented and) said: "If our Lord does not have mercy upon us and forgive us" (7:149). This is when Musa said to them,

يَقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ

(O my people! Verily, you have wronged yourselves by worshipping the calf...)." Abu `Al-`Aliyah, Sa`id bin Jubayr and Ar-Rabi` bin Anas commented on,

فَتُوبُوا إِلَىٰ بَارِئِكُمْ

(So turn in repentance to your Bari') that it means, "To your Creator." Allah's statement,

(إِلَى بَارِئِكُمْ)

(to your Bari' (Creator)) alerts the Children of Israel to the enormity of their error and means, "Repent to He Who created you after you associated others with Him in worship."

An-Nasa'i, Ibn Jarir and Ibn Abi Hatim recorded Ibn `Abbas saying, "Allah told the Children of Israel that their repentance would be to slay by the sword every person they meet, be he father or son. They should not care whom they kill. Those were guilty whom Musa and Harun were not aware of their guilt, they admitted their sin and did as they were ordered. So Allah forgave both the killer and the one killed." This is part of the Hadith about the trials that we will mention in Surat Ta Ha, (20) Allah willing.

Ibn Jarir narrated that Ibn `Abbas said, "Musa said to his people,

فَتُوبُوا إِلَى بَارِئِكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَلِكَ خَيْرٌ لَكُمْ  
عِنْدَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

("So turn in repentance to your Creator and kill each other (the innocent kill the wrongdoers among you), that will be better for you with your Creator." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.)

Allah ordered Musa to command his people to kill each other. He ordered those who worshipped the calf to sit down and those who did not worship the calf to stand holding knives in their hands. When they started killing them, a great darkness suddenly overcame them. After the darkness lifted, they had killed seventy thousand of them. Those who were killed among them were forgiven, and those who remained alive were also forgiven." p

(وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ  
جَهْرَةً فَأَخَذَتْكُمُ الصَّعِقَةُ وَأَنْتُمْ تَنْظُرُونَ - ثُمَّ  
بَعَثْنَاكَ مِنْ بَعْدِ مَوْتِكَ لَعَلَّكُمْ تَشْكُرُونَ )

(55. And (remember) when you said: "O Musa! We shall never believe in you until we see Allah plainly." But you were seized with a bolt of lightning while you were looking). (56. Then We raised you up after your death, so that you might be grateful.)

**The Best among the Children of Israel ask to see Allah; their  
subsequent Death and Resurrection**

Allah said, 'Remember My favor on you for resurrecting you after you were seized with lightning when you asked to see Me directly, which neither you nor anyone else can bear or attain.' This was said by Ibn Jurayj. Ibn `Abbas said that the Ayah

(وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً)

(And (remember) when you said: "O Musa ! We shall never believe in you until we see Allah plainly.") means, "Publicly", "So that we gaze at Allah." Also, `Urwah bin Ruwaym said that Allah's statement,

(وَأَنْتُمْ تَنْظُرُونَ)

(While you were looking) means, "Some of them were struck with lightning while others were watching." Allah resurrected those, and struck the others with lightning. As-Suddi commented on,

(فَأَخَذْتُمُ الصَّعِقَةَ)

(But you were seized with a bolt of lightning) saying; "They died, and Musa stood up crying and supplicating to Allah, 'O Lord! What should I say to the Children of Israel when I go back to them after You destroyed the best of them,

(لَوْ شِئْتَ أَهْلَكْتَهُمْ مِّن قَبْلُ وَإِيَّيَ أَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا)

(If it had been Your will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish ones among us)' Allah revealed to Musa that these seventy men were among those who worshipped the calf. Afterwards, Allah brought them back to life one man at a time, while the rest of them were watching how Allah was bringing them back to life. That is why Allah's said,

(ثُمَّ بَعَثْنَاكَ مِّن بَعْدِ مَوْتِكَ لَعَلَّكُمْ تَشْكُرُونَ )

(Then We raised you up after your death, so that you might be grateful.)"

Ar-Rabi` bin Anas said, "Death was their punishment, and they were resurrected after they died so they could finish out their lives." Qatadah said similarly.



`Abdur-Rahman bin Zayd bin Aslam commented on this Ayah, "Musa returned from meeting with his Lord carrying the Tablets on which He wrote the Tawrah. He found that they had worshipped the calf in his absence. Consequently, he commanded them to kill themselves, and they complied, and Allah forgave them. He said to them, `These Tablets have Allah's Book, containing what He commanded you and what He forbade for you.' They said, `Should we believe this statement because you said it By Allah, we will not believe until we see Allah in the open, until He shows us Himself and says: This is My Book, therefore, adhere to it. Why does He not talk to us as He talked to you, O, Musa'" Then he (`Abdur-Rahman bin Zayd) recited Allah's statement,

(لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً)

(We shall never believe in you until we see Allah plainly) and said, "So Allah's wrath fell upon them, a thunderbolt struck them, and they all died. Then Allah brought them back to life after He killed them." Then he (`Abdur-Rahman) recited Allah's statement,

(ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ )

(Then We raised you up after your death, so that you might be grateful), and said, "Musa said to them, `Take the Book of Allah.' They said, `No.' He said, `What is the matter with you' They said, `The problem is that we died and came back to life.' He said, `Take the Book of Allah.' They said, `No.' So Allah sent some angels who made the mountain topple over them."

This shows that the Children of Israel were required to fulfill the commandments after they were brought back to life. However, Al-Mawardi said that there are two opinions about this matter. The first opinion is that since the Children of Israel witnessed these miracles, they were compelled to believe, so they did not have to fulfill the commandments. The second opinion states that they were required to adhere to the commandments, so that no responsible adult is free of such responsibilities. Al-Qurtubi said that this is what is correct, because, he said, although the Children of Israel witnessed these tremendous calamities and incidents, that did not mean that they were not responsible for fulfilling the commandments any more. Rather they are responsible for that, and this is clear. Allah knows best.

(وَوَضَّلْنَا عَلَيْكُمْ الغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَى كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ )

(57. And We shaded you with clouds and sent down on you Al-Manna and the quail, (saying): "Eat of the good lawful things We have provided for you," (but they rebelled). And they did not wrong Us but they wronged themselves.)

### The Shade, the Manna and the Quail

After Allah mentioned the calamities that He saved the Children of Israel from, He mentioned the favors that He granted them, saying,

(وَوَضَّلْنَا عَلَيْكُمْ الغَمَامَ)

And We shaded you with clouds. This A0yah mentions the white clouds that provided shade for the Children of Israel, protecting them from the sun s heat during their years of wandering. In the H ad0th about the trials, An-Nasa0 i recorded Ibn Abba0s saying, Alla0h shaded the Children of Israel with clouds during the years of wandering. Ibn Abi H a0tim said, Narrations similar to that of Ibn Abba0s were reported from Ibn Umar, Ar-Rab0 bin Anas, Abu Mijlaz, Ad - D ah h a0k, and As-Suddi. Al-H asan and Qata0dah said that,

(وَوَضَّلْنَا عَلَيْكُمْ الغَمَامَ)

(And We shaded you with clouds) "This happened when they were in the desert and the clouds shielded them from the sun." Ibn Jarir said that several scholars said that the type of cloud the Ayah mentioned, "was cooler and better than the type we know."

`Ali bin Abi Talhah reported that Ibn `Abbas commented on Allah's statement,

(وَأَنْزَلْنَا عَلَيْكُمْ المَنَّاءَ)

And sent down on you Al-Manna, The manna used to descend to them to the trees, and they used to eat whatever they wished of it. Also, Qata0dah said, The manna, which was whiter than milk and sweeter than honey, used to rain down on the Children of Israel, just as the snow falls, from dawn until sunrise. One of them would collect enough for that particular day, for if it remained more than that, it would spoil. On the sixth day, Friday, one would collect enough for the sixth and the seventh day, which was the Sabbath during which one would not leave home to seek his livelihood, or for anything else. All this occurred in the wilderness. The type of manna that we know provides sufficient food when eaten alone, because it is nutritious and sweet. When manna is mixed with water, it becomes a sweet drink. It also changes composition when mixed with other types of food. However, this is not the only type. The evidence to this fact is that Al-Bukha0ri narrated, that Sa 0d bin Zayd said that the Messenger of Alla0h said,

«الْكَمَّاءُ مِنَ المَنَّاءِ وَمَاؤها شِفَاءٌ لِلْعَيْنِ»

(Kam'ah (truffles) is a type of manna, and its liquid is a remedy for the eyes.)

This Hadith was also collected by Imam Ahmad. The group of Hadith compilers, with the exception of Abu Dawud, also collected it, and At-Tirmidhi graded it Hasan Sahih. At-Tirmidhi recorded Abu Hurayrah saying that the Messenger of Allah said,

«الْعَجْوَةُ مِنَ الْجَنَّةِ وَفِيهَا شِفَاءٌ مِنَ السُّمِّ وَالْكَمَّاءُ  
مِنَ الْمَنِّ وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ»

(The `Ajwah (pressed, dried date) is from Paradise and it cures poison, Al-Kam'ah (truffles) is a form of manna, and its liquid heals the eye.") At-Tirmidhi is the only one of them who recorded this Hadith.

As for the quail (Salwa) in question, `Ali bin Abi Talhah reported that Ibn `Abbas said, "The (Salwa) is a bird that looks like the quail." This is the same opinion reported from Mujahid, Ash-Sha`bi, Ad-Dahhak, Al-Hasan, `Ikrimah and Ar-Rabi` bin Anas, may Allah have mercy upon them. Also, `Ikrimah said that the Salwa is a bird in Paradise about the size of a sparrow. Qatadah said "The Salwa is a bird that is similar to a sparrow. During that time, an Israelite could catch as many quails as was sufficient for that particular day, otherwise the meat would spoil. On the sixth day, Friday, he would collect what is enough for the sixth and the seventh day, the Sabbath, during which one was not allowed to depart his home to seek anything."

Allah said,

(كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ)

(Eat of the good lawful things We have provided for you,) (7:160) this form of command is a simple order of allowance, guiding to what is good. Allah said,

(وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ)

(And they did not wrong Us but they wronged themselves) means, `We commanded them to eat from what We gave them, and to perform the acts of worship (but they rebelled).' This Ayah is similar to Allah's statement,

(كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ)

(Eat of the provision of your Lord, and be grateful to Him) (34:15).

Yet, the Children of Israel rebelled, disbelieved and committed injustice against themselves, even though they saw the clear signs, tremendous miracles and extraordinary events.

### **The Virtue of Muhammad's Companions over the Companions of all Other Prophets**

Here it is important to point out the virtue of Muhammad's Companions over the companions of the other Prophets. This includes firmness in the religion, patience and the lack of arrogance, may Allah be pleased with them. Although the Companions accompanied the Prophet in his

travels and battles, such as during the battle of Tabuk, in intense heat and hardship, they did not ask for a miracle, though this was easy for the Prophet by Allah's leave. And when the Companions became hungry, they merely asked the Prophet - to invoke Allah - for an increase in the amount of food. They collected whatever food they had and brought it to the Prophet , and he asked Allah to bless it, told each of them to take some food, and they filled every pot they had. Also, when they needed rain, the Prophet asked Allah to send down rain, and a rain cloud came. They drank, gave water to their camels and filled their water skins. When they looked around, they found that the cloud had only rained on their camp. This is the best example of those who were willing to accept Allah's decision and follow the Messenger of Allah

(وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ  
شِئْتُمْ رَغَدًا وَاَدْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةً  
نَّعْفِرْ لَكُمْ خَطِيئَتِكُمْ وَسَنُزِيدُ الْمُحْسِنِينَ - فَبَدَّلَ  
الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا  
عَلَى الَّذِينَ ظَلَمُوا رَجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا  
يَفْسُقُونَ )

(58. And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: `Forgive us,' and We shall forgive you your sins and shall increase (reward) for the good-doers." (59. But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrongdoers Rijz (a punishment) from the heaven because of their rebellion.)

### **The Jews were Rebellious instead of Appreciative when They gained Victory**

Allah admonished the Jews for avoiding Jihad and not entering the holy land as they had been ordered to do when they came from Egypt with Musa. They were also commanded to fight the disbelieving `Amaliq (Canaanites) dwelling in the holy land at that time. But they did not want to fight, because they were weak and exhausted. Allah punished them by causing them to become lost, and to continue wandering, as Allah has stated in Surat Al-Ma'idah (5). The correct opinion about the meaning of, `the holy land' mentioned here is that it was Bayt Al-Maqdis (Jerusalem), as As-Suddi, Ar-Fabi` bin Anas, Qatadah and Abu Muslim Al-Asfahani, as well as others have stated. Musa said,

(يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ  
لَكُمْ وَلَا تَرْتَدُّوا)

(O people! Enter the holy land which Allah has assigned to you and turn not back (in flight).)  
(5:21)

However, some scholars said that the holy land is Jericho, (Ariha') and this opinion was mentioned from Ibn `Abbas and `Abdur-Rahman bin Zayd.

After the years of wandering ended forty years later, in the company of Yuwsha` (Joshua) bin Nun, Allah allowed the Children of Israel to conquer the holy land on the eve of a Friday. On that day, the sun was kept from setting for a little more time, until victory was achieved. When the Children of Israel conquered the holy land, they were commanded to enter its gate while,

(سُجَّدًا)

(prostrating) in appreciation to Allah for making them victorious, triumphant, returning them to their land and saving them from being lost and wandering. Al-`Awfi said that Ibn `Abbas said that,

(وَادْخُلُوا الْبَابَ سُجَّدًا)

(and enter the gate Sujudan) means, "While bowing". Ibn Jarir reported Ibn `Abbas saying,

(وَادْخُلُوا الْبَابَ سُجَّدًا)

(and enter the gate in prostration) means, "Through a small door while bowing." Al-Hakim narrated it, and Ibn Abi Hatim added, "And they went through the door backwards!" Al-Hasan Al-Basri said that they were ordered to prostrate on their faces when they entered the city, but Ar-Razi discounted this explanation. It was also said that the Sujud mentioned here means, `submissiveness', for actually entering while prostrating is not possible.

Khasif said that `Ikrimah said that Ibn `Abbas said, "The door mentioned here was facing the Qiblah." Ibn `Abbas, Mujahid, As-Suddi, Qatadah and Ad-Dahhak said that the door is the door of Hittah in Ilyya', which is Jerusalem. Ar-Razi also reported that some of them said that it was a door in the direction of the Qiblah". Khasif said that `Ikrimah said that Ibn `Abbas said that the Children of Israel entered the door sideways. As-Suddi said that Abu Sa`id Al-Azdy said that Abu Al-Kanud said that `Abdullah bin Mas`ud said that they were commanded to, u

(وَادْخُلُوا الْبَابَ سُجَّدًا)

(enter the gate in prostration (or bowing with humility)) but instead, they entered while their heads were raised in defiance.

Allah said next,

(وَقُولُوا حِطَّةً)

(and say: `Hittah'). Ibn `Abbas commented, "Seek Allah's forgiveness." Al-Hasan and Qatadah said that it means, "Say, `Relieve us from our errors."

(تَغْفِرْ لَكُمْ خَطِيئَتَكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ)

(and We shall forgive you your sins and shall increase (reward) for the good-doers) Here is the reward for fulfilling Allah's commandment. This Ayah means, "If you implement what We commanded you, We will forgive your sins and multiply your good deeds." In summary, upon achieving victory, the Children of Israel were commanded to submit to Allah in tongue and deed and, to admit to their sins and seek forgiveness for them, to be grateful to Allah for the blessings He gave them, hastening to do the deeds that Allah loves, as He said,

(إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ - وَرَأَيْتَ النَّاسَ  
يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا - فَسَبِّحْ بِحَمْدِ رَبِّكَ  
وَاسْتَغْفِرْ لَهُ إِنَّهُ كَانَ تَوَّابًا )

(When there comes the help of Allah (to you, O Muhammad against your enemies) and the conquest (of Makkah). And you see that the people enter Allah's religion (Islam) in crowds. So glorify the praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance.) (110).

Allah said,

(فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ)

(But those who did wrong changed the word from that which had been told to them for another).

Al-Bukhari recorded Abu Hurayrah saying that the Prophet said,

«قِيلَ لِبَنِي إِسْرَائِيلَ ادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا:  
حِطَّةً، فَدَخَلُوا يَزْحَفُونَ عَلَى أَسْتَاهِهِمْ فَبَدَّلُوا  
وَقَالُوا، حَبَّةً فِي شَعْرَةٍ»

(The Children of Israel were commanded to enter the door while bowing and to say `Hittah'. Yet, they entered the door on their behinds, distorting the words. They said; `Habbah (seed), in Sha`rah (a hair).')

An-Nasa'i recorded this part of it from Abu Hurayrah only, but he has a chain from the Prophet , explaining Allah's statement,

(حِطَّةً)

(`Hittah'), saying, "So they deviated and said `Habbah." Similar was recorded by `Abdur-Razzaq, and his route was also collected by Al-Bukhari. Muslim and At-Tirmidhi narrated similar versions of this Hadith, At-Tirmidhi said, "Hasan Sahih."

The summary of what the scholars have said about this subject is that the Children of Israel distorted Allah's command to them to submit to Him in tongue and deed. They were commanded to enter the city while bowing down, but they entered while sliding on their rear ends and raising their heads! They were commanded to say, `Hittah' meaning, "Relieve us from our errors and sins." However, they mocked this command and said, "Hintah (grain seed) in Sha` irah (barley)." This demonstrates the worst type of rebellion and disobedience, and it is why Allah released His anger and punishment upon them, all because of their sinning and defying His commands. Allah said,

(فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا  
كَانُوا يَفْسُقُونَ)

(So We sent upon the wrongdoers Rijz (a punishment) from the heaven because of their rebellion.)

Ad-Dahhak said that Ibn `Abbas said, "Every word in Allah's Book that says Rijz means, `a punishment.'" Mujahid, Abu Malik, As-Suddi, Al-Hasan and Qatadah were reported to have said that Rijz means `Torment.' Ibn Abi Hatim narrated that Sa`d bin Malik, Usamah bin Zayd and Khuzaymah bin Thabit said that the Messenger of Allah said,

«الطَّاعُونَ رَجَزٌ عَذَابٌ عُدِّبَ بِهِ مَنْ كَانَ  
قَبْلَكُمْ»

(The plague is a Rijz, a punishment with which Allah punished those before you.)

This is also how An-Nasa'i recorded this Hadith. In addition, the basis of this Hadith was collected in the Two Sahihs,

«إِذَا سَمِعْتُمُ الطَّاعُونَ بِأَرْضٍ فَلَا تَدْخُلُوهَا»

(If you hear of the plague in a land, then do not enter it.)

Ibn Jarir recorded Usamah bin Zayd saying that the Messenger of Allah said,

«إِنَّ هَذَا الْوَجَعَ وَالسَّقَمَ رَجَزٌ عُدِّبَ بِهِ بَعْضُ  
الْأُمَّمِ قَبْلَكُمْ»

(This calamity and sickness (i.e. the plague) is a Rijz, a punishment with which some nations who were before you were punished.)

The basis of this Hadith was also collected in the Two Sahihs.

(وَإِذِ اسْتَسْقَى مُوسَى لِقَوْمِهِ فَقُلْنَا اضْرِبْ  
بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَا عَشْرَةَ عَيْنًا  
قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرَبَهُمْ كُلُوا وَاشْرَبُوا مِنْ  
رِزْقِ اللَّهِ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ )

(60. And (remember) when Musa asked for water for his people, We said: "Strike the stone with your stick." Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. "Eat and drink of that which Allah has provided and do not act corruptly, making mischief on the earth.")

**Twelve Springs gush forth**



Allah said, "Remember My favor on you when I answered the supplication of your Prophet, Musa, when he asked Me to provide you with water. I made the water available for you, making it gush out through a stone. Twelve springs burst out of that stone, a designated spring for each of your tribes. You eat from the manna and the quails and drink from the water that I provided for you, without any effort or hardship for you. So worship the One Who did this for you.

## (وَلَا تَعْتَوْا فِي الْأَرْضِ مُفْسِدِينَ)

(And do not act corruptly, making mischief on the earth) meaning, "Do not return the favor by committing acts of disobedience that cause favors to disappear."

Ibn `Abbas said that the Children of Israel, "Had a square stone that Musa was commanded to strike with his staff and, as a result, twelve springs burst out of that stone, three on each side. Each tribe was, therefore, designated a certain spring, and they used to drink from their springs. They never had to travel from their area, they would find the same bounty in the same manner they had in the first area." This narration is part of the long Hadith that An-Nasa'i, Ibn Jarir and Ibn Abi Hatim recorded about the trials.

This story is similar to the story in Surat Al-`Araf (Chapter 7) although the latter was revealed in Makkah. In Surat Al-`Araf, Allah used the third person when He mentioned the Children of Israel to the Prophet and narrated what He favored them with. In this Surat Al-Baqarah, which was revealed in Al-Madinah, Allah directed His Speech at the Children of Israel. Further, Allah said in Surat Al-`Araf,

## (فَأَنْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا)

(And there gushed forth out of it twelve springs) (7:160), describing what first occurred when the water begins to gush out. In the Ayah in Surat Al-Baqarah, Allah described what happened later on, meaning when the water burst out in full force. Allah knows best.

(وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَحِدٍ  
فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ مِنْ  
بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِيهَا وَبَصَلِهَا قَالَ  
أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ اهْبِطُوا  
مِصْرًا فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ)

(61. And (remember) when you said, "O Musa ! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumber its Fum, its lentils and its onions." He said, "Would you exchange that which is better for that which is lower Go you down to any town and you shall find what you want!")

## The Children of Israel preferred Foods inferior to Manna and Quails

Allah said, "And remember My favor on you when I sent down the manna and quails to you, a good, pure, beneficial, easily acquired food. And remember your ungratefulness for what We granted you. Remember how you asked Musa to exchange this type of food for an inferior type that consists of vegetation, and so forth." Al-Hasan Al-Basri said about the Children of Israel, "They were bored and impatient with the type of food they were provided. They also remembered the life they used to live, when their diet consisted of lentils, onions, garlic and herbs." They said,

يَمُوسَىٰ لَنْ نُّصْبِرَ عَلَىٰ طَعَامٍ وَحِدٍ فَادْعُ لَنَا  
رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ مِنْ بَقْلِهَا  
وَقَتَائِبِهَا وَفُومِهَا وَعَدْسِهَا وَبَصَلِهَا)

(O Musa ! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its Fum, its lentils and its onions). They said,

(عَلَىٰ طَعَامٍ وَحِدٍ)

(One kind of food) meaning, the manna and quails, because they ate the same food day after day. The Ayah mentioned lentils, onions and herbs, which are all known types of foods. As for the Fum, Ibn Mas`ud read it, Thum (garlic). Also, Ibn Abi Hatim narrated that Al-Hasan said about the Ayah,

(وَفُومِهَا)

(Its Fum), "Ibn `Abbas said that Fum means, garlic."

He also said that the expression, `Fumu-lanna' means, `bake for us', according to the languages of old. Ibn Jarir commented, "If this is true, then `Fum' is one of the words whose pronunciation were altered, the letter `fa' was replaced by the letter `tha', since they are similar in sound." And Allah knows best. Others said that Fum is wheat, the kind used for bread. Al-Bukhari said, "Some of them said that Fum includes all grains or seeds that are eaten."

Allah's statement,

(قَالَ أَتَسْتَبَدُّونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ)

(He said, "Would you exchange that which is better for that which is lower") criticized the Jews for asking for inferior foods, although they were living an easy life, eating tasty, beneficial and pure food. Allah's statement,

## (اهبطوا مِصرًا)

(Go you down to any Misr) means, 'any city', as Ibn `Abbas said. Ibn Jarir also reported that Abu Al-`Aliyah and Ar-Rabi` bin Anas said that the Ayah refers to Misr, the Egypt of Fir`awn. The truth is that the Ayah means any city, as Ibn `Abbas and other scholars stated. Therefore, the meaning of Musa's statement to the Children of Israel becomes, "What you are asking for is easy, for it is available in abundance in any city that you might enter. So since what you asked for is available in all of the villages and cities, I will not ask Allah to provide us with it, especially when it is an inferior type of food." This is why Musa said to them,

(أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ  
اهبطوا مِصرًا فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ)

(Would you exchange that which is better for that which is lower Go you down to any town and you shall find what you want!)

Since their request was the result of boredom and arrogance and since fulfilling it was unnecessary, their request was denied. Allah knows best.

(وَضُرِبَتْ عَلَيْهِمُ الدِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبِ  
مِّنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ  
وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا  
وَكَانُوا يَعْتَدُونَ)

(61. And they were covered with humiliation and misery, and they drew on themselves the wrath of Allah. That was because they used to disbelieve in the Ayat (proofs, evidence) of Allah and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allah, i.e. commit crimes and sins.)) (2:61)

### Covering the Jews in Humiliation and Misery

Allah said,

(وَضُرِبَتْ عَلَيْهِمُ الدِّلَّةُ وَالْمَسْكَنَةُ)

(And they were covered with humiliation and misery). This Ayah indicates that the Children of Israel were plagued with humiliation, and that this will continue, meaning that it will never

cease. They will continue to suffer humiliation at the hands of all who interact with them, along with the disgrace that they feel inwardly. Al-Hasan commented, "Allah humiliated them, and they shall have no protector. Allah put them under the feet of the Muslims, who appeared at a time when the Majus (Zoroastrians) were taking the Jizyah (tax) from the Jews." Also, Abu Al-`Aliyah, Ar-Rabi` bin Anas and As-Suddi said that `misery' used in the Ayah means, `poverty.' `Atiyah Al-`Awfi said that `misery' means, `paying the tilth (tax).' In addition, Ad-Dahhak commented on Allah's statement,

(وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ)

(and they drew on themselves the wrath of Allah), "They deserved Allah's anger." Also, Ibn Jarir said that,

(وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ)

(and they drew on themselves the wrath of Allah) means, "They went back with the wrath. Similarly, Allah said,

(إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ)

(Verily, I intend to let you draw my sin on yourself as well as yours) (Al-Ma'idah 5:29) meaning, `You will end up carrying my, and your, mistakes instead of me'. Thus, the meaning of the Ayah becomes, `They went back carrying Allah's anger; Allah's wrath descended on them; they deserved Allah's anger.'"

Allah's statement,

(ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ  
النَّبِيِّينَ بَغَيْرِ الْحَقِّ)

(That was because they used to disbelieve in the Ayat (proofs, evidences, etc.) of Allah and killed the Prophets wrongfully.) means, "This is what We rewarded the Children of Israel with: humiliation and misery." Allah's anger that descended on the Children of Israel was a part of the humiliation they earned, because of their defiance of the truth, disbelief in Allah's Ayat and belittling the carriers of Allah's Law i.e. the Prophets and their following. The Children of Israel rejected the Messengers and even killed them. Surely, there is no form of disbelief worse than disbelieving in Allah's Ayat and murdering the Prophets of Allah.

### Meaning of Kibr

Similarly, in a Hadith recorded in the Two Sahihs the Messenger of Allah said,

«الْكِبْرُ بَطْرُ الْحَقِّ وَغَمَطُ النَّاسِ»

( Kibr, is refusing the truth and degrading (belittling) people.)

Imam Ahmad recorded, `Abdullah bin Mas`ud saying that the Messenger of Allah said,

«أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ رَجُلٌ قَتَلَهُ نَبِيٌّ أَوْ  
قَتَلَ نَبِيًّا: وَإِمَامٌ ضَلَّالَةٌ وَمُمْتَلٌ مِنَ الْمُمْتَلِينَ»

(The people who will receive the most torment on the Day of Resurrection are: a man who was killed by a Prophet or who killed a Prophet, an unjust ruler and one who mutilates (the dead).) Allah's statement,

ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

(That was because they disobeyed and used to transgress the bounds) mentions another reason why the Children of Israel were punished in this manner, for they used to disobey and transgress the limits. Disobedience is to do what is prohibited, while transgression entails overstepping the set limits of what is allowed and what is prohibited. Allah knows best.

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى  
وَالصَّبِيَّةَ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ  
صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ  
وَلَا هُمْ يَحْزَنُونَ )

(62. Verily, those who believe and those who are Jews and Christians, and Sabians (Sabi'in), whoever believes in Allah and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.)

### Faith and doing Righteous Deeds equals Salvation in all Times

After Allah described the condition - and punishment - of those who defy His commands, fall into His prohibitions and transgress set limits by committing prohibited acts, He stated that the earlier nations who were righteous and obedient received the rewards for their good deeds. This shall be the case, until the Day of Judgment. Therefore, whoever follows the unlettered

Messenger and Prophet shall acquire eternal happiness and shall neither fear from what will happen in the future nor become sad for what has been lost in the past. Similarly, Allah said,

(أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ )

(No doubt! Verily, the Awliya' of Allah, no fear shall come upon them nor shall they grieve) (10:62).

The angels will proclaim to the dying believers, as mentioned,

(إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ )

(Verily, those who say: "Our Lord is Allah (alone)," and then they stand 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!"). (41:30)

### The Meaning of Mu'min, or Believer

Ali bin Abi Talhah narrated from Ibn ` Abbas, about,

(إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّبِيَّانَ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ )

(Verily, those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allah and the Last Day) that Allah revealed the following Ayah afterwards,

(وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ )

(And whoever seeks religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers) (3:85).

This statement by Ibn `Abbas indicates that Allah does not accept any deed or work from anyone, unless it conforms to the Law of Muhammad that is, after Allah sent Muhammad . Before that, every person who followed the guidance of his own Prophet was on the correct path, following the correct guidance and was saved

## Why the Jews were called `Yahud

The Jews are the followers of Prophet Musa, who used to refer to the Tawrah for judgment. Yahud is a word that means, `repenting', just as Musa said,

(إِنَّا هُدْنَا إِلَيْكَ)

## why the christians were called nasara

("Who will be my helpers in Allah's cause" Al-Hawariyyun said: "We are the helpers of Allah.") (61:14)

It was said that they were called `Nasara', because they inhabited a land called An-Nasirah (Nazareth), as Qatadah, Ibn Jurayj and Ibn `Abbas were reported to have said, Allah knows best. Nasara is certainly plural for Nasran.

When Allah sent Muhammad as the Last and Final Prophet and Messenger to all of the Children of Adam, mankind was required to believe in him, obey him and refrain from what he prohibited them; those who do this are true believers. The Ummah of Muhammad was called `Mu'minin' (believers), because of the depth of their faith and certainty, and because they believe in all of the previous Prophets and matters of the Unseen.

## The Sabi'un or Sabians

There is a difference of opinion over the identity of the Sabians. Sufyan Ath-Thawri said that Layth bin Abu Sulaym said that Mujahid said that, "The Sabians are between the Majus, the Jews and the Christians. They do not have a specific religion." Similar is reported from Ibn Abi Najih. Similar statements were attributed to `Ata' and Sa`id bin Jubayr. They (others) say that the Sabians are a sect among the People of the Book who used to read the Zabur (Psalms), others say that they are a people who worshipped the angels or the stars. It appears that the closest opinion to the truth, and Allah knows best, is Mujahid's statement and those who agree with him like Wahb bin Munabbih, that the Sabians are neither Jews nor Christians nor Majus nor polytheists. Rather, they did not have a specific religion that they followed and enforced, because they remained living according to their Fitrah (instinctual nature). This is why the idolators used to call whoever embraced Islam a `Sabi', meaning, that he abandoned all religions that existed on the earth. Some scholars stated that the Sabians are those who never received a message by any Prophet. And Allah knows best.

(وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمْ الطُّورَ خُذُوا  
مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ -  
ثُمَّ تَوَلَّيْتُمْ مِّنْ بَعْدِ ذَلِكَ قُلُوبًا فَضَلُّ اللَّهُ عَلَيْكُمْ  
وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ )

(63. And (O Children of Isra'il, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may acquire Taqwa.) (64. Then after that you turned away. Had it not been for the grace and mercy of Allah upon you, indeed you would have been among the losers.)

### Taking the Covenant from the Jews

Allah reminded the Children of Israel of the pledges, covenants and promises that He took from them to believe in Him alone, without a partner, and follow His Messengers. Allah stated that when He took their pledge from them, He raised the mountain above their heads, so that they affirm the pledge that they gave Allah and abide by it with sincerity and seriousness. Hence, Allah's statement,

(وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظِلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ  
بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ  
تَتَّقُونَ )

(And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you (Tawrah), and remember that which is therein (act on its commandments), so that you may fear Allah and obey Him.") (7:171).

The mount mentioned here is At-Tur, just as it was explained in Surat Al-A`raf, according to the Tafsir of Ibn `Abbas, Mujahid, `Ata', `Ikrimah, Al-Hasan, Ad-Dahhak, Ar-Rabi` bin Anas and others. This is more obvious. There is another report from Ibn `Abbas saying; `The Tur is a type of mountain that vegetation grows on, if no vegetation grows on it, it is not called Tur.' And in the Hadith about the trials, Ibn `Abbas said; "When they (the Jews) refused to obey, Allah raised the mountain above their heads so that they would listen."

Al-Hasan said that Allah's statement,



(حُدُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ)

(Hold fast to that which We have given you) means, the Tawrah. Mujahid said that the Ayah commanded, "Strictly adhere to it." Abu Al-`Aliyah and Ar-Rabi` said that,

(وَادْكُرُوا مَا فِيهِ)

(and remember that which is therein) means, "Read the Tawrah and implement it." Allah's statement,

(ثُمَّ تَوَلَّيْتُمْ مِّنْ بَعْدِ ذَلِكَ قُلُوبًا فَلَوْلَا فَضْلُ اللَّهِ)

(Then after that you turned away. Had it not been for the grace of Allah) means, "Yet, after the firm pledge that you gave, you still deviated and broke your pledge";

(فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ)

(Had it not been for the grace and mercy of Allah upon you), meaning, by forgiving you and by sending the Prophets and Messengers to you,

(لَكُنْتُمْ مِنَ الْخَسِرِينَ)

(Indeed you would have been among the losers) meaning, in this life and the Hereafter due to their breach of the covenant.

(وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ - فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ )

(65. And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: "Be you monkeys, despised and rejected.") (66. So We made this punishment an example for those in front of it and those behind it, and a lesson for Al-Muttaqin (the pious.)

### The Jews breach the Sanctity of the Sabbath

Allah said,

(وَلَقَدْ عَلِمْتُمْ)

(And indeed you knew). This Ayah means, O Jews! Remember that Allah sent His torment on the village that disobeyed Him and broke their pledge and their covenant to observe the sanctity of the Sabbath. They began using deceitful means to avoid honoring the Sabbath by placing nets, ropes and artificial pools of water for the purpose of fishing before the Sabbath. When the fish came in abundance on Saturday as usual, they were caught in the ropes and nets for the rest of Saturday. During the night, the Jews collected the fish after the Sabbath ended. When they did that, Allah changed them from humans into monkeys, the animals having the form closest to humans. Their evil deeds and deceit appeared lawful on the surface, but they were in reality wicked. This is why their punishment was compatible with their crime. This story is explained in detail in Surat Al-A`raf, where Allah said (7:163),

وَسَأَلْتَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ  
إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حَيْثَانُهُمْ يَوْمَ  
سَبْتِهِمْ شُرْعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَلِكَ  
نَبَلُّوهُمْ بِمَا كَانُوا يَفْسُقُونَ )

(And ask them (O Muhammad ) about the town that was by the sea; when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them, for they used to rebel (disobey Allah).)(7:163)

In his Tafsir, Al-`Awfi reported from Ibn `Abbas that he said,

(فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِيِينَ)

(We said to them: "Be you monkeys, despised and rejected") means, "Allah changed their bodies into those of monkeys and swines. The young people turned into monkeys while the old people turned into swine." Shayban An-Nahwi reported that Qatadah commented on,

(فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِيِينَ)

(We said to them: "Be you monkeys, despised and rejected"), "These people were turned into howling monkeys with tails, after being men and women."

**The Monkeys and Swine that exist now are not the Descendants of  
Those that were transformed**

Ibn Abi Hatim recorded that Ibn `Abbas said, "Those who violated the sanctity of the Sabbath were turned into monkeys, then they perished without offspring." Ad-Dahhak said that Ibn `Abbas said, "Allah turned them into monkeys because of their sins. They only lived on the earth for three days, for no transformed person ever lives more than three days. They did not eat, drink or have offspring. Allah transformed their shapes into monkeys, and He does what He wills, with whom He wills and He changes the shape of whomever He wills. On the other hand, Allah created the monkeys, swines and the rest of the creation in the six days (of creation) that He mentioned in His Book."

Allah's statement,

(فَجَعَلْنَاهَا نَكَالًا)

(So We made this punishment an example) means, Allah made the people of this village, who violated the sanctity of the Sabbath,

(نَكَالًا)

(an example) via the way they were punished. Similarly, Allah said about Pharaoh,

(فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ)

(So Allah, seized him with punishing example for his last and first transgression) (79:25).  
Allah's statement,

(لَمَّا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا)

(for those in front of it and those behind it) meaning, for the other villages. Ibn `Abbas commented, "Meaning, `We made this village an example for the villages around it by the manner in which We punished its people." Similarly, Allah said,

(وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِّنَ الْقُرَىٰ وَصَرَّفْنَا  
الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ)

(And indeed We have destroyed towns (populations) round about you, and We have (repeatedly) shown (them) the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) in various ways that they might return (to the truth and believe in the Oneness of Allah Islamic Monotheism)).(46:27)

Therefore, Allah made them an example for those who lived during their time as well as a reminder for those to come, by preserving their story. This is why Allah said,

## (وَمَوْعِظَةٌ لِّلْمُتَّقِينَ)

(and a lesson for Al-Muttaqin (the pious)), meaning, a reminder. This Ayah means, "The torment and punishment that this village suffered was a result of indulging in Allah's prohibitions and their deceit. Hence, those who have Taqwa should be aware of their evil behavior, so that what occurred to this village does not befall them as well." Also, Imam Abu `Abdullah bin Battah reported that Abu Hurayrah said that the Messenger of Allah said,

«لَا تَرْتَكِبُوا مَا ارْتَكَبَتِ الْيَهُودُ فَتَسْتَحِلُّوا مَحَارِمَ  
اللَّهِ بِأَدْنَى الْحَيْلِ»

(Do not commit what the Jews committed, breaching what Allah has forbidden, by resorting to the lowest types of deceit.)

This Hadith has a good (Jayid) chain of narration. Allah knows best.

(وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ  
تَذَبْحُوا بَقْرَةً قَالُوا أَتَتَّخِذُنَا هُزُوعًا قَالَ أَعُوذُ بِاللَّهِ  
أَنْ أَكُونَ مِنَ الْجَاهِلِينَ )

(67. And (remember) when Musa said to his people: "Verily, Allah commands you that you slaughter a cow." They said, "Do you make fun of us" He said, "I take Allah's refuge from being among Al-Jahilin (the ignorant or the foolish).")

### **The Story of the murdered Israeli Man and the Cow**

Allah said, 'O Children of Israel! Remember how I blessed you with miracle of the cow that was the means for discovering the identity of the murderer, when the murdered man was brought back to life.'

Ibn Abi Hatim recorded `Ubaydah As-Salmani saying, "There was a man from among the Children of Israel who was impotent. He had substantial wealth, and only a nephew who would inherit from him. So his nephew killed him and moved his body at night, placing it at the doorstep of a certain man. The next morning, the nephew cried out for revenge, and the people took up their weapons and almost fought each other. The wise men among them said, 'Why would you kill each other, while the Messenger of Allah is still among you' So they went to Musa and mentioned the matter to him and Musa said,

(إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذَبَحُوا بَقْرَةً قَالُوا أَتَتَّخِذُنَا  
هُزُؤًا قَالِ أَعُودُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ)

("Verily, Allah commands you that you slaughter a cow." They said, "Do you make fun of us" He said, "I take Allah's refuge from being among Al-Jahilin (the ignorant or the foolish))." "Had they not disputed, it would have been sufficient for them to slaughter any cow. However, they disputed, and the matter was made more difficult for them, until they ended up looking for the specific cow that they were later ordered to slaughter. They found the designated cow with a man, only who owned that cow. He said, `By Allah! I will only sell it for its skin's fill of gold.' So they paid the cow's fill of its skin in gold, slaughtered it and touched the dead man with a part of it. He stood up, and they asked him, `Who killed you' He said, `That man,' and pointed to his nephew. He died again, and his nephew was not allowed to inherit him. Thereafter, whoever committed murder for the purpose of gaining inheritance was not allowed to inherit." Ibn Jarir reported something similar to that. Allah knows best.

(قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنَ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ  
إِنَّهَا بَقْرَةٌ لَا فَارِضٌ وَلَا بَكْرٌ عَوَانٌ بَيْنَ ذَلِكَ  
فَافْعَلُوا مَا تُؤْمَرُونَ - قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنَ لَنَا  
مَا لَوْئِهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ صَفْرَاءُ فَاقِعٌ  
لَوْئِهَا تَسْرُ النَّظِيرِينَ - قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنَ  
لَنَا مَا هِيَ إِنَّ الْبَقْرَ تَشَبَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ  
لَمُهْتَدُونَ - قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا ذَلُولٌ تُثِيرُ  
الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلِّمَةٌ لَا شِيَةَ فِيهَا  
قَالُوا الْبَقْرَ حَيْثُ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُوا  
يَفْعَلُونَ )

(68. They said, "Call upon your Lord for us that He may make plain to us what it is!" He said, "He says, `Verily, it is a cow neither too old nor too young, but (it is) between the two conditions', so do what you are commanded.") (69. They said, "Call upon your Lord for us to make plain to us its colour." He said, "He says, `It is a yellow cow, bright in its colour, pleasing the beholders.' ") (70. They said, "Call upon your Lord for us to make plain to us what it is.

Verily, to us all cows are alike. And surely, if Allah wills, we will be guided.") (71. He (Musa) said, "He says, `It is a cow neither trained to till the soil nor water the fields, sound, having no blemish in it.'" They said, "Now you have brought the truth." So they slaughtered it though they were near to not doing it.)

## The Stubbornness of the Jews regarding the Cow; Allah made the Matter difficult for Them

Allah mentioned the stubbornness of the Children of Israel and the many unnecessary questions they asked their Messengers. This is why when they were stubborn, Allah made the decisions difficult for them. Had they slaughtered a cow, any cow, it would have been sufficient for them, as Ibn `Abbas and `Ubaydah have said. Instead, they made the matter difficult, and this is why Allah made it even more difficult for them. They said,

(ادْعُ لَنَا رَبَّكَ يُبَيِّنَ لَنَا مَا هِيَ)

(Call upon your Lord for us that He may make plain to us what it is!), meaning, "What is this cow and what is its description" Musa said,

(إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَّا فَارِضٌ وَلَا يَكْرٌ)

(He says, `Verily, it is a cow neither too old nor too young'), meaning, that it is neither old nor below the age of breeding. This is the opinion of Abu Al-`Aliyah, As-Suddi, Mujahid, `Ikrimah, `Atiyah Al-`Awfi, `Ata', Al-Khurasani, Wahb bin Munabbih, Ad-Dahhak, Al-Hasan, Qatadah and Ibn `Abbas. Ad-Dahhak reported that Ibn `Abbas said that,

(عَوَانٌ بَيْنَ ذَلِكَ)

(But (it is) between the two conditions) means, "Neither old nor young. Rather, she was at the age when the cow is strongest and fittest." In his Tafsir Al-`Awfi reported from Ibn `Abbas that,

(فَاقِعٌ لَوْنُهَا)

(bright in its colour) "A deep yellowish white."

As-Suddi said,

(تَسْرُّ النَّظْرَيْنِ)

(pleasing the beholder) meaning, that it pleases those who see it. This is also the opinion of Abu Al-`Aliyah, Qatadah and Ar-Rabi` bin Anas. Furthermore, Wahb bin Munabbih said, "If you look at the cow's skin, you will think that the sun's rays radiate through its skin." The modern version of the Tawrah mentions that the cow in the Ayah was red, but this is an error. Or, it might be that the cow was so yellow that it appeared blackish or reddish in color. Allah's knows best.

(إِنَّ الْبَقَرَ تَشَبَهَ عَلَيْنَا)

(Verily, to us all cows are alike) this means, that since cows are plentiful, then describe this cow for us further,

(وَإِنَّا إِنْ شَاءَ اللَّهُ)

(And surely, if Allah wills) and if you further describe it to us,

(لْمُهْتَدُونَ)

(we will be guided.)

(قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ  
وَلَا تَسْقِي الْحَرْثَ)

(He says, `It is a cow neither trained to till the soil nor water the fields') meaning, it is not used in farming, or for watering purposes. Rather, it is honorable and fair looking. `Abdur-Razzaq said that Ma`mar said that Qatadah said that,

(مُسَلَّمَةٌ)

(sound) means, "The cow does not suffer from any defects." This is also the opinion of Abu Al-`Aliyah and Ar-Rabi`. Mujahid also said that the Ayah means the cow is free from defects. Further, `Ata' Al-Khurasani said that the Ayah means that its legs and body are free of physical defects.

Also, Ad-Dahhak said that Ibn `Abbas said that the Ayah,

(فَدَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ)

(So they slaughtered it though they were near to not doing it) means, "They did not want to slaughter it."

This means that even after all the questions and answers about the cow's description, the Jews were still reluctant to slaughter the cow. This part of the Qur'an criticized the Jews for their behavior, because their only goal was to be stubborn, and this is why they nearly did not slaughter the cow. Also, `Ubaydah, Mujahid, Wahb bin Munabbih, Abu Al-`Aliyah and `Abdur-Rahman bin Zayd bin Aslam said, "The Jews bought the cow with a large amount of money." There is a difference of opinion over this.

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَرَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ  
تَكْتُمُونَ - فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْيِي اللَّهُ  
الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ )

(72. And (remember) when you killed a man and disagreed among yourselves as to the crime. But Allah brought forth that which you were Taktumun.) (73. So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allah brings the dead to life and shows you His Ayat (proofs, evidences, etc.) so that you may understand.)

### Bringing the murdered Man back to Life

Al-Bukhari said that,

(فَادَرَأْتُمْ فِيهَا)

(And disagreed among yourselves as to the crime) means, "Disputed."

This is also the Tafsir of Mujahid. `Ata' Al-Khurasani and Ad-Dahhak said, "Disputed about this matter." Also, Ibn Jurayj said that,

(وَإِذْ قَتَلْتُمْ نَفْسًا فَادَرَأْتُمْ فِيهَا)

(And (remember) when you killed a man and disagreed among yourselves as to the crime) means, some of them said, "You killed him," while the others said, "No you killed him." This is also the Tafsir of `Abdur-Rahman bin Zayd bin Aslam. Mujahid said that,

(وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ)

(But Allah brought forth that which you were Taktumun) means, "what you were hiding."



Allah said,

(فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا)

(So We said: "Strike him (the dead man) with a piece of it (the cow)" meaning, "any part of the cow will produce the miracle (if they struck the dead man with it)." We were not told which part of the cow they used, as this matter does not benefit us either in matters of life or religion. Otherwise, Allah would have made it clear for us. Instead, Allah made this matter vague, so this is why we should leave it vague. Allah's statement,

(كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى)

(Thus Allah brings the dead to life) means, "They struck him with it, and he came back to life." This Ayah demonstrates Allah's ability in bringing the dead back to life. Allah made this incident proof against the Jews that the Resurrection shall occur, and ended their disputing and stubbornness over the dead person.

Allah mentioned His bringing the dead back to life in five instances in Surat Al-Baqarah. First Allah said,

(ثُمَّ بَعَثْنَاكَ مِنْ بَعْدِ مَوْتِكَ)

(Then We raised you up after your death). He then mentioned the story about the cow. Allah also mentioned the story of those who escaped death in their land, while they were numbering in the thousands. He also mentioned the story of the Prophet who passed by a village that was destroyed, the story of Abraham and the four birds, and the land that comes back to life after it has died. All these incidents and stories alert us to the fact that bodies shall again become whole, after they were rotten. The proof of Resurrection is also reiterated in Allah's statement,

(وَأَيُّةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ - وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَقَفَّارًا فِيهَا مِنَ الْعُيُونِ - لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ )

(And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof. And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein. So that they may eat of the fruit thereof and their hands made it not. Will they not then give thanks) (36:33-35).

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ  
أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ  
الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ  
وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَفِلٍ  
عَمَّا تَعْمَلُونَ )

(74. Then after that your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allah. And Allah is not unaware of what you do.)

### The Harshness of the Jews

Allah criticized the Children of Israel because they witnessed the tremendous signs and the Ayat of Allah, including bringing the dead back to life, yet,

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ )

(Then after that your hearts were hardened).

So their hearts were like stones that never become soft. This is why Allah forbade the believers from imitating the Jews when He said,

(أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ  
وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا  
الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ  
وَكَثِيرٌ مِّنْهُمْ فَسِقُونَ )

(Has not the time come for the hearts of those who believe (in the Oneness of Allah Islamic Monotheism) to be affected by Allah's Reminder (this Qur'an), and that which has been revealed of the truth, lest they become as those who received the Scripture (the Tawrah) and the Injil

(Gospel)) before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened And many of them were Fasiqun (the rebellious, the disobedient to Allah) (57:16). v In his Tafsir, Al-`Awfi said that Ibn `Abbas said, "When the dead man was struck with a part of the cow, he stood up and became more alive than he ever was. He was asked, `Who killed you' He said, `My nephews killed me.' He then died again. His nephews said, after Allah took his life away, `By Allah! We did not kill him' and denied the truth while they knew it. Allah said,

(فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً)

(And became as stones or even worse in hardness). "

And by the passage of time, the hearts of the Children of Israel were unlikely to accept any admonishment, even after the miracles and signs they witnessed. Their hearts became harder than stones, with no hope of ever softening. Sometimes, springs and rivers burst out of stones, some stones split and water comes out of them, even if there are no springs or rivers around them, sometimes stones fall down from mountaintops out of their fear of Allah. Muhammad bin Ishaq narrated that Ibn `Abbas said that,

(وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ)

(And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allah), means, "Some stones are softer than your hearts, they acknowledge the truth that you are being called to,

(وَمَا اللَّهُ بِغَفْلٍ عَمَّا تَعْمَلُونَ)

(And Allah is not unaware of what you do)."

### **Solid Inanimate Objects possess a certain Degree of Awareness**

Some claimed that the Ayat mentioned the stones being humble as a metaphor. However, Ar-Razi, Al-Qurtubi and other Imams said that there is no need for this explanation, because Allah creates this characteristic - humbleness - in stones. For instance, Allah said,

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ  
وَالجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا)

(Truly, We did offer Al-Amanah (the trust) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allah's torment)) (33:72),

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ

(The seven heavens and the earth and all that is therein, glorify Him) (17:44),

(وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ)

(And the stars and the trees both prostrate themselves (to Allah)) (55:6),

أَوْ لَمِيرَوْا إِلَى خَلْقِ اللَّهِ مِنْ شَيْءٍ يَتَّقِيَنَّ

(Have they not observed things that Allah has created: (how) their shadows incline) (16:48),

قَالَتَا أَتَيْنَا طَائِعِينَ

(They both said: "We come willingly.") (41:11),

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ

(Had We sent down this Qur'an on a mountain) (59:21), and,

وَقَالُوا لَجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا  
اللَّهُ

(And they will say to their skins, "Why do you testify against us" They will say: "Allah has caused us to speak.") (41:21).

It is recorded in the Sahih that the Prophet said,

«هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ»

(This (Mount Uhud) is a mount that loves us and that we love.)

Similarly, the compassion of the stump of the palm tree for the Prophet as confirmed in authentic narrations. In Sahih Muslim it is recorded that the Prophet said,

«إِنِّي لَأَعْرِفُ حَجْرًا بِمَكَّةَ كَانَ يُسَلِّمُ عَلَيَّ قَبْلَ أَنْ أُبْعَثَ إِنِّي لَأَعْرِفُهُ الْآنَ»

(I know a stone in Makkah that used to greet me with the Salam before I was sent. I recognize this stone now.)

He said about the Black Stone that,

«إِنَّهُ يَشْهَدُ لِمَنْ اسْتَلَمَ بِحَقِّ يَوْمِ الْقِيَامَةِ»

(On the Day of Resurrection it will testify for those who kiss it.)

There are several other texts with this meaning. The scholars of the Arabic language disagreed over the meaning of Allah's statement,

(فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً)

(And became as stones or even worse in hardness) after agreeing that `or' here is not being used to reflect doubt. Some scholars said that `or' here means, `and'. So the meaning becomes, "As hard as stones, and harder." For instance, Allah said,

(وَلَا تُطِعْ مِنْهُمْ ءَاثِمًا أَوْ كَفُورًا)

(And obey not a sinner or a disbeliever among them) (76:24), and,

(عُذْرًا أَوْ نُذْرًا)

(To cut off all excuses or to warn) (77:6).

Some other scholars said that `or' here means, `rather'. Hence, the meaning becomes, `As hard as stones. Rather, harder.' For instance, Allah said,

(إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً)

(A section of them fear men as they fear Allah or even more) (4:77),

(وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ )

(And We sent him to a hundred thousand (people) or even more) (37:147), and,

(فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى )

(And was at a distance of two bows' length or (even) nearer) (53:9).

Some other scholars said that this Ayah means their hearts are only of two types, as hard as stone or harder than stone. Further, Ibn Jarir commented that this Tafsir means that some of their hearts are as hard as stone and some hearts are harder than stone. Ibn Jarir said that he favored this last Tafsir, although the others are plausible. I - Ibn Kathir - say that the last Tafsir is similar to Allah's statement,

(مِثْلَهُمْ كَمِثْلِ الَّذِي اسْتَوْقَدَ نَارًا)

(Their likeness is as the likeness of one who kindled a fire) (2:17), and then His statement,

(أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ)

(Or like a rainstorm from the sky) (2:19).

It is also similar to Allah's statement,

(وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ كَسَرَابٍ بِقِيَعَةٍ)

(As for those who disbelieved, their deeds are like a mirage in a desert) (24:39), and then His statement,

(أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ)

(Or (the state of a disbeliever) is like the darkness in a vast deep sea) (24:40).

This then means that some of them are like the first example, and some others are like the second example. Allah knows best.

(أَفْتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ  
يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ  
وَهُمْ يَعْلَمُونَ - وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا  
وَإِذَا خَلَا بِغَضِبِهِمْ إِلَى بَعْضِ قَالُوا أَتُحَدِّثُونَهُم بِمَا  
فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُم بِهِ عِنْدَ رَبِّكُمْ أَفَلَا  
تَعْقِلُونَ - أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ  
وَمَا يُعْلِنُونَ )

(75. Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allah (the Tawrah), then they used to change it knowingly after they understood it) (76. And when they (Jews) meet those who believe (Muslims), they say, "We believe," but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allah has revealed to you that they (Muslims) may argue with you (Jews) about it before your Lord" Have you (Jews) then no understanding) (77. Know they (Jews) not that Allah knows what they conceal and what they reveal)

**There was little Hope that the Jews Who lived during the Time of  
the Prophet could have believed**

Allah said,

(أَفْتَطْمَعُونَ)

(Do you covet) O believers,

(أَنْ يُؤْمِنُوا لَكُمْ)

(That they will believe in your religion) meaning, that these people would obey you They are the deviant sect of Jews whose fathers witnessed the clear signs but their hearts became hard afterwards. Allah said next,

وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ

(In spite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allah (the Tawrah), then they used to change it) meaning, distort its meaning,

(مِن بَعْدِ مَا عَقَلُوهُ)

(after they understood it). They understood well, yet they used to defy the truth,

(وَهُمْ يَعْلَمُونَ)

(knowingly), being fully aware of their erroneous interpretations and corruption. This statement is similar to Allah's statement,

(فَبِمَا نَقَضْتُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهَا)

(So, because of their violation of their covenant, We cursed them and made their hearts grow hard. They change the words from their (right) places) (5:13).

Qatadah commented that Allah's statement ;

(ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ)

(Then they used to change it knowingly after they understood it) "They are the Jews who used to hear Allah's Words and then alter them after they understood and comprehended them." Also, Mujahid said, "Those who used to alter it and conceal its truths; they were their scholars." Also, Ibn Wahb said that Ibn Zayd commented,

(يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ)



(used to hear the Word of Allah (the Tawrah), then they used to change it) "They altered the Tawrah that Allah revealed to them, making it say that the lawful is unlawful and the prohibited is allowed, and that what is right is false and that what is false is right. So when a person seeking the truth comes to them with a bribe, they judge his case by the Book of Allah, but when a person comes to them seeking to do evil with a bribe, they take out the other (distorted) book, in which it is stated that he is in the right. When someone comes to them who is not seeking what is right, nor offering them bribe, then they enjoin righteousness on him. This is why Allah said to them,

(أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ  
تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ )

(Enjoin you Al-Birr (piety and righteousness and every act of obedience to Allah) on the people and you forget (to practise it) yourselves, while you recite the Scripture (the Tawrah)! Have you then no sense) (2:44)"

### **The Jews knew the Truth of the Prophet , but disbelieved in Him**

Allah said next,

(وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامِنَّا وَإِذَا خَلَا  
بَعْضُهُمْ إِلَى بَعْضٍ)

(And when they (Jews) meet those who believe (Muslims), they say, "We believe", but when they meet one another in private..). Muhammad bin Ishaq reported that Ibn `Abbas commented,

(وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامِنَّا)

(And when they (Jews) meet those who believe (Muslims), they say, "We believe") "They believe that Muhammad is the Messenger of Allah, `But he was only sent for you (Arabs)" However, when they meet each other they say, "Do not convey the news about this Prophet to the Arabs, because you used to ask Allah to grant you victory over them when he came, but he was sent to them (not to you)." Allah then revealed,

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَا  
بَعْضُهُمْ إِلَىٰ بَعْضٍ قَالُوا أَنُحَدِّثُوكُمْ بِمَا فَتَحَ اللَّهُ  
عَلَيْكُمْ لِيُحَاجَّوَكُم بِهِ عِنْدَ رَبِّكُمْ)

(And when they (Jews) meet those who believe (Muslims), they say, "We believe," but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allah has revealed to you, that they (Muslims) may argue with you (Jews) about it before your Lord") meaning, "If you admit to them that he is a Prophet, knowing that Allah took the covenant from you to follow him, they will know that Muhammad is the Prophet that we were waiting for and whose coming we find foretold of in our Book. Therefore, do not believe in him and deny him." Allah said,

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا  
يُعْلِنُونَ )

(Know they (Jews) not that Allah knows what they conceal and what they reveal).

Al-Hasan Al-Basri said, "When the Jews met the believers they used to say, 'We believe.' When they met each other, some of them would say, 'Do not talk to the companions of Muhammad about what Allah has foretold in your Book, so that the news (that Muhammad is the Final Messenger) does not become a proof for them against you with your Lord, and, thus, you will win the dispute.'" Further, Abu Al-`Aliyah said about Allah's statement,

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا  
يُعْلِنُونَ )

(Know they (Jews) not that Allah knows what they conceal and what they reveal), "Meaning their secret denial and rejection of Muhammad, although they find his coming recorded in their Book." This is also the Tafsir of Qatadah. Al-Hasan commented on,

أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ )

(That Allah knows what they conceal), "What they concealed refers to when they were alone with each other away from the Companions of Muhammad . Then they would forbid each other from conveying the news that Allah revealed to them in their Book to the Companions of Muhammad , fearing that the Companions would use this news (about the truth of Muhammad ) against them before their Lord."

(وَمَا يُعْلِنُونَ)

(And what they reveal) meaning, when they said to the Companions of Muhammad ,

(ءَامِنًا)

(We believe), as Abu Al-`Aliyah, Ar-Rabi` and Qatadah stated.

(وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيَّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ )

(فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ تَمَنَّا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ )

(78. And there are among them (Jews) `Ummyyun (unlettered) people, who know not the Book, but they trust upon Amani (false desires) and they but guess.) (79. Then woe to those who write the book with their own hands and then say, "This is from Allah," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.)

### The Meaning of `Ummi

Allah said,

(وَمِنْهُمْ أُمِّيُونَ)

(And there are among them Ummyyun people) meaning, among the People of the Book, as Mujahid stated. Ummyyun, is plural for Ummi, that is, a person who does not write, as Abu Al-`Aliyah, Ar-Rabi`, Qatadah, Ibrahim An-Nakha`i and others said. This meaning is clarified by Allah's statement,

(لَا يَعْلَمُونَ الْكِتَابَ)

(Who know not the Book) meaning, are they not aware of what is in it.

Umami was one of the descriptions of the Prophet because he was unlettered. For instance, Allah said,

(وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ  
بِيَمِينِكَ إِذًا لِأَرْتَبَ الْمُبْطِلُونَ )

(Neither did you (O Muhammad ) read any book before it (this Qur'an) nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted) (29:48).

Also, the Prophet said,

«إِنَّا أُمَّةٌ أُمِّيَّةٌ لَا نَكْتُبُ وَلَا نَحْسِبُ، الشَّهْرُ هَكَذَا  
وَهَكَذَا وَهَكَذَا»

(We are an Umami nation, neither writing nor calculating. The (lunar) month is like this, this and this (i.e. thirty or twenty-nine days.)

This Hadith stated that Muslims do not need to rely on books, or calculations to decide the timings of their acts of worship. Allah also said,

(هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ)

(He it is Who sent among the Umamiyyin ones a Messenger (Muhammad ) from among themselves) (62:2).

### The Explanation of Amani

Ad-Dahhak said that Ibn ` Abbas said that Allah's statement,

(إِلَّا أَمَانِيَّ)

(But they trust upon Amani) means, "It is just a false statement that they utter with their tongues." It was also said that Amani means `wishes and hopes'. Mujahid commented, "Allah described the Umamiyyin as not understanding any of the Book that Allah sent down to Musa, yet they create lies and falsehood." Therefore, the word Amani mentioned here refers to lying and falsehood. Mujahid said that Allah's statement,

(وَإِنْ هُمْ إِلَّا يَظُنُّونَ)

(And they but guess) means, "They lie." Qatadah, Abu Al-`Aliyah and Ar-Rabi` said that it means, "They have evil false ideas about Allah."

### Woe unto Those Criminals among the Jews

Allah said,

(فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ  
هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا)

(Then Wailun (woe) to those who write the book with their own hands and then say, "This is from Allah," to purchase with it a little price!).

This is another category of people among the Jews who called to misguidance with falsehood and lies about Allah, thriving on unjustly amassing people's property. `Wailun (woe)' carries meanings of destruction and perishing, and it is a well-known word in the Arabic language. Az-Zuhri said that `Ubadyullah bin `Abdullah narrated that Ibn `Abbas said, "O Muslims! How could you ask the People of the Book about anything, while the Book of Allah (Qur'an) that He revealed to His Prophet is the most recent Book from Him and you still read it fresh and young Allah told you that the People of the Book altered the Book of Allah, changed it and wrote another book with their own hands. They then said, `This book is from Allah,' so that they acquired a small profit by it. Hasn't the knowledge that came to you prohibited you from asking them By Allah! We have not seen any of them asking you about what was revealed to you." This Hadith was also collected by Al-Bukhari. Al-Hasan Al-Basri said, "The little amount here means this life and all that it contains."

Allah's statement,

(فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا  
يَكْسِبُونَ)

(Woe to them for what their hands have written and woe to them for that they earn thereby) means, "Woe to them because of what they have written with their own hands, the lies, falsehood and alterations. Woe to them because of the property that they unjustly acquired." Ad-Dahhak said that Ibn `Abbas commented,

(فَوَيْلٌ لَهُمْ)

(Woe to them), "Means the torment will be theirs because of the lies that they wrote with their own hands,

(وَوَيْلٌ لَهُمْ مِّمَّا يَكْسِبُونَ)

(And woe to them for that they earn thereby), which they unjustly acquired from people, be they commoners or otherwise."

(وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً قُلْ  
أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ  
تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ )

(80. And they (Jews) say, "The Fire shall not touch us but for a few numbered days." Say (O Muhammad to them): "Have you taken a covenant from Allah, so that Allah will not break His covenant Or is it that you say of Allah what you know not")

### **The Jews hope They will only remain in the Fire for a Few Days**

Allah mentioned the claim of the Jews, that the Fire will only touch them for a few days, and then they will be saved from it. Allah refuted this claim by saying,

(قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا)

(Say (O Muhammad to them): "Have you taken a covenant from Allah'). Hence, the Ayah proclaims, `if you had a promise from Allah for that, then Allah will never break His promise. However, such promise never existed. Rather, what you say, about Allah, you have no knowledge of and you thus utter a lie about Him.' Al-`Awfi said that Ibn `Abbas said about the Ayah,

(وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً)

(And they (Jews) say, "The Fire shall not touch us but for a few numbered days."). "The Jews said, `The Fire will only touch us for forty days.'" Others added that this was the period during which the Jews worshipped the calf.

Also, Al-Hafiz Abu Bakr bin Marduwyah reported Abu Hurayrah saying,

«اجْمَعُوا لِي مَنْ كَانَ مِنَ الْيَهُودِ هُنَا»

«مَنْ أَبُوكُمْ»

«كَذَّبْتُمْ بَلْ أَبُوكُمْ فُلَانٌ»

«هَلْ أَنْتُمْ صَادِقِيٌّ عَنْ شَيْءٍ إِنْ سَأَلْتُكُمْ عَنْهُ»

«مَنْ أَهْلُ النَّارِ»

«اخْسَئُوا وَاللَّهِ لَا نَخْلُقُكُمْ فِيهَا أَبَدًا»

«هَلْ أَنْتُمْ صَادِقِيٌّ عَنْ شَيْءٍ إِنْ سَأَلْتُكُمْ عَنْهُ؟»

«هَلْ جَعَلْتُمْ فِي هَذِهِ الشَّاةِ سُمًَّا؟»

## «فَمَا حَمَلَكُمْ عَلَىٰ ذَٰلِكَ؟»

(When Khaybar was conquered, a roasted poisoned sheep was presented to the Prophet as a gift (by the Jews). The Messenger of Allah ordered, `Assemble before me all the Jews who were here.' The Jews were summoned and the Prophet said (to them), `Who is your father' They replied, `So-and-so.' He said, `You have lied; your father is so-and-so.' They said, `You have uttered the truth.' He said, `Will you now tell me the truth, if I ask you about something' They replied, `Yes, O Abul-Qasim; and if we should tell a lie, you will know our lie as you have about our fathers.' On that he asked, `Who are the people of the (Hell) Fire' They said, `We shall remain in the (Hell) Fire for a short period, and after that you will replace us in it.' The Prophet said, `May you be cursed and humiliated in it! By Allah, we shall never replace you in it.' Then he asked, `Will you tell me the truth if I ask you a question' They said, `Yes, O Abul-Qasim.' He asked, `Have you poisoned this sheep' They said, `Yes.' He asked, `What made you do so' They said, `We wanted to know if you were a liar, in which case we would get rid of you, and if you were a Prophet then the poison would not harm you.') Imam Ahmad, Al-Bukhari and An-Nasa'i recorded similarly.

(بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ  
فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ - وَالَّذِينَ  
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ  
الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ )

(81. Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever). (82. And those who believe and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever.)

Allah says, the matter is not as you have wished and hoped it to be. Rather, whoever does an evil deed and abides purposefully in his error, coming on the Day of Resurrection with no good deeds, only evil deeds, then he will be among the people of the Fire.

(وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ)

(And those who believe and do righteous good deeds) meaning, "They believe in Allah and His Messenger and perform the good deeds that conform with the Islamic Law. They shall be among the people of Paradise." Allah said in a similar statement,



(لَيْسَ بِأَمَانِيِّكُمْ وَلَا أَمَانِيٍّ أَهْلَ الْكِتَابِ مَن يَعْمَلُ  
سُوءًا يُجْزَى بِهِ وَلَا يُجِدُ لَهُ مِن دُونِ اللَّهِ وَلِيًّا وَلَا  
نَصِيرًا - وَمَن يَعْمَلْ مِثْلَ الصَّلَاتِ مِن ذَكَرٍ أَوْ  
أَنْتَى وَهُوَ مُؤْمِنٌ قَأُولُكَ يَدْخُلُونَ الْجَنَّةَ وَلَا  
يُظْلَمُونَ نَقِيرًا )

(It will not be in accordance with your desires (Muslims), nor those of the People of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allah. And whoever does righteous good deeds, male or female, and is a (true) believer in the Oneness of Allah (Muslim) , such will enter Paradise and not the least injustice, even the size of a Naqira (speck on the back of a date stone), will be done to them) (4: 123-124).

Also, Abu Hurayrah, Abu Wa'il, `Ata', and Al-Hasan said that,

(وَأَحَاطَتْ بِهِ خَطِيئَتُهُ)

(And his sin has surrounded him) means, "His Shirk (polytheism) has surrounded him." Also, Al-A`mash reported from Abu Razin that Ar-Rabi` bin Khuthaym said,

(وَأَحَاطَتْ بِهِ خَطِيئَتُهُ)

(And his sin has surrounded him), "Whoever dies before repenting from his wrongs." As-Suddi and Abu Razin said similarly. Abu Al-`Aliyah, Mujahid, Al-Hasan, Qatadah and Ar-Rabi` bin Anas said that,

(وَأَحَاطَتْ بِهِ خَطِيئَتُهُ)

(And his sin has surrounded him) refers to major sins. All of these statements carry similar meanings, and Allah knows best.

### **When Small Sins gather, They bring about Destruction**

Here we should mention the Hadith that Imam Ahmad recorded, in which `Abdullah bin Mas`ud said that the Messenger of Allah said,

«إِيَّاكُمْ وَمُحَقَّرَاتِ الدُّنُوبِ فَإِنَّهُنَّ يَجْتَمِعْنَ عَلَى  
الرَّجُلِ حَتَّى يُهْلِكَنَّهُ»

(Beware of the belittled sins, because they gather on a person until they destroy him.)

He then said that the Messenger of Allah gave them an example,

«كَمَثَلِ قَوْمٍ نَزَلُوا بِأَرْضٍ فُلَاةٍ، فَحَضَرَ صَنِيعُ  
الْقَوْمِ فَجَعَلَ الرَّجُلُ يَنْطَلِقُ فَيَجِيءُ بِالْعُودِ  
وَالرَّجُلُ يَجِيءُ بِالْعُودِ، حَتَّى جَمَعُوا سَوَادًا  
وَأَجَّجُوا نَارًا فَأَنْضَجُوا مَا قَدَّفُوا فِيهَا»

(This is the example of people who set up camp on a flat land, and then their servants came. One of them collected some wood and another man collected some wood until they collected a great deal. They then started a fire and cooked what they put on it.)

Muhammad bin Ishaq reported that Ibn ` Abbas said that,

(وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ  
أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ )

(And those who believe and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever) "Whoever believes in what you (Jews) did not believe in and implements what you refrained from implementing of Muhammad's religion, shall acquire Paradise for eternity. Allah stated that the recompense for good or evil works shall remain with its people for eternity. "

(وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا  
اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ  
وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ

وَعَاءُتُوا الزَّكَّوَّةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ  
مُّعْرِضُونَ )

(83. And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allah (alone) and be dutiful and good to parents, and to kindred, and to orphans and (the poor), and speak good to people and perform As-Salah and give Zakah. Then you slid back, except a few of you, while you are backsliders.)

### The Covenant that Allah took from the Children of Israel

Allah reminded the Children of Israel of the commandments that He gave them, and the covenants that He took from them to abide by those commands, and how they intentionally and knowingly turned away from all of that. Allah commanded them to worship Him and to associate none with Him in worship, just as He has commanded all of His creatures, for this is why Allah created them. Allah said,

(وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ  
أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ )

(And We did not send any Messenger before you (O Muhammad ) but We revealed to him (saying): La ilaha illa Ana none has the right to be worshipped but I (Allah) , so worship Me (alone and none else)) (21:25), and,

(وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ  
وَاجْتَنِبُوا الطَّغُوتَ)

(And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allah (alone), and avoid the Taghut (all false deities,)) (16:36).

This is the highest and most important right, that is, Allah's right that He be worshipped alone without partners.

After that comes the right of the creatures, foremost, the right of the parents. Allah usually mentions the rights of the parents along with His rights. For instance, Allah said,

(أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ)

(Give thanks to Me and to your parents. Unto Me is the final destination) (31:14). Also, Allah said,

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَيَالِٰٓءِٰدِيْنَ  
إِحْسَانًا

(And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents) (17:23), until,

وَعَاۤتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِيْنَ وَابْنَ السَّبِيْلِ

(And give to the kinsman his due and to the Miskin (poor) and to the wayfarer) (17:26). The Two Sahihs record that Ibn Mas`ud said,

قُلْتُ:

«يَا رَسُوْلَ اللّٰهِ أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ:

«الصَّلَاةُ عَلَىٰ وَقْتِهَا»

قُلْتُ: ثُمَّ أَيُّ؟ قَالَ:

«بِرُّ الْوَالِدِيْنَ»

قُلْتُ: ثُمَّ أَيُّ؟ قَالَ:

«الْجِهَادُ فِي سَبِيْلِ اللّٰهِ»

(I said, `O Messenger of Allah! What is the best deed' He said, `Performing the prayer on time.' I said, 'Then what' He said, `Being kind to one's parents.' I said, `Then what' He said, `Jihad in the cause of Allah.')`

Allah then said,

(وَالْيَتَامَىٰ)

(and to orphans) meaning, the young who have no fathers to fend for them.

(وَالْمَسْكِينُ)

(and Al-Masakin (the poor)), plural for Miskin, the one who does not find what he needs to spend on himself and his family. We will discuss these categories when we explain the Ayah of Surat An-Nisa` where Allah said,

(وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا)

(Worship Allah and join none with Him (in worship); and do good to parents) (4:36).

Allah's statement,

(وَقُولُوا لِلنَّاسِ حُسْنًا)

(and speak good to people) meaning, say good words to them and be lenient with them, this includes commanding good and forbidding evil. Al-Hasan Al-Basri commented on Allah's statement,

(وَقُولُوا لِلنَّاسِ حُسْنًا)

(and speak good to people), ".` The good saying' means commanding good and forbidding evil, and being patient and forgiving. The `good words to people', as Allah commanded, also includes every good type of behavior that Allah is pleased with." Imam Ahmad narrated that Abu Dharr said that the Prophet said,

«لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَإِنْ لَمْ تَجِدْ فَاَلِقْ أَخَاكَ بِوَجْهِهِ مُنْطَلِقًا»

(Do not belittle any form of righteousness, and even if you did not find any good deed except meeting your brother with a smiling face, then do so.)

This Hadith was also collected by Muslim in his Sahih and At-Tirmidhi, who graded it Sahih.

Allah commands the servants to say good words to people, after He commanded them to be kind to them, thereby mentioning two categories of manners: good speech and good actions. He then emphasized the command to worship Him and the command to do good, ordaining the prayer and the Zakah,

## (وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ)

(and perform As-Salah and give Zakah). Allah informed us that the People of the Book, except for a few among them, ignored these orders, that is, they knowingly and intentionally abandoned them. Allah ordered this Ummah similarly in Surat An-Nisa' when He said,

(وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا )

(Worship Allah and join none with Him (in worship); and do good to parents, kinsfolk, orphans, Al-Masakin (the poor), the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (servants) whom your right hands possess. Verily, Allah does not like such as are proud and boastful) (4:36).

Of these orders, this Ummah has practiced what no other nation before it has, and all praise is due to Allah.

(وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرَجُونَ أَنْفُسَكُمْ مِّنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ - ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقُولُونَ أَنْفُسَكُمْ وَتُخْرَجُونَ فَرِيقًا مِّنْكُمْ مِّنْ دِيَارِهِمْ تظهرون عليهم بالإثم والعُدون وإن يأتوكم أسرى

يُفْدُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ  
 بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ  
 يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ  
 الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَفِلٍ  
 عَمَّا تَعْمَلُونَ - أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الْحَيَاةَ الدُّنْيَا  
 بِالْآخِرَةِ فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ  
 يُنصَرُونَ )

(84. And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bore witness.) (85. After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Book and reject the rest Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allah is not unaware of what you do.) (86. Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped.)

### The Terms of the Covenant and their Breach of It

Allah criticized the Jews who lived in Al-Madinah during the time of the Messenger of Allah . They used to suffer, because of the armed conflicts between the tribes of Al-Madinah, Aws and Khazraj. Before Islam, the Aws and Khazraj worshipped idols, and many battles took place between them. There were three Jewish tribes in Al-Madinah at that time, Banu Qaynuqa` and Banu An-Nadir, the allies of the Khazraj, and Banu Qurayzah, who used to be the allies of the Aws. When war erupted between Aws and Khazraj, their Jewish allies would assist them. The Jew would kill his Arab enemy, and sometimes they also killed Jews who were the allies of the other Arab tribe, although the Jews were prohibited from killing each other according to clear religious texts in their Books. They would also drive each other from their homes and loot whatever furniture and money they could. When the war ended, the victorious Jews would release the prisoners from the defeated party, according to the rulings of the Tawrah. This is why Allah said,

(أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ)

(Then do you believe in a part of the Scripture and reject the rest) Allah said,

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا  
تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ)

(And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings.) meaning, "Do not kill each other, nor expel one another from their homes, nor participate in fighting against them." Allah mentioned the word `your own' here, just as He said in another Ayah.

فَتُوبُوا إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ  
عِنْدَ بَارِئِكُمْ)

(So turn in repentance to your Creator and kill yourselves, that will be better for you with your Creator) (2:54) because the followers of one religion are just like one soul. Also, the Messenger of Allah said,

«مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ  
وَتَوَاصُلِهِمْ بِمَنْزِلَةِ الْجَسَدِ الْوَاحِدِ إِذَا اشْتَكَى مِنْهُ  
عُضْوٌ تَدَاعَىٰ لَهُ سَائِرُ الْجَسَدِ بِالْحَمَىٰ وَالسَّهَرِ»

(The example of the believers in their kindness, mercy and sympathy to each other is the example of one body, when an organ of it falls ill, the rest of the body rushes to its aid in fever and sleeplessness.) Allah's statement,

ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ)

(Then, (this) you ratified and (to this) you bore witness.) means, "You testified that you know of the covenant and that you were witnesses to it."

ثُمَّ أَنْتُمْ هَٰؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا  
مِّنْكُمْ مِنْ دِيَارِهِمْ)

(After this, it is you who kill one another and drive out a party of you from their homes). Muhammad bin Ishaq bin Yasar reported that Ibn `Abbas commented on the Ayah,



(ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا  
مِّنْكُمْ مِّن دِيرِهِمْ)

(After this, it is you who kill one another and drive out a party of you from their homes) "Allah mentioned what they were doing, and that in the Tawrah He had prohibited them from shedding each other's blood, and required them to free their prisoners. Now they were divided into two camps in Al-Madinah, Banu Qaynuqa`, who were the allies of the Khazraj, and An-Nadir and Qurayzah, who were the allies of the Aws. When fighting erupted between Aws and Khazraj, Banu Qaynuqa` would fight along with the Khazraj, while Banu An-Nadir and Qurayzah would fight along with the Aws. Each Jewish camp would fight against their Jewish brethren from the other camp. They would shed each other's blood, although they had the Tawrah with them, and they knew their rights and dues. Meanwhile, the Aws and Khazraj were polytheists who worshipped idols. They did not know about Paradise, the Fire, Resurrection, Divine Books the lawful and prohibited. When the war would end, the Jews would ransom their prisoners and implement the Tawrah. Consequently, Banu Qaynuqa` would ransom their prisoners who were captured by the Aws, while Banu An-Nadir and Qurayzah would ransom their prisoners who were captured by the Khazraj. They would also ask for blood money. During these wars, they would kill whomever (Jews or Arabs) they could, while helping the polytheists against their brethren. Therefore, Allah reminded them of this when He said,

(أَفْتُمُونَنَّا بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ)

(Then do you believe in a part of the Scripture and reject the rest) This Ayah means, `Do you ransom them according to the rulings of the Tawrah, yet kill them while the Tawrah forbade you from killing them and from expelling them from their homes The Tawrah also commanded that you should not aid the polytheists and those who associate with Allah in the worship against your brethren. You do all this to acquire the life of this world.' I was informed that the behavior of the Jews regarding the Aws and Khazraj was the reason behind revealing these Ayat."

These noble Ayat criticized the Jews for implementing the Tawrah sometimes and defying it at other times, although they believed in the Tawrah and knew what they were doing was wrong. This is why they should not be trusted to preserve or convey the Tawrah. Further, they should not be believed when it comes to the description of the Messenger of Allah , his coming, his expulsion from his land, and his Hijrah, and the rest of the information that the previous Prophets informed them about him, all of which they hid. The Jews, may they suffer the curse of Allah, hid all of these facts among themselves, and this is why Allah said,

(فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي  
الْحَيَاةِ الدُّنْيَا)

(Then what is the recompense of those who do so among you, except disgrace in the life of this world), because they defied Allah's Law and commandments,

(وَيَوْمَ الْقِيَمَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ)

(And on the Day of Resurrection they shall be consigned to the most grievous torment) as punishment for defying the Book of Allah that they had.

(وَمَا اللَّهُ بِغَفْلٍ ۖ عَمَّا تَعْمَلُونَ أَولِيكَ الَّذِينَ اشْتَرَوْا  
الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ)

(And Allah is not unaware of what you do. Those are they who have bought the life of this world at the price of the Hereafter) meaning, they prefer this life to the Hereafter. Therefore,

(فَلَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ)

(Their torment shall not be lightened) not even for an hour,

(وَلَا هُمْ يُنصَرُونَ)

(Nor shall they be helped), and they shall find no helper who will save them from the eternal torment they will suffer, nor shall they find any to grant them refuge from it.

(وَلَقَدْ ءَاتَيْنَا مُوسَىٰ الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ  
بِالرُّسُلِ وءَاتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ  
بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى  
أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَقَرِيقًا تَقْتُلُونَ )

(87. And indeed, We gave Musa the Book and followed him up with a succession of Messengers. And We gave `Isa, the son of Maryam, clear signs and supported him with Ruh-il-Qudus. Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant Some you disbelieved and some you killed.)

**The Arrogance of the Jews who denied and killed Their Prophets**

and desires. Allah mentioned that He gave Musa the Book, the Tawrah, and that the Jews changed, distorted, and defied its commands, as well as altered its meanings.

Allah sent Messengers and Prophets after Musa who followed his law, as Allah stated,

(إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ)

(الَّذِينَ اسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ  
بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ  
شُهَدَاءَ)

(Verily, We did reveal the Tawrah (to Musa), therein was guidance and light, by which the Prophets, who submitted themselves to Allah's will, judged for the Jews. And the rabbis and the priests (too judged for the Jews by the Tawrah after those Prophets), for to them was entrusted the protection of Allah's Book, and they were witnesses thereto) (5:44). This is why Allah said here,

(وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ)

(And Qaffayna him with Messengers).

As-Suddi said that Abu Malik said that Qaffayna means, "Succeeded", while others said, "Followed". Both meanings are plausible, since Allah said,

(ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَىٰ)

(Then We sent Our Messengers in succession) (23:44).

Thereafter, Allah sent the last Prophet among the Children of Israel, `Isa the son of Mary, who was sent with some laws that differed with some in the Tawrah. This is why Allah also sent miracles to support `Isa. These included bringing the dead back to life, forming the shape of birds from clay and blowing into them, after which they became living birds by Allah's leave, healing the sick and foretelling the Unseen, as Ibn `Abbas stated. Allah also aided him with Ruh Al-Qudus, and that refers to Jibril. All of these signs testified to the truthfulness of `Isa and what he was sent with. Yet, the Children of Israel became more defiant and envious of him and did not want to differ with even one part of the Tawrah, as Allah said about `Isa,

(وَالْحِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ  
بِآيَةٍ مِّن رَّبِّكُمْ)

(And to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord) (3:50).

Hence, the Children of Israel treated the Prophets in the worst manner, rejecting some of them and killing some of them. All of this occurred because the Prophets used to command the Jews with what differed from their desires and opinions. The Prophets also upheld the rulings of the Tawrah that the Jews had changed, and this is why it was difficult for them to believe in these Prophets. Therefore, they rejected the Prophets and killed some of them. Allah said,

(أَفَلَمَّا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُكُمْ  
اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَقَرِيقًا تَقْتُلُونَ)

(Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant Some you disbelieved and some you kill).

### Jibril is Ruh Al-Qudus

The proof that Jibril is the Ruh Al-Qudus is the statement of Ibn Mas`ud in explanation of this Ayah. This is also the view of Ibn `Abbas, Muhammad bin Ka`b, Isma`il bin Khalid, As-Suddi, Ar-Rabi` bin Anas, `Atiyah Al-`Awfi and Qatadah. Additionally, Allah said,

(نَزَلَ بِهِ الرُّوحُ الْأَمِينُ - عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ  
الْمُنذِرِينَ)

(Which the trustworthy Ruh (Jibril) has brought down. Upon your heart (O Muhammad ) that you may be (one) of the warners) (26:193-194).

Al-Bukhari recorded `A'ishah saying that the Messenger of Allah erected a Minbar in the Masjid on which Hassan bin Thabit (the renowned poet) used to defend the Messenger of Allah (with his poems). The Messenger of Allah said,

«اللَّهُمَّ أَيُّدِ حَسَّانِ بَرُوحِ الْفُؤَسِ كَمَا نَافَحَ عَنْ  
نَبِيِّكَ»

(O Allah! Aid Hassan with Ruh Al-Qudus, for he defended Your Prophet.)

Abu Dawud recorded this Hadith in his Sunan as did At-Tirmidhi who graded it Hasan Sahih. Further, Ibn Hibban recorded in his Sahih that Ibn Mas'ud said that the Prophet said,

«إِنَّ رُوحَ الْفُدُسِ نَفَثَ فِي رُوعِي أَنَّهُ لَنْ تَمُوتَ  
نَفْسٌ حَتَّى تَسْتَكْمِلَ رِزْقَهَا وَأَجَلَهَا، فَاتَّقُوا اللَّهَ  
وَأَجْمِلُوا فِي الطَّلَبِ»

(Ruh Al-Qudus informed me that no soul shall die until it finishes its set provisions and term limit. Therefore, have Taqwa of Allah and seek your sustenance in the most suitable way.)

### The Jews tried to kill the Prophet

Az-Zamakhshari commented on Allah's statement,

(فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ)

(Some you disbelieved and some you kill), "Allah did not say `killed' here, because the Jews would still try to kill the Prophet in the future, using poison and magic." During the illness that preceded his death, the Prophet said,

«مَا زَالَتْ أَكَلَةُ خَيْبَرَ تُعَاوِدُنِي، فَهَذَا أَوْانُ  
انْقِطَاعِ أَبْهَرِي»

(I kept feeling the effect of what I ate (from the poisoned sheep) during the day of Khaybar, until now, when it is the time that the aorta will be cut off (meaning when death is near).)

This Hadith was collected by Al-Bukhari and others

(وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا  
مَّا يُؤْمِنُونَ )

(88. And they say, "Our hearts are Ghulf." Nay, Allah has cursed them for their disbelief, so little is that which they believe.)

Muhammad bin Ishaq reported that Ibn ` Abbas said that,

(وَقَالُوا قُلُوبُنَا غُلْفٌ)

(And they say, "Our hearts are Ghulf."), means, "Our hearts are screened." Mujahid also said that,

(وَقَالُوا قُلُوبُنَا غُلْفٌ)

(And they say, "Our hearts are Ghulf."), means, "They are covered." Ikrimah said, "There is a stamp on them." Abu Al-`Aliyah said, "They do not comprehend." Mujahid and Qatadah said that Ibn ` Abbas read the Ayah in a way that means, "Our hearts contain every type of knowledge and do not need the knowledge that you (O Muhammad) have." This is the opinion of `Ata' and Ibn ` Abbas.

(بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ)

(Nay, Allah has cursed them for their disbelief) meaning, "Allah expelled them and deprived them of every type of righteousness." Qatadah said that the Ayah,

(فَقَلِيلًا مَّا يُؤْمِنُونَ)

(So little is that which they believe.) means, "Only a few of them believe." Allah's statement,

(وَقَالُوا قُلُوبُنَا غُلْفٌ)

(And they say, "Our hearts are Ghulf.") is similar to His statement,

(وَقَالُوا قُلُوبُنَا فِي أَكْتَةٍ مِمَّا تَدْعُونَا إِلَيْهِ)

(And they say: "Our hearts are under coverings (screened) from that to which you invite us) (41:5).

This is why Allah said here,

(بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ)

(Nay, Allah has cursed them for their disbelief, so little is that which they believe.) meaning, "It is not as they claim. Rather, their hearts are cursed and stamped," just as Allah said in Surat An-Nisa' (4:155),

وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ  
فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا

(And of their saying: "Our hearts are wrapped (with coverings, i.e. we do not understand what the Messengers say) nay, Allah has set a seal upon their hearts because of their disbelief, so they believe not but a little.)

There is a difference of opinion regarding the meaning of Allah's statement,

(فَقَلِيلًا مَّا يُؤْمِنُونَ)

(So little is that which they believe.) and His statement,

(فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا)

(So they believe not except a few). Some scholars said that the Ayat indicate that a few of them would believe, or that their faith is minute, because they believe in Resurrection and in Allah's reward and punishment that Musa foretold. Yet, this faith will not benefit them since it is overshadowed by their disbelief in what Muhammad brought them. Some scholars said that the Jews did not actually believe in anything and that Allah said,

(فَقَلِيلًا مَّا يُؤْمِنُونَ)

(So little is that which they believe), meaning, they do not believe. This meaning is similar to the Arabic expression, "Hardly have I seen anything like this," meaning, "I have never seen anything like this."

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا  
مَعَهُمْ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ  
كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ  
عَلَى الْكَافِرِينَ

(89. And when there came to them (the Jews), a Book (this Qur'an) from Allah confirming what is with them (the Tawrah) and the Injil (Gospel), although aforetime they had invoked Allah (for the coming of Muhammad ) in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the curse of Allah be on the disbelievers.)

## **The Jews were awaiting the Prophet's coming, but They disbelieved in Him when He was sent**

Allah said,

(وَلَمَّا جَاءَهُمْ)

(And when there came to them) meaning, the Jews,

(كُتِبَ مِنْ عِنْدِ اللَّهِ)

(a Book from Allah) meaning, the Qur'an that Allah sent down to Muhammad,

(مُصَدِّقٌ لِّمَا مَعَهُمْ)

(confirming what is with them) meaning, the Tawrah. Further, Allah said,

(وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا)

(although aforetime they had invoked Allah (for coming of Muhammad ) in order to gain victory over those who disbelieved) meaning, before this Messenger came to them, they used to ask Allah to aid them by his arrival, against their polytheistic enemies in war. They used to say to the polytheists, "A Prophet shall be sent just before the end of this world and we, along with him, shall exterminate you, just as the nations of `Ad and Iram were exterminated." Also, Muhammad bin Ishaq narrated that Ibn `Abbas said, "The Jews used to invoke Allah (for the coming of Muhammad ) in order to gain victory over the Aws and Khazraj, before the Prophet was sent. When Allah sent him to the Arabs, they rejected him and denied what they used to say about him. Hence, Mu`adh bin Jabal and Bishr bin Al-Bara' bin Ma`rur, from Bani Salamah, said to them, `O Jews! Fear Allah and embrace Islam. You used to invoke Allah for the coming of Muhammad when we were still disbelievers and you used to tell us that he would come and describe him to us,' Salam bin Mushkim from Bani An-Nadir replied, `He did not bring anything that we recognize. He is not the Prophet we told you about.' Allah then revealed this Ayah about their statement,



وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا  
مَعَهُمْ

(And when there came to them (the Jews), a Book (this Qur'an) from Allah confirming what is with them (the Tawrah) and the Injil (Gospel))."

Abu Al-`Aliyah said, "The Jews used to ask Allah to send Muhammad so that they would gain victory over the Arab disbelievers. They used to say, `O Allah! Send the Prophet that we read about - in the Tawrah - so that we can torment and kill the disbelievers alongside him.' When Allah sent Muhammad and they saw that he was not one of them, they rejected him and envied the Arabs, even though they knew that he was the Messenger of Allah. Hence, Allah said,

فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى  
الْكَافِرِينَ

(Then when there came to them that which they had recognized, they disbelieved in it. So let the curse of Allah be on the disbelievers). "

بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ  
اللَّهُ بَعِيًّا أَنْ يُنَزِّلُ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ  
مِنْ عِبَادِهِ قِبَاءً وَبِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ  
عَذَابٌ مُّهِينٌ

(90. How bad is that for which they have sold their own selves, that they should disbelieve in that which Allah has revealed (the Qur'an), grudging that Allah should reveal of His grace unto whom He wills of His servants. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment.)

Mujahid said,

بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ

(How bad is that for which they have sold their own selves), "The Jews sold the truth for falsehood and hid the truth about Muhammad ." As-Suddi said that the Ayah,

(بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ)

(How bad is that for which they have sold their own selves) means, "The Jews sold themselves." meaning, what is worse is what they chose for themselves by disbelieving in what Allah revealed to Muhammad instead of believing, aiding and supporting him. This behavior of theirs is the result of their injustice, envy and hatred,

(أَنْ يُنَزَّلُ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ)

(grudging that Allah should reveal of His grace unto whom He wills of His servants). " There is no envy worse than this. Therefore,

(فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ)

(So they have drawn on themselves wrath upon wrath). Ibn ` Abbas commented on this Ayah, "Allah became angry with them because they ignored some of the Tawrah and disbelieved in the Prophet that He sent to them." I (Ibn Kathir) say that the meaning of,

(بَاءُوا)

(And they drew on themselves) is that they deserved and acquired multiplied anger. Also, Abu Al-` Aliyah said, "Allah became angry with them, because of their disbelief in the Injil and ` Isa and He became angry with them again, because they disbelieved in Muhammad and the Qur'an." Similar was said by ` Ikrimah and Qatadah. Allah said,

(وَاللَّكَفِرِينَ عَذَابٌ مُهِينٌ)

(And for the disbelievers, there is disgracing torment). Since their disbelief was a result of their transgression and envy, which was caused by arrogance, they were punished with disgrace and humiliation in this world and the Hereafter. Similarly, Allah said,

(إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَخَرِينَ)

(Verily, those who scorn My worship (i.e. do not invoke Me, and do not believe in My Oneness) they will surely enter Hell in humiliation!) (40:60) meaning, "Disgraced, degraded and

humiliated." Imam Ahmad narrated that `Amr bin Shu`ayb said that his father said that his grandfather said that the Prophet said,

«يُحْشَرُ الْمُتَكَبِّرُونَ يَوْمَ الْقِيَامَةِ أُمَّتَالِ الدَّرِّ فِي  
صُورِ النَّاسِ، يَعْلوهُمُ كُلُّ شَيْءٍ مِنَ الصَّغَارِ  
حَتَّى يَدْخُلُوا سِجْنًا فِي جَهَنَّمَ يُقَالُ لَهُ. بَوَلَسُ  
تَعْلوهُمُ نَارُ الْأَنْيَارِ يُسْقُونَ مِنْ طِينَةِ الْخَبَالِ  
عُصَارَةَ أَهْلِ النَّارِ»

(The arrogant people will be gathered on the Day of Resurrection in the size of ants, but in the shape of men. Everything shall be above them, because of the humiliation placed on them, until they enter a prison in Jahannam called `Bawlas' where the fire will surround them from above. They shall drink from the puss of the people of the Fire.)

(وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُوْمِنُ  
بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ  
مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ  
قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ - وَلَقَدْ جَاءَكُمْ مُوسَى  
بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ  
ظَالِمُونَ )

(91. And when it is said to them (the Jews), "Believe in what Allah has sent down," they say, "We believe in what was sent down to us." And they disbelieve in that which came after it, while it is the truth confirming what is with them. Say (O Muhammad to them): "Why then have you killed the Prophets of Allah aforetime, if you indeed have been believers") (92. And indeed Musa came to you with clear proofs, yet you worshipped the calf after he left, and you were Zalimun.)

**Although The Jews denied the Truth, They claimed to be Believers!**

Allah said,

(وَإِذَا قِيلَ لَهُمْ)

(And when it is said to them), meaning, the Jews and the People of the Book,

(ءَامِنُوا بِمَا أَنْزَلَ اللَّهُ)

(Believe in what Allah has sent down) to Muhammad , believe in and follow him,

(قَالُوا نُؤْمِنُ بِمَا أَنْزَلَ عَلَيْنَا)

(They say, "We believe in what was sent down to us.") meaning, it is enough for us to believe in what was revealed to us in the Tawrah and the Injil, and this is the path that we choose,

(وَيَكْفُرُونَ بِمَا وَرَاءَهُ)

(And they disbelieve in that which came after it).

(وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ)

(while it is the truth confirming what is with them) meaning, while knowing that what was revealed to Muhammad ,

(الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ)

(it is the truth confirming what is with them). This means that since what was sent to Muhammad conforms to what was revealed to the People of the Book, then this fact constitutes a proof against them. Similarly, Allah said,

(الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ  
أَبْنَاءَهُمْ)

(Those to whom We gave the Scripture (Jews and Christians) recognize him (Muhammad ) as they recognize their sons) (2:146). Allah said next,

(قَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ)

("Why then have you killed the Prophets of Allah aforetime, if you indeed have been believers").

This means, "If your claim that you believe in what was revealed to you is true, then why did you kill the Prophets who came to you affirming the Tawrah's Law, although you knew they were true Prophets You killed them simply out of transgression, stubbornness and injustice with Allah's Messengers. Therefore, you only follow your lusts, opinions and desires." Similarly, Allah said,

(أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ  
اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ)

(Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant Some you disbelieved and some you killed.)

Also, As-Suddi said, "In this Ayah, Allah chastised the People of the Book,

(قُلْ قَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ  
مُؤْمِنِينَ)

(Say (O Muhammad to them): "Why then have you killed the Prophets of Allah aforetime, if you indeed have been believers")."

(وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ)

(And indeed Musa came to you with clear proofs) meaning, with clear signs and clear proofs that he was the Messenger of Allah and that there is no deity worthy of worship except Allah. The clear signs -or miracles- mentioned here are the flood, the locusts, the lice, the frogs, the blood, the staff and the hand. Musa's miracles also include parting the sea, shading the Jews with clouds, the manna and quails, the gushing stone, etc.

(ثُمَّ اتَّخَذْتُمُ الْعِجْلَ)

(yet you worshipped the calf) meaning, as a deity instead of Allah, during the time of Musa. Allah's statement,

(مِن بَعْدِهِ)

(after he left) after Musa went to Mount Tur to speak to Allah. Similarly, Allah said,

وَاتَّخَذَ قَوْمُ مُوسَىٰ مِن بَعْدِهِ مِن حُلِيِّهِمْ عِجْلًا  
جَسَدًا لَهُ خُورٌ

(And the people of Musa made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing)) (7:148).

(وَأَنْتُمْ ظَالِمُونَ)

(and you were Zalimun) meaning, you were unjust in this behavior of worshipping the calf, although you knew that there is no deity worthy of worship except Allah. Similarly, Allah said,

وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا  
لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ  
الْخَاسِرِينَ

(And when they regretted and saw that they had gone astray, they (repented and) said: "If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers") (7:149).

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا  
مَا آتَيْنَاكُمْ بِقُوَّةٍ وَأَسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا  
وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ بِئْسَمَا  
يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِن كُنْتُمْ مُؤْمِنِينَ

(93. And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word)." They said, "We have heard and disobeyed." And their hearts absorbed (the worship of) the calf because of their disbelief. Say: "Worst indeed is that which your faith enjoins on you if you are believers.")

## The Jews rebel after Allah took Their Covenant and raised the Mountain above Their Heads

Allah reminded the Jews of their errors, breaking His covenant, transgression and defiance, when He raised Mount Tur above them so that they would believe and agree to the terms of the covenant. Yet, they broke it soon afterwards,

(قَالُوا سَمِعْنَا وَعَصَيْنَا)

(They said, "We have heard and disobeyed.") We have mentioned the Tafsir of this subject before. `Abdur-Razzaq said that Ma` mar narrated that Qatadah said that,

(وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ)

(And their hearts absorbed (the worship of) the calf) means, "They absorbed its love, until its love resided in their hearts." This is also the opinion of Abu Al-`Aliyah and Ar-Rabi` bin Anas. Allah's statement,

(قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِن كُنْتُمْ مُؤْمِنِينَ)

(Say: "Worst indeed is that which your faith enjoins on you if you are believers.") means, "Worse yet is the manner in which you behaved in the past and even now, disbelieving in Allah's Ayat and defying the Prophets. You also disbelieved in Muhammad, which is the worst of your deeds and the harshest sin that you committed. You disbelieved in the Final Messenger and the master of all Prophets and Messengers, the one who was sent to all mankind. How can you then claim that you believe, while committing the evil of breaking Allah's covenant, disbelieving in Allah's Ayat and worshipping the calf instead of Allah"

(قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً  
مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ -  
وَلَنْ يَتَمَنَّوَهُ أَبَدًا بِمَا قَدَّمْتُمْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ  
بِالظَّالِمِينَ - وَلَتَجِدَنَّهٗمْ أَحْرَصَ النَّاسِ عَلَى حَيَوٰةٍ  
وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفًا

سَنَةً وَمَا هُوَ بِمُزَحَّزِحِهِ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ  
وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ )

(94. Say to (them): "If the abode of the Hereafter with Allah is indeed for you especially and not for others of mankind, then long for death if you are truthful.") (95. But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allah is Aware of the Zalimin .) (96. And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who ascribe partners to Allah. One of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from (due) punishment. And Allah is Seer of what they do.)

### Calling the Jews to invoke Allah to destroy the Unjust Party

Muhammad bin Ishaq narrated that Ibn ` Abbas said, "Allah said to His Prophet ,

(قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً  
مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ )

(Say to (them): "If the home of the Hereafter with Allah is indeed for you especially and not for others, of mankind, then long for death if you are truthful.") meaning, ` Invoke Allah to bring death to the lying camp among the two (Muslims and Jews).' The Jews declined this offer by the Messenger of Allah ."

(وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ  
بِالظَّالِمِينَ )

(But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allah is Aware of the Zalimin (polytheists and wrongdoers).) meaning, "Since they know that they recognize you, and yet disbelieve in you." Had they wished death that day, no Jew would have remained alive on the face of the earth. Moreover, Ad-Dahhak said that Ibn ` Abbas said that,

(فَتَمَنَّوْا الْمَوْتَ)

(Then long for death), means, "Invoke (Allah) for death." Also, ` Abdur-Razzaq narrated that ` Ikrimah said that Ibn ` Abbas commented,



## (فَتَمَتُّوا الْمَوْتَ)

(Then long for death if you are truthful), "Had the Jews invoked Allah for death, they would have perished." Also, Ibn Abi Hatim recorded Sa`id bin Jubayr saying that Ibn `Abbas said, "Had the Jews asked for death, one of them would have choked on his own saliva." These statements have authentic chains of narration up to Ibn `Abbas. Further, Ibn Jarir said in his Tafsir, "We were told that the Prophet said,

«لَوْ أَنَّ الْيَهُودَ تَمَتُّوا الْمَوْتَ لَمَاتُوا وَلَرَأَوْا  
مَقَاعِدَهُمْ مِنَ النَّارِ، وَلَوْ خَرَجَ الَّذِينَ يُبَاهِلُونَ  
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَرَجَعُوا لِمَا  
يَجِدُونَ أَهْلًا وَلَا مَالًا»

(Had the Jews wished for death, they would have died and seen their seats in the Fire. And, those who invoked such curse against Allah's Messenger would have found no families or property had they returned to their homes)."

Smilar to this Ayah is Allah's statement in Surat Al-Jumu`ah,

(قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ  
مِن دُونِ النَّاسِ فَتَمَتُّوا الْمَوْتَ إِن كُنْتُمْ صَادِقِينَ -  
وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمْت أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ  
بِالظَّالِمِينَ - قُلْ إِن الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ  
مُلْقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ  
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ )

((Say (O Muhammad ): "O you Jews! If you pretend that you are friends of Allah, to the exclusion of (all) other mankind, then long for death if you are truthful. "But they will never long for it (death), because of what (deeds) their hands have sent before them! And Allah knows well the Zalimin. Say (to them): "Verily, the death from which you flee will surely meet you, then you will be sent back to (Allah) the Knower of the unseen and the seen, and He will tell you what you used to do.") (62:6-8).

So they claimed that they are Allah's sons and loved ones and said, "Only those who are Christian or Jews shall enter Paradise." Therefore, they were called to invoke Allah to destroy the lying group, be it them or the Muslims. When the Jews declined, every one was sure of their wrong, for had they been sure of their claims, then they would have accepted the proposal. Their lies were thus exposed after they declined the offer to invoke the curse.

Similarly, the Messenger of Allah called a delegation of Najran's Christians to curse after he refuted them in a debate in which they demonstrated stubbornness and defiance. Allah said,

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ  
تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ  
وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَعْنَتُ اللَّهِ عَلَى  
الْكَذِبِينَ )

(Then whoever disputes with you concerning him ( `Isa) after (all this) knowledge that has come to you (i.e. `Isa) being a servant of Allah, and having no share in divinity), say (O Muhammad ): "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves then we pray and invoke (sincerely) the curse of Allah upon those who lie." (3:61).

When the Christians heard this challenge, some of them said to each other, "By Allah! If you do such with this Prophet, none of you will have an eye that blinks." This is when they resorted to peace and gave the Jizyah (tax) in disgrace. The Prophet accepted the Jizyah from them and sent Abu `Ubaydah bin Al-Jarrah with them as a trustee. Similar to this meaning is Allah's command to His Prophet to proclaim to the polytheists:

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ  
مَدًّا )

(Say (O Muhammad ) whoever is in error, the Most Gracious (Allah) will prolong him (in it).) (19:75) meaning, "Whoever among us has deviated, may Allah increase and prolong his deviation." We will mention this subject later, Allah willing.

The Mubalahah (invocation to Allah to destroy the liars) was called a `wish' here, because every just person wishes that Allah destroy the unjust opponent who is debating with him, especially when the just person has a clear, apparent proof for the truth he is calling to. Also, the Mubalahah involves invoking Allah for death of the unjust group, because to disbelievers, life is the biggest prize, especially when they know the evil destination they will meet after death.

**Disbelievers wish They could live longer**

This is why Allah said next,

وَلَنْ يَتَمَنَّوهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ  
بِالظَّالِمِينَ وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ

(But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allah is Aware of the Zalimin. And verily, you will find them (the Jews) the greediest of mankind for life.) meaning, greedy to live longer, because they know their evil end, and the only reward they will have with Allah is total loss. This life is a prison for the believer and Paradise for the disbeliever. Therefore, the People of the Book wish they could delay the Hereafter, as much as possible. However, they shall certainly meet what they are trying to avoid, even if they are more eager to delay the Hereafter than the polytheists who do not have a divine book.

Muhammad bin Ishaq narrated that Ibn `Abbas commented on,

وَمَا هُوَ بِمُزَحْزِحِهِ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ

(But the grant of such life will not save him even a little from (due) punishment.) "Long life shall not save them from torment. Certainly, the polytheists do not believe in resurrection after death, and they would love to enjoy a long life. The Jews know the humiliation they will suffer in the Hereafter for knowingly ignoring the truth." Also, `Abdur-Rahman bin Zayd bin Aslam said, "The Jews are most eager for this life. They wish they could live for a thousand years. However, living for a thousand years will not save them from torment, just as Iblis' - Satan - long life did not benefit him, due to being a disbeliever." t

وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ

(And Allah is Seer of what they do.) meaning, "Allah knows what His servants are doing, whether good or evil, and will compensate each of them accordingly."

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ  
بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى  
لِلْمُؤْمِنِينَ - مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ  
وَجِبْرِيلَ وَمِيكَلَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ

(97. Say (O Muhammad): "Whoever is an enemy to Jibril (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's permission, confirming what

came before it (i.e. the Tawrah and the Injil) and guidance and glad tidings for the believers). (98. "Whoever is an enemy to Allah, His Angels, His Messengers, Jibril and Mikail, then verily, Allah is an enemy to the disbelievers.")

## The Jews are the Enemies of Jibril

Imam Abu Ja'far bin Jarir At-Tabari said, "The scholars of Tafsir agree that this Ayah (2: 97-98) was revealed in response to the Jews who claimed that Jibril (Gabriel) is an enemy of the Jews and that Mikail (Michael) is their friend." Al-Bukhari said, "Allah said,

(مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ)

(Whoever is an enemy of Jibril (let him die in his fury)). `Ikrimah said, "Jibr, Mik and Israfil all mean, worshipper, while il means, Allah". Anas bin Malik said, "When `Abdullah bin Salam heard of the arrival of the Prophet in Al-Madinah, he was working on his land. He came to the Prophet and said, `I am going to ask you about three things which nobody knows except a Prophet. What will be the first portent of the Hour What will be the first meal taken by the people of Paradise Why does a child resemble its father, and why does it resemble its maternal uncle' Allah's Messenger said, (Jibril has just told me the answers.) `Abdullah said, `He (i.e. Jibril), among all the angels, is the enemy of the Jews.' Allah's Messenger recited the Ayah,

(مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ)

(Whoever is an enemy to Jibril (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart). Allah's Messenger then said, (The first portent of the Hour will be a fire that will bring together the people from the east to the west; the first meal of the people of Paradise will be the caudate lobe of the liver of fish. As for the child resembling his parents: If a man has sexual intercourse with his wife and his discharge is first, the child will resemble the father. If the woman has a discharge first, the child will resemble her side of the family.) On that `Abdullah bin Salam said, `I testify that there is no deity worthy of worship except Allah and you are the Messenger of Allah.' `Abdullah bin Salam further said, `O Allah's Messenger! The Jews are liars, and if they should come to know about my conversion to Islam before you ask them (about me), they will tell a lie about me.' The Jews came to Allah's Messenger, and `Abdullah went inside the house. Allah's Messenger asked (the Jews), (`What kind of man is `Abdullah bin Salam') They replied, `He is the best among us, the son of the best among us, our master and the son of our master.' Allah's Messenger said, (What do you think if he would embrace Islam) The Jews said, `May Allah save him from it.' Then `Abdullah bin Salam came out in front of them saying, `I testify that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah.' Thereupon they said, `He is the vilest among us, and the son of the vilest among us.' And they continued talking badly about him. Ibn Salam said, `This is what I feared, O Messenger of Allah!'" Only Al-Bukhari recorded this Hadith with this chain of narration. Al-Bukhari and Muslim recorded this Hadith from Anas using another chain of narration.

Some people say that `il' means worshipper while whatever word that is added to it becomes Allah's Name, because `il' is a constant in such conjunction. This is similar to the names `Abdullah, `Abdur-Rahman, `Abdul-Malik, `Abdul-Quddus, `Abdus-Salam, `Abdul-Kafi, `Abdul-

Jalil, and so forth. Hence, `Abd' is constant in these compound names, while the remainder differs from name to name. This is the same case with Jibril, Mika'il, `Azra'il, Israfil, and so forth. Allah knows best.

### Choosing Some Angels to believe in over Others is Disbelief like choosing Some Prophets over Others

Allah said,

(مَنْ كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ)

(Whoever is an enemy to Jibril (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's permission,) meaning, whoever becomes an enemy of Jibril, let him know that he is Ruh Al-Qudus who brought down the Glorious Dhikr (Qur'an) to your heart from Allah by His leave. Hence, he is a messenger from Allah. Whoever takes a messenger as an enemy, will have taken all the messengers as enemies. Further, whoever believes in one messenger, is required to believe in all of the messengers. Whoever rejects one messenger, he has rejected all of the messengers. Similarly, Allah said,

(إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ)

(Verily, those who disbelieve in Allah and His Messengers and wish to make distinction between Allah and His Messengers (by believing in Allah and disbelieving in His Messengers) saying, "We believe in some but reject others.") (4:150)

Allah decreed that they are disbelievers, because they believe in some Prophets and reject others. This is the same with those who take Jibril as an enemy, because Jibril did not choose missions on his own, but by the command of his Lord,

(وَمَا نُنَزِّلُ إِلَّا بِأَمْرِ رَبِّكَ)

(And we (angels) descend not except by the command of your Lord) (19: 64), and,

(وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ - نَزَلَ بِهِ الرُّوحُ  
الْأَمِينُ - عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ )

(And truly, this (the Qur'an) is a revelation from the Lord of all that exists. Which the trustworthy Ruh (Jibril) has brought down. Upon your heart (O Muhammad ) that you may be (one) of the warners) (26:192-194).

Al-Bukhari reported that Abu Hurayrah said that the Messenger of Allah said,

«مَنْ عَادَى لِي وَلِيًّا فَقَدْ بَارَزَنِي بِالْحَرْبِ»

(Allah said, `Whoever takes a friend of Mine as an enemy, will have started a war with Me.)

Therefore, Allah became angry with those who took Jibril as an enemy. Allah said,

(مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ  
بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ)

(Whoever is an enemy to Jibril (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's permission, confirming what came before it) meaning, the previous Books,

(وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ)

(and guidance and glad tidings for the believers) meaning, as guidance to their hearts and bringer of the good news of Paradise, which is exclusively for the believers. Similarly, Allah said,

(قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءً)

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

(وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ  
لِّلْمُؤْمِنِينَ)

(And We send down of the Qur'an that which is a healing and a mercy to those who believe) (17:82).

Allah then said,

(مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ  
وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ )

(Whoever is an enemy to Allah, His Angels, His Messengers, Jibril and Mika'il (Michael), then verily, Allah is an enemy to the disbelievers.)

Allah stated that whoever takes Him, His angels and messengers as enemies, then...Allah's messengers include angels and men, for Allah said,

(اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ)

(Allah chooses Messengers from angels and from men) (22:75). Allah said,

(وَجِبْرِيلَ وَمِيكَالَ)

(Jibril (Gabriel) and Mika'il (Michael)). Allah mentioned Jibril and Mika'il specifically - although they are included among the angels who were messengers - only because this Ayah was meant to support Jibril the emissary between Allah and His Prophets. Allah also mentioned Mika'il here, because the Jews claimed that Jibril was their enemy and Mika'il was their friend. Allah informed them that whoever is an enemy of either of them, then he is also an enemy of the other as well as Allah. We should state here that Mika'il sometimes descended to some of Allah's Prophets, although to a lesser extent than Jibril, because this was primarily Jibril's task, and Israfil is entrusted with the job of blowing the Trumpet for the commencement of Resurrection on the Day of Judgment. It is recorded in the Sahih that whenever the Messenger of Allah would wake up at night, he would supplicate,

«اللَّهُمَّ رَبَّ جِبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ فَاطِرَ  
السَّمَوَاتِ وَالْأَرْضِ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ  
تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي  
لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِي مَنْ  
تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ»

(O Allah, Lord of Jibril, Mikail and Israfil, Creator of the heavens and earth and Knower of the seen and the unseen! You judge between Your servants regarding what they differ in, so direct me to the truth which they differ on, by Your leave. Verily, You guide whom You will to the straight path.)

Allah's statement,

(فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ)

(then verily, Allah is an enemy to the disbelievers) informed the disbelievers that whoever takes a friend of Allah as an enemy, then he has taken Allah as an enemy, and whoever treats Allah as an enemy, then he shall be Allah's enemy. Indeed, whoever is an enemy of Allah then he will lose in this life and the Hereafter, as stated earlier;

«مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنَّهُ بِالْمُحَارَبَةِ»

(Whoever takes a friend of Mine as an enemy, I shall wage war on him.)

(وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا  
الْفَاسِقُونَ - أَوْ كَلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِّنْهُمْ  
بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ - وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ  
عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ  
أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا  
يَعْلَمُونَ - وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ  
سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا  
يُعَلِّمُونَ النَّاسَ السَّحْرَ وَمَا أَنْزَلَ عَلَى الْمَلَائِكَةِ  
بِبَابِلَ هَرُوتَ وَمَرُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ  
حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ



مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ  
 بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا  
 يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا  
 لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ  
 أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ - وَلَوْ أَنَّهُمْ ءَامَنُوا  
 وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ  
 (

(99. And indeed We have sent down to you manifest Ayat and none disbelieve in them but Fasiqun (those who rebel against Allah's command).) (100. Is it not (the case) that every time they make a covenant, some party among them throw it aside Nay! (the truth is:) most of them believe not.) (101. And when there came to them a Messenger from Allah (i.e. Muhammad ) confirming what was with them, a party of those who were given the Scripture threw away the Book of Allah behind their backs as if they did not know!) (102. They followed what the Shayatin (devils) gave out (falsely of the magic) in the lifetime of Sulayman (Solomon). Sulayman did not disbelieve, but the Shayatin (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Harut and Marut, but neither of these two (angels) taught anyone (such things) till they had said, "We are for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allah's leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew.) (103. And if they had believed and guarded themselves from evil and kept their duty to Allah, far better would have been the reward from their Lord, if they but knew!)

### Proofs of Muhammad's Prophethood

Imam Abu Ja`far bin Jarir said that Allah's statement,

(وَلَقَدْ أَنْزَلْنَا إِلَيْكَ ءَايَاتٍ بَيِّنَاتٍ)

(And indeed We have sent down to you manifest Ayat) means, "We have sent to you, O Muhammad, clear signs that testify to your prophethood." These Ayat are contained in the Book of Allah (Qur'an) which narrates the secrets of the knowledge that the Jews possess, which they hid, and the stories of their earlier generations. The Book of Allah also mentions the texts in the Books of the Jews that are known to only the rabbis and scholars, and the sections where they altered and distorted the rulings of the Tawrah. Since Allah mentioned all of this in His

Book revealed to His Prophet Muhammad , then this fact alone should be enough evidence for those who are truthful with themselves and who wish to avoid bringing themselves to destruction due to envy and transgression. Further human instinct testifies to the truth that Muhammad was sent with and the clear signs that he brought which he did not learn or acquire from mankind. Ad-Dahhak said that Ibn ` Abbas said that,

(وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ)

(And indeed We have sent down to you manifest Ayat) means, "You recite and convey this Book to them day and night, although you are an Ummi (unlettered) who never read a book. Yet, you inform them of what they have (in their own Books). Allah stated that this fact should serve as an example, a clear sign and a proof against them, if they but knew."

### The Jews break Their Covenants

When the Messenger of Allah was sent and Allah reminded the Jews of the covenant that they had with Him, especially concerning Muhammad , Malik bin As-Sayf said, "By Allah! Allah never made a covenant with us about Muhammad, nor did He take a pledge from us at all." Allah then revealed,

(أَوْكَلَمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِّنْهُمْ)

(Is it not (the case) that every time they make a covenant, some party among them throw it aside) Al-Hasan Al-Basri said that Allah's statement,

(بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ)

(Nay! (the truth is:) most of them believe not) means, "There is not a promise that they make, but they break it and abandon it. They make a promise today and break it tomorrow."

### The Jews abandoned the Book of Allah and practiced Magic

As-Suddi commented on,

(وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ)

(And when there came to them a Messenger from Allah (i.e. Muhammad ) confirming what was with them), "When Muhammad came to them, they wanted to contradict and dispute with him using the Tawrah. However, the Tawrah and the Qur'an affirmed each other. So the Jews gave

up on using the Torah, and took to the Book of Asaf, and the magic of Harut and Marut, which indeed did not conform to the Qur'an. Hence Allah's statement,

(كَأَنَّهُمْ لَا يَعْلَمُونَ)

(As if they did not know!)."

Also, Qatadah said that Allah's statement,

(كَأَنَّهُمْ لَا يَعْلَمُونَ)

(As if they did not know!) means, "They knew the truth but abandoned it, hid it and denied the fact that they even had it."

### **Magic existed before Sulayman (Solomon)**

As-Suddi said that Allah's statement,

(وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ)

(They followed what the Shayatin (devils) gave out (falsely of the magic) in the lifetime of Sulayman) means, "During the time of Prophet Solomon.' Beforehand, the devils used to ascend to heaven and eavesdrop on the conversations of the angels about what will occur on the earth regarding death, other incidents or unseen matters. They would convey this news to the soothsayers, and the soothsayers would in turn convey the news to the people. The people would believe what the soothsayers told them as being true. When the soothsayers trusted the devils, the devils started to lie to them and added other words to the true news that they heard, to the extent of adding seventy false words to each true word. The people recorded these words in some books. Soon after, the Children of Israel said that the Jinns know matters of the Unseen. When Solomon was sent as a Prophet, he collected these books in a box and buried it under his throne; any devil that dared get near the box was burned. Solomon said, 'I will not hear of anyone who says that the devils know the Unseen, but I will cut off his head.' When Solomon died and the scholars who knew the truth about Solomon perished, there came another generation. To them, the devil materialized in the shape of a human and said to some of the Children of Israel, 'Should I lead you to a treasure that you will never be able to use up?' They said, 'Yes.' He said, 'Dig under this throne,' and he went with them and showed them Solomon's throne. They said to him, 'Come closer.' He said, 'No. I will wait for you here, and if you do not find the treasure then kill me.' They dug and found the buried books, and Satan said to them, 'Solomon only controlled the humans, devils and birds with this magic.' Thereafter, the news that Solomon was a sorcerer spread among the people, and the Children of Israel adopted these books. When Muhammad came, they disputed with him relying on these books. Hence Allah's statement,

(وَمَا كَفَرَ سُلَيْمَنُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا)

(Sulayman did not disbelieve, but the Shayatin (devils) disbelieved).

### **The Story of Harut and Marut, and the Explanation that They were Angels**

Allah said,

(وَمَا أَنْزَلَ عَلَى الْمَلَائِكِينَ بَيِّنَاتٍ هَارُوتَ وَمَارُوتَ  
وَمَا يَعْلمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ  
فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ  
المرءِ وزَوْجِهِ)

(And such things that came down at Babylon to the two angels, Harut and Marut, but neither of these two (angels) taught anyone (such things) till they had said, "We are for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife).

There is a difference of opinion regarding this story. It was said that this Ayah denies that anything was sent down to the two angels, as Al-Qurtubi stated and then referred to the Ayah,

(وَمَا كَفَرَ سُلَيْمَنُ)

(Sulayman did not disbelieve) saying, "The negation applies in both cases. Allah then said,

(وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ  
وَمَا أَنْزَلَ عَلَى الْمَلَائِكِينَ)

(But the Shayatin (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels).

The Jews claimed that Gabriel and Michael brought magic down to the two angels, but Allah refuted this false claim."

Also, Ibn Jarir reported, that Al-`Awfi said that Ibn `Abbas said about Allah's statement,

(وَمَا أَنْزَلَ عَلَى الْمَلَائِكَةِ بَابِلَ)

(And such things that came down at Babylon to the two angels)

"Allah did not send magic down."

Also, Ibn Jarir narrated that Ar-Rabi` bin Anas said about,

(وَمَا أَنْزَلَ عَلَى الْمَلَائِكَةِ)

(And such things that came down to the two angels), "Allah did not send magic down to the them." Ibn Jarir commented, "This is the correct explanation for this Ayah.

(وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ)

(They followed what the Shayatin (devils) gave out (falsely) in the lifetime of Sulayman.) meaning, magic. However, neither did Solomon disbelieve nor did Allah send magic with the two angels. The devils, on the other hand, disbelieved and taught magic to the people of the Babylon of Harut and Marut."

Ibn Jarir continued; "If someone asks about explaining this Ayah in this manner, we say that,

(وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ)

(They followed what the Shayatin (devils) gave out (falsely) in the lifetime of Sulayman.) means, magic. Solomon neither disbelieved nor did Allah send magic with the two angels. However, the devils disbelieved and taught magic to the people in the Babylon of Harut and Marut, meaning Gabriel and Michael, for Jewish sorcerers claimed that Allah sent magic by the words of Gabriel and Michael to Solomon, son of David. Allah denied this false claim and stated to His Prophet Muhammad that Gabriel and Michael were not sent with magic. Allah also exonerated Solomon from practicing magic, which the devils taught to the people of Babylon by the hands of two men, Harut and Marut. Hence, Harut and Marut were two ordinary men (not angels or Gabriel or Michael)." These were the words of At-Tabari, and this explanation is not plausible.

Many among the Salaf, said that Harut and Marut were angels who came down from heaven to earth and did what they did as the Ayah stated. To conform this opinion with the fact that the angels are immune from error, we say that Allah had eternal knowledge what these angels would do, just as He had eternal knowledge that Iblis would do as he did, while Allah referred to him being among the angels,

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا  
إِبْلِيسَ أَبَى )

(And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except Iblis (Satan), he refused) (20:116) and so forth. However, what Harut and Marut did was less evil than what Iblis, may Allah curse him, did. Al-Qurtubi reported this opinion from `Ali, Ibn Mas`ud, Ibn `Abbas, Ibn `Umar, Ka`b Al-Ahbar, As-Suddi and Al-Kalbi.

### Learning Magic is Kufr

Allah said,

وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ  
فَلَا تَكْفُرْ )

(But neither of these two (angels) taught anyone (such things) till they had said, "We are for trial, so disbelieve not (by learning this magic from us).")

Abu Ja`far Ar-Razi said that Ar-Rabi' bin Anas said that Qays bin `Abbad said that Ibn `Abbas said, "When someone came to the angels to learn magic, they would discourage him and say to him, 'We are only a test, so do not fall into disbelief.' They had knowledge of what is good and evil and what constitutes belief or disbelief, and they thus knew that magic is a form of disbelief. When the person who came to learn magic still insisted on learning it, they commanded him to go to such and such place, where if he went, Satan would meet him and teach him magic. When this man would learn magic, the light (of faith) would depart him, and he would see it shining (and flying away) in the sky. He would then proclaim, 'O my sorrow! Woe unto me! What should I do.'" Al-Hasan Al-Basri said that this Ayah means, "The angels were sent with magic, so that the people whom Allah willed would be tried and tested. Allah made them promise that they would not teach anyone until first proclaiming, 'We are a test for you, do not fall into disbelief.'" It was recorded by Ibn Abi Hatim. Also, Qatadah said, "Allah took their covenant to not teach anyone magic until they said, 'We are a test. Therefore, do not fall in disbelief.'"

Also, As-Suddi said, "When a man would come to the two angels they would advise him, 'Do not fall into disbelief. We are a test.' When the man would ignore their advice, they would say, 'Go to that pile of ashes and urinate on it.' When he would urinate on the ashes, a light, meaning the light of faith, would depart from him and would shine until it entered heaven. Then something black that appeared to be smoke would descend and enter his ears and the rest of his body, and this is Allah's anger. When he told the angels what happened, they would teach him magic. So Allah's statement,

(وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ  
فَلَا تَكْفُرْ)

(But neither of these two (angels) taught anyone (such things) till they had said, "We are for trial, so disbelieve not (by learning this magic from us).")

Sunayd said that Hajjaj said that Ibn Jurayj commented on this Ayah (2:102), "No one dares practice magic except a disbeliever. As for the Fitnah, it involves trials and freedom of choice." The scholars who stated that learning magic is disbelief relied on this Ayah for evidence. They also mentioned the Hadith that Abu Bakr Al-Bazzar recorded from `Abdullah, which states,

«مَنْ أَتَى كَاهِنًا أَوْ سَاحِرًا فَصَدَّقَهُ بِمَا يَقُولُ فَقَدْ  
كَفَرَ بِمَا أَنْزَلَ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ»

(Whoever came to a soothsayer or a sorcerer and believed in what he said, will have disbelieved in what Allah revealed to Muhammad .)

This Hadith has an authentic chain of narration and there are other Hadiths which support it.

### **Causing a Separation between the Spouses is One of the Effects of Magic**

Allah said,

(فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ  
وَزَوْجِهِ)

(And from these (angels) people learn that by which they cause separation between man and his wife.) This means, "The people learned magic from Harut and Marut and indulged in evil acts that included separating spouses, even though spouses are close to, and intimately associate with each other. This is the devil's work." Muslim recorded that Jabir bin `Abdullah said that the Messenger of Allah said,

«إِنَّ الشَّيْطَانَ لِيَضَعُ عَرْشَهُ عَلَى الْمَاءِ ثُمَّ يَبْعَثُ  
سَرَائِيَهُ فِي النَّاسِ فَأَقْرَبُهُمْ عِنْدَهُ مَنْزِلَةً أَكْبَرَهُمْ

عِنْدَهُ فِتْنَةٌ وَيَجِيءُ أَحَدَهُمْ فَيَقُولُ: مَا زِلْتُ بِفُلَانٍ  
 حَتَّى تَرَكَتُهُ وَهُوَ يَقُولُ كَذَا وَكَذَا، فَيَقُولُ إِبْلِيسُ:  
 لَا وَاللَّهِ مَا صَنَعْتَ شَيْئًا، وَيَجِيءُ أَحَدَهُمْ فَيَقُولُ:  
 مَا تَرَكَتُهُ حَتَّى فَرَّقْتُ بَيْنَهُ وَبَيْنَ أَهْلِهِ، قَالَ:  
 فَيُقْرَبُهُ وَيُدْنِيهِ وَيَلْتَزِمُهُ وَيَقُولُ: نِعَمَ أَنْتَ»

(Satan erects his throne on water and sends his emissaries among the people. The closest person to him is the person who causes the most Fitnah. One of them (a devil) would come to him and would say, 'I kept inciting so-and-so, until he said such and such words.' Iblis says, 'No, by Allah, you have not done much.' Another devil would come to him and would say, 'I kept inciting so-and-so, until I separated between him and his wife.' Satan would draw him closer and embrace him, saying, 'Yes, you did well.')

Separation between a man and his wife occurs here because each spouse imagines that the other spouse is ugly or ill-mannered, etc.

### Allah's Appointed Term supercedes Everything

Allah said,

(وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ)

(But they could not thus harm anyone except by Allah's leave). Sufyan Ath-Thawri commented, "Except by Allah's appointed term." Further, Al-Hasan Al-Basri said that,

(وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ)

(But they could not thus harm anyone except by Allah's leave) means, "Allah allows magicians to adversely affect whomever He wills and saves whomever He wills from them. Sorcerers never bring harm to anyone except by Allah's leave." Allah's statement,

(وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ)

(And they learn that which harms them and profits them not.) means, it harms their religion and does not have a benefit compared to its harm.



وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ  
خَلْقٍ)

(And indeed they knew that the buyers of it (magic) would have no (Khalaq) share in the Hereafter.) meaning, "The Jews who preferred magic over following the Messenger of Allah knew that those who commit the same error shall have no Khalaq in the Hereafter." Ibn `Abbas, Mujahid and As-Suddi stated that `no Khalaq' means, `no share.'

Allah then said,

وَاتَّبَعُوا مَا تَتْلُوا الشَّيْطَانُ عَلَىٰ مُلْكِ سُلَيْمَانَ  
وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ  
النَّاسَ السَّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ  
هَرُوتَ وَمَرْوَتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ  
يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا  
يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ  
بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ  
وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي  
الْآخِرَةِ مِنْ خَلْقٍ وَلَيْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ لَوْ  
كَانُوا يَعْلَمُونَ - وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ  
مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ )

(And how bad indeed was that for which they sold their own selves, if they but knew. And if they had believed and guarded themselves from evil and kept their duty to Allah, far better would have been the reward from their Lord, if they but knew!). Allah stated, o

(وَلَيْسَ)

(And how bad) meaning, what they preferred, magic, instead of faith and following the Messenger, if they but comprehend the advice.

وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ  
خَيْرٌ

(And if they had believed and guarded themselves from evil and kept their duty to Allah, far better would have been the reward from their Lord,) meaning, "Had they believed in Allah and His Messenger and avoided the prohibitions, then Allah's reward for these good deeds would have been better for them than what they chose and preferred for themselves." Similarly, Allah said,

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ  
لِّمَن ءَامَنَ وَعَمِلَ صَالِحًا وَلَا يُلَاقَاهَا إِلَّا  
الصَّابِرُونَ

(But those who had been given (religious) knowledge said: "Woe to you! The reward of Allah (in the Hereafter) is better for those who believe and do righteous good deeds, and this none shall attain except As-Sabirun (the patient in following the truth).") (28:80).

يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَعْنَا وَقُولُوا  
انظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ - مَا يَوَدُّ  
الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ  
يُنزَلَ عَلَيْكُمْ مِّنْ خَيْرٍ مِّنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ  
بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

(104. O you who believe! Say not (to the Messenger ) Fa`ina but say Unzurna (make us understand) and hear. And for the disbelievers there is a painful torment.) (105. Neither those who disbelieve among the People of the Scripture (Jews and Christians) nor Al-Mushrikin (the idolaters) like that there should be sent down unto you any good from your Lord. But Allah chooses for His mercy whom He wills. And Allah is the Owner of great bounty.)

## Manners in Speech

Allah forbade His believing servants from imitating the behavior and deeds of the disbelievers. The Jews used to use devious words that hide what they really meant. May Allah's curse be upon them. When they wanted to say, 'hear us,' they would use the word Ra`ina, which is an insult (in Hebrew, but means 'hear us' in Arabic). Allah said,

(مِّنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ  
وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَسْمَعُ غَيْرَ مُسْمَعٍ  
وَرَعَيْنَا لِيَّا بِالسِّنِّتِهِمْ وَطَعْنَا فِي الدِّينِ وَلَوْ أَنَّهُمْ  
قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَسْمَعُ وَأَنْظُرْنَا لَكَانَ خَيْرًا  
لَّهُمْ وَأَقْوَمَ وَلَكِن لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ  
إِلَّا قَلِيلًا )

(Among those who are Jews, there are some who displace words from (their) right places and say: "We hear your word (O Muhammad ) and disobey," and "Hear and let you (O Muhammad ) hear nothing." And Ra`ina with a twist of their tongues and as a mockery of the religion (Islam). And if only they had said: "We hear and obey," and "Do make us understand," it would have been better for them, and more proper; but Allah cursed them for their disbelief, so they believe not except a few) (4:46).

Also, the Hadiths stated that when they would greet Muslims, they would say, 'As-Samu `alaykum,' meaning, 'death be to you'. This is why we were commanded to answer them by saying, 'Wa `alaykum,' meaning, 'and to you too', then our supplication against them shall be answered, rather than theirs against us.

Allah forbade the believers from imitating the disbelievers in tongue or deed. Allah said,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَعَيْنَا وَقُولُوا  
انظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ )

(O you who believe! Say not (to the Messenger ) Ra`ina but say Unzurna (make us understand) and hear. And for the disbelievers there is a painful torment) (2:104).

Also, Imam Ahmad narrated that Ibn `Umar said that the Messenger of Allah said,

«بُعِثْتُ بَيْنَ يَدَيِ السَّاعَةِ بِالسَّيْفِ حَتَّى يُعْبَدَ اللَّهُ  
وَحْدَهُ لَا شَرِيكَ لَهُ، وَجُعِلَ رِزْقِي تَحْتَ ظِلِّ  
رُمْحِي، وَجُعِلَتِ الدَّلَّةُ وَالصَّغَارُ عَلَى مَنْ خَالَفَ  
أَمْرِي، وَمَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ»

(I was sent with the sword just before the Last Hour, so that Allah is worshipped alone without partners. My sustenance was provided for me from under the shadow of my spear. Those who oppose my command were humiliated and made inferior, and whoever imitates a people, he is one of them.)

Abu Dawud narrated that the Prophet said,

«مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ»

(Whoever imitates a people is one of them.)

These Hadiths indicate, along with their threats and warnings, that we are not allowed to imitate the disbelievers in their statements, deeds, clothes, feasts, acts of worship, etc., whatever actions of the disbelievers that were not legislated for us.

Ad-Dahhak said that Ibn ` Abbas commented on the Ayah,

(لَا تَقُولُوا رَعِنَا)

(Say not (to the Messenger ) Ra` ina) "They used to say to the Prophet , Ar` ina samak (which is an insult)." Ibn Abu Hatim said that it was reported that Abu Al-` Aliyah, Abu Malik, Ar-Rabi` bin Anas, `Atiyah Al-` Awfi and Qatadah said similarly. Further, Mujahid said, " Do not say Ra` ina' means, ` Do not dispute'." Mujahid said in another narration, "Do not say, ` We hear from you, and you hear from us.'" Also, ` Ata' said, "Do not say,

(رَعِنَا)

(Ra` ina), which was a dialect that the Ansar used and which was forbidden from use by Allah."

Also, As-Suddi said, "Rifa` ah bin Zayd, a Jewish man from the tribe of Qaynuqa` , used to come to the Prophet and say to him, ` Hear, Ghayr Musma'in (let you hear nothing).' The Muslims used to think that the Prophets are greeted and honored with this type of speech, and this is why some of them used to say, ` Hear, let you hear nothing,' and so on, as mentioned in Surat An-

Nisa." Thereafter, Allah forbade the believers from uttering the word Ra` ina." ` Abdur-Rahman bin Zayd bin Aslam also said similarly.

## The extreme Enmity that the Disbelievers and the People of the Book have against Muslims

Allah said next (2:105),

(مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ)

(Neither those who disbelieve among the People of the Scripture (Jews and Christians) nor Al-Mushrikin (the idolaters), like that there should be sent down unto you any good from your Lord).

Allah described the deep enmity that the disbelieving polytheists and People of the Scripture, whom Allah warned against imitating, have against the believers, so that Muslims should sever all friendship with them. Also, Allah mentioned what He granted the believers of the perfect Law that He legislated for their Prophet Muhammad . Allah said,

(وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ دُو  
الْفَضْلِ الْعَظِيمِ)

(But Allah chooses for His mercy whom He wills. And Allah is the Owner of great bounty) (2:105).

(مَا نَنْسَخُ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ - أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ )

(106. Whatever a verse (revelation) do Nansakh (We abrogate) or Nunsiha (cause to be forgotten), We bring a better one or similar to it. Know you not that Allah is Able to do all things) (107. Know you not that it is Allah to Whom belongs the dominion of the heavens and the earth And besides Allah you have neither any Wali (protector or guardian) nor any helper.)

## The Meaning of Naskh

Ibn Abi Talhah said that Ibn ` Abbas said that,

(مَا نَنْسَخُ مِنْ آيَةٍ)

(Whatever a verse (revelation) do Nansakh) means, "Whatever an Ayah We abrogate." Also, Ibn Jurayj said that Mujahid said that,

(مَا نَنْسَخُ مِنْ آيَةٍ)

(Whatever a verse (revelation) do Nansakh) means, "Whatever an Ayah We erase." Also, Ibn Abi Najih said that Mujahid said that,

(مَا نَنْسَخُ مِنْ آيَةٍ)

(Whatever a verse (revelation) do Nansakh) means, "We keep the words, but change the meaning." He related these words to the companions of ` Abdullah bin Mas` ud. Ibn Abi Hatim said that similar statements were mentioned by Abu Al-` Aliyah and Muhammad bin Ka` b Al-Qurazi. Also As-Suddi said that,

(مَا نَنْسَخُ مِنْ آيَةٍ)

(Whatever a verse (revelation) do Nansakh) means, "We erase it." Further, Ibn Abi Hatim said that it means, "Erase and raise it, such as erasing the following wordings (from the Qur'an), `The married adulterer and the married adulteress: stone them to death,' and, `If the son of Adam had two valleys of gold, he would seek a third.'"

Ibn Jarir stated that,

(مَا نَنْسَخُ مِنْ آيَةٍ)

(Whatever a verse (revelation) do Nansakh) means, "Whatever ruling we repeal in an Ayah by making the allowed unlawful and the unlawful allowed." The Nasakh only occurs with commandments, prohibitions, permissions, and so forth. As for stories, they do not undergo Nasakh. The word, `Nasakh' literally means, `to copy a book'. The meaning of Nasakh in the case of commandments is removing the commandment and replacing it by another. And whether the Nasakh involves the wordings, the ruling or both, it is still called Nasakh.

Allah said next,

(أَوْ تُنْسِيهَا)

(or Nunsuha (cause it to be forgotten)). `Ali bin Abi Talhah said that Ibn `Abbas said that,

(مَا نَنْسَخُ مِنْ آيَةٍ أَوْ نُنْسِيهَا)

(Whatever a verse (revelation) do Nansakh or Nunsuha) means, "Whatever Ayah We repeal or uphold without change." Also, Mujahid said that the companions of Ibn Mas`ud (who read this word Nansa'ha) said that it means, "We uphold its wording and change its ruling." Further, `Ubayd bin `Umayr, Mujahid and `Ata' said, `Nansa'ha' means, "We delay it (i.e., do not abrogate it)." Further, `Atiyah Al-`Awfi said that the Ayah means, "We delay repealing it." This is the same Tafsir provided by As-Suddi and Ar-Rabi` bin Anas. `Abdur-Razzaq said that Ma`mar said that Qatadah said about Allah's statement,

(مَا نَنْسَخُ مِنْ آيَةٍ أَوْ نُنْسِيهَا)

(Whatever a verse (revelation) do We abrogate or cause to be forgotten) "Allah made His Prophet forget what He willed and He abrogated what He will."

Allah's said,

(نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلِهَا)

(We bring a better one or similar to it), better, relates to the benefit provided for the one it addresses, as reported from `Ali bin Abi Talhah that Ibn `Abbas said,

(نَأْتِ بِخَيْرٍ مِّنْهَا)

(We bring a better one) means, "We bring forth a more beneficial ruling, that is also easier for you." Also, As-Suddi said that,

(نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلِهَا)

(We bring a better one or similar to it) means, "We bring forth a better Ayah, or similar to that which was repealed." Qatadah also said that,

(نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلِهَا)

(We bring a better one or similar to it) means, "We replace it by an Ayah more facilitating, permitting, commanding, or prohibiting."

### **Naskh occurs even though the Jews deny it**

Allah said,

(مَا نَنْسَخُ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ - أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِن وَّلِيٍّ وَلَا نَصِيرٍ )

(Know you not that Allah is Able to do all things Know you not that it is Allah to Whom belongs the dominion of the heavens and the earth And besides Allah you have neither any Wali (protector or guardian) nor any helper).

Allah directed His servants to the fact that He alone is the Owner of His creatures and that He does with them as He wills. Indeed, His is the supreme authority and all creation is His, and just as He created them as He wills, He brings happiness to whom He wills, misery to whom He wills, health to whom He wills and ailment to whom He wills. He also brings success to whom He wills and failure to whom He wills. He judges between His servants as He wills, allows what He wills and disallows what He wills. He decides what He wills, there is no opponent for His judgment, and no one can question Him about what He does, while they shall be questioned. He tests His servants and their obedience to His Messengers by the Naskh. He commands a matter containing a benefit which He knows of, and then He out of His wisdom, prohibits it. Hence, perfect obedience is realized by adhering to His commands, following His Messengers, believing in what ever they convey, implementing their commands and avoiding what they prohibit.

The statements of Allah here contain tremendous benefit, prove that the Jews are disbelievers and refute their claim that Naskh does not occur, may Allah curse the Jews. In ignorance and arrogance they claimed that the sound mind stipulates that Naskh does not occur. Some of them falsely claimed that there are divine texts that dismiss the possibility that Naskh occurred.

Imam Abu Ja`far bin Jarir said, "The Ayah means, `Do you not know, O Muhammad, that I alone own the heavens and the earth and that I decide whatever I will in them I forbid whatever I will, change and repeal whatever I will of My previous rulings, whenever I will. I also uphold whatever I will."

Ibn Jarir then said, "Although Allah directed His statement indicating His greatness towards His Prophet , He also rejected the lies of the Jews who denied that the rulings of the Torah could undergo Naskh. The Jews also denied the prophethood of Jesus and Muhammad, because of their dislike for what they brought from Allah, such as changing some rulings of the Torah, as Allah commanded. Allah thus proclaimed to the Jews that He owns the heavens and earth and



also all authority in them. Further, the subjects in Allah's kingdom are His creation, and they are required to hear and obey His commands and prohibitions. Allah has full authority to command the creation as He wills, forbidding them from what He wills, abrogate what He wills, uphold what He wills, and decide whatever commandments and prohibitions He wills."

I (Ibn Kathir) say that the Jews' dismissal of the occurrence of the Naskh is only a case of their disbelief and rebellion. The sound mind does not deny that there could be a Naskh in Allah's commandments, for He decides what He wills, just as He does what He wills. Further, Naskh occurred in previous Books and Law. For instance, Allah allowed Adam to marry his daughters to his sons and then later forbade this practice. Allah also allowed Nuh to eat from all kinds of animals after they left the ark, then prohibited eating some types of foods. Further, marrying two sisters to one man was allowed for Israel and his children, but Allah prohibited this practice later in the Torah. Allah commanded Abraham to slaughter his son, then repealed that command before it was implemented. Also, Allah commanded the Children of Israel to kill those who worshipped the calf and then repealed that command, so that the Children of Israel were not all exterminated. There are many other instances that the Jews admit have occurred, yet they ignore them. Also, it is a well-known fact that their Books foretold about Muhammad and contained the command to follow him. These texts, in their Books, indicate that the Jews were required to follow the Prophet Muhammad and that no good deed would be accepted from them, unless it conformed to Muhammad's Law. The Prophet brought another Book, - the Qur'an -, which is the last revelation from Allah.

(أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَى  
مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ  
سَوَاءَ السَّبِيلِ )

(108. Or do you want to ask your Messenger (Muhammad ) as Musa (Moses) was asked before (i.e. show us openly our Lord) And he who changes faith for disbelief, verily, he has gone astray from the right way.)

### The Prohibition of Unnecessary Questions

In this Ayah, Allah forbade the believers from asking the Prophet numerous questions about matters that did not occur yet. Similarly, Allah said,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبَدَّ  
لَكُمْ تَسْؤُكُمْ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْءَانُ  
تُبَدَّ لَكُمْ)

(O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'an is being revealed, they will be made plain to you) (5:101).

This Ayah means, "If you ask about a matter after it is revealed, it shall be duly explained to you. Therefore, do not ask about matters that have not occurred yet, for they might become prohibited, due to your questions." This is why the Sahih narrated,

«إِنَّ أَعْظَمَ الْمُسْلِمِينَ جُرْمًا مَنْ سَأَلَ عَنْ شَيْءٍ  
لَمْ يُحْرَمْ، فَحُرِّمَ مِنْ أَجْلِ مَسْأَلَتِهِ»

(The greatest criminal among the Muslims is the one who asks if a thing is prohibited, which is not prohibited, and it becomes prohibited because of his asking about it.)

This is why when the Messenger of Allah was asked about a husband who finds another man with his wife; if he exposes the adultery, he will be exposing a major incident; if he is quiet about it, he will be quiet about a major matter. The Messenger of Allah did not like such questions. Later on, Allah revealed the ruling of Mula`anah Refer to Nur 24:6-9 in the Qur'an . The Two Sahih recorded that Al-Mughirah bin Shu`bah said that the Messenger of Allah "Forbade saying, `It was said' and `He said,' and wasting money and asking many questions." Muslim recorded that the Prophet said,

«ذَرُونِي مَا تَرَكَكُمْ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ  
بِكثْرَةِ سُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ، فَإِذَا  
أَمَرْتُكُمْ بِأَمْرٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ وَإِنْ نَهَيْتُكُمْ  
عَنْ شَيْءٍ فَاجْتَنِبُوهُ»

(Leave me as I leave you; those before you were only destroyed because of their excessive questioning and disputing with their Prophets. Therefore, when I command you with a matter, adhere to it as much as you can, and when I forbid from something, avoid it.)

The Prophet only said this after he told the Companions that Allah has ordered them to perform Hajj. A man asked, "Every year, O Messenger of Allah" The Prophet did not answer him, but he repeated his question three times. Then the Prophet said,

«لَا، وَلَوْ قُلْتُ: نَعَمْ، لَوْجِبَتْ وَلَوْ وَجِبَتْ لَمَا  
اسْتَطَعْتُمْ»

(No. Had I said yes, it would have been ordained, and you would not have been able to implement it.)

This is why Anas bin Malik said, "We were forbidden from asking the Messenger of Allah about things. So we were delighted when a bedouin man would come and ask him while we listened."

Muhammad bin Ishaq said that Muhammad bin Abi Muhammad told him that `Ikrimah or Sa`id said that Ibn `Abbas said that Rafi` bin Huraymilah or Wahb bin Zayd said, "O Muhammad! Bring us a Book sent down from heaven and which we could read, and make some rivers flow for us, then we will follow you and believe in you." Allah sent down the answer to this challenge,

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَى  
مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ  
سَوَاءَ السَّبِيلِ )

(Or do you want to ask your Messenger (Muhammad ) as Musa was asked before (i.e. show us openly our Lord) And he who changes faith for disbelief, verily, he has gone astray from the right way).

Allah criticized those who ask the Messenger of Allah about a certain matter just for the purpose of being difficult, just as the Children of Israel asked Musa out of stubbornness, rejection and rebellion. Allah said,

وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ )

(And he who changes faith for disbelief) meaning, whoever prefers disbelief to faith,

فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ )

(verily, he has gone astray from the right way) meaning, he has strayed from the straight path, to the path of ignorance and misguidance. This is the case of those who deviated from accepting the Prophets and obeying them and those who kept asking their Prophets unnecessary questions in defiance and disbelief, just as Allah said,

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا  
قَوْمَهُمْ دَارَ الْبَوَارِ - جَهَنَّمَ يَصْلَوْنَهَا وَيُسَّ  
الْقَرَارُ )

(Have you not seen those who have changed the blessings of Allah into disbelief (by denying Prophet Muhammad and his Message of Islam), and caused their people to dwell in the house of destruction Hell, in which they will burn and what an evil place to settle in!) (14:28-29).

Abu Al-`Aliyah commented, "They exchanged comfort for hardship."

(وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِن بَعْدِ  
إِيمَانِكُمْ كُقَارًا حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ مِّنْ بَعْدِ مَا  
تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهَ  
بِأَمْرِهِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ - وَأَقِيمُوا  
الصَّلَاةَ وَءَاتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِّنْ  
خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ )

(109. Many of the People of the Scripture (Jews and Christians) wish that they could turn you away as disbelievers after you have believed, out of envy from their own selves, even after the truth (that Muhammad is Allah's Messenger) has become manifest unto them. But forgive and overlook, till Allah brings His command. Verily, Allah is able to do all things.) (110. And perform the Salah and give the Zakah, and whatever of good you send forth for yourselves before you, you shall find it with Allah. Certainly, Allah is the Seer of what you do.)

### **The Prohibition of following the Ways of the People of the Book**

Allah warned His believing servants against following the ways of the People of Book, who publicly and secretly harbor enmity and hatred for the believers, and who envy the believers, while they recognize the virtue of the believers and their Prophet . Allah also commanded His believing servants to forgive them and to be patient with them, until Allah delivers His aid and victory to them. Allah commanded the believers to perform the prayer perfectly, to pay the Zakah and He encouraged them to preserve the practice of these righteous deeds.

Ibn Abi Hatim recorded that `Abdullah bin Ka`b bin Malik said that Ka`b bin Al-Ashraf, who was a Jew and a poet, used to criticize the Prophet in his poems, so Allah revealed,

(وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ)

(Many of the People of the Scripture (Jews and Christians) wish that they could turn you away..) regarding his matter.

Also, Ad-Dahhak said that Ibn `Abbas said, "An unlettered Messenger came to the People of the Scriptures confirming what they have in their own Books about the Messengers and the Ayat of

Allah. He also believes in all of this, just as they believe in it. Yet, they rejected the Prophet out of disbelief, envy and transgression. This is why Allah said,

(كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ)

(out of envy from their own selves, even after the truth (that Muhammad is Allah's Messenger) has become manifest unto them).

Allah said that after He illuminated the truth for them, such that they were not ignorant of any of it, yet their envy made them deny the Prophet . Thus Allah criticized, chastised and denounced them." Allah legislated the characteristics that His Prophet and the believers should adhere to: belief, faith and accepting what Allah revealed to them and to those before them out of His generosity and tremendous kindness.

Ar-Rabi` bin Anas said that,

(مِّنْ عِنْدِ أَنْفُسِهِمْ)

(from their own selves) means, "of their making." Also, Abu Al-` Aliyah said that,

(مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ)

(even after the truth (that Muhammad is Allah's Messenger) has become manifest unto them) means, "After it became clear that Muhammad is the Messenger of Allah whom they find written of in the Torah and the Injil. They denied him in disbelief and transgression because he was not one of them." Qatadah and Ar-Rabi` bin Anas said similarly. Allah said,

(فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ)

(But forgive and overlook, till Allah brings His command.) this is similar to His saying;

(وَلَتَسْمَعَنَّ مِنَ الَّذِينَ آوَتْوَا الْكِتَابَ مِن قَبْلِكُمْ  
وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا)

(And you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allah) (3: 186).

`Ali bin Abi Talhah said that Ibn `Abbas said that Allah's statement,

(فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ)

(But forgive and overlook, till Allah brings His command.) was abrogated by the Ayah,

(فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ)

(Then kill the Mushrikin wherever you find them) (9:5), and,

(قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ)

(Fight against those who believe not in Allah, nor in the Last Day) (9:29) until,

(وَهُمْ صَغُرُونَ)

(And feel themselves subdued) (9:29).

Allah's pardon for the disbelievers was repealed." Abu Al-`Aliyah, Ar-Rabi` bin Anas, Qatadah and As-Suddi said similarly: It was abrogated by the Ayah of the sword." (Mentioned above). The Ayah,

(حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ)

(till Allah brings His command.) gives further support for this view.

Ibn Abi Hatim recorded Usamah bin Zayd saying that the Messenger of Allah and his Companions used to forgive the disbelievers and the People of the Book, just as Allah commanded in His statement,

(فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(But forgive and overlook, till Allah brings His command. Verily, Allah is able to do all things).

The Messenger of Allah used to forgive them and was patient with them as Allah ordered him, until Allah allowed fighting them. Then Allah destroyed those who He decreed to be killed among the strong men of Quraysh, by the Prophet's forces. The chain of narration for this text is Sahih, but I did not see its wordings in the six collections of Hadith, although the basis of it is in the Two Sahih, narrated from Usamah bin Zayd.

## The Encouragement to perform Good Deeds

Allah said,

(وَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا  
لَأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ)

(And perform the Salah and give the Zakah, and whatever of good you send forth for yourselves before you, you shall find it with Allah).

Allah encouraged the believers to busy themselves in performing deeds that would bring them benefit and reward on the Day of Resurrection, such as prayer and paying Zakah. This way, they will gain Allah's aid in this life and on a Day when the witnesses testify,

(يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ  
سُوءُ الدَّارِ)

(The Day when their excuses will be of no profit to the Zalimin (wrongdoers). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire)) (40:52).

This is why Allah said,

(إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ)

(Certainly, Allah sees what you do), meaning, that He is never unaware of the deeds of any person, nor will these deeds be lost by Him. Whether deeds are righteous or evil, Allah will award each according to what he or she deserves based on their deeds.

(وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ  
نَصْرِي تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ  
صَادِقِينَ - بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ  
فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ  
يَحْزَنُونَ - وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرِي عَلَى

شَيْءٍ وَقَالَتِ النَّصْرَى لَيْسَتْ الْيَهُودُ عَلَى شَيْءٍ  
وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ  
مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا  
كَانُوا فِيهِ يَخْتَلِفُونَ )

(111. And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad ), "Produce your Burhan if you are truthful.") (112. Yes! But whoever submits his face (himself) to Allah (i.e. follows Allah's religion of Islamic Monotheism) and he is a Muhsin then his reward is with his Lord (Allah), on such shall be no fear, nor shall they grieve.) (113. The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture. Like unto their word, said those (the pagans) who know not. Allah will judge between them on the Day of Resurrection about that wherein they have been differing.)

### The Hopes of the People of the Book

Allah made the confusion of the Jews and the Christians clear, since they claim that no one will enter Paradise, unless he is a Jew or a Christian. Similarly, Allah mentioned their claims in Surat Al-Ma'idah:

(نَحْنُ أَوْلَادُ اللَّهِ وَأَحِبَّاءُهُ)

(We are the children of Allah and His loved ones) (5:18).

Allah refuted this false claim and informed them that they will be punished because of their sins. Previously we mentioned their claim that the Fire would not touch them for more than a few days, after which they would be put in Paradise. Allah rebuked this claim, and He said about this baseless claim, m

(تِلْكَ أَمَانِيُّهُمْ)

(These are their own desires). Abu Al-`Aliyah commented, "These are wishes that they wished Allah would answer, without basis." Similar was stated by Qatadah and Ar-Rabi` bin Anas. Allah then said,

(قُلْ)



(Say) meaning, "Say O Muhammad:"

(هَاتُوا بُرْهَانَكُمْ)

("Produce your Burhan...") meaning, "Your proof", as Abu Al-`Aliyah, Mujahid, As-Suddi and Ar-Rabi` bin Anas stated. Qatadah said that the Ayah means, "Bring the evidence that supports your statement,

(إِنْ كُنْتُمْ صَادِقِينَ)

(if you are truthful) in your claim. "

Allah then said,

(بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ)

(Yes! But whoever submits his face (himself) to Allah (i.e. follows Allah's religion of Islamic Monotheism) and he is a Muhsin) meaning, "Whoever performs deeds in sincerity, for Allah alone without partners." In a similar statement, Allah said,

(فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ  
اتَّبَعَنِ)

(So if they dispute with you (Muhammad ) say: "I have submitted myself to Allah (in Islam), and (so have) those who follow me.") (3:20)

Abu Al-`Aliyah and Ar-Rabi` said that,

(بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ)

(Yes! But whoever submits his face (himself) to Allah) means, "Whoever is sincere with Allah."

Also, Sa`id bin Jubayr said that,

(بَلَىٰ مَنْ أَسْلَمَ)

(Yes! But whoever submits) means, he is sincere,

(وَجْهَهُ)

(his face (himself)) meaning, in his religion.

(وَهُوَ مُحْسِنٌ)

(and he is a Muhsin) following the Messenger . For there are two conditions for deeds to be accepted; the deed must be performed for Allah's sake alone and conform to the Shari` ah. When the deed is sincere, but does not conform to the Shari` ah, then it will not be accepted. The Messenger of Allah said,

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

(Whoever performs a deed that does not conform with our matter (religion), then it will be rejected.)

This Hadith was recorded by Muslim. Therefore, the good deeds of the priests and rabbis will not be accepted, even if they are sincerely for Allah alone, because these deeds do not conform with the method of the Messenger , who was sent for all mankind. Allah said regarding such cases,

(وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً  
مَّنثُورًا)

(And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.) (25:23)

(وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ  
الظَّمَانُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا)

(As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing.) (24:39) and,

(وَجُوهٌ يَوْمَئِذٍ خَشِيعَةٌ - عَامِلَةٌ نَّاصِبَةٌ - تَصَلَّى  
نَارًا حَامِيَةً - تُسْقَىٰ مِنْ عَيْنٍ عَانِيَةٍ)

(Some faces, that Day will be humiliated. Laboring, weary. They will enter in the hot blazing Fire. They will be given to drink from a boiling spring) (88:2-5).

When the deed conforms to the Shari` ah outwardly, but the person did not perform it sincerely for Allah alone, the deed will also be rejected, as in the case of the hypocrites and those who do their deeds to show off. Similarly, Allah said,

(إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا )

(Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up for As-Salah (the prayer), they stand with laziness to be seen by people, and they do not remember Allah but little.) (4:142) and,

(قَوْلٌ لِلْمُصَلِّينَ - الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ - الَّذِينَ هُمْ يُرَاءُونَ - وَيَمْنَعُونَ الْمَاعُونَ )

(So woe unto those performers of Salah (prayers) (hypocrites). Those who delay their Salah (from their stated fixed times). Those who do good deeds only to be seen (of men). And withhold Al-Ma` un (small kindnesses)) (107:4-7).

This is why Allah said,

(فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا)

(So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord) (18: 110).

He also said in this Ayah,

(بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ)

(Yes, but whoever submits his face (himself) to Allah (follows Allah's religion of Islamic Monotheism) and he is a Muhsin).

Allah's statement,

(قَلْبُهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ  
يَحْزَنُونَ)

(Shall have their reward with their Lord, on them shall be no fear, nor shall they grieve) guaranteed them the rewards and safety from what they fear and should avoid.

(فَلَا خَوْفٌ عَلَيْهِمْ)

(There shall be no fear on them) in the future,

(وَلَا هُمْ يَحْزَنُونَ)

(nor shall they grieve) about what they abandoned in the past. Moreover, Sa`id bin Jubayr said,

(فَلَا خَوْفٌ عَلَيْهِمْ)

"(There shall be no fear on them) in the Hereafter, and

(وَلَا هُمْ يَحْزَنُونَ)

(nor shall they grieve) about their imminent death."

### **The Jews and Christians dispute among Themselves out of Disbelief and Stubbornness**

Allah said,

(وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَى عَلَى شَيْءٍ  
وَقَالَتِ النَّصْرَى لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ وَهُمْ  
يَتْلُونَ الْكِتَابَ)

(The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture.)

Allah explained the disputes, hatred and stubbornness that the People of the Book have towards each other. Muhammad bin Ishaq reported that Ibn `Abbas said, "When a delegation of Christians from Najran came to the Messenger of Allah , the Jewish rabbis came and began arguing with them before the Messenger of Allah . Rafi` bin Huraymilah said, `You do not follow anything,' and he reiterated his disbelief in Jesus and the Injil. Then a Christian man from Najran's delegation said to the Jews, `Rather, you do not follow anything,' and he reiterated his rejection of Musa's prophethood and his disbelief in the Torah. So Allah revealed the Ayah,

(وَقَالَتِ الْيَهُودُ لَيْسَتْ النَّصْرَىٰ عَلَىٰ شَيْءٍ  
وَقَالَتِ النَّصْرَىٰ لَيْسَتْ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ  
يَكْتُمُونَ الْكِتَابَ)

(The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture. )"

Allah made it clear that each party read the affirmation of what they claimed to reject in their Book. Consequently, the Jews disbelieve in Jesus, even though they have the Torah in which Allah took their Covenant by the tongue of Moses to believe in Jesus. Also, the Gospel contains Jesus' assertion that Moses' prophethood and the Torah came from Allah. Yet, each party disbelieved in what the other party had.

Allah said,

(كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ)

(Like unto their word, said those who know not) thus exposing the ignorance displayed by the Jews and the Christians concerning their statements that we mentioned. There is a difference of opinion regarding the meaning of Allah's statement,

(الَّذِينَ لَا يَعْلَمُونَ)

(who know not)

For instance, Ar-Rabi` bin Anas and Qatadah said that,

## (كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ)

(Like unto their word, said those said those who know not) means, "The Christians said similar statements to the Jews." Ibn Jurayj asked `Ata' "Who are those `who know not'" `Ata' said, "Nations that existed before the Jews and the Christians and before the Torah and the Gospel." Also, As-Suddi said that,

## (قَالَ الَّذِينَ لَا يَعْلَمُونَ)

(said those who know not) is in reference to the Arabs who said that Muhammad was not following anything (i. e. did not follow a true or existing religion). Abu Ja`far bin Jarir chose the view that this Ayah is general and that there is no evidence that specifically supports any of these explanations. So interpreting the Ayah in a general way is better. Allah knows best.

Allah said,

## (قَالَ اللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ)

(Allah will judge between them on the Day of Resurrection about that wherein they have been differing.) meaning, that Allah will gather them all on the Day of Return. On that Day, Allah will justly judge between them, for He is never unjust with anyone, even as little as the weight of an atom. This Ayah is similar to Allah's statement in Surat Al-Hajj (22:17),

## (إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِّينَ وَالنَّصْرَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ)

(Verily, those who believe (in Allah and in His Messenger Muhammad ), and those who are Jews, and the Sabians, and the Christians, and the Majus, and those who associate partners with Allah; truly, Allah will judge between them on the Day of Resurrection. Verily, Allah is over all things a Witness).

Allah said,

(قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَقْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ  
الْفَتَّاحُ الْعَلِيمُ )

(Say: "Our Lord will assemble us all together (on the Day of Resurrection), then He will judge between us with truth. And He is the Just Judge, the Knower of the true state of affairs.") (34:26).

(وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا  
اسْمُهُ وَسَعَى فِي خَرَابِهَا أُولَئِكَ مَا كَانَ لَهُمْ أَنْ  
يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي  
الْآخِرَةِ عَذَابٌ عَظِيمٌ )

(114. And who are more unjust than those who forbid that Allah's Name be mentioned (i.e. prayers and invocations) in Allah's Masjids and strive for their ruin It was not fitting that such should themselves enter them (Allah's Masjids) except in fear. For them there is disgrace in this world, and they will have a great torment in the Hereafter.)

### **Of the Most Unjust are Those Who prevent People from the Masjids and strive for their Ruin**

The Quraysh idolators are those who hindered the people from the Masjids of Allah and wanted to destroy them. Ibn Jarir reported that Ibn Zayd said that Allah's statement,

(وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا  
اسْمُهُ وَسَعَى فِي خَرَابِهَا )

(And who are more unjust than those who forbid that Allah's Name be mentioned (i.e. prayers and invocations) in Allah's Masjids and strive for their ruin) is about the Quraysh idolators who prevented the Prophet from entering Makkah from Al-Hudaybiyyah, until he slaughtered the Hadi (animal for sacrifice) at Dhi-Tuwa. He then agreed to a peace treaty with the idolators and said to them, (No one before has ever prevented people from entering the House. One would even see the killer of his father and brother, but would not prevent him (from entering the House of Allah).) They said, "Whoever killed our fathers at Badr, shall never enter it while there is one of us alive." Allah's statement,

## (وَسَعَى فِي خَرَابِهَا)

(and strive for their ruin) means those who prevent whoever maintain the Masjids with Allah's remembrance and who visit Allah's House to perform Hajj and `Umrah. Ibn Abi Hatim recorded that Ibn `Abbas said that the Quraysh prevented the Prophet from praying at the Ka`bah in Al-Masjid Al-Haram, so Allah revealed,

(وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا  
اسْمُهُ)

(And who are more unjust than those who forbid that Allah's Name be mentioned (i.e. prayers and invocations) in Allah's Masjids)"

After Allah chastised the Jews and Christians, He also criticized the idolators who expelled the Messenger of Allah and his Companions from Makkah, preventing them from praying in Al-Masjid Al-Haram, which they kept exclusively for their idols and polytheism. Allah said,

(وَمَا لَهُمْ آلَا يُعَذِّبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ  
الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أَوْلِيَآؤُهُ إِلَّا  
الْمُتَّقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ )

(And why should not Allah punish them while they hinder (men) from Al-Masjid Al-Haram, and they are not its guardians None can be its guardians except Al-Muttaqun (the pious), but most of them know not.) (8:34)

(مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ  
شَاهِدِينَ عَلَى أَنْفُسِهِم بِالْكَفْرِ أُولَئِكَ حَبِطَتْ  
أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ - إِنَّمَا يَعْمُرُ  
مَسْجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ



الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَى  
أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ )

(It is not for the Mushrikin (polytheists), to maintain the Masjids of Allah while they witness against their own selves of disbelief. The works of such are in vain and in Fire shall they abide. The Masjids of Allah shall be maintained only by those who believe in Allah and the Last Day; perform the Salah, and give the Zakah and fear none but Allah. It is they who are on true guidance.) (9:17-18)

and,

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ  
وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ مَحَلَّهُ وَلَوْلَا رِجَالٌ  
مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطَّوَّهُمْ  
فَتُصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ لِيُدْخِلَ اللَّهُ فِي  
رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا  
مِنْهُمْ عَذَابًا أَلِيمًا )

(They are the ones who disbelieved and hindered you from Al-Masjid-Al-Haram (at Makkah) and detained the sacrificial animals, from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allah might bring into His mercy whom He wills if they (the believers and the disbelievers) had been apart, We verily, would have punished those of them who disbelieved with painful torment) (48:25). Therefore, Allah said here,

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا  
اللَّهَ )

(The Masjids of Allah shall be maintained only by those who believe in Allah and the Last Day; perform the Salah, and give the Zakah and fear none but Allah). Therefore, if those believers

who follow the virtues mentioned in the Ayah were prevented from attending the Masjid, then what cause for destruction is worse than this Maintaining the Masjids not only means beautifying them, but it involves remembering Allah, establishing His Shari` ah in the Masjids and purifying them from the filth of Shirk.

### The Good News that Islam shall prevail

Allah said next,

(أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ)

(It was not fitting that such should themselves enter them (Allah's Masjids) except in fear).

This Ayah means, "Do not allow them - the disbelievers - to enter the Masjids, except to satisfy the terms of an armistice or a treaty." When the Messenger of Allah conquered Makkah in 9 H, he commanded that someone announce at Mina, "After the current year, no idolators shall perform Hajj, and no naked persons shall perform Tawaf around the House, except for those who have a treaty. In this case, the treaty will be carried to the end of its term." This Ayah supports the Ayah,

(يَأْيُهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا)

(O you who believe! (in Allah's Oneness and in His Messenger Muhammad )! Verily, the Mushrikun (idolators) are Najasun (impure). So let them not come near Al-Masjid-Al-Haram (at Makkah) after this year) (9:28).

It was also said that this Ayah (2:114) carries the good news for the Muslims from Allah that He will allow them to take over Al-Masjid Al-Haram and all the Masjids and disgrace the idolators. Soon after, the Ayah indicated, no idolator shall enter the House, except out of fear of being seized or killed, unless he embraces Islam. Allah fulfilled this promise and later decreed that idolators not be allowed to enter Al-Masjid Al-Haram. The Messenger of Allah stated that no two religions should remain in the Arabian Peninsula, and the Jews and Christians should be expelled from it, all praise is due to Allah. All of these rulings ensure maintaining the honor of Al-Masjid Al-Haram and purifying the area where Allah sent His Messenger to warn and bring good news to all of mankind, may Allah's peace and blessings be on him.

This Ayah also described the disgrace that the disbelievers earn in this life, and that the punishment comes in a form comparable to the deed. Just as they prevented the believers from entering Al-Masjid Al-Haram, they were prevented from entering it in turn. Just as they expelled the believers from Makkah, they were in turn expelled from Makkah,

(وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ)

(and they will have a great torment in the Hereafter) because they breached the sanctity of the House and brought filth to it by erecting idols all around it, invoking other than Allah and performing Tawaf around it while naked, etc.

Here it is worth mentioning the Hadith about seeking refuge from disgrace in this life and the torment of the Hereafter. Imam Ahmad recorded that Busr bin Artah said that the Messenger of Allah used to supplicate,

«اللَّهُمَّ أَحْسِنْ عَاقِبَتَنَا فِي الْأُمُورِ كُلِّهَا وَأَجِرْنَا  
مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الْآخِرَةِ»

(O Allah! Make our end better in all affairs, and save us from disgrace in this life and the torment of the Hereafter.)

This Hadith is Hasan.

(وَاللَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَتَمَّ وَجْهُهُ  
اللَّهُ إِنَّ اللَّهَ وَسِعَ عَالَمِينَ)

(115. And to Allah belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne). Surely, Allah is Sufficient (for His creatures' needs), Knowing.)

### Facing the Qiblah (Direction of the Prayer)

This ruling brought comfort to the Messenger of Allah and his Companions, who were driven out of Makkah and had to depart from the area of Al-Masjid Al-Haram. In Makkah, the Messenger of Allah used to pray in the direction of Bayt Al-Maqdis, while the Ka`bah was between him and the Qiblah. When the Messenger migrated to Al-Madinah, he faced Bayt Al-Maqdis for sixteen or seventeen months, and then Allah directed him to face Al-Ka`bah in prayer. This is why Allah said,

(وَاللَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَتَمَّ وَجْهُهُ  
اللَّهُ)

(And to Allah belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne)).

`Ali bin Abi Talhah said that Ibn `Abbas said, "The first part of the Qur'an that was abrogated was about the Qiblah. When the Messenger of Allah migrated to Al-Madinah, which was inhabited by the Jews, he was at first commanded to face Bayt Al-Maqdis. The Jews were happy, and the Messenger of Allah faced Bayt Al-Maqdis for some ten months. However, the Messenger of Allah liked to face the Qiblah of Ibrahim (Al-Ka`bah at Makkah), and he used to look to the sky and supplicate. So Allah revealed,

(قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ)

(Verily, We have seen the turning of your (Muhammad's) face towards the heaven) until,

(فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ)

(turn your faces (in prayer) in that direction) (2:144).

The Jews were disturbed by this development and said, `What made them change the direction of the Qiblah that they used to face' Allah revealed,

(قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ)

(Say (O Muhammad ): "To Allah belong both, east and the west") and,

(فَأَيْنَمَا تُوَلُّوا فَتَمَّ وَجْهُ اللَّهِ)

(So wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne))."

`Ikrimah said that Ibn `Abbas said,

(فَأَيْنَمَا تُوَلُّوا فَتَمَّ وَجْهُ اللَّهِ)

(So wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne)) means, "Allah's direction is wherever you face, east or west." Mujahid said that,

(فَأَيْنَمَا تُوَلُّوا فَتَمَّ وَجْهُ اللَّهِ)

(So wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne))

means, "Wherever you may be, you have a Qiblah to face, that is, Al-Ka`bah."

However, it was said that Allah sent down this Ayah before the order to face the Ka`bah. Ibn Jarir said, "Others said that this Ayah was revealed to the Messenger of Allah permitting the one praying voluntary prayers to face wherever they wish in the east or west, while traveling, when in fear and when facing the enemy." For instance, Ibn `Umar used to face whatever direction his animal was headed and proclaim that the Messenger of Allah did the same, explaining the Ayah,

(فَأَيْنَمَا تُوَلُّوا فَتَمَّ وَجْهُ اللَّهِ)

(So wherever you turn (yourselves or your faces) there is the Face of Allah.)"

That Hadith was also collected by Muslim, At-Tirmidhi, An-Nasa'i, Ibn Abi Hatim, Ibn Marduyah, and its origin is in the Two Sahihs from Ibn `Umar and `Amr bin Rabi`ah without mentioning the Ayah. In his Sahih, Al-Bukhari recorded that Nafi` said that whenever Ibn `Umar was asked about the prayer during times of fear, he used to describe it and would then say, "When the sense of fear is worse than that, pray while standing, or while riding, whether facing the Qiblah or not." Nafi` then said, "I think Ibn `Umar mentioned that from the Prophet ." It was also said that the Ayah was revealed about those who are unable to find the correct direction of the Qiblah in the dark or due to cloudy skies and, thus, prayed in a direction other than the Qiblah by mistake.

### **The Qiblah for the People of Al-Madinah is what is between the East and the West**

In his Tafsir of this Ayah (2:115), Al-Hafiz Ibn Marduyah recorded that Abu Hurayrah said that the Messenger of Allah said,

«مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ لِأَهْلِ الْمَدِينَةِ  
وَأَهْلِ الشَّامِ وَأَهْلِ الْعِرَاقِ»

(What is between the east and the west is the Qiblah for the people of Al-Madinah, Ash-Sham and `Iraq.)

At-Tirmidhi and Ibn Majah recorded this Hadith with the wording,

«مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ»

(What is between the east and the west is a Qiblah.)

Ibn Jarir said, "The meaning of Allah's statement;

(إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ)

(Surely, Allah is Sufficient (for His creatures' needs), Knowing) is that Allah encompasses all His Creation by providing them with sufficient needs and by His generosity and favor. His statement,

(عَلِيمٌ)

(Knowing) means He is knowledgeable of their deeds and nothing escapes His watch, nor is He unaware of anything. Rather, His knowledge encompasses everything."

(وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ بَلْ لَّهُ مَا فِي  
السَّمَوَاتِ وَالْأَرْضِ كُلٌّ لَّهُ قَانِتُونَ - بَدِيعُ  
السَّمَوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ  
لَهُ كُنْ فَيَكُونُ )

(116. And they (Jews, Christians and pagans) say: Allah has begotten a son (children or offspring). Glory is to Him (Exalted is He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all are Qanitun to Him.) (117. The Originator of the heavens and the earth. When He decrees a matter, He only says to it: "Be! and it is.)

### Refuting the Claim that Allah has begotten a Son

This and the following Ayat refute the Christians, may Allah curse them, and their like among the Jews and the Arab idolators, who claimed that the angels are Allah's daughters. Allah refuted all of them in their claim that He had begotten a son. Allah said,

(سُبْحَانَهُ)

(Glory is to Him.)

meaning, He is holier and more perfect than such claim;

(بَلْ لَّهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ)

(Nay, to Him belongs all that is in the heavens and on earth,) meaning, the truth is not as the disbelievers claimed, rather, Allah's is the kingdom of the heavens and earth and whatever and whoever is in, on and between them. Allah is the Supreme Authority in the heavens and earth, and He is the Creator, Provider and Sustainer Who decides all the affairs of the creation as He wills. All creatures are Allah's servants and are owned by Him. Therefore, how could one of them be His son The son of any being is born out of two comparable beings. Allah has no equal or rival sharing His grace and greatness, so how can He have a son when He has no wife Allah said,

(بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أُنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ  
تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ  
عَلِيمٌ )

(He is the Originator of the heavens and the earth. How can He have children when He has no wife He created all things and He is the Knower of everything) (6:101).

(وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا - لَقَدْ جِئْتُمْ شَيْئًا إِدًّا -  
تَكَادُ السَّمَوَاتُ يَتَّقَطِرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ  
وَتَخِرُّ الْجِبَالُ هَدًّا - أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا -  
وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا - إِنْ كُلُّ مَنْ  
فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا -  
لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا - وَكُلُّهُمْ آتِيهِ يَوْمَ  
الْقِيَامَةِ فَرْدًا )

(And they say: "The Most Gracious (Allah) has begotten a son (offspring or children)." Indeed you have brought forth (said) a terrible 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 (or offspring or children) to the Most Gracious (Allah). But it is not suitable for (the majesty of) the Most Gracious (Allah) that He should beget a son (or offspring or children). There is none in the heavens and the earth but comes unto the Most Gracious (Allah) 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 (without any helper, or protector or defender)) (19:88-95), and,

(قُلْ هُوَ اللَّهُ أَحَدٌ - اللَّهُ الصَّمَدُ - لَمْ يَلِدْ وَلَمْ يُولَدْ  
- وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ )

(Say: "He is Allah (the) One, Allah the Samad (the Self- Sufficient, upon whom all depend), He begets not, nor was He begotten, and there is none comparable to Him.") (112).

In these Ayat, Allah stated that He is the Supreme Master Whom there is no equal or rival, everything and everyone was created by Him, so how can He have a son from among them This is why, in the Tafsir of this Ayah, Al-Bukhari recorded that Ibn `Abbas said that the Prophet said,

«قَالَ اللَّهُ تَعَالَى: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ،  
وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ، فَأَمَّا تَكْذِيبُهُ إِيَّايَ  
فَيَزْعُمُ أَنِّي لَا أَقْدِرُ أَنْ أُعِيدَهُ كَمَا كَانَ، وَأَمَّا  
شَتْمُهُ إِيَّايَ فَقَوْلُهُ لِي وَلَدًا فَسُبْحَانِي أَنْ أَخْذُ  
صَاحِبَةً أَوْ وَلَدًا»

(Allah said, `The son of Adam has denied Me, and that is not his right. He has insulted Me, and that is not his right. As for the denial of Me, he claimed that I am unable to bring him back as he used to be (resurrect him). As for his insulting Me, he claimed that I have a son. All praise is due to Me, it is unbecoming that I should have a wife or a son.)

This Hadith was recorded by Al-Bukhari.

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

«لَا أَحَدٌ أَصْبَرُ عَلَىٰ أَدَىٰ سَمِعَهُ مِنَ اللَّهِ: إِنَّهُمْ  
يَجْعَلُونَ لَهُ وَلَدًا وَهُوَ يَرْزُقُهُمْ وَيُعَافِيهِمْ»

e(No one is more patient when hearing an insult than Allah. They attribute a son to Him, yet He still gives them sustenance and health.)

### Everything is within Allah's Grasp

Allah said,



(كُلُّ لَهُ قَانِتُونَ)

(all are Qanitun to Him).

Ibn Abi Hatim said that Abu Sa`id Al-Ashaj informed them that Asbat informed them from Mutarrif, from `Atiyah, from Ibn `Abbas who said that,

(قَانِتِينَ)

(Qantin) (2:238) means, they pray to Him. `Ikrimah and Abu Malik also said that,

(كُلُّ لَهُ قَانِتُونَ)

(and all are Qanitun to Him.) means, bound to Him in servitude to Him. Sa`id bin Jubayr said that Qanitun is sincerity. Ar-Rabi` bin Anas said that,

(كُلُّ لَهُ قَانِتُونَ)

(all are Qanitun to Him.) means, "Standing up - before Him - on the Day of Resurrection." Also, As-Suddi said that,

(كُلُّ لَهُ قَانِتُونَ)

(and all are Qanitun to Him.) means, "Obedient on the Day of Resurrection." Khasif said that Mujahid said that,

(كُلُّ لَهُ قَانِتُونَ)

(and all are Qanitun to Him. ) means, "Obedient. He says, `Be a human' and he becomes a human." He also said, "(Allah says,) `Be a donkey' and it becomes a donkey." Also, Ibn Abi Najih said that Mujahid said that,

(كُلُّ لَهُ قَانِتُونَ)

(and all are Qanitun to Him.) means, obedient. Mujahid also said, "The obedience of the disbeliever occurs when his shadow prostrates, while he hates that." Mujahid's statement, which Ibn Jarir preferred, combines all the meanings, and that is that Qunut means obedience and submission to Allah. There are two categories of Qunut: legislated and destined, for Allah said,

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا  
وَكَرْهًا وَظِلُّهُمْ بِالْغُدُوِّ وَالْأَصَالِ )

(And unto Allah (alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the (late) afternoons) (13:15).

### The Meaning of Bad ®299 "

Allah said,

(بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ)

(The Badi` (Originator) of the heavens and the earth.) which means, He created them when nothing resembling them existed. Mujahid and As-Suddi said that this is the linguistic meaning, for all new matters are called Bid` ah. Muslim recorded the Messenger of Allah saying,

«فَإِنَّ كُلَّ مُحَدَّثَةٍ بِدْعَةٌ»

(...every innovation (in religion) is a Bid` ah.)

There are two types of Bid` ah, religious, as mentioned in the Hadith:

«فَإِنَّ كُلَّ مُحَدَّثَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ»

(...every innovation is a Bid` ah and every Bid` ah is heresy.)

And there is a linguistic Bid` ah, such as the statement of the Leader of the faithful `Umar bin Al-Khattab when he gathered the Muslims to pray the Tarawih prayer in congregation (which was also an earlier practice of the Prophet ) and said, "What a good Bid` ah this is."

Ibn Jarir said, "Thus the meaning of the Ayat (2:116-117) becomes, `Allah is far more glorious than to have had a son, for He is the Owner of everything that is in the heavens and earth. All testify to His Oneness and to their submissiveness to Him. He is their Creator and Maker. Without created precedence, He shaped the creatures in their current shapes. Allah also bears witness to His servants that Jesus, who some claimed to be Allah's son, is among those who testify to His Oneness. Allah stated that He created the heavens and earth out of nothing and without precedent. Likewise, He created Jesus, the Messiah, with His power and without a father." This explanation from Ibn Jarir, may Allah have mercy upon him, is very good and correct.

Allah said,

(وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ)

(When He decrees a matter, He only says to it : "Be! and it is.) thus, demonstrating His perfectly complete ability and tremendous authority; if He decides a matter, He merely orders it to, `Be' and it comes into existence. Similarly, Allah said,

(إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ )

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

(إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ )

(Verily, Our Word unto a thing when We intend it, is only that We say unto it: "Be! and it is.) (16:40) and,

(وَمَا أَمْرُنَا إِلَّا وَحِدَةً كَلِمَةً بِالْبَصَرِ )

(And Our commandment is but one as the twinkling of an eye) (54:50)

So Allah informed us that He created Jesus by merely saying, "Be!" and he was, as Allah willed:

(إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ )

(Verily, the likeness of `Isa (Jesus) before Allah is the likeness of Adam. He created him from dust, then (He) said to him: "Be! and he was) (3:59).

(وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَبَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ )

(118. And those who have no knowledge say: "Why does not Allah speak to us (face to face) or why does not a sign come to us" So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the signs for people who believe with certainty.)

Muhammad bin Ishaq reported that Ibn `Abbas said that Rafi` bin Huraymilah said to the Messenger of Allah , "O Muhammad! If you were truly a Messenger from Allah, as you claim, then ask Allah to speak to us directly, so that we hear His Speech." So Allah revealed,

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا  
ءَايَةً

(And those who have no knowledge say: "Why does not Allah speak to us (face to face) or why does not a sign come to us")

Abu Al-`Aliyah, Ar-Rabi` bin Anas, Qatadah and As-Suddi said that it was actually the statement of the Arab disbelievers:

كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ

(So said the people before them words of similar import. ) He said, "These are the Jews and the Christians."

What further proves that the Arab idolators said the statement mentioned in the Ayah is that Allah said,

وَإِذَا جَاءَهُمْ ءَايَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَى  
مِثْلَ مَا أُوتِيَ رَسُولُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ  
رِسَالَتَهُ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ  
وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ )

(And when there comes to them a sign (from Allah) they say: "We shall not believe until we receive the like of that which the Messengers of Allah had received." Allah knows best with whom to place His Message. Humiliation and disgrace from Allah and a severe torment will overtake the criminals (polytheists and sinners) for that which they used to plot.) (6:124) and

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ  
يَبُوعًا )

(And they say: "We shall not believe in you (O Muhammad ), until you cause a spring to gush forth from the earth for us) until,

(قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا)

(Say O Muhammad ): "Glorified (and Exalted) be my Lord (Allah) above all that evil they (polytheists) associate with Him ! Am I anything but a man, sent as a Messenger") (17:90-93) and,

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا  
الْمَلَائِكَةُ أَوْ نَرَى رَبَّنَا)

(And those who expect not a meeting with Us (i. e. those who deny the Day of Resurrection and the life of the Hereafter) said: "Why are not the angels sent down to us, or why do we not see our Lord") (25:21) and,

(بَلْ يُرِيدُ كُلُّ امْرِئٍ مِّنْهُمْ أَنْ يُؤْتَى صُحُفًا  
مُنشَرَّةً )

(Nay, everyone of them desires that he should be given pages spread out) (74:52).

There are many other Ayat that testify to the disbelief of the Arab idolators, their transgression, stubbornness, and that they asked unnecessary questions out of disbelief and arrogance. The statements of the Arab idolators followed the statements of the nations of the People of the Two Scriptures and other religions before them. Allah said,

(يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنزِلَ عَلَيْهِمْ كِتَابًا مِّنَ  
السَّمَاءِ فَقَدْ سَأَلُوا مُوسَى أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا  
أَرِنَا اللَّهَ جَهْرَةً)

(The People of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed, they asked Musa (Moses) for even greater than that, when they said: "Show us Allah in public,") (4:153) and,

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ  
جَهْرَةً

(And (remember) when you said: "O Musa! We shall never believe in you until we see Allah plainly.") (2:55).

Allah's statement,

(تَشَبَهَتْ قُلُوبُهُمْ)

(Their hearts are alike. ) means, the hearts of the Arab idolators are just like the hearts of those before them, containing disbelief, stubbornness and injustice. Similarly, Allah said,

كَذَلِكَ مَا أَتَى الَّذِينَ مِن قَبْلِهِمْ مِّن رَّسُولٍ إِلَّا  
قَالُوا سِحْرٌ أَوْ مَجْنُونٌ أَتَوَاصَوْا بِهِ

(Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!" Have they (the people of the past) transmitted this saying to these (Quraysh pagans)) (51:52-53).

Allah said next,

(قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ)

(We have indeed made plain the signs for people who believe with certainty.) meaning, We made the arguments clear, proving the truth of the Messengers, with no need of more questions or proofs for those who believe, follow the Messengers and comprehend what Allah sent them with. As for those whose hearts and hearing Allah has stamped and whose eyes have been sealed, Allah described them:

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ -  
وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ )

(Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment) (10:96-97).

(إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ)

(119. Verily, We have sent you (O Muhammad ) with the truth (Islam), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, that they will enter the Hellfire). And you will not be asked about the dwellers of the blazing Fire.)

Allah's statement ;

(وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ)

(And you will not be asked about the dwellers of the blazing Fire.) means, "We shall not ask you about the disbelief of those who rejected you." Similarly, Allah said,

(فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ)

(Your duty is only to convey (the Message) and on Us is the reckoning.) (13:40)

(فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ - لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ)

(So remind them (O Muhammad ) you are only one who reminds. You are not a dictator over them.)(88:21-22) and,

(نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ  
فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ)

(We know best what they say. And you (O Muhammad ) are not the one to force them (to belief). But warn by the Qur'an; him who fears My threat) (50:45).

There are many other similar Ayat.

## The Description of the Prophet in the Tawrah

Imam Ahmad recorded `Ata' bin Yasar saying that he met `Abdullah bin `Amr bin Al-`As and said to him, "Tell me about the description of the Messenger of Allah in the Torah." He said, "Yes, by Allah, he is described by the Torah with the same characteristics that he is described with in the Qur'an with: `O Prophet! We have sent you as a witness, a bringer of good news, a warner, and as safe refuge for the unlettered people. You are My servant and Messenger. I have called you the Mutawakkil (who depends and relies on Allah for each and everything). You are not harsh, nor hard, nor obnoxious in the bazaars. He does not reward the evil deed with an evil deed. Rather, he forgives and pardons. Allah will not bring his life to an end, until he straightens the wicked's religion by his hands so that the people proclaim: There is no deity worthy of worship except Allah. By his hands, Allah will open blind eyes, deaf ears and sealed hearts." This was recorded by Al-Bukhari only.

(وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ  
تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَلَئِن  
اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ  
مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ - الَّذِينَ آتَيْنَاهُمُ  
الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ  
وَمَنْ يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ )

(120. Never will the Jews nor the Christians be pleased with you (O Muhammad ) till you follow their religion. Say: "Verily, the guidance of Allah (i.e. Islamic Monotheism) that is the (only) guidance. And if you (O Muhammad ) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'an), then you would have against Allah neither any Wali (protector or guardian) nor any helper.) (121. Those to whom we gave the Book recite it as it should be recited (Yatlunahu Haqqa Tilawatihi) they are the ones who believe therein. And whoso disbelieve in it, those are they who are the losers.) Ibn Jarir said, "Allah said,

(وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ  
تَتَّبِعَ مِلَّتَهُمْ)

(Never will the Jews nor the Christians be pleased with you (O Muhammad ) till you follow their religion.) meaning, 'The Jews and the Christians will never be happy with you, O Muhammad! Therefore, do not seek what pleases or appeases them, and stick to what pleases Allah by calling them to the truth that Allah sent you with.' Allah's statement,

(قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ)



(Say: "Verily, the guidance of Allah (i.e. Islamic Monotheism) that is the (only) guidance" means, ` Say, O Muhammad , the guidance of Allah that He sent me with is the true guidance, meaning the straight, perfect and comprehensive religion." Qatadah said that Allah's statement,

**(قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى)**

(Say: "Verily, the guidance of Allah (i.e. Islamic Monotheism) that is the (only) guidance) is, "A true argument that Allah taught Muhammad and his Companions and which they used against the people of misguidance." Qatadah said, "We were told that the Messenger of Allah used to say,

**«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ، لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ»**

(There will always be a group of my Ummah fighting upon the truth, having the upper hand, not harmed by their opponents, until the decree of Allah (the Last Hour) comes.)

This Hadith was collected in the Sahih and narrated from ` Abdullah bin ` Amr.

**(وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ)**

(And if you (O Muhammad ) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'an), then you would have against Allah neither any Wali (protector or guardian) nor any helper.)

This Ayah carries a stern warning for the Muslim Ummah against imitating the ways and methods of the Jews and Christians, after they have acquired knowledge of the Qur'an and Sunnah, may Allah grant us refuge from this behavior. Although the speech in this Ayah was directed at the Messenger , the ruling of which applies to his entire Ummah.

### **The Meaning of Correct Tilawah**

Allah said,

**(الَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ)**

(Those to whom We gave the Book. Yat'lunahu Haqqan Tilawatih.)

`Abdur-Razzaq said from Ma`mar, from Qatadah, "They are the Jews and Christians." This is the opinion of `Abdur-Rahman bin Zayd bin Aslam, and it was also chosen by Ibn Jarir. Sa`id reported from Qatadah, "They are the Companions of the Messenger of Allah ." Abu Al-`Aliyah said that Ibn Mas`ud said, "By He in Whose Hand is my soul! The right Tilawah is allowing what it makes lawful, prohibiting what it makes unlawful, reciting it as it was revealed by Allah, not changing the words from their places, and not interpreting it with other than its actual interpretation." As-Suddi reported from Abu Malik from Ibn `Abbas who said about this Ayah (2:121): "They make lawful what it allows and they prohibit what it makes unlawful, and they do not alter its wordings." `Umar bin Al-Khattab said, "They are those who when they recite an Ayah that mentions mercy, they ask Allah for it, and when they recite an Ayah that mentions torment, they seek refuge with Allah from it." This meaning was attributed to the Prophet , for when he used to recite an Ayah of mercy, he invoked Allah for mercy, and when he recited an Ayah of torment, he sought refuge from it with Allah.

Allah's statement,

(أُولَئِكَ يُؤْمِنُونَ بِهِ)

(they are the ones who believe therein)

explains the Ayah,

(الَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ)

(Those to whom We gave the Book. Yat'lunahu Haqqa Tilawatihi).

These Ayat mean, "Those among the People of the Book who perfectly adhered to the Books that were revealed to the previous Prophets, will believe in what I have sent you with, O Muhammad!" Allah said in another Ayah,

(وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أَنْزَلْنَا إِلَيْهِمْ مِنَ رَبِّهِمْ لَأَكْلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ)

(And if only they had acted according to the Tawrah, the Injil, and what has (now) been sent down to them from their Lord (the Qur'an), they would surely, have gotten provision from above them and from underneath their feet.) (5:66). The Ayah,

(قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُقِيمُوا  
التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْكُمْ مِّن رَّبِّكُمْ)

(Say (O Muhammad ) "O People of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Tawrah, the Injil, and what has (now) been sent down to you from your Lord (the Qur'an).") means, "If you adhere to the Torah and the Gospel in the correct manner, believe in them as you should, and believe in the news they carry about Muhammad's prophethood, his description and the command to follow, aid and support him, then this will direct you to adhere to truth and righteousness in this life and the Hereafter." In another Ayah, Allah said,

(الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي  
يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ)

(Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad ) whom they find written with them in the Tawrah and the Injil.) (7:157) and,

(قُلْ ءَامِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ  
مِن قَبْلِهِ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلأَذْقَانِ سُجَّدًا -  
وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا  
(

(Say (O Muhammad to them): "Believe in it (the Qur'an) or do not believe (in it). Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration. And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled.") (17:107-108).

These Ayat indicate that what Allah promised for Muhammad will certainly occur. Allah also said,

(الَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ مِن قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ -  
وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوا ءَامَنَّا بِهِ إِنَّهُ الْحَقُّ مِن رَّبِّنَا

إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ - أَوْلِيكَ يُؤْتُونَ أَجْرَهُمْ  
مَرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرُؤُنَ بِالْحَسَنَةِ السَّيِّئَةَ  
وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ )

(Those to whom We gave the Scripture (i. e. the Tawrah and the Injil) before it, they believe in it (the Qur'an). And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allah in Islam as Muslims. These will be given their reward twice over, because they are patient, and repel evil with good, and spend (in charity) out of what We have provided them.) (28:52-54) and,

(وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَأَسْلَمْتُمْ فَإِنْ  
أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ  
وَاللَّهُ بَصِيرٌ بِالْعِبَادِ)

(And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to Allah in Islam)" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allah is the Seer of (His) servants) (3:20).

Allah said,

(وَمَنْ يَكْفُرْ بِهِ فَأَوْلِيكَ هُمُ الْخَسِرُونَ)

(And whoever disbelieves in it (the Qur'an), those are they who are the losers), just as He said in another Ayah,

(وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ)

(But those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'an), the Fire will be their promised meeting place) (11:17).

As recorded in the Sahih, the Prophet said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَأَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ  
الْأُمَّةِ يَهُودِيٌّ وَلَا نَصْرَانِيٌّ ثُمَّ لَأُؤْمِنُ بِي إِلَّا  
دَخَلَ النَّارَ»

(By He in Whose Hand is my soul! There is no member of this Ummah (mankind and Jinns), Jew or a Christian, who hears of me, yet does not believe in me, but will enter the Fire.)

يَبْنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ  
عَلَيْكُمْ وَأَنْتُمْ عَلَى الْعَالَمِينَ وَأَنْتُمْ يَوْمًا  
لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا  
عَدْلٌ وَلَا تَنْفَعُهَا شَفَعَةٌ وَلَا هُمْ يُنصَرُونَ )

(122. O Children of Israel! Remember My favor which I bestowed upon you and that I preferred you over the nations.) (123. And fear the Day (of Judgement) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.)

We mentioned a similar Ayah at the beginning of this Surah, and it is mentioned here to emphasize the importance of following the Ummi Prophet and Messenger, who is described for the People of the Scriptures in their Books by his characteristics, name, the good news about him and the description of his Ummah. Allah warned them against concealing this information, which is among the favors that Allah granted them. Allah also commanded them to remember their daily life and their religious affairs and how He blessed them. They should not envy their cousins, the Arabs, for what Allah has given them, the Final Messenger of Allah being an Arab. Envy should not incite them to oppose or deny the Prophet or refrain from following him, may Allah's peace and blessings be upon him until the Day of Judgment.

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي  
جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ  
عَهْدِي الظَّالِمِينَ )

(124. And (remember) when the Lord of Ibrahim (Abraham) tried him with (certain) commands, which he fulfilled. He (Allah) said (to him), "Verily, I am going to make you an Imam (a leader)

for mankind (to follow you)." (Ibrahim) said, "And of my offspring (to make leaders)." (Allah) said, "My covenant (prophethood) includes not Zalimin (polytheists and wrongdoers)."

## Ibrahim Al-Khalil was an Imam for the People

Allah is informing us of the honor of Ibrahim Al-Khalil, who He made an Imam for the people, and a model to be imitated, because of the way he conducted himself and adhered to Tawhid. This honor was given to Prophet Ibrahim when he adhered to Allah's decisions and prohibitions. This is why Allah said,

(وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ)

(And (remember) when the Lord of Ibrahim (i.e., Allah) tried him with (certain) commands).

This Ayah means, O Muhammad! Remind the idolators and the People of the Scriptures, who pretend to be followers of the religion of Ibrahim, while in reality they do not follow it, while you, O Muhammad, and your followers are the true followers of his religion; remind them of the commands and prohibitions that Allah tested Ibrahim with.

(فَأَتَمَّهُنَّ)

(which he fulfilled.) indicating that Ibrahim implemented all of Allah's orders. Allah said in another Ayah,

(وَإِبْرَاهِيمَ الَّذِي وَفَّى )

(And of Ibrahim (Abraham) who fulfilled (or conveyed) all that (Allah ordered him to do or convey)) (53:37)

meaning, he was truthful and he was obedient to Allah's legislation. Also, Allah said,

(إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَنِئًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ  
الْمُشْرِكِينَ - شَاكِرًا لِّأَنْعُمِهِ اجْتَبَاهُ وَهَدَاهُ إِلَى  
صِرَاطٍ مُسْتَقِيمٍ - وَءَاتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ  
فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ - ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ  
اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ )

(Verily, Ibrahim was an Ummah (or a nation), obedient to Allah, Hanif (i.e. to worship none but Allah), and he was not one of those who were Al-Mushrikin (polytheists), (He was) thankful for His (Allah's) favors. He (Allah) chose him and guided him to a straight path. And We gave him good in this world, and in the Hereafter he shall be of the righteous. Then, We have sent the revelation to you (O Muhammad saying): "Follow the religion of Ibrahim Hanif (Islamic Monotheism to worship none but Allah) and he was not of the Mushrikin.) (16:120-123)

قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا  
قِيمًا مِّلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ )

(Say (O Muhammad ): "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrahim, Hanifan, and Ibrahim (to worship none but Allah, alone) and he was not of Al-Mushrikin.") (6:161) and,

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ  
حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ - إِنَّ أَوْلَى  
النَّاسِ بِإِبْرَاهِيمَ الَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ  
ءَامَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ )

(Ibrahim was neither a Jew nor a Christian, but he was a true Muslim Hanifan (Islamic Monotheism to worship none but Allah alone) and he was not of Al-Mushrikin. Verily, among mankind who have the best claim to Ibrahim are those who followed him, and this Prophet (Muhammad ) and those who have believed (Muslims). And Allah is the Wali (Protector and Helper) of the believers) (3:67-68).

Allah said,

(بِكَلِمَاتٍ)

(with Kalimat (words)) which means, "Laws, commandments and prohibitions." `Words' as mentioned here, sometimes refers to what Allah has willed, such as Allah's statement about Maryam,

وَوَصَّيْتُ الْيَهُودَ وَالنَّاصِرَةَ بِكَلِمَاتٍ وَقَدْ كَفَرُوا مِنِّي فَمَنْ يَمْلِكُ  
مِنِّي إِنْ كُنْتُ عَلِيمًا )

(And she testified to the truth of the Words of her Lord, and (also believed in) His Scriptures, and she was of the Qanitin (i.e. obedient to Allah)) (66:12).

"Words" also refers to Allah's Law, such as Allah's statement,

(وَتَمَّتْ كَلِمَةَ رَبِّكَ صِدْقًا وَعَدْلًا)

(And the Word of your Lord has been fulfilled in truth and in justice) (6:115) meaning, His legislation. "Words" also means truthful news, or a just commandment or prohibition. For instance, Allah said,

(وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ)

(And (remember) when the Lord of Ibrahim tried him with (certain) Words (commands), which he fulfilled) meaning, he adhered to them, Allah said,

(إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا)

("Verily, I am going to make you an Imam (a leader) for mankind (to follow you).") as a reward for Ibrahim's good deeds, adhering to the commandments and avoiding the prohibitions. This is why Allah made Ibrahim a role model for the people, and an Imam whose conduct and path are imitated and followed.

## What were the Words that Ibrahim was tested with

There is a difference of opinion over the words that Allah tested Ibrahim with. There are several opinions attributed to Ibn `Abbas. For instance, `Abdur-Razzaq said that Ibn `Abbas said, "Allah tested him with the rituals (of Hajj)." Abu Ishaq reported the same. `Abdur-Razzaq also narrated that Ibn `Abbas said that,

(وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ)

(And (remember) when the Lord of Ibrahim (Abraham) (i.e., Allah) tried him with (certain) commands) means, "Allah tested him with Taharah (purity, ablution): five on the head and five on the body. As for the head, they are cutting the mustache, rinsing the mouth, inhaling and discarding water, using Swak and parting the hair. As for the body, they are trimming the nails, shaving the pubic hair, circumcision and plucking under the arm and washing with water after answering the call of nature." Ibn Abi Hatim said, "A similar statement was also reported from Sa`id bin Al-Musayyib, Mujahid, Ash-Sha`bi, An-Nakha`i, Abu Salih, Abu Al-Jald, and so forth."



There is a similar statement that Imam Muslim narrated from `Aishah who said that Allah's Messenger said,

«عَشْرٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ وَإِعْقَاءُ اللَّحْيَةِ  
وَالسُّوَاكُ وَاسْتِنشَاقُ الْمَاءِ وَقَصُّ الْأَظْفَارِ وَغَسْلُ  
الْبَرَاجِمِ وَنَتْفُ الْإِبْطِ وَحَلْقُ الْعَانَةِ وَانْتِقَاصُ  
الْمَاءِ وَنَسِيْتُ الْعَاشِرَةَ إِلَّا أَنْ تَكُونَ الْمَضْمُضَةُ»

(Ten are among the Fitrah (instinct, natural constitution): trimming the mustache, growing the beard, using Swak, inhaling and then exhaling water (in ablution), cutting the nails, washing between the fingers (in ablution), plucking the underarm hair, shaving the pubic hair, washing with water after answering the call of nature, (and I forgot the tenth, I think it was) rinsing the mouth (in ablution).)

The Two Sahihs recorded Abu Hurayrah saying that the Prophet said,

«الْفِطْرَةُ خَمْسٌ: الْخِتَانُ وَالسِّتْحَادُ وَقَصُّ  
الشَّارِبِ وَتَقْلِيمُ الْأَظْفَارِ وَنَتْفُ الْإِبْطِ»

(Five are among the acts of Fitrah: circumcision, shaving the pubic hair, trimming the mustache, cutting the nails and plucking the underarm hair.) This is the wording with Muslim.

Muhammad bin Ishaq reported that Ibn `Abbas said, "The words that Allah tested Ibrahim with, and that he implemented were: abandoning his (disbelieving) people when Allah commanded him to do so, disputing with Nimrod (king of Babylon) about Allah, being patient when he was thrown in the fire (although this was extremely traumatic) migrating from his homeland when Allah commanded him to do so, patience with the monetary and material demands of hosting guests by Allah's command, and Allah's order for him to slaughter his son. When Allah tested Ibrahim with these words, and he was ready for the major test, Allah said to him,

(أَسْلِمَ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ)

("Submit (be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of all that exists. ") (2:131) although this meant defying and being apart from the people."

### **The Unjust do not qualify for Allah's Promise**

Allah said that Ibrahim said,

(وَمِنْ ذُرِّيَّتِي)

(And of my offspring (to make leaders)) and Allah replied,

(لَا يَنَالُ عَهْدِي الظَّالِمِينَ)

(My covenant (prophethood) includes not Zalimin (polytheists and wrongdoers)).

When Allah made Ibrahim an Imam (Leader for the faithful), he asked Allah that Imams thereafter be chosen from his offspring. Allah accepted his supplication, but told him that there will be unjust people among his offspring and they will not benefit from Allah's promise. Thus, they will neither become Imams nor be imitated (for they will not be righteous). The proof that Ibrahim's supplication to Allah was accepted is that Allah said in Surat Al-`Ankabut (29:27),

(وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ)

(And We ordained among his offspring prophethood and the Book).

Hence, every Prophet whom Allah sent after Ibrahim were from among his offspring, and every Book that Allah revealed was to them. As for Allah's statement,

(قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ)

((Allah) said, "My covenant (prophethood) includes not Zalimin (polytheists and wrongdoers). ")

Allah mentioned that there are unjust people among the offspring of Ibrahim, and they will not benefit from Allah's promise, nor would they be entrusted with anything, even though they are among the children of Allah's Khalil (intimate friend, Prophet Abraham). There will also be those who do good among the children of Ibrahim, and these it is who will benefit from Ibrahim's supplication. Ibn Jarir said that this Ayah indicated that the unjust shall not be Imams for the people. Moreover, the Ayah informed Ibrahim that there will be unjust people among his offspring. Also, Ibn Khuwayz Mindad Al-Maliki said, "The unjust person does not qualify to be a Khalifah, a ruler, one who gives religious verdicts, a witness, or even a narrator (of Hadiths)."

(وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى)

(125. And (remember) when We made the House (the Ka`bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the Maqam (place) of Ibrahim (or the stone on which Ibrahim as a place)

## The Virtue of Allah's House

Al-`Awfi reported that Ibn `Abbas commented on Allah's statement,

(وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ)

(And (remember) when We made the House (the Ka`bah at Makkah) a place of resort for mankind) "They do not remain in the House, they only visit it and return to their homes, and then visit it again." Also, Abu Ja`far Ar-Razi narrated from Ar-Rabi` bin Anas from Abu Al-`Aliyah who said that,

(وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا)

(And (remember) when We made the House (the Ka`bah at Makkah) a place of resort for mankind and a place of safety) means, "Safe from enemies and armed conflict. During the time of Jahiliyyah, the people were often victims of raids and kidnapping, while the people in the area surrounding it (Al-Masjid Al-Haram) were safe and not subject to kidnapping." Also, Mujahid, `Ata', As-Suddi, Qatadah and Ar-Rabi` bin Anas were reported to have said that the Ayah (2:125) means, "Whoever enters it shall be safe."

This Ayah indicates that Allah honored the Sacred House, which Allah made as a safe refuge and safe haven. Therefore, the souls are eager, but never bored, to conduct short visits to the House, even every year. This is because Allah accepted the supplication of His Khalil, Ibrahim, when he asked Allah to make the hearts of people eager to visit the House. Ibrahim said (14:40),

(رَبَّنَا وَتَقَبَّلْ دُعَاءِ)

(Our Lord! And accept my invocation).

**Allah described the House as a safe resort and refuge, for those who visit it are safe, even if they had committed acts of evil. This honor comes from the honor of the person who built it first, Khalil Ar-Rahman, just as Allah said,**

(وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَن لَّا تُشْرِكْ بِي شَيْئًا)

(And (remember) when We showed Ibrahim the site of the (Sacred) House (the Ka`bah at Makkah) (saying): "Associate not anything (in worship) with Me..." (22:26) and,

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا  
وَهُدًى لِّلْعَالَمِينَ فِيهِ ءَايَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ  
وَمَن دَخَلَهُ كَانَ ءَامِنًا

(Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-`Alamin (mankind and Jinn). In it are manifest signs (for example), the Maqam (place) of Ibrahim; whosoever enters it, he attains security) (3:96-97).

The last honorable Ayah emphasized the honor of Ibrahim's Maqam, and the instruction to pray next to it,

(وَآتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى)

(And take you (people) the Maqam (place) of Ibrahim as a place of prayer). The Maqam of Ibrahim

Sufyan Ath-Thawri reported that Sa`id bin Jubayr commented on the Ayah,

(وَآتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى)

(And take you (people) the Maqam (place) of Ibrahim as a place of prayer) "The stone (Maqam) is the standing place of Ibrahim, Allah's Prophet, and a mercy from Allah. Ibrahim stood on the stone, while Isma`il was handing him the stones (constructing the Ka`bah)." As-Suddi said, "The Maqam of Ibrahim is a stone which Isma`il's wife put under Ibrahim's feet when washing his head." Al-Qurtubi mentioned this, but he considered it unauthentic, although others gave it preference, Ar-Razi reported it in his Tafsir from Al-Hasan Al-Basri, Qatadah, and Ar-Rabi` bin Anas.

Ibn Abi Hatim reported that Jabir, describing the Hajj (pilgrimage) of the Prophet said, "When the Prophet performed Tawaf, `Umar asked him, `Is this the Maqam of our father' He said, `Yes.' `Umar said, `Should we take it a place of prayer' So Allah revealed,

(وَآتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى)

(And take you (people) the Maqam (place) of Ibrahim (Abraham) as a place of prayer.")

Al-Bukhari said, "Chapter: Allah's statement,

## (وَائْخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى)

(And take you (people) the Maqam (place) of Ibrahim (Abraham) as a place of prayer) meaning, they return to it repeatedly." He then narrated that Anas bin Malik said that `Umar bin Al-Khattab said, "I agreed with my Lord, or my Lord agreed with me, regarding three matters. I said, `O Messenger of Allah! I wish you take the Maqam of Ibrahim a place for prayer.' The Ayah,

## (وَائْخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى)

(And take you (people) the Maqam (place) of Ibrahim (Abraham)) was revealed. I also said, `O Messenger of Allah! The righteous and the wicked enter your house. I wish you would command the Mothers of the believers (the Prophet's wives) to wear Hijab. Allah sent down the Ayah that required the Hijab. And when I knew that the Prophet was angry with some of his wives, I came to them and said, `Either you stop what you are doing, or Allah will endow His Messenger with better women than you are.' I advised one of his wives and she said to me, `O `Umar! Does the Messenger of Allah not know how to advise his wives, so that you have to do the job instead of him' Allah then revealed,

## (عَسَى رَبُّهُ إِنْ طَلَّقَنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِّنْكَنَّ مُسْلِمَاتٍ)

(It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you, Muslims (who submit to Allah))." (66:5)

Also, Ibn Jarir narrated that Jabir said, "After the Messenger of Allah kissed the Black Stone, he went around the house three times in a fast pace and four times in a slow pace. He then went to Maqam of Ibrahim, with it between him and the House, and prayed two Rak`ahs." This is part of the long Hadith that Muslim recorded in Sahih. Al-Bukhari recorded that `Amr bin Dinar said that he heard Ibn `Umar say, "The Messenger of Allah performed Tawaf around the House seven times and then prayed two Rak`ahs behind the Maqam."

All these texts indicate that the Maqam is the stone that Ibrahim was standing on while building the House. As the House's walls became higher, Isma`il brought his father a stone, so that he could stand on it, while Isma`il handed him the stones. Ibrahim would place the stones on the wall, and whenever he finished one side, he would move to the next side, to complete the building all around. Ibrahim kept repeating this until he finished building the House, as we will describe when we explain the story of Ibrahim and Isma`il and how they built the House, as narrated from Ibn `Abbas and collected by Al-Bukhari. Ibrahim's footprints were still visible in the stone, and the Arabs knew this fact during the time of Jahiliyyah. This is why Abu Talib said in his poem known as `Al-Lamiyyah', "And Ibrahim's footprint with his bare feet on the stone is still visible."

The Muslims also saw Ibrahim's footprints on the stone, as Anas bin Malik said, "I saw the Maqam with the print of Ibrahim's toes and feet still visible in it, but the footprints dissipated because of the people rubbing the stone with their hands."

Earlier, the Maqam was placed close to the Ka`bah's wall. In the present time, the Maqam is placed next to Al-Hijr on the right side of those entering through the door.

When Ibrahim finished building the House, he placed the stone next to the wall of Al-Ka`bah. Or, when the House was finished being built, Ibrahim just left the stone where it was last standing, and he was commanded to pray next to the stone when he finished the Tawaf (circumambulating). It is understandable that the Maqam of Ibrahim would stand where the building of the House ended. The Leader of the faithful `Umar bin Al-Khattab, one of the Four Rightly Guided Caliphs whom we were commanded to emulate, moved the stone away from the Ka`bah's wall during his reign. `Umar is one of the two men, whom the Messenger of Allah described when he said,

«اقتدوا باللذين من بعدي أبي بكر وعمر»

(Imitate the two men who will come after me: Abu Bakr and `Umar.)

`Umar was also the person whom the Qur'an agreed with regarding praying next to Maqam of Ibrahim. This is why none among the Companions rejected it when he moved it.

`Abdur-Razzaq reported from Ibn Jurayj from `Ata', "Umar bin Al-Khattab moved the Maqam back." Also, `Abdur-Razzaq narrated that Mujahid said that `Umar was the first person who moved the Maqam back to where it is now standing." Al-Hafiz Abu Bakr, Ahmad bin `Ali bin Al-Husayn Al-Bayhaqi recorded `A'ishah saying, "During the time of the Messenger of Allah and Abu Bakr, the Maqam was right next to the House. `Umar moved the Maqam during his reign." This Hadith has an authentic chain of narration. i

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن  
مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ  
وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ  
وَالرُّكَّعِ السُّجُودِ - وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ  
هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ ءَامَنَ  
مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمْتِّعُهُ  
قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَيُسَّ الْمَصِيرُ  
- وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ - رَبَّنَا  
 وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِن دُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ  
 وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ  
 الرَّحِيمُ )

(125. And We commanded Ibrahim (Abraham) and Isma`il (Ishmael) that they should purify My House (the Ka`bah at Makkah) for those who are circumambulating it, or staying (l`tikaf), or bowing or prostrating themselves (there, in prayer).) (126. And (remember) when Ibrahim said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allah and the Last Day." He (Allah) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!") (127. And (remember) when Ibrahim and (his son) Isma`il were raising the foundations of the House (the Ka`bah at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower.") (128. "Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manasik, and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.)

### The Command to purify the House

Al-Hasan Al-Basri said that,

(وَعَهْدَنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ)

(And We gave Our 'Ahd (command) to Ibrahim and Isma`il) means, "Allah ordered them to purify it from all filth and impurities, of which none should ever touch it." Also, Ibn Jurayj said, "I said to `Ata', `What is Allah's `Ahd' He said, `His command.'" Also, Sa`id bin Jubayr said that Ibn `Abbas commented on the Ayah,

(أَنْ طَهَّرَ بَيْتِي لِلطَّائِفِينَ وَالْعَاكِفِينَ)

(that they should purify My House (the Ka`bah) for those who are circumambulating it, or staying (l`tikaf)) "Purify it from the idols." Further, Mujahid and Sa`id bin Jubayr said that,

(طَهَّرَ بَيْتِي لِلطَّائِفِينَ)

(purify My House for those who are circumambulating it) means, "From the idols, sexual activity, false witness and sins of all kinds."

Allah said,

(لِلطَّائِفِينَ)

(for those who are performing Tawaf (circumambulating) it).

The Tawaf around the House is a well-established ritual, Sa`id bin Jubayr said that,

(لِلطَّائِفِينَ)

(for those who are circumambulating it) means, strangers (he means who do not live in Makkah), while;

(وَالْعَاكِفِينَ)

(or staying (l`tikaf)) is about those who live in the area of the Sacred House. Also, Qatadah and Ar-Rabi` bin Anas said that l`tikaf is in reference to those who live in the area of the House, just as Sa`id bin Jubayr stated. Allah said,

(وَالرُّكَّعِ السُّجُودِ)

(or bowing or prostrating themselves (there, in prayer))

Ibn `Abbas said, when it is a place of prayer it includes those who are described as bowing and prostrating themselves. Also, `Ata' and Qatadah offered the same Tafsir.

Purifying all Masjids is required according to this Ayah and according to Allah's statement,

(فِي بُيُوتِ أَيْنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ  
يُسَبِّحُ لَهُ فِيهَا بِالْعُدُوِّ وَالْأَصَالِ)

(In houses (mosques) which Allah has ordered to be raised (to be cleaned, and to be honored), in them His Name is remembered (i.e. Adhan, Iqamah, Salah, invocations, recitation of the Qur'an). Therein glorify Him (Allah) in the mornings and in the (late) afternoons) (24:36).

There are many Hadiths that give a general order for purifying the Masjids and keeping filth and impurities away from them. This is why the Prophet said,



«إِنَّمَا بُنِيَتْ الْمَسَاجِدُ لِمَا بُنِيَتْ لَهُ»

(The Masjids are established for the purpose that they were built for (i. e. worshipping Allah alone).)

I have collected a book on this subject, and all praise is due to Allah.

### Makkah is a Sacred Area

Allah said,

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا  
وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ ءَامَنَ مِنْهُمْ بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ

(And (remember) when Ibrahim said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allah and the Last Day.")

Imam Abu Ja'far bin Jarir At-Tabari narrated that Jabir bin `Abdullah said that the Messenger of Allah said,

«إِنَّ إِبْرَاهِيمَ حَرَّمَ بَيْتَ اللَّهِ وَأَمَّنَهُ وَإِنِّي حَرَّمْتُ  
الْمَدِينَةَ مَا بَيْنَ لَابَتَيْهَا، فَلَا يُصَادُ صَيْدُهَا وَلَا  
يُقَطَعُ عِضَاهُهَا»

(Ibrahim made Allah's House a Sacred Area and a safe refuge. I have made what is between the two sides of Al-Madinah a Sacred Area. Therefore, its game should not be hunted, and its trees should not be cut.) An-Nasa'i and Muslim also recorded this Hadith.

There are several other Hadiths that indicate that Allah made Makkah a sacred area before He created the heavens and earth. The Two Sahihs recorded `Abdullah bin `Abbas saying that the Messenger of Allah said,

«إِنَّ هَذَا الْبَلَدَ حَرَمَهُ اللَّهُ يَوْمَ خَلَقَ السَّمَوَاتِ  
وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ  
وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لِأَحَدٍ قَبْلِي وَلَمْ يَحِلَّ لِي  
إِلَّا سَاعَةٌ مِنْ نَهَارٍ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى  
يَوْمِ الْقِيَامَةِ لَا يُعْضَدُ شَوْكُهُ وَلَا يُنْقَرُ صَيْدُهُ، وَلَا  
يَلْتَقِطُ لِقَطْتَهُ إِلَّا مَنْ عَرَفَهَا وَلَا يُخْتَلَى خَلَاهَا»

«يَا رَسُولَ اللَّهِ: إِلَّا الْإِدْخِرَ فَإِنَّهُ لِقَيْنِهِمْ وَلِبُيُوتِهِمْ  
فَقَالَ:

«إِلَّا الْإِدْخِرَ»

(Allah has made this city a sanctuary (sacred place) the Day He created the heavens and earth. Therefore, it is a sanctuary until the Day of Resurrection because Allah made it a sanctuary. It was not legal for anyone to fight in it before me, and it was legal for me for a few hours of one day. Therefore, it is a sanctuary until the Day of Resurrection, because Allah made it a sanctuary. None is allowed to uproot its thorny shrubs, or to chase its game, or to pick up something that has fallen, except by a person who announces it publicly, nor should any of its trees be cut.) Al-`Abbas said, `O Messenger of Allah! Except the lemon-grass, for our goldsmiths and for our graves.' The Prophet added, (Except lemon-grass.)

This is the wording of Muslim. The Two Sahihs also recorded Abu Hurayrah narrating a similar Hadith, while Al-Bukhari recorded a similar Hadith from Safiyyah bint Shaybah who narrated it from the Prophet .

Abu Shurayh Al-`Adawi said that he said to `Amr bin Sa`id while he was sending armies to Makkah, "O Commander! Let me narrate a Hadith that the Messenger of Allah said the day that followed the victory of Makkah. My ears heard the Hadith, my heart comprehended it, and my eyes saw the Prophet when he said it. He thanked Allah and praised him and then said,

«إِنَّ مَكَّةَ حَرَّمَهَا اللَّهُ وَلَمْ يُحَرِّمْهَا النَّاسُ قَلَّا يَحِلُّ  
لِأَمْرِيءٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَسْفِكَ بِهَا  
دَمًا وَلَا يَعْضِدَ بِهَا شَجَرَةً، فَإِنْ أَحَدٌ تَرَخَّصَ بِقِتَالِ  
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُولُوا: إِنَّ اللَّهَ  
أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذِنْ لَكُمْ، وَإِنَّمَا أذِنَ لِي فِيهَا  
سَاعَةً مِنْ نَهَارٍ وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ  
كَحُرْمَتِهَا بِالْأَمْسِ فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ»

(Allah, not the people, made Makkah a sanctuary, so any person who has belief in Allah and the Last Day, should neither shed blood in it nor should he cut down its trees. If anybody argues that fighting in it is permissible on the basis that Allah's Messenger fought in Makkah, say to him, 'Allah allowed His Messenger and did not allow you.' Allah allowed me only for a few hours on that day (of the Conquest), and today its sanctity is valid as it was before. So, those who are present should inform those who are absent (concerning this fact).)

Abu Shurayh was asked, 'What did `Amr reply' He said, ('Amr said) `O Abu Shurayh! I know better than you about this, the Sacred House does not give protection to a sinner, a murderer or a thief.' This Hadith was collected by Al-Bukhari and Muslim.

After this, there is no contradiction between the Hadiths that stated that Allah made Makkah a sanctuary when He created the heavens and earth and the Hadiths that Ibrahim made it a sanctuary, since Ibrahim conveyed Allah's decree that Makkah is a sanctuary, before he built the House. Similarly, the Messenger of Allah was written as the Final Prophet when Adam was still clay. Yet, Ibrahim said,

(رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ)

(Our Lord! Send amongst them a Messenger of their own) (2: 129).

Allah accepted Ibrahim's supplication, although He had full knowledge beforehand that it will occur by His decree. To further elaborate on this subject, we should mention the Hadith about what the Messenger of Allah said when he was asked, "O Messenger of Allah! Tell us about how your prophethood started." He said,

«دَعْوَةُ أَبِي إِبْرَاهِيمَ، عَلَيْهِ السَّلَامُ، وَبُشْرَى  
عِيسَى ابْنِ مَرْيَمَ، وَرَأَتْ أُمِّي كَأَنَّهُ خَرَجَ مِنْهَا  
نُورٌ أَضَاءَتْ لَهُ قُصُورُ الشَّامِ»

(I am the supplication of my father Ibrahim, the good news of Jesus, the son of Mary, and my mother saw a light that radiated from her which illuminated the castles of Ash-Sham (Syria).)

In this Hadith, the Companions asked the Messenger about the beginning of his prophethood. We will explain this matter later, if Allah wills

### Ibrahim invokes Allah to make Makkah an Area of Safety and Sustenance

Allah said that Ibrahim said,

(رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا)

(My Lord, make this city (Makkah) a place of security) (2:126) from terror, so that its people do not suffer from fear. Allah accepted Ibrahim's supplication. Allah said,

(وَمَنْ دَخَلَهُ كَانَ آمِنًا)

(Whosoever enters it, he attains security) (3:97) and,

(أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيَتَّخِطُّ  
النَّاسُ مِنْ حَوْلِهِمْ)

(Have they not seen that We have made (Makkah) a secure sanctuary, while men are being snatched away from all around them) (29:67).

We have already mentioned the Hadiths that prohibit fighting in the Sacred Area. Muslim recorded that Jabir said that the Messenger of Allah said,

«لَا يَحِلُّ لِأَحَدٍ أَنْ يَحْمِلَ بِمَكَّةَ السَّلَاحَ»

(No one is allowed to carry weapons in Makkah.) Allah mentioned that Ibrahim said,

(رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا)

(My Lord, make this city (Makkah) a place of security) meaning, make this a safe city. This occurred before the Ka`bah was built. Allah said in Surat Ibrahim,

(وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا)

(And (remember) when Ibrahim said, "My Lord! Make this city (Makkah) one of peace and security..." (14:35) as here, Ibrahim supplicated a second time after the House was built and its people lived around it, after Ishaq who was thirteen years Isma`il's junior was born. This is why at the end of his supplication, Ibrahim said here,

(الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ  
وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ )

(All the praises and thanks be to Allah, Who has given me in old age Isma`il (Ishmael) and Ishaq (Isaac). Verily, my Lord is indeed the Hearer of invocations) (14:39).

Allah said next,

(وَارزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ ءَامَنَ مِنْهُمْ بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ  
أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَيَسْ الْمَصِيرُ)

("...and provide its people with fruits, such of them as believe in Allah and the Last Day." He (Allah) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!")

Ibn Jarir said that Ubayy bin Ka`b commented on,

(قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ  
عَذَابِ النَّارِ وَيَسْ الْمَصِيرُ)

(He answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!") "These are

Allah's Words (meaning not Ibrahim's)" This is also the Tafsir of Mujahid and `Ikrimah. Furthermore, Ibn Abi Hatim narrated that Ibn `Abbas commented on Allah's statement,

(رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ  
الثَّمَرَاتِ مَنْ ءَامَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ)

(My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allah and the Last Day.) "Ibrahim asked Allah to grant sustenance for the believers only. However, Allah revealed, `I will also provide for the disbelievers, just as I shall provide for the believers. Would I create something and not sustain and provide for I shall allow the disbelievers little delight, and then force them to the torment of the Fire, and what an evil destination." Ibn `Abbas then recited,

(كُلًّا نُمِدُّ هَوًىءًا وَهَوًىءًا مِنْ عَطَاءِ رَبِّكَ وَمَا  
كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا )

(On each these as well as those We bestow from the bounties of your Lord. And the bounties of your Lord can never be forbidden) (17:20).

This was recorded by Ibn Marduwyah, who also recorded similar statements from `Ikrimah and Mujahid. Similarly, Allah said,

(قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا  
يُفْلِحُونَ - مَتَّعْ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ  
نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ )

(Verily, those who invent a lie against Allah will never be successful. (A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.) (10:69-70),

(وَمَنْ كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ إِلَيْنَا مَرْجِعُهُمْ  
فَنُنَبِّئُهُمْ بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ -  
نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ )

(And whoever disbelieves, let not his disbelief grieve you (O Muhammad ). To Us is their return, and We shall inform them what they have done. Verily, Allah is the Knower of what is in the breasts (of men). We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.) (31:23-24) and,

وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقْفًا مِّنْ فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ - وَلِبُيُوتِهِمْ أَبْوَابًا وَسُرُورًا عَلَيْهَا يَتَكَبَّرُونَ - وَزُخْرُفًا وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَّعُ الْحَيَاةِ الدُّنْيَا وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ )

(And were it not that mankind would have become of one community (all disbelievers desiring worldly life only), We would have provided for those who disbelieve in the Most Gracious (Allah), silver roofs for their houses, and elevators whereby they ascend. And for their houses, doors (of silver), and thrones (of silver) on which they could recline. And adornments of gold. Yet all this would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is (only) for the Muttaqin (the pious).) (43:33-35). Allah said next,

(ثُمَّ اضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَيُئْسَ الْمَصِيرُ)

(Then I shall compel him to the torment of the Fire, and worst indeed is that destination!) meaning, "After the delight that the disbeliever enjoyed in this life, I will make his destination torment in the Fire, and what an evil destination." This Ayah indicates that Allah gives the disbelievers respite and then seizes them in a manner compatible to His greatness and ability. This Ayah is similar to Allah's statement,

(وَكَأَيِّن مِّن قَرْيَةٍ أَمَلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَى الْمَصِيرِ )

(And many a township did I give respite while it was given to wrongdoing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all)) (22:48).

Also, the Two Sahihs recorded,

«لَا أَحَدَ أَصْبَرُ عَلَىٰ أَدَىٰ سَمِعَهُ مِنَ اللَّهِ إِلَّا هُمْ  
يَجْعَلُونَ لَهُ وَلَدًا وَهُوَ يُرْزُقُهُمْ وَيَعَافِيهِمْ»

(No one is more patient than Allah when hearing abuse. They attribute a son to Him, while He grants them sustenance and health.)

The Sahih also recorded,

«إِنَّ اللَّهَ لِيُمْلِي لِلظَّالِمِ حَتَّىٰ إِذَا أَخَذَهُ لَمْ يُقْلِتْهُ»

(Allah gives respite to the unjust person, until when He seizes him; He never lets go of him.)

He then recited Allah's statement,

«وَكَذَلِكَ أَخَذُ رَبِّكَ إِذَا أَخَذَ الْقَرْيَ وَهِيَ ظَلِمَةٌ إِنَّ  
أَخَذَهُ أَلِيمٌ شَدِيدٌ»

(Such is the punishment of your Lord when He punishes the (population of) towns while they are doing wrong. Verily, His punishment is painful (and) severe). (11:102)

### **Building the Ka` bah and asking Allah to accept This Deed**

Allah said,

«وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ  
رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ - رَبَّنَا  
وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِن دُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ  
وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ  
الرَّحِيمُ»

(And (remember) when Ibrahim (Abraham) and (his son) Isma`il (Ishmael) were raising the foundations of the House (the Ka` bah at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower. Our Lord! And make us submissive unto You



and of our offspring a nation submissive unto You, and show us our Manasik and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.")

Allah said, "O Muhammad! Remind your people when Ibrahim and Isma`il built the House and raised its foundations while saying,

(رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ)

(Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower.")

Al-Qurtubi mentioned that Ubayy and Ibn Mas`ud used to recite the Ayah this way,

(وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ)

(رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ)

(And (remember) when Ibrahim and (his son) Isma`il were raising the foundations of the House (the Ka`bah at Makkah), Saying, "Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower.")

What further testifies to this statement (which adds `saying' to the Ayah) by Ubayy and Ibn Mas`ud, is what came afterwards,

(رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ دُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ)

(Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You).

The Prophets Ibrahim and Isma`il were performing a good deed, yet they asked Allah to accept this good deed from them. Ibn Abi Hatim narrated that Wuhayb bin Al-Ward recited,

(وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا)

(And (remember) when Ibrahim and (his son) Isma`il were raising the foundations of the House (the Ka`bah at Makkah), (saying), "Our Lord! Accept (this service) from us") and cried and said, "O Khalil of Ar-Rahman! You raise the foundations of the House of Ar-Rahman (Allah), yet you

are afraid that He will not accept it from you" This is the behavior of the sincere believers, whom Allah described in His statement,

(وَالَّذِينَ يُؤْتُونَ مَا آتَوْا)

(And those who give that which they give) (23:60) meaning, they give away voluntary charity, and perform the acts of worship yet,

(وَقُلُوبُهُمْ وَجَلَةٌ)

(with their hearts full of fear) (23: 60) afraid that these good deeds might not be accepted of them. There is an authentic Hadith narrated by `A'ishah on this subject, which we will mention later, Allah willing.

Al-Bukhari recorded that Ibn `Abbas said, "Prophet Ibrahim took Isma`il and his mother and went away with them until he reached the area of the House, where he left them next to a tree above Zamzam in the upper area of the Masjid. During that time, Isma`il's mother was still nursing him. Makkah was then uninhabited, and there was no water source in it. Ibrahim left them there with a bag containing some dates and a water-skin containing water. Ibrahim then started to leave, and Isma`il's mother followed him and said, `O Ibrahim! To whom are you leaving us in this barren valley that is not inhabited' She repeated the question several times and Ibrahim did not reply. She asked, `Has Allah commanded you to do this' He said, `Yes.' She said, `I am satisfied that Allah will never abandon us.' Ibrahim left, and when he was far enough away where they could not see him, close to Thaniyyah, he faced the House, raised his hands and supplicated,

(رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي  
زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ)

(O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka`bah at Makkah)) until,

(يَشْكُرُونَ)

(Give thanks) (14:37). Isma`il's mother then returned to her place, started drinking water from the water-skin and nursing Isma`il. When the water was used up, she and her son became thirsty. She looked at him, and he was suffering from thirst; she left, because she disliked seeing his face in that condition. She found the nearest mountain to where she was, As-Safa, ascended it and looked, in vain, hoping to see somebody. When she came down to the valley, she raised her garment and ran, just as a tired person runs, until she reached the Al-Marwah mountain. In vain, she looked to see if there was someone there. She ran to and fro (between the two mountains) seven times." Ibn `Abbas said that the Messenger of Allah said, "This is why the people make the trip between As-Safa and Al-Marwah (during Hajj and Umrah)."

"When she reached Al-Marwah, she heard a voice and said, 'Shush,' to herself. She tried to hear the voice again and when she did, she said, 'I have heard you. Do you have relief' She found the angel digging with his heel (or his wing) where Zamzam now exists, and the water gushed out. Isma'il's mother was astonished and started digging, using her hand to transfer water to the water-skin." Ibn `Abbas said that the Prophet then said, "May Allah grant His mercy to the mother of Isma'il, had she left the water, (flow naturally without her intervention), it would have been flowing on the surface of the earth."

"Isma'il's mother started drinking the water and her milk increased for her child. The angel (Gabriel) said to her, 'Do not fear abandonment. There shall be a House for Allah built here by this boy and his father. Allah does not abandon His people.' During that time, the area of the House was raised above ground level and the floods used to reach its right and left sides.

Afterwards some people of the tribe of Jurhum, passing through Kada', made camp at the bottom of the valley. They saw some birds, they were astonished, and said, 'Birds can only be found at a place where there is water. We did not notice before that this valley had water.' They sent a scout or two who searched the area, found the water, and returned to inform them about it. Then they all went to Isma'il's mother, next to the water, and said, 'O Mother of Isma'il! Will you allow us to be with you (or dwell with you)' She said, 'Yes. But you will have no exclusive right to the water here.' They said, 'We agree.'" Ibn `Abbas said that the Prophet said, "At that time, Isma'il's mother liked to have human company."

"And thus they stayed there and sent for their relatives to join them. Later on, her boy reached the age of puberty and married a lady from them, for Isma'il learned Arabic from them, and they liked the way he was raised. Isma'il's mother died after that.

Then an idea occurred to Abraham to visit his dependents. So he left (to Makkah). When he arrived, he did not find Isma'il, so he asked his wife about him. She said, 'He has gone out hunting.' When he asked her about their living conditions, she complained to him that they live in misery and poverty. Abraham said (to her), 'When your husband comes, convey my greeting and tell him to change the threshold of his gate.' When Isma'il came, he sensed that they had a visitor and asked his wife, 'Did we have a visitor' She said, 'Yes. An old man came to visit us and asked me about you, and I told him where you were. He also asked about our condition, and I told him that we live in hardship and poverty.' Isma'il said, 'Did he ask you to do anything' She said, 'Yes. He asked me to convey his greeting and that you should change the threshold of your gate.' Isma'il said to her, 'He was my father and you are the threshold, so go to your family (i.e. you are divorced).' So he divorced her and married another woman. Again Ibrahim thought of visiting his dependents whom he had left (at Makkah). Ibrahim came to Isma'il's house, but did not find Isma'il and asked his wife, 'Where is Isma'il' Isma'il's wife replied, 'He has gone out hunting.' He asked her about their condition, and she said that they have a good life and praised Allah. Ibrahim asked, 'What is your food and what is your drink' She replied, 'Our food is meat and our drink is water.' He said, 'O Allah! Bless their meat and their drink.'" The Prophet (Muhammad) said, "They did not have crops then, otherwise Ibrahim would have invoked Allah to bless that too. Those who do not live in Makkah cannot bear eating a diet only containing meat and water."

"Ibrahim said, 'When Isma'il comes back, convey my greeting to him and ask him to keep the threshold of his gate.' When Isma'il came back, he asked, 'Has anyone visited us.' She said, 'Yes. A good looking old man,' and she praised Ibrahim, 'And he asked me about our livelihood and I told him that we live in good conditions.' He asked, 'Did he ask you to convey any message' She said, 'Yes. He conveyed his greeting to you and said that you should keep the threshold of your gate.' Isma'il said, 'That was my father, and you are the threshold; he commanded me to keep you.'

Ibrahim then came back visiting and found Isma`il behind the Zamzam well, next to a tree, mending his arrows. When he saw Ibrahim, he stood up and they greeted each other, just as the father and son greet each other. Ibrahim said, `O Isma`il, Your Lord has ordered me to do something.' He said, `Obey your Lord.' He asked Isma`il, `Will you help me' He said, `Yes, I will help you.' Ibrahim said, `Allah has commanded me to build a house for Him there, ' and he pointed to an area that was above ground level. So, both of them rose and started to raise the foundations of the House. Abraham started building (the Ka`bah), while Isma`il continued handing him the stones. Both of them were saying, `O our Lord ! Accept (this service) from us, Verily, You are the Hearing, the Knowing.' (2.127)."' Hence, they were building the House, part by part, going around it and saying,

(رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ)

(Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower.)

### **The Story of rebuilding the House by Quraysh before the Messenger of Allah was sent as Prophet**

In his Sraah, Muhammad bin Ishaq bin Yasar said, "When the Messenger of Allah reached thirty-five years of age, the Quraysh gathered to rebuild the Ka`bah, this included covering it with a roof. However, they were weary of demolishing it. During that time, the Ka`bah was barely above a man's shoulder, so they wanted to raise its height and build a ceiling on top. Some people had stolen the Ka`bah's treasure beforehand, which used to be in a well in the middle of the Ka`bah. The treasure was later found with a man called, Duwayk, a freed servant of Bani Mulaayh bin `Amr, from the tribe of Khuza`ah. The Quraysh cut off his hand as punishment. Some people claimed that those who actually stole the treasure left it with Duwayk. Afterwards, the sea brought a ship that belonged to a Roman merchant to the shores of Jeddah, where it washed-up. So they collected the ship's wood to use it for the Ka`bah's ceiling; a Coptic carpenter in Makkah prepared what they needed for the job. When they decided to begin the demolition process to rebuild the House, Abu Wahb bin `Amr bin `A'idh bin `Abd bin `Imran bin Makhzum took a stone from the Ka`bah; the stone slipped from his hand and went back to where it had been. He said, `O people of Quraysh! Do not spend on rebuilding the House, except from what was earned from pure sources. No money earned from a prostitute, usury or injustice should be included.'" Ibn Ishaq commented here that the people also attribute these words to Al-Walid bin Al-Mughirah bin `Abdullah bin `Amr bin Makhzum.

Ibn Ishaq continued, "The Quraysh began to organize their efforts to rebuild the Ka`bah, each subtribe taking the responsibility of rebuilding a designated part of it.

However, they were still weary about bringing down the Ka`bah. Al-Walid bin Al-Mughirah said, `I will start to bring it down.' He held an ax and stood by the Ka`bah and said, `O Allah! No harm is meant. O Allah! We only seek to do a good service.' He then started to chop the House's stones. The people waited that night and said, `We will wait and see. If something strikes him, we will not bring it down and instead rebuild it the way it was. If nothing happens to him, then Allah will have agreed to what we are doing.' The next morning, Al-Walid went to work on the Ka`bah, and the people started bringing the Ka`bah down with him. When they reached the foundations that Ibrahim built, they uncovered green stones that were above each other, just like a pile of spears." Ibn Ishaq then said that some people told him, "A man from Quraysh, who was helping rebuild the Ka`bah, placed the shovel between two of these stones to pull them

up; when one of the stones was moved, all of Makkah shook, so they did not dig up these stones."

## **The Dispute regarding Who should place the Black Stone in Its Place**

Ibn Ishaq said, "The tribes of Quraysh collected stones to rebuild the House, each tribe collecting on their own. They started rebuilding it, until the rebuilding of the Ka`bah reached the point where the Black Stone was to be placed in its designated site. A dispute erupted between the various tribes of Quraysh, each seeking the honor of placing the Black Stone for their own tribe. The dispute almost led to violence between the leaders of Quraysh in the area of the Sacred House. Banu `Abd Ad-Dar and Banu `Adi bin Ka`b bin Lu'ay, gave their mutual pledge to fight until death. However, five or four days later, Abu Umayyah bin Al-Mughirah bin `Abdullah bin `Amr bin Makhzum, the oldest man from Quraysh then intervened at the right moment. Abu Umayyah suggested that Quraysh should appoint the first man to enter the House from its entrance to be a mediator between them. They agreed.

The Messenger - Muhammad - was the first person to enter the House. When the various leaders of Quraysh realized who the first one was, they all proclaimed, 'This is Al-Amin (the Honest one). We all accept him; This is Muhammad.' When the Prophet reached the area where the leaders were gathering and they informed him about their dispute, he asked them to bring a garment and place it on the ground. He placed the Black Stone on it. He then requested that each of the leaders of Quraysh hold the garment from one side and all participate in lifting the Black Stone, moving it to its designated area. Next, the Prophet carried the Black Stone by himself and placed it in its designated position and built around it. The Quraysh used to call the Messenger of Allah 'Al-Amin' even before the revelation came to him."

## **Ibn Az-Zubayr rebuilds Al-Ka`bah the way the Prophet wished**

Ibn Ishaq said, "During the time of the Prophet, the Ka`bah was eighteen cubits high and was covered with Egyptian linen, and they with a striped garment. Al-Hajjaj bin Yusuf was the first person to cover it with silk." The Ka`bah remained the same way the Quraysh rebuilt it, until it was burned during the reign of `Abdullah bin Az-Zubayr, after the year 60 H, at the end of the reign of Yazid bin Mu`awiyah. During that time, Ibn Az-Zubayr was besieged at Makkah. When it was burned, Ibn Az-Zubayr brought the Ka`bah down and built it upon the foundations of Ibrahim, including the Hijr in it. He also made an eastern door and a western door in the Ka`bah and placed them on ground level. He had heard his aunt `Aishah, the Mother of the believers, narrate that the Messenger of Allah had wished that. The Ka`bah remained like this throughout his reign, until Al-Hajjaj killed Ibn Az-Zubayr and then rebuilt it the way it was before, by the order of `Abdul-Malik bin Marwan.

Muslim recorded that `Ata' said, "The House was burnt during the reign of Yazid bin Mu`awiyah, when the people of Ash-Sham raided Makkah. Ibn Az-Zubayr did not touch the House until the people came for Hajj, for he wanted to incite them against the people of Ash-Sham. He said to them, 'O people! Advise me regarding the Ka`bah, should we bring it down and rebuild it, or just repair the damage it sustained?' Ibn `Abbas said, 'I have an opinion about this. You should rebuild the House the way it was when the people became Muslims. You should leave the stones that existed when the people became Muslims and when the Prophet was sent.' Ibn Az-Zubayr said, 'If the house of one of them gets burned, he will not be satisfied, until he rebuilds it. How about Allah's House I will invoke my Lord for three days and will then implement what I decide.' When the three days had passed, he decided to bring the Ka`bah down. The people hesitated to bring it down, fearing that the first person to climb on the House would be struck

down. A man went on top of the House and threw some stones down, and when the people saw that no harm touched him, they started doing the same. They brought the House down to ground level. Ibn Az-Zubayr surrounded the site with curtains hanging from pillars, so that the House would be covered, until the building was erect. Ibn Az-Zubayr then said, 'I heard `A'ishah say that the Messenger of Allah said,

«لَوْ لَأَنَّ النَّاسَ حَدِيثٌ عَهْدُهُمْ بِكُفْرٍ، وَلَيْسَ عِنْدِي مِنَ النَّفَقَةِ مَا يُقَوِّنِي عَلَى بِنَائِهِ لَكُنْتُ أَدْخَلْتُ فِيهِ مِنَ الْحِجْرِ خَمْسَةَ أَذْرُعٍ، وَلَجَعَلْتُ لَهُ بَابًا يَدْخُلُ النَّاسُ مِنْهُ وَبَابًا يَخْرُجُونَ مِنْهُ»

(If it was not for the fact that the people have recently abandoned disbelief, and that I do not have enough money to spend on it, I would have included in the House five cubits from Al-Hijr and would have made a door for it that people could enter from, and another door that they could exit from.)

Ibn Az-Zubayr said, 'I can spend on this job, and I do not fear the people.' So he added five cubits from the Hijr, which looked like a rear part for the House that people could clearly see. He then built the House and made it eighteen cubits high. He thought that the House was still short and added ten cubits in the front and built two doors in it, one as an entrance and another as an exit.

When Ibn Az-Zubayr was killed, Al-Hajjaj wrote to `Abdul-Malik bin Marwan asking him about the House and told him that Ibn Az-Zubayr made a rear section for the House. `Abdul-Malik wrote back, 'We do not agree with Ibn Az-Zubayr's actions. As for the Ka`bah's height, leave it as it is. As for what he added from the Hijr, bring it down, and build the House as it was before and close the door.' Therefore, Al-Hajjaj brought down the House and rebuilt it as it was." In his Sunan, An-Nasa'i collected the Hadith of the Prophet narrated from `A'ishah, not the whole story,

The correct Sunnah conformed to Ibn Az-Zubayr's actions, because this was what the Prophet wished he could do, but feared that the hearts of the people who recently became Muslim could not bear rebuilding the House. This Sunnah was not clear to `Abdul-Malik bin Marwan. Hence, when `Abdul-Malik realized that `A'ishah had narrated the Hadith of the Messenger of Allah on this subject, he said, "I wish we had left it as Ibn Az-Zubayr had made it." Muslim recorded that `Ubadydullah bin `Ubayd said that Al-Harith bin `Abdullah came to `Abdul-Malik bin Marwan during his reign. `Abdul-Malik said, 'I did not think that Abu Khubayb (Ibn Az-Zubayr) heard from `A'ishah what he said he heard from her.' Al-Harith said, 'Yes he did. I heard the Hadith from her.' `Abdul-Malik said, 'You heard her say what' He said, 'She said that the Messenger of Allah said,

«إِنَّ قَوْمَكَ اسْتَقْصَرُوا مِنْ بُيُوتِ الْبَيْتِ وَلَوْ لَا  
حَدَاتُهُ عَهْدِهِمْ بِالشِّرْكِ أَعَدْتُ مَا تَرَكَوْا مِنْهُ، فَإِنْ  
بَدَأَ لِقَوْمِكَ مِنْ بَعْدِي أَنْ يَبْنُوهُ فَهَلُمَّي لِأُرِيكَ مَا  
تَرَكَوْهُ مِنْهُ»

(Your people rebuilt the House smaller. Had it not been for the fact that your people are not far from the time of Shirk, I would add what was left outside of it. If your people afterwards think about rebuilding it, let me show you what they left out of it.) He showed her around seven cubits.'

One of the narrators of the Hadith, Al-Walid bin `Ata', added that the Prophet said,

«وَلَجَعَلْتُ لَهَا بَابَيْنِ مَوْضُوعَيْنِ فِي الْأَرْضِ:  
شَرْقِيًّا وَغَرْبِيًّا، وَهَلْ تَدْرِينَ لِمَ كَانَ قَوْمُكَ  
رَفَعُوا بَابَهَا؟»

«تَعَزُّزًا أَنْ لَا يَدْخُلَهَا إِلَّا مَنْ أَرَادُوا، فَكَانَ  
الرَّجُلُ إِذَا هُوَ أَرَادَ أَنْ يَدْخُلَهَا يَدْعُوهُ يَرْتَقِي  
حَتَّى إِذَا كَادَ أَنْ يَدْخُلَ دَفَعُوهُ فَسَقَطَ»

(I would have made two doors for the House on ground level, one eastern and one western. Do you know why your people raised its door above ground level) She said, `No.' He said, (To allow only those whom they wanted to enter it. When a man whom they did not wish to enter the House climbed to the level of the door, they would push him down)

`Abdul-Malik then said, `You heard `A'ishah say this Hadith' He said, `Yes.' `Abdul-Malik said, `I wish I left it as it was."

**An Ethiopian will destroy the Ka`bah just before the Last Hour**

The Two Sahihs recorded that Abu Hurayrah said that the Messenger of Allah said,

«يُخَرَّبُ الْكَعْبَةَ دُو السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ»

(The Ka`bah will be destroyed by Dhus-Sawiqatayn (literally, a person with two lean legs) from Ethiopia.)

Also, Ibn `Abbas said that the Prophet said,

«كَأَنِّي بِهِ أَسْوَدَ أَفْحَجَ يَقْلَعُهَا حَجْرًا حَجْرًا»

(As if I see him now: a black person with thin legs plucking the stones of the Ka`bah one after another.) Al-Bukhari recorded this Hadith.

Imam Ahmad bin Hanbal recorded in his Musnad that `Abdullah bin `Amr bin Al-`As said that he heard the Messenger of Allah say,

«يُخَرَّبُ الْكَعْبَةَ دُو السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ  
وَيَسْلُبُهَا حَلِيَّتَهَا وَيَجْرُدُهَا مِنْ كِسْوَتِهَا، وَلَكَأَنِّي  
أَنْظُرُ إِلَيْهِ أَصِيلِعَ وَ أَفِيدِعَ يَضْرِبُ عَلَيْهَا  
بِمِسْحَاتِهِ وَمِعْوَلِهِ»

(Dhus-Sawiqatayn from Ethiopia will destroy the Ka`bah and will loot its adornments and cover. It is as if I see him now: bald, with thin legs striking the Ka`bah with his ax.)

This will occur after the appearance of Gog and Magog people. Al-Bukhari recorded that Abu Sa`id Al-Khudri said that the Messenger of Allah said,

«لِيُحَجَّنَ الْبَيْتُ وَلِيُعْتَمَرَ بَعْدَ خُرُوجِ يَأْجُوجَ  
وَمَاأُجُوجَ»

(There will be Hajj and `Umrah to the House after the appearance of Gog and Magog people.)

### Al-Khalil's Supplication

Allah said that Ibrahim and Isma`il supplicated to Him,



رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً  
مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ  
التَّوَّابُ الرَّحِيمُ )

(Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manasik, and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.)

Ibn Jarir said, "They meant by their supplication, `Make us submit to Your command and obedience and not associate anyone with You in obedience or worship."Also, `Ikrimah commented on the Ayah,

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ )

(Our Lord! And make us submissive unto You)

"Allah said, `I shall do that."

وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ )

(And of our offspring a nation submissive unto You)

Allah said, `I shall do that."

This supplication by Ibrahim and Isma`il is similar to what Allah informed us of about His believing servants,

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا  
وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا )

(And those who say: `Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the Muttaqin) (25:74).

This type of supplication is allowed, because loving to have offspring who worship Allah alone without partners is a sign of complete love of Allah. This is why when Allah said to Ibrahim,

إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا )

(Verily, I am going to make you an Imam (a leader) for mankind (to follow you)) Ibrahim said,

(وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ)

("And of my offspring (to make leaders).") (Allah) said, "My covenant (prophethood) includes not the Zalimin (polytheists and wrongdoers)" which is explained by,

(وَاجْتَنِبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الأصْنَامَ)

(And keep me and my sons away from worshipping idols)

Muslim narrated in his Sahih that Abu Hurayrah said that the Messenger of Allah said,

«إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ:  
صَدَقَةٌ جَارِيَةٌ أَوْ عِلْمٌ يُنْتَفَعُ بِهِ أَوْ وَالدٍ صَالِحٍ  
يَدْعُو لَهُ»

(When the son of Adam dies, his deeds end except for three deeds: an ongoing charity, a knowledge that is being benefited from and a righteous son who supplicates (to Allah) for him.)

### The Meaning of Manasik

Sa`id bin Mansur said that `Attab bin Bashir informed us from Khasif, from Mujahid who said, "The Prophet Ibrahim supplicated,

(وَأَرْنَا مَنْاسِكَنَا)

(and show us our Manasik) Jibril then came down, took him to the House and said, `Raise its foundations.' Ibrahim raised the House's foundations and completed the building. Jibril held Ibrahim's hand, led him to As-Safa and said, `This is among the rituals of Allah.' He then took him to Al-Marwah and said, `And this is among the rituals of Allah.' He then took him to Mina until when they reached the `Aqabah, they found Iblis standing next to a tree. Jibril said, `Say Takbir (Allah is the Great) and throw (pebbles) at him.' Ibrahim said the Takbir and threw (pebbles at) Iblis. Iblis moved to the middle Jamrah, and when Jibril and Ibrahim passed by him, Jibril said to Ibrahim, `Say Takbir and throw at him.' Ibrahim threw at him and said Takbir. The devious Iblis sought to add some evil acts to the rituals of Hajj, but he was unable to succeed. Jibril took Ibrahim's hand and led him to Al-Mash`ar Al-Haram and `Arafat and said to him, `Have you `Arafat (known, learned) what I showed you' thrice. Ibrahim said, `Yes I did.'" Similar statements were reported from Abu Mijlaz and Qatadah. a

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ  
آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ  
أَنْتَ الْعَزِيزُ الْحَكِيمُ )

(129. "Our Lord! Send amongst them a Messenger of their own, who shall recite unto them Your verses and instruct them in the Book (this Qur'an), and purify them. Verily, You are the Mighty, the Wise.")

### Ibrahim's Supplication that Allah sends the Prophet

Allah mentioned Ibrahim's supplication for the benefit of the people of the Sacred Area (to grant them security and provision), and it was perfected by invoking Allah to send a Messenger from his offspring. This accepted supplication, from Ibrahim, conformed with Allah's appointed destiny that Muhammad be sent as a Messenger among the Ummyyin and to all non-Arabs, among the Jinns and mankind.

Hence, Ibrahim was the first person to mention the Prophet to the people. Ever since, Muhammad was known to the people, until the last Prophet was sent among the Children of Israel, Jesus the son of Mary, who mentioned Muhammad by name. Jesus addressed the Children of Israel saying,

إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ  
التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ  
أَحْمَدُ )

(I am the Messenger of Allah unto you, confirming what is before me in the Tawrah, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad) (61:6)

This is why the Prophet said ,

«دَعْوَةُ أَبِي إِبْرَاهِيمَ وَبُشْرَى عِيسَى ابْنِ مَرْيَمَ»

(The supplication of my father Ibrahim and the glad tidings brought forth by Jesus the son of Mary.)

The Prophet said,

«وَرَأَتْ أُمِّي أَنَّهُ خَرَجَ مِنْهَا نُورٌ أَضَاءَتْ لَهُ  
قُصُورُ الشَّامِ»

(My mother saw a light that went out of her and radiated the palaces of Ash-Sham.)

It was said that the Prophet's mother saw this vision when she was pregnant with, narrated this vision to her people, and the story became popular among them. The light mentioned in the Hadith appeared in Ash-Sham (Greater Syria), testifying to what will later occur when the Prophet's religion will be firmly established in Ash-Sham area. This is why by the end of time, Ash-Sham will be a refuge for Islam and its people. Also, Jesus the son of Mary will descend in Ash-Sham, next to the eastern white minaret in Damascus. The Two Sahihs stated,

«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ لَّا  
يُضُرُّهُمْ مَنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ  
أَمْرُ اللَّهِ وَهُمْ كَذَلِكَ»

«وَهُمْ بِالشَّامِ»

(There will always be a group of my Ummah who will be on the truth, undeterred by those who fail or oppose them, until the command of Allah comes while they are on this.)

Al-Bukhari added in his Sahih, (And they will reside in Ash-Sham.)

### The Meaning of Al-Kitab wal-Hikmah

Allah said,

(وَيُعَلِّمُهُمُ الْكِتَابَ)

(and instruct them in the Book) meaning, Al-Qur'an,

(وَالْحِكْمَةَ)

(and Al-Hikmah) meaning, the Sunnah, as Al-Hasan, Qatadah, Muqatil bin Hayyan and Abu Malik asserted. It was also said that `Al-Hikmah', means `comprehension in the religion', and both meanings are correct. `Ali bin Abi Talhah said, that Ibn `Abbas said that,

(وَيُزَكِّيهِمْ)

(and purify them) means, "With the obedience of Allah."

(إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ)

(Verily, You are the Mighty, the Wise).

This Ayah stated that Allah is able to do anything, and nothing escapes His ability. He is Wise in His decisions, His actions, and He puts everything in its rightful place due to His perfect knowledge, wisdom and justice.

(وَمَنْ يَرِغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ  
وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ  
الصَّالِحِينَ - إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ  
لِرَبِّ الْعَالَمِينَ - وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ  
وَيَعْقُوبُ يَبْنَى إِنَّ اللَّهَ اصْطَفَى لَكُمْ الدِّينَ فَلَا  
تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ )

(130. And who turns away from the religion of Ibrahim (i.e. Islamic Monotheism) except him who fools himself Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous). (131. When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the `Alamin (mankind, Jinn and all that exists).") (132. And this (submission to Allah, Islam) was enjoined by Ibrahim (Abraham) upon his sons and by Ya`qub (Jacob) (saying), "O my sons! Allah has chosen for you the (true) religion, then die not except as Muslims.")

### Only the Fools deviate from Ibrahim's Religion

Allah refuted the disbelievers' innovations of associating others with Allah in defiance of the religion of Ibrahim, the leader of the upright. Ibrahim always singled out Allah in worship, with sincerity, and he did not call upon others besides Allah. He did not commit Shirk, even for an

instant. He disowned every other deity that was being worshipped instead of Allah and defied all his people in this regard. Prophet Ibrahim said,

(فَلَمَّا رَأَى الشَّمْسَ بَازِغَةً قَالَ هَذَا رَبِّي هَذَا  
أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَاقَوْمِ إِنِّي بَرِيءٌ مِّمَّا  
تُشْرِكُونَ - إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ  
السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ  
(

(O my people! I am indeed free from all that you join as partners (in worship with Allah). Verily, I have turned my face towards Him Who has created the heavens and the earth Hanifa (Islamic Monotheism), and I am not of Al-Mushrikin.) (6:78-79). Also, Allah said,

(وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا  
تَعْبُدُونَ - إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ )

(And (remember) when Ibrahim said to his father and his people: "Verily, I am innocent of what you worship. "Except Him (i.e. I worship none but Allah alone) Who did create me; and verily, He will guide me") (43:26-27),

(وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ  
وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ  
إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ )

(And Ibrahim's invoking (of Allah) for his father's forgiveness was only because of a promise he (Ibrahim) had made to him (his father). But when it became clear to him (Ibrahim) that he (his father) was an enemy of Allah, he dissociated himself from him. Verily, Ibrahim was Awwah (one who invokes Allah with humility, glorifies Him and remembers Him much) and was forbearing) (9:114), and,

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَنِئًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ  
الْمُشْرِكِينَ - شَاكِرًا لِأَنْعُمِهِ اجْتَبَاهُ وَهَدَاهُ إِلَى  
صِرَاطٍ مُسْتَقِيمٍ - وَءَاتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ  
فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ )

(Verily, Ibrahim was an Ummah (a leader having all the good qualities, or a nation), obedient to Allah, Hanif (i.e. to worship none but Allah), and he was not one of those who were Al-Mushrikin. (He was) thankful for His (Allah's) favors. He (Allah) chose him (as an intimate friend) and guided him to a straight path. And We gave him good in this world, and in the Hereafter he shall be of the righteous.) (16:120-122).

This is why Allah said here,

(وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ)

(And who turns away from the religion of Ibrahim), meaning, abandons his path, way and method

(إِلَّا مَنْ سَفِهَ نَفْسَهُ)

(except him who fools himself) meaning, who commits injustice against himself by deviating from the truth, to wickedness. Such a person will be defying the path of he who was chosen in this life to be a true Imam, from the time he was young, until Allah chose him to be His Khalil, and who shall be among the successful in the Last Life. Is there anything more insane than deviating from this path and following the path of misguidance and deviation instead Is there more injustice than this Allah said,

(إِنَّ الشِّرْكََ لَظُلْمٌ عَظِيمٌ)

(Verily, joining others in worship with Allah is a great Zulm (wrong) indeed) (31:13).

Abu Al-`Aliyah and Qatadah said, "This Ayah (2:130) was revealed about the Jews who invented a practice that did not come from Allah and that defied the religion of Ibrahim." Allah's statement,

(مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ  
حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ - إِنَّ أَوْلَى  
النَّاسِ بِإِبْرَاهِيمَ الَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ  
ءَامَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ )

(Ibrahim was neither a Jew nor a Christian, but he was a true Muslim Hanifa (to worship none but Allah alone) and he was not of Al-Mushrikin. Verily, among mankind who have the best claim to Ibrahim are those who followed him, and this Prophet (Muhammad ) and those who have believed (Muslims). And Allah is the Wali (Protector and Helper) of the believers.) (3:67-68), testifies to this fact.

Allah said next,

(إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمَ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ )

(When his Lord said to him, "Submit (i. e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the `Alamin (mankind, Jinn and all that exists).")

This Ayah indicates that Allah commanded Ibrahim to be sincere with Him and to abide and submit to Him; Ibrahim perfectly adhered to Allah's command. Allah's statement,

(وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ)

(And this (submission to Allah, Islam) was enjoined by Ibrahim upon his sons and by Ya`qub means, Ibrahim commanded his offspring to follow this religion, that is, Islam, for Allah. Or, the Ayah might be referring to Ibrahim's words,

(أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ)

(I have submitted myself (as a Muslim) to the Lord of the `Alamin (mankind, Jinn and all that exists)).

This means that these Prophets loved these words so much that they preserved them until the time of death and advised their children to adhere to them after them. Similarly, Allah said,

(وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ)



(And he (Ibrahim) made it i.e. La ilaha illallah (none has the right to be worshipped but Allah alone) a Word lasting among his offspring, (true Monotheism)) (43:28).

It might be that Ibrahim advised his children, including Jacob, Isaac's son, who were present. It appears, and Allah knows best, that Isaac was endowed with Jacob, during the lifetime of Ibrahim and Sarah, for the good news includes both of them in Allah's statement,

(فَبَشِّرْنَاهَا بِإِسْحَقَ وَمِنْ وَرَاءِ إِسْحَقَ يَعْقُوبَ)

(But We gave her (Sarah) glad tidings of Ishaq (Isaac), and after Ishaq, of Ya`qub (Jacob)) (11:71).

Also, if Jacob was not alive then, there would be no use here in mentioning him specifically among Isaac's children. Also, Allah said in Surat Al-`Ankabut,

(وَوَهَبْنَا لَهُ إِسْحَقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ  
النُّبُوَّةَ وَالْكِتَابَ)

(And We bestowed on him (Ibrahim), Ishaq and Ya`qub, and We ordained among his offspring prophethood and the Book.) (29:27), and,

(وَوَهَبْنَا لَهُ إِسْحَقَ وَيَعْقُوبَ نَافِلَةً)

(And We bestowed upon him Ishaq, and (a grandson) Ya`qub) (21:72), thus, indicating that this occurred during Ibrahim's lifetime. Also, Jacob built Bayt Al-Maqdis, as earlier books testified. The Two Sahihs recorded that Abu Dharr said, "I said, `O Messenger of Allah! Which Masjid was built first' He said, (Al-Masjid Al-Haram (Al-Ka`bah).) I said, `Then' He said, (Bayt Al-Maqdis.) I said, `How many years later' He said, (Forty years. )" Further, the advice that Jacob gave to his children, which we will soon mention, testifies that Jacob was among those who received the advice mentioned in Ayat above (2:130-132).

### Adhering to Tawhid until Death

Allah said,

(يَبْنَىَّ إِنَّ اللَّهَ اصْطَفَى لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا  
وَأَنْتُمْ مُسْلِمُونَ)

((Saying), "O my sons! Allah has chosen for you the (true) religion, then die not except as Muslims.") meaning, perform righteous deeds during your lifetime and remain on this path, so that Allah will endow you with the favor of dying upon it. Usually, one dies upon the path that

he lived on and is resurrected according to what he died on. Allah, the Most Generous, helps those who seek to do good deeds to remain on the righteous path.

This by no means contradicts the authentic Hadith that says,

«إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا بَاعٌ أَوْ ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا. وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا بَاعٌ أَوْ ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا»

(Man might perform the works of the people of Paradise until only a span of outstretched arms or a cubit separates him from it, then the Book (destiny) takes precedence, and he performs the works of the people of the Fire and thus enters it. Also, man might perform the works of the people of the Fire until only a span of outstretched arms or a cubit separates him from the Fire, but the Book takes precedence and he performs the works of the people of Paradise and thus enters it.) Allah said, (92:5-10),

(فَأَمَّا مَنْ أَعْطَى وَاتَّقَى - وَصَدَّقَ بِالْحُسْنَى -  
فَسُيِّرَهُ لِلْيُسْرَى - وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى -  
وَكَذَّبَ بِالْحُسْنَى - فَسُيِّرَهُ لِلْعُسْرَى )

(As for him who gives (in charity) and keeps his duty to Allah and fears Him. And believes in Al-Husna. We will make smooth for him the path of ease (goodness). But he who is a greedy miser and thinks himself self-sufficient. And belies Al-Husna (none has the right to be worshipped except Allah). We will make smooth for him the path for evil),

(أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ

أَبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا  
وَنَحْنُ لَهُ مُسْلِمُونَ - تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا  
كَسَبَتْ وَلَكُمْ مِمَّا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا  
يَعْمَلُونَ )

n(133. Or were you witnesses when death approached Ya`qub (Jacob) When he said unto his sons, "What will you worship after me" They said, "We shall worship your Allah (God Allah) the Allah of your fathers, Ibrahim (Abraham), Isma`il (Ishmael), Ishaq (Isaac), One Allah, and to Him we submit (in Islam))." (134. That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.)

### Ya`qub's Will and Testament to His Children upon His Death

This Ayah contains Allah's criticism of the Arab pagans among the offspring of Isma`il as well as the disbelievers among the Children of Israel Jacob the son of Isaac, the son of Ibrahim. When death came to Jacob, he advised his children to worship Allah alone without partners. He said to them,

(مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ  
أَبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ)

("What will you worship after me" They said, "We shall worship your Allah (God Allah) the Allah of your fathers, Ibrahim, Isma`il, Ishaq,")

Mentioning Isma`il here is a figure of speech, because Isma`il is Jacob's uncle. An-Nahas said that the Arabs call the uncle a father, as Al-Qurtubi mentioned).

This Ayah is used as evidence that the grandfather is called a father and inherits, rather than the brothers (i.e. when his son dies), as Abu Bakr asserted, according to Al-Bukhari who narrated Abu Bakr's statement from Ibn `Abbas and Ibn Az-Zubayr. Al-Bukhari then commented that there are no opposing opinions regarding this subject. This is also the opinion of `A'ishah the Mother of the believers, Al-Hasan Al-Basri, Tawus and `Ata', Malik, Ash-Shaf`i and Ahmad said that the inheritance is divided between the grandfather and the brothers. It was reported that this was also the opinion of `Umar, `Uthman, `Ali, bin Mas`ud, Zayd bin Thabit and several scholars among the Salaf and later generations.

The statement,

(إِلَهًا وَاحِدًا)

(One Ilah (God)) means, "We single Him out in divinity and do not associate anything or anyone with Him."

(وَنَحْنُ لَهُ مُسْلِمُونَ)

(And to Him we submit), in obedience meaning, obedient and submissiveness. Similarly, Allah said,

(وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا  
وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ)

(While to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned) (3:83).

Indeed, Islam is the religion of all the Prophets, even if their respective laws differed. Allah said,

(وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ  
أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ)

(And We did not send any Messenger before you (O Muhammad) but We revealed to him (saying): La ilaha illa Ana none has the right to be worshipped but I (Allah), so worship Me (alone and none else)) (21:25).

There are many other Ayat - and Hadiths - on this subject. For instance, the Prophet said,

«نَحْنُ مَعَشَرَ الْأَنْبِيَاءِ أَوْلَادُ عِلَاتٍ دِينُنَا وَاحِدٌ»

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

Allah said,

(تِلْكَ أُمَّةٌ قَدْ خَلَتْ)

(That was a nation who has passed away) meaning, existed before your time,

(لَهَا مَا كَسَبَتْ وَلكُمْ مَا كَسَبْتُمْ)

(They shall receive the reward of what they earned and you of what you earn).

This Ayah proclaims, Your relationship to the Prophets or righteous people among your ancestors will not benefit you, unless you perform good deeds that bring about you religious benefit. They have their deeds and you have yours,

(وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ)

(And you will not be asked of what they used to do)."

This is why a Hadith proclaims,

«مَنْ بَطَأَ بِهِ عَمَلُهُ لَمْ يُسْرَعْ بِهِ نَسَبُهُ»

(Whoever was slowed on account of his deeds will not get any faster on account of his family lineage.)'

(وَقَالُوا كُونُوا هُودًا أَوْ نَصْرَى تَهْتَدُوا قُلْ بَلْ  
مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ )

(135. And they say, "Be Jews or Christians, then you will be guided." Say (to them O Muhammad ), "Nay, (we follow) only the religion of Ibrahim, Hanif (Islamic Monotheism), and he was not of Al-Mushrikin (those who worshipped others along with Allah. )

Muhammad bin Ishaq reported that Ibn `Abbas said that `Abdullah bin Suriya Al-A`war said to the Messenger of Allah, "The guidance is only what we (Jews) follow. Therefore, follow us, O Muhammad, and you will be rightly guided." Also, the Christians said similarly, so Allah revealed,

(وَقَالُوا كُونُوا هُودًا أَوْ نَصْرَى تَهْتَدُوا)

(And they say, "Be Jews or Christians, then you will be guided.") Allah's statement,

(قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا)

(Say (to them O Muhammad ), "Nay, (we follow) only the religion of Ibrahim, Hanif) means, "We do not need the Judaism or Christianity that you call us to, rather,

## (مِلَّةَ إِبْرَاهِيمَ حَنِيفًا)

((we follow) only the religion of Ibrahim, Hanif) meaning, on the straight path, as Muhammad bin Ka`b Al-Qurazi and `Isa bin Jariyah stated. Also, Abu Qilabah said, "The Hanif is what the Messengers, from beginning to end, believed in."

(قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَى  
إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ  
وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ  
رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ  
(

(136. Say (O Muslims): "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrahim (Abraham), Isma`il (Ishmael), Ishaq (Isaac), Ya`qub (Jacob), and to Al-Asbat (the offspring of the twelve sons of Ya`qub), and that which has been given to Musa (Moses) and `Isa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam).")

### **The Muslim believes in all that Allah ` revealed and all the Prophets**

Allah directed His believing servants to believe in what He sent down to them through His Messenger Muhammad and in what was revealed to the previous Prophets in general. Some Prophets Allah mentioned by name, while He did not mention the names of many others. Allah directed the believers to refrain from differentiating between the Prophets and to believe in them all. They should avoid imitating whomever Allah described as,

(وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ  
نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا  
بَيْنَ ذَلِكَ سَبِيلًا أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا)

(And wish to make distinction between Allah and His Messengers (by believing in Allah and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between. They are in truth disbelievers) (4:150-151).

Al-Bukhari narrated that Abu Hurayrah said, "The People of the Book used to read the Torah in Hebrew and translate it into Arabic for the Muslims. The Messenger of Allah said,

«لَا تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلَا تُكَدِّبُوهُمْ وَقُولُوا:  
أَمَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا»

(Do not believe the People of the Book, nor reject what they say. Rather, say, `We believe in Allah and in what was sent down to us.)"

Also, Muslim, Abu Dawud and An-Nasa'i recorded that Ibn `Abbas said, "Mostly, the Messenger of Allah used to recite,

(ءَامِنًا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا)

(We believe in Allah and that which has been sent down to us) (2: 136), and,

(ءَامِنًا بِاللَّهِ وَآشْهَدُ بِأَنَا مُسْلِمُونَ)

(We believe in Allah, and bear witness that we are Muslims (i.e. we submit to Allah)) (3:52) during the two (voluntary) Rak`at before Fajr."

Abu Al-`Aliyah, Ar-Rabi` and Qatadah said, "Al-Asbat are the twelve sons of Jacob, and each one of them had an Ummah of people from his descendants. This is why they were called Al-Asbat." Al-Khalil bin Ahmad and others said, "Al-Asbat among the Children of Israel are just like the tribes among the Children of Isma`il." This means that the Asbat are the various tribes of the Children of Israel, among whom Allah sent several Prophets. Moses said to the Children of Israel,

(اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ  
وَجَعَلَكُمْ مُلُوكًا)

(Remember the favor of Allah to you: when He made Prophets among you, made you kings) (5:20). Also, Allah said,

(وَقَطَعْنَاهُمْ اِثْنَيْ عَشَرَ سَبْطًا)

(And We divided them into twelve tribes) (7:160).

Al-Qurtubi said, "Sbt is the group of people or a tribe all belonging to the same ancestors."

Qatadah said, "Allah commanded the believers to believe in Him and in all His Books and Messengers. " Also, Sulayman bin Habib said, "We were commanded to believe in the (original) Torah and Injil, but not to implement them."

(فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ - صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ )

(137. So if they believe in the like of that which you believe then they are rightly guided; but if they turn away, then they are only in opposition. So Allah will suffice for you against them. And He is the Hearer, the Knower.) (138. Our Sbbghah (religion) is the Sbbghah of Allah (Islam) and which Sbbghah can be better than Allah's And we are His worshippers.)

Allah said, if they, the disbelievers among the People of the Book and other disbelievers, believe in all of Allah's Books and Messengers and do not differentiate between any of them,

(فَقَدِ اهْتَدَوْا)

(then they are rightly guided) meaning, they would acquire the truth and be directed to it.

(وَإِنْ تَوَلَّوْا)

(but if they turn away) from truth to falsehood after proof had been presented to them,

(فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ)

(then they are only in opposition. So Allah will suffice you against them) meaning, Allah will aid the believers against them,

(وَهُوَ السَّمِيعُ الْعَلِيمُ)

(And He is the Hearer, the Knower). Allah said,

(صِبْغَةَ اللَّهِ)



(The Sbgah of Allah). Ad-Dahhak said that Ibn `Abbas commented, "The religion of Allah." This Tafsir was also reported of Mujahid, Abu Al-`Aliyah, `Ikrimah, Ibrahim, Al-Hasan, Qatadah, Ad-Dahhak, `Abdullah bin Kathir, `Atiyah Al-`Awfi, Ar-Rabi` bin Anas, As-Suddi and other scholars. The Ayah,

## (فِطْرَةَ اللَّهِ)

(Allah's Fitrah (i.e. Allah's Islamic Monotheism)) (30:30) directs Muslims to, "Hold to it."

(قُلْ أَتُحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَلْنَا وَلَكُمْ أَعْمَلُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ - أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى قُلْ ءَأَنْتُمْ أَعْلَمُ أَمْ اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَدَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَّا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ )

(139. Say (O Muhammad to the Jews and Christians), "Dispute you with us about Allah while He is our Lord and your Lord And we are to be rewarded for our deeds and you for your deeds. And we are sincere to Him (i.e. we worship Him alone and none else, and we obey His orders).") (140. Or say you that Ibrahim, Isma`il, Ishaq, Ya`qub and Al-Asbat, were Jews or Christians Say, "Do you know better or does Allah And who is more unjust than he who conceals the testimony he has from Allah And Allah is not unaware of what you do.") (141. That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do.)

Allah directed His Prophet to pre-empt the arguments with the idolators:

## (قُلْ أَتُحَاجُّونَنَا فِي اللَّهِ)

(Say (O Muhammad to the Jews and Christians), "Dispute you with us about Allah) meaning, "Do you dispute with us regarding the Oneness of Allah, obedience and submission to Him and in avoiding His prohibitions,

(وَهُوَ رَبُّنَا وَرَبُّكُمْ)

(while He is our Lord and your Lord) meaning, He has full control over us and you, and deserves the worship alone without partners.

(وَلَنَّا أَعْمَلْنَا وَلَكُمْ أَعْمَلَكُمْ)

(And we are to be rewarded for our deeds and you for your deeds.) meaning, we disown you and what you worship, just as you disown us. Allah said in another Ayah,

(وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ أَعْمَالِكُمْ أَنْتُمْ بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ )

(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!") (10:41), and,

(فَإِنْ حَاجُّوكَ فَقُلْ أَسَلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ)

(So if they dispute with you (Muhammad ) say: "I have submitted myself to Allah (in Islam), and (so have) those who follow me") (3:20). Allah said about Ibrahim,

(وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحَاجُّونِي فِي اللَّهِ)

(His people disputed with him. He said: "Do you dispute with me concerning Allah") (6:80), and,

(أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ)

(Have you not looked at him who disputed with Ibrahim about his Lord (Allah)) (2:258). He said in this honorable Ayah,

(وَلَنَّا أَعْمَلْنَا وَلَكُمْ أَعْمَالِكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ)

(And we are to be rewarded for our deeds and you for your deeds. And we are sincere to Him.) meaning, "We disown you just as you disown us,"

(وَنَحْنُ لَهُ مُخْلِصُونَ)

(And we are sincere to Him), in worship and submission.

Allah then criticized them in the claim that Ibrahim, the Prophets who came after him and the Asbat were following their religion, whether Judaism or Christianity. Allah said,

(قُلْ ءَأَنْتُمْ أَعْلَمُ أَمِ اللّٰهُ)

(Say, "Do you know better or does Allah") meaning, Allah has the best knowledge and He stated that they were neither Jews, nor Christians. Similarly, Allah said in the Ayah,

(مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ )

(Ibrahim was neither a Jew nor a Christian, but he was a true Muslim Hanifa (to worship none but Allah alone) and he was not of Al-Mushrikin) (3:67) and the following Ayat. Allah also said,

(وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةَ عِنْدَهُ مِنَ اللّٰهِ)

And who is more unjust than he who conceals the testimony he has from Alla0h )2:140(. Al-H asan Al-Bas ri said, They used to recite the Book of Alla0h He sent to them that stated that the true religion is Isla0m and that Muh ammad is the Messenger of Alla0h. Their Book also stated that Ibra0h0m, Isma0 0l, Ish a0q, Ya qu0b and the tribes were neither Jews, nor Christians. They testified to these facts, yet hid them from the people. Alla0h s statement,

(وَمَا اللّٰهُ بِغَفِلٍ ءَمَّا تَعْمَلُونَ)

(And Allah is not unaware of what you do), is a threat and a warning that His knowledge encompasses every one's deeds, and He shall award each accordingly. Allah then said,

(تِلْكَ أُمَّةٌ قَدْ خَلَتْ)

(That was a nation who has passed away.) meaning, existed before you,

(لَهَا مَا كَسَبَتْ وَلكُمْ مَا كَسَبْتُمْ)

(They shall receive the reward of what they earned, and you of what you earn.) meaning, they bear their deeds while you bear yours,

(وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ)

(And you will not be asked of what they used to do) meaning, the fact that you are their relatives will not suffice, unless you imitate their good deeds. Further, do not be deceived by the fact that you are their descendants, unless you imitate them in obeying Allah's orders and following His Messengers who were sent as warners and bearers of good news. Indeed, whoever disbelieves in even one Prophet, will have disbelieved in all the Messengers, especially if one disbelieves in the master and Final Messenger from Allah, the Lord of the worlds, to all mankind and the Jinns. May Allah's peace and blessings be on Muhammad and the rest of Allah's Prophets.

(سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّهُمْ عَن قِبَلَتِهِمْ  
الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ  
يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ - وَكَذَلِكَ  
جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ  
وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ  
الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ  
يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى  
الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضَيِعَ إِيمَانَكُمْ إِنَّ  
اللَّهَ بِالنَّاسِ لَرَّءُوفٌ رَحِيمٌ )

(142. The fools (idolators, hypocrites, and Jews) among the people will say: "What has turned them (Muslims) from their Qiblah prayer direction (towards Jerusalem) to which they used to face in prayer." Say (O Muhammad): "To Allah belong both, east and the west. He guides whom He wills to the straight way." (143. Thus We have made you true Muslims real believers of Islamic Monotheism, true followers of Prophet Muhammad and his Sunnah (legal ways) , a Wasat (just and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad) be a witness over you. And We made the Qiblah which you used to face, only to test those who followed the Messenger (Muhammad) from those who would turn on their heels (i.e., disobey the Messenger). Indeed it was great (heavy, difficult) except for those whom Allah guided. And Allah would never make your faith (prayers) to be lost (i.e., your prayers

offered towards Jerusalem). Truly, Allah is full of kindness, the Most Merciful towards mankind.)

## Changing the Qiblah Direction of the Prayer

Imam Al-Bukhari reported that Al-Bara' bin `Azib narrated: "Allah's Messenger offered his prayers facing Bayt Al-Maqdis (Jerusalem) for sixteen or seventeen months, but he wished that he could pray facing the Ka`bah (at Makkah). The first prayer which he offered (facing the Ka`bah) was the `Asr (Afternoon) prayer in the company of some people. Then one of those who had offered that prayer with him, went out and passed by some people in a mosque who were in the bowing position (in Ruku`) during their prayers (facing Jerusalem). He addressed them saying, `By Allah, I bear witness that I have offered prayer with the Prophet facing Makkah (Ka`bah).' Hearing that, those people immediately changed their direction towards the House (Ka`bah) while still as they were (i.e., in the same bowing position). Some Muslims who offered prayer towards the previous Qiblah (Jerusalem) before it was changed towards the House (the Ka`bah in Makkah) had died or had been martyred, and we did not know what to say about them (regarding their prayers towards Jerusalem). Allah then revealed:

(وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ)

(And Allah would never make your faith (prayers) to be lost (i.e., the prayers of those Muslims were valid)) (2:143)."

Al-Bukhari collected this narration, while Muslim collected it using another chain of narrators. Muhammad bin Ishaq reported that Al-Bara' narrated: Allah's Messenger used to offer prayers towards Bayt Al-Maqdis (in Jerusalem), but would keep looking at the sky awaiting Allah's command (to change the Qiblah). Then Allah revealed:

(قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ)

(Verily, We have seen the turning of your (Muhammad's) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid Al-Haram (at Makkah).) (2:144)

A man from among the Muslims then said, "We wish we could know about those among us who died before the Qiblah was changed (i.e., towards Makkah) and also about our own prayers, that we had performed towards Bayt Al-Maqdis." Allah then revealed:

(وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ)

(And Allah would never make your faith (prayers) to be lost.) (2:143)

The fools among the people, meaning the People of the Scripture (Jews and Christians), said, "What made them change the former Qiblah that they used to face" Allah then revealed:

(سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ)

(The fools (idolators, hypocrites, and Jews) among the people will say...)

until the end of the Ayah.

`Ali bin Abu Talhah related that Ibn `Abbas said: When Allah's Messenger migrated to Al-Madinah, Allah commanded him to face Bayt Al-Maqdis (Jerusalem). The Jews were delighted then. Allah's Messenger faced Jerusalem for over ten months. However, he liked (to offer prayer in the direction of) Prophet Ibrahim's Qiblah (the Ka`bah in Makkah) and used to supplicate to Allah and kept looking up to the sky (awaiting Allah's command in this regard). Allah then revealed:

(فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ)

(turn your faces (in prayer) in that direction.) meaning, its direction. The Jews did not like this change and said, "What made them change the Qiblah that they used to face (meaning Jerusalem)" Allah revealed:

(قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ)

(Say (O Muhammad ): "To Allah belong both, east and the west. He guides whom He wills to the straight way.")

There are several other Ahadith on this subject. In summary, Allah's Messenger was commanded to face Bayt Al-Maqdis (during the prayer) and he used to offer prayer towards it in Makkah between the two corners (of Ka`bah), so that the Ka`bah would be between him and Bayt Al-Maqdis. When the Prophet migrated to Al-Madinah, this practice was no longer possible; then Allah commanded him to offer prayer towards Bayt Al-Maqdis, as Ibn Abbas and the majority of the scholars have stated.

Al-Bukhari reported in his Sahih that the news (of the change of Qiblah) was conveyed to some of the Ansar while they were performing the `Asr (Afternoon) prayer towards Bayt Al-Maqdis, upon hearing that, they immediately changed their direction and faced the Ka`bah.

It is reported in the Sahihayn (Al-Bukhari Muslim) that Ibn `Umar narrated: While the people were in Quba' (Mosque) performing the Fajr (Dawn) prayer, a man came and said, "A (part of the) Qur'an was revealed tonight to Allah's Messenger and he was commanded to face the

Ka` bah. Therefore, face the Ka` bah. They were facing Ash-Sham, so they turned towards the Ka` bah.

These Hadiths prove that the Nasikh (a Text that abrogates a previous Text) only applies after one acquires knowledge of it, even if the Nasikh had already been revealed and announced. This is why the Companions mentioned above were not commanded to repeat the previous `Asr, Maghrib and `Isha' prayers (although they had prayed them towards Jerusalem after Allah had changed the Qiblah). Allah knows best.

When the change of Qiblah (to Ka` bah in Makkah) occurred, those inflicted with hypocrisy and mistrust, and the disbelieving Jews, both were led astray from the right guidance and fell into confusion. They said:

(مَا وَلَّهُمْ عَن قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا)

(What has turned them (Muslims) from their Qiblah to which they used to face in prayer.)

They asked, "What is the matter with these people (Muslims) who one time face this direction (Jerusalem), and then face that direction (Makkah)" Allah answered their questions when He stated:

(قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ)

(Say (O Muhammad ): "To Allah belong both, east and the west.) meaning, the command, the decision and the authority are for Allah Alone. Hence:

(فَأَيْنَمَا تُوَلُّوا فَتَمَّ وَجْهُ اللَّهِ)

(...so wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne).) (2:115),

and:

(لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ  
وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ)

( It is not Al-Birr (piety, righteousness) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is the one who believes in Allah.) (2:177) This statement means, the best act is to adhere to Allah's commands. Hence, wherever He commands us to face, we should face. Also, since obedience requires implementing Allah's commands, if He commands us every day to face different places, we are His servants and under His disposal, and we face whatever He orders us to face. Certainly, Allah's care and kindness towards His servant and Messenger, Muhammad , and certainly, his Ummah (Muslim nation) is profoundly great. Allah has guided

them to the Qiblah of (Prophet) Ibrahim -- Allah's Khalil (intimate friend). He has commanded them to face the Ka`bah, the most honorable house (of worship) on the face of the earth, which was built by Ibrahim Al-Khalil in the Name of Allah, the One without a partner. This is why Allah said afterwards:

(قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ)

(Say (O Muhammad ): "To Allah belong both, east and the west. He guides whom He wills to the straight way.")

Imam Ahmad reported that `A'ishah (the Prophet's wife) said that Allah's Messenger said about the People of the Scripture (Jews and Christians):

«إِنَّهُمْ لَا يَحْسِدُونَنَا عَلَى شَيْءٍ كَمَا يَحْسِدُونَنَا عَلَى يَوْمِ الْجُمُعَةِ الَّتِي هَدَانَا اللَّهُ لَهَا وَضَلُّوا عَنْهَا وَعَلَى الْقِبْلَةِ الَّتِي هَدَانَا اللَّهُ لَهَا وَضَلُّوا عَنْهَا وَعَلَى قَوْلِنَا خَلْفَ الْإِمَامِ: آمِينَ»

(They do not envy us for a matter more than they envy us for Jumu`ah (Friday) to which Allah has guided us and from which they were led astray; for the (true) Qiblah to which Allah has directed us and from which they were led astray; and for our saying `Amin' behind the Imam (leader of the prayer).)

### The Virtues of Muhammad's Nation

Allah said:

(وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا)

(Thus We have made you true Muslims , a Wasat (just) (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad ) be a witness over you.)

Allah stated that He has changed our Qiblah to the Qiblah of Ibrahim and chose it for us so that He makes us the best nation ever. Hence, we will be the witnesses over the nations on the Day of Resurrection, for all of them will then agree concerning our virtue. The word Wasat in the



Ayah means the best and the most honored. Therefore, saying that (the Prophet's tribe) Quraysh is in the Wasat regarding Arab tribes and their areas, means the best. Similarly, saying that Allah's Messenger was in the Wasat of his people, means he was from the best subtribe. Also, `Asr, the prayer that is described as `Wusta' (a variation of the word Wasat), means the best prayer, as the authentic collections of Ahadith reported. Since Allah made this Ummah (Muslim nation) the Wasat, He has endowed her with the most complete legislation, the best Manhaj (way, method, etc.,) and the clearest Madhhab (methodology, mannerism, etc). Allah said:

(هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ  
حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ  
قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ  
وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ)

(He has chosen you (to convey His Message of Islamic Monotheism to mankind), and has not laid upon you in religion any hardship: it is the religion of your father Ibrahim. It is He (Allah) Who has named you Muslims both before and in this (the Qur'an), that the Messenger (Muhammad ) may be a witness over you and you be witnesses over mankind!) (22:78)

Moreover, Imam Ahmad reported that Abu Sa`id narrated: Allah's Messenger said:

«يُدْعَى نُوحٌ يَوْمَ الْقِيَامَةِ، فَيُقَالُ لَهُ: هَلْ بَلَّغْتَ؟  
فَيَقُولُ: نَعَمْ، فَيُدْعَى قَوْمُهُ فَيُقَالُ لَهُمْ: هَلْ بَلَّغَكُمْ  
فَيَقُولُونَ: مَا أَتَانَا مِنْ نَذِيرٍ وَمَا أَتَانَا مِنْ أَحَدٍ،  
فَيُقَالُ لِنُوحٍ: مَنْ يَشْهَدُ لَكَ؟ فَيَقُولُ: مُحَمَّدٌ وَأُمَّهُ،  
قَالَ فَذَلِكَ قَوْلُهُ:

(وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا)

قَالَ: وَالْوَسَطَ الْعَدْلُ، فَنُدْعَوْنَ فَتَشْهَدُونَ لَهُ  
بِالْبَلَاغِ ثُمَّ أَشْهَدُ عَلَيْكُمْ»

(Nuh will be called on the Day of Resurrection and will be asked, `Have you conveyed (the Message)' He will say, `Yes.' His people will be summoned and asked, `Has Nuh conveyed (the Message) to you' They will say, `No warner came to us and no one (Prophet) was sent to us.' Nuh will be asked, `Who testifies for you' He will say, `Muhammad and his Ummah.')

This is why Allah said:

(وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا)

(Thus We have made you a Wasat nation.)

The Prophet said; (The Wasat means the `Adl (just). You will be summoned to testify that Nuh has conveyed (his Message), and I will attest to your testimony.)

It was also recorded by Al-Bukhari, At-Tirmidhi, An-Nasa'i and Ibn Majah.

Imam Ahmad also reported that Abu Sa`id Khudri narrated: Allah's Messenger said:

«يَجِيءُ النَّبِيُّ يَوْمَ الْقِيَامَةِ وَمَعَهُ الرَّجُلَانِ وَأَكْثَرُ  
مِنْ ذَلِكَ، فَيُدْعَى قَوْمُهُ، فَيُقَالُ: هَلْ بَلَّغْتُمْ هَذَا؟  
فَيَقُولُونَ: لَا فَيُقَالُ لَهُ: هَلْ بَلَّغْتَ قَوْمَكَ؟ فَيَقُولُ:  
نَعَمْ، فَيُقَالُ: مَنْ يَشْهَدُ لَكَ؟ فَيَقُولُ: مُحَمَّدٌ وَأُمَّتُهُ،  
فَيُدْعَى مُحَمَّدٌ وَأُمَّتُهُ، فَيُقَالُ لَهُمْ: هَلْ بَلَّغَ هَذَا  
قَوْمَهُ؟ فَيَقُولُونَ: نَعَمْ، فَيُقَالُ: وَمَا عِلْمُكُمْ؟  
فَيَقُولُونَ: جَاءَنَا نَبِيٌّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
فَأَخْبَرَنَا أَنَّ الرُّسُلَ قَدْ بَلَّغُوا، فَذَلِكَ قَوْلُهُ عَزَّ  
وَجَلَّ:

(وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا)

(وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى  
النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا)

(The Prophet would come on the Day of Resurrection with two or more people (his only following!), and his people would also be summoned and asked, 'Has he (their Prophet) conveyed (the Message) to you?' They would say, 'No.' He would be asked, 'Have you conveyed (the Message) to your people?' He would say, 'Yes.' He would be asked, 'Who testifies for you?' He would say, 'Muhammad and his Ummah.' Muhammad and his Ummah would then be summoned and asked, 'Has he conveyed (the Message) to his people?' They would say, 'Yes.' They would be asked, 'Who told you that?' They would say, 'Our Prophet (Muhammad) came to us and told us that the Messengers have conveyed (their Messages).')

Hence Allah's statement:

(وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا)

(Thus We have made you a Wasat nation.)

He said, "(meaning) the 'Adl,' (he then continued reciting the Ayah):

(وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى  
النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا)

(Thus We have made you, a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad) be a witness over you.)"

Furthermore, Imam Ahmad reported that Abul-Aswad narrated: I came to Al-Madinah and found that an epidemic had broken out that caused many fatalities. I sat next to 'Umar bin Al-Khattab once when a funeral procession started and the people praised the dead person. 'Umar said, "Wajabat (it will be recorded as such), Wajabat!" Then another funeral was brought forth and the people criticized the dead person. Again, 'Umar said, "Wajabat." Abul-Aswad asked, "What is Wajabat, O Leader of the faithful?" He said, "I said just like Allah's Messenger had said:

«أَيُّمَا مُسْلِمٍ شَهِدَ لَهُ أَرْبَعَةٌ بِخَيْرٍ أَدْخَلَهُ اللَّهُ  
الْجَنَّةَ»

ثُمَّ لَمْ نَسْأَلْهُ عَنِ الْوَاحِدِ

«وَتَلَاثَةٌ»

قَالَ: فَفُلْنَا وَاثْنَانِ: قَالَ

.

ثُمَّ لَمْ نَسْأَلْهُ عَنِ الْوَاحِدِ

«وَاثْنَانِ»

(Any Muslim for whom four testify that he was righteous, then Allah will enter him into Paradise.' We said, 'What about three' He said, 'And three.' We said, 'And two' He said, 'And two.' We did not ask him about (the testimony) of one (believing) person.)"

This was also recorded by Al-Bukhari, At-Tirmidhi, and An-Nasa'i.

### The Wisdom behind changing the Qiblah

Allah then said:

(وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ  
يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ  
لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ)

(And We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad ) from those who would turn on their heels (i.e., disobey the Messenger). Indeed it was great (heavy, difficult) except for those whom Allah guided.)

Allah states thus: We have legislated for you, O Muhammad, facing Bayt Al-Maqdis at first and then changed it to the Ka`bah so as to find who will follow and obey you and thus face whatever you face.

(مِمَّنْ يَنْقَلِبُ عَلَىٰ عَقِبَيْهِ)

(...from those who would turn on their heels.) meaning, reverts from his religion. Allah then said:

(وَإِن كَانَتْ لَكَبِيرَةً)

(Indeed it was great (heavy, difficult))

The Ayah indicates that changing the Qiblah from Bayt Al-Maqdis to the Ka`bah is heavy on the heart, except for whomever Allah has rightly guided their hearts, who believe in the truth of the Messenger with certainty and that whatever he was sent with is the truth without doubt. It is they who believe that Allah does what He wills, decides what He wills, commands His servants with what He wills, abrogates any of His commands that He wills, and that He has the perfect wisdom and the unequivocal proof in all this. (The attitude of the believers in this respect is) unlike those who have a disease in their hearts, to whom whenever a matter occurs, it causes doubts, just as this same matter adds faith and certainty to the believers. Similarly, Allah said:

(وَإِذَا مَا أَنْزَلْنَا سُورَةً فَمِنْهُمْ مَّنْ يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ ءَامَنُوا فزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ فزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ)

(And whenever there comes down a Surah (chapter from the Qur'an), some of them (hypocrites) say: "Which of you has had his faith increased by it" As for those who believe, it has increased their faith, and they rejoice. But as for those in whose hearts is a disease (of doubt, disbelief and hypocrisy), it will add doubt and disbelief to their doubt and disbelief; and they die while they are disbelievers.) (9:124, 125)

and:

(وَنُنزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا )

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

Certainly, those who remained faithful to the Messenger, obeyed him and faced whatever Allah commanded them, without doubt or hesitation, were the leaders of the Companions. Some scholars stated that the Early Migrants (who migrated with the Prophet from Makkah to Al-Madinah) and Ansar (the residents of Al-Madinah who gave aid and refuge to both the Prophet and the Migrants) were those who offered prayers towards the two Qiblah (Bayt Al-Maqdis and then the Ka`bah). Al-Bukhari reported in the explanation of the Ayah (2:143) that Ibn `Umar narrated: While the people were performing the Fajr (Dawn) prayer in the Quba' Mosque, a man came and said, "Qur'an was revealed to the Prophet and he was ordered to face the Ka`bah. Therefore, face the Ka`bah." They then faced the Ka`bah. Muslim also recorded it.

At-Tirmidhi added that they were performing Ruku` (bowing down in prayer), and then changed the direction (of the Qiblah) to the Ka`bah while still bowing down. Muslim reported this last narration from Anas. These Hadiths all indicate the perfect obedience the Companions had for Allah and His Messenger and their compliance with Allah's commandments, may Allah be pleased with them all.

Allah said:

(وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ)

(And Allah would never make your faith (prayers) to be lost.) meaning, the reward of your prayers towards Bayt Al-Maqdis before would not be lost with Allah. It is reported in Sahih that Abu Ishaq As-Sabi`y related that Bara' narrated: "The people asked about the matter of those who offered prayers towards Bayt Al-Maqdis and died (before the Qiblah was changed to Ka`bah). Allah revealed:

(وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ)

(And Allah would never make your faith (prayers) to be lost.)"

It was also recorded by At-Tirmidhi from Ibn `Abbas, and At-Tirmidhi graded it Sahih.

Ibn Ishaq reported that Ibn `Abbas narrated:

(وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ)

(And Allah would never make your faith to be lost.) entails: Your (prayer towards) the first Qiblah and your believing your Prophet and obeying him by facing the second Qiblah; He will grant you the rewards for all these acts. Indeed,

(إِنَّ اللَّهَ بِالنَّاسِ لَرَّءُوفٌ رَّحِيمٌ)

(Truly, Allah is full of kindness, the Most Merciful towards mankind.)"

Furthermore, it is reported in the Sahih that Allah's Messenger saw a woman among the captives who was separated from her child. Whenever she found a boy (infant) among the captives, she would hold him close to her chest, as she was looking for her boy. When she found her child, she embraced him and gave him her breast to nurse. Allah's Messenger said:

« أَتُرُونَ هَذِهِ طَارِحَةً وَلَدَهَا فِي النَّارِ وَهِيَ تَقْدِرُ  
عَلَى أَنْ لَا تَطْرَحَهُ »

« قَوْلَ اللَّهِ لِلَّهِ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بَوَادِيهَا »

(Do you think that this woman would willingly throw her son in the fire) They said, "No, O Messenger of Allah!" He said, (By Allah! Allah is more merciful with His servants than this woman with her son.)

(قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلتُوَلِّيَنَّكَ قِبْلَةً  
تَرْضَاهَا قَوْلٌ وَجْهِكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ  
وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ  
أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا  
اللَّهُ بِغَفْلٍ عَمَّا يَعْمَلُونَ )

(144. Verily, We have seen the turning of your (Muhammad's) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid Al-Haram (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the Scripture (i.e., Jews and Christians) know well that, that (your turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord. And Allah is not unaware of what they do).

### **The First Abrogation in the Qur'an was about the Qiblah**

Ali bin Abu Talhah related that Ibn `Abbas narrated: The first abrogated part in the Qur'an was about the Qiblah. When Allah's Messenger migrated to Al-Madinah, the majority of its people were Jews, and Allah commanded him to face Bayt Al-Maqdis. The Jews were delighted then. Allah's Messenger faced it for ten and some months, but he liked to face the Qiblah of Ibrahim

(Ka` bah in Makkah). He used to supplicate to Allah and look up to the sky (awaiting Allah's command). Allah then revealed:

(قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ)

(Verily, We have seen the turning of your (Muhammad's) face towards the heaven), until,

(فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ)

(turn your faces (in prayer) in that direction.)

The Jews did not like this ruling and said:

(مَا وَلَّهُمْ عَنْ قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ  
الْمَشْرِقُ وَالْمَغْرِبُ)

("What has turned them (Muslims) from their Qiblah (prayer direction) to which they used to face in prayer." Say (O Muhammad), "To Allah belong both, east and the west.") (2:142)

Allah said:

(فَأَيْنَمَا تُوَلُّوا فَتَمَّ وَجْهُ اللَّهِ)

(. . .so wherever you turn (yourselves or your faces) there is the Face of Allah) (2:115),

and:

(وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ  
يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ)

(And We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad ) from those who would turn on their heels (i.e., disobey the Messenger).) (2:143)

**Is the Qiblah the Ka` bah itself or its General Direction**



Al-Hakim related that `Ali bin Abu Talib said:

(قَوْلٌ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ)

(...so turn your face in the direction of Al-Masjid Al-Haram (at Makkah).) means its direction."

Al-Hakim then commented that the chain of this narration is authentic and that they (i.e., Al-Bukhari and Muslim) did not include it in their collections.

This ruling concerning the Qiblah is also the opinion of Abu Al-`Aliyah, Mujahid, `Ikrimah, Sa`id bin Jubayr, Qatadah, Ar-Rabi` bin Anas and others. Allah's Statement:

(وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ)

(And wheresoever you people are, turn your faces (in prayer) in that direction) is a command from Allah to face the Ka`bah from wherever one is on the earth: the east, west, north or south. The exception is of the voluntary prayer (Nafil) while one is traveling, for one is allowed to offer it in any direction his body is facing, while his heart is intending the Ka`bah. Also, when the battle is raging, one is allowed to offer prayer, however he is able. Also, included are those who are not sure of the direction and offer prayer in the wrong direction, thinking that it is the direction of the Qiblah, because Allah does not burden a soul beyond what it can bear.

### **The Jews had Knowledge that the (Muslim) Qiblah would later be changed**

Allah stated that:

(وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ)

(Certainly, the people who were given the Scripture (i.e., Jews and the Christians) know well that, that (your turning towards the direction of the Ka`bah at Makkah in prayers) is the truth from their Lord.)

This Ayah means: The Jews, who did not like that you change your Qiblah from Bayt Al-Maqdis, already knew that Allah will command you (O Muhammad) to face the Ka`bah. The Jews read in their Books their Prophets' description of Allah's Messenger and his Ummah, and that Allah has endowed and honored him with the complete and honorable legislation. Yet, the People of the Book deny these facts because of their envy, disbelief and rebellion. This is why Allah threatened them when He said:

(وَمَا اللَّهُ بِغَفِلٍ عَمَّا يَعْمَلُونَ)

(And Allah is not unaware of what they do.)

(وَلَئِن أُتِيَتْ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَّا تَتَّبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَّابِعٍ قِبْلَتَهُمْ وَمَا بَعْضُهُمْ بِتَّابِعٍ قِبْلَةَ بَعْضٍ وَلَئِن اتَّبَعْتَ أَهْوَاءَهُمْ مِّن بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ )

(145. And even if you were to bring to the People of the Scripture (Jews and Christians) all the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your Qiblah (prayer direction), nor are you going to follow their Qiblah. And they will not follow each other's Qiblah. Verily, if you follow their desires after that which you have received of knowledge (from Allah), then indeed you will be one of the wrongdoers.)

### The Stubbornness and Disbelief of the Jews

Allah describes the Jews' disbelief, stubbornness and defiance of what they know of the truth of Allah's Messenger, that if the Prophet brought forward every proof to the truth of what he was sent with, they will never obey him or abandon following their desires. In another instance, Allah said:

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

(Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.) (10:96, 97)

This is why Allah said here:

(وَلَئِن أُتِيَتْ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَّا تَتَّبِعُوا قِبْلَتَكَ)

(And even if you were to bring to the People of the Scripture (Jews and Christians) all the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your Qiblah (prayer direction)).

Allah's statement :

(وَمَا أَنْتَ بِتَابِعٍ قِبَلَتَهُمْ)

(...nor are you going to follow their Qiblah ), indicates the vigor with which Allah's Messenger implements what Allah commanded him. Allah's statement also indicates that as much as the Jews adhere to their opinions and desires, the Prophet adheres by Allah's commands, obeying Him and following what pleases Him, and that he would never adhere to their desires in any case. Hence, praying towards Bayt Al-Maqdis was not because it was the Qiblah of the Jews, but because Allah had commanded it. Allah then warns those who knowingly defy the truth, because the proof against those who know is stronger than against other people. This is why Allah said to His Messenger and his Ummah:

(وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ مِّنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ)

(Verily, if you follow their desires after that which you have received of knowledge (from Allah), then indeed you will be one of the wrongdoers.)

(الَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ  
أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ  
يَعْلَمُونَ - الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ  
الْمُتَّرِينَ )

(146. Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad or the Ka`bah at Makkah) as they recognize their sons. But verily, a party of them conceal the truth while they know it i.e., the qualities of Muhammad which are written in the Tawrah and the Injil ). (147. This is) the truth from your Lord. So be you not one of those who doubt).

### **The Jews know that the Prophet is True, but they hide the Truth**

Allah states that the scholars of the People of the Scripture know the truth of what Allah's Messenger was sent with, just as one of them knows his own child, which is a parable that the Arabs use to describe what is very apparent. Similarly, in a Hadith, Allah's Messenger said to a man who had a youngster with him:

«ابْنُكَ هَذَا»

(Is this your son) He said, "Yes, O Messenger of Allah! I testify to this fact." Allah's Messenger said:

«أَمَّا إِنَّهُ لَا يَجْنِي عَلَيْكَ وَلَا تَجْنِي عَلَيْهِ»

(Well, you would not transgress against him nor would he transgress against you.)

According to Al-Qurtubi, it was narrated that `Umar said to `Abdullah bin Salam (an Israelite scholar who became a Muslim), "Do you recognize Muhammad as you recognize your own son" He replied, "Yes, and even more. The Honest One descended from heaven on the Honest One on the earth with his (i.e., Muhammad's) description and I recognized him, although I do not know anything about his mother's story."

Allah states next that although they had knowledge and certainty in the Prophet , they still:

(لَيَكْتُمُونَ الْحَقَّ)

(conceal the truth.)

The Ayah indicates that they hide the truth from the people, about the Prophet , that they find in their Books,

(وَهُمْ يَعْلَمُونَ)

(while they know it. ) Allah then strengthens the resolve of His Prophet and the believers and affirms that what the Prophet came with is the truth without doubt, saying:

(الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ )

((This is) the truth from your Lord. So be you not one of those who doubt.)

(وَلِكُلِّ وِجْهَةً هُوَ مُوَلِّيٰهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ )

(148. For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Wheresoever you may be, Allah will bring you together (on the Day of Resurrection). Truly, Allah is able to do all things.)

### Every Nation has a Qiblah

Al-`Awfi reported that Ibn `Abbas said:

(وَلِكُلِّ وِجْهَةً هُوَ مُوَلِّيٰهَا)

(For every nation there is a direction to which they face (in their prayers))

"This talks about followers of the various religions. Hence, every nation and tribe has its own Qiblah that they choose, while Allah's appointed Qiblah is what the believers face."

Abul-`Aliyah said, "The Jew has a direction to which he faces (in the prayer). The Christian has a direction to which he faces. Allah has guided you, O (Muslim) Ummah, to a Qiblah which is the true Qiblah." This statement was also related to Mujahid, `Ata' Ad-Dahhak, Ar-Rabi` bin Anas, As-Suddi, and others.

This last Ayah is similar to what Allah said:

(لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا)

(To each among you, We have prescribed a law and a clear way. If Allah had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allah.) (5:48)

In the Ayah (2:148), Allah said:

(أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ)

(Wheresoever you may be, Allah will bring you together (on the Day of Resurrection). Truly, Allah is able to do all things.) meaning: He is able to gather you from the earth even if your bodies and flesh disintegrated and scattered.

(وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لِلْحَقِّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ - وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَا تَمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ )

(149. And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid Al-Haram (at Makkah), that is indeed the truth from your Lord. And Allah is not unaware of what you do.) (150. And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid Al-Haram (at Makkah), and wheresoever you are, turn your faces towards it (when you pray) so that men may have no argument against you except those of them that are wrongdoers, so fear them not, but fear Me! And so that I may complete My blessings on you and that you may be guided.)

### Why was changing the Qiblah mentioned thrice

This is a third command from Allah to face Al-Masjid Al-Haram (the Sacred Mosque) from every part of the world (during prayer). It was said that Allah mentioned this ruling again here because it is connected to whatever is before and whatever is after it. Hence, Allah first said:

(قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا)

(Verily, We have seen the turning of your (Muhammad's) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you) (2:144), until:

(وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَفِلٍ عَمَّا يَعْمَلُونَ)

(Certainly, the people who were given the Scripture (i.e., Jews and the Christians) know well that, that (your turning towards the direction of the Ka`bah at Makkah in prayers) is the truth from their Lord. And Allah is not unaware of what they do.) (2:144)

Allah mentioned in these Ayat His fulfillment of the Prophet's wish and ordered him to face the Qiblah that he liked and is pleased with. In the second command, Allah said:

(وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لِلْحَقِّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ )

(And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masid Al-Haram that is indeed the truth from your Lord. And Allah is not unaware of what you do.)

Therefore, Allah states here that changing the Qiblah is also the truth from Him, thus upgrading the subject more than in the first Ayah, in which Allah agreed to what His Prophet had wished for. Thus Allah states that this is also the truth from Him that He likes and is pleased with. In the third command, Allah refutes the Jewish assertion that the Prophet faced their Qiblah, as they knew in their Books that the Prophet will later on be commanded to face the Qiblah of Ibrahim, the Ka`bah. The Arab disbelievers had no more argument concerning the Prophet's Qiblah after Allah commanded the Prophet to face the Qiblah of Ibrahim, which is more respected and honored, rather than the Qiblah of the Jews. The Arabs used to honor the Ka`bah and liked the fact that the Messenger was commanded to face it.

### **The Wisdom behind abrogating the Previous Qiblah**

Allah said:

(لِيَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ)

(...so that men may have no argument against you)

Therefore, the People of the Book knew from the description of the Muslim Ummah that they would be ordered to face the Ka`bah. If the Muslims did not fit this description, the Jews would have used this fact against the Muslims. If the Muslims had remained on the Qiblah of

Bayt Al-Maqdis, which was also the Qiblah of the Jews, this fact could have been used as the basis of argument by the Jews against other people.

Allah's Statement:

(إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ)

(...except those of them that are wrongdoers,) indicates the Mushrikin (polytheists) of Quraysh. The reasoning of these unjust persons was the unsound statement: "This man (Muhammad) claims that he follows the religion of Ibrahim! Hence, if his facing Bayt Al-Maqdis was a part of the religion of Ibrahim, why did he change it" The answer to this question is that Allah has chosen His Prophet to face Bayt Al-Maqdis first for certain wisdom, and he obeyed Allah regarding this command. Then, Allah changed the Qiblah to the Qiblah of Ibrahim, which is the Ka`bah, and he also obeyed Allah in this command. He, obeys Allah in all cases and never engages in the defiance of Allah even for an instant, and his Ummah imitates him in this.

Allah said:

(فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي)

(...so fear them not, but fear Me!) meaning: `Do not fear the doubts that the unjust, stubborn persons raise and fear Me Alone.' Indeed, Allah Alone deserves to be feared.

Allah said:

(وَلَأَتِمَّ نِعْمَتِي عَلَيْكُمْ)

(...so that I may complete My blessings on you.)

This Ayah relates to Allah's statement:

(لِنَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةً)

(...so that men may have no argument against you), meaning: I will perfect My bounty on you by legislating for you to face the Ka`bah, so that the (Islamic) Shari`ah (law) is complete in every respect. Allah said:

(وَلَعَلَّكُمْ تَهْتَدُونَ)

(...that you may be guided.), meaning: `To be directed and guided to what the nations have been led astray from, We have guided you to it and preferred you with it.' This is why this Ummah is the best and most honored nation ever.



(كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا  
وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا  
لَمْ تَكُونُوا تَعْلَمُونَ - فَادْكُرُونِي أذكُرْكُمْ وَاشْكُرُوا  
لِي وَلَا تَكْفُرُونِ )

(151. Similarly (to complete My blessings on you), We have sent among you a Messenger (Muhammad ) of your own, reciting to you Our verses (the Qur'an) and purifying you, and teaching you the Book (the Qur'an) and the Hikmah (i. e., Sunnah, Islamic laws and Fiqh jurisprudence), and teaching you that which you did not know.) (152. Therefore remember Me (by praying, glorifying). I will remember you, and be grateful to Me (for My countless favors on you) and never be ungrateful to Me.)

### Muhammad's Prophecy is a Great Bounty from Allah

Allah reminds His believing servants with what He has endowed them with by sending Muhammad as a Messenger to them, reciting to them Allah's clear Ayat and purifying and cleansing them from the worst types of behavior, the ills of the souls and the acts of Jahiliyyah (pre-Islamic era). The Messenger also takes them away from the darkness (of disbelief) to the light (of faith) and teaches them the Book, the Qur'an, and the Hikmah (i.e., the wisdom), which is his Sunnah. He also teaches them what they knew not. During the time of Jahiliyyah, they used to utter foolish statements. Later on, and with the blessing of the Prophet's Message and the goodness of his prophecy, they were elevated to the status of the Awliya' (loyal friends of Allah) and the rank of the scholars. Hence, they acquired the deepest knowledge among the people, the most pious hearts, and the most truthful tongues. Allah said:

(لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا  
مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ)

(Indeed, Allah conferred a great favor on the believers when He sent among them a Messenger (Muhammad ) from among themselves, reciting unto them His verses (the Qur'an), and purifying them (from sins).) (3:164)

Allah also criticized those who did not give this bounty its due consideration, when He said:

(أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا  
قَوْمَهُمْ دَارَ الْبَوَارِ )

(Have you not seen those who have changed the favors of Allah into disbelief (by denying Prophet Muhammad ) and his Message of Islam), and caused their people to dwell in the house of destruction) (14:28)

Ibn `Abbas commented, "Allah's favor means Muhammad." Therefore, Allah has commanded the believers to affirm this favor and to appreciate it by thanking and remembering Him:

(فَاذْكُرُونِي أَذْكَرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ )

(Therefore, remember Me. I will remember you, and be grateful to Me, and never be ungrateful to Me.)

Mujahid said that Allah's statement:

(كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنْكُمْ)

(Similarly (to complete My favor on you), We have sent among you a Messenger (Muhammad ) of your own,)

means: Therefore, remember Me in gratitude to My favor.

Al-Hasan Al-Basri commented about Allah's statement:

(فَاذْكُرُونِي أَذْكَرْكُمْ)

(Therefore remember Me. I will remember you), "Remember Me regarding what I have commanded you and I will remember you regarding what I have compelled Myself to do for your benefit (i. e., His rewards and forgiveness)."

An authentic Hadith states:

«يَقُولُ اللَّهُ تَعَالَى: مَنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي وَمَنْ ذَكَرَنِي فِي مَلَأٍ ذَكَرْتُهُ فِي مَلَأٍ خَيْرٍ مِنْهُ»

(Allah the Exalted said, `Whoever mentions Me to himself, then I will mention him to Myself; and whoever mentions Me in a gathering, I will mention him in a better gathering.)'

Imam Ahmad reported that Anas narrated that Allah's Messenger said:

«قَالَ اللهُ عَزَّ وَجَلَّ: يَا ابْنَ آدَمَ، إِنْ ذَكَرْتَنِي فِي نَفْسِكَ ذَكَرْتُكَ فِي نَفْسِي، إِنْ ذَكَرْتَنِي فِي مَلَأٍ ذَكَرْتُكَ فِي مَلَأٍ مِنَ الْمَلَائِكَةِ أَوْ قَالَ: فِي مَلَأٍ خَيْرٍ مِنْهُ وَإِنْ دَنَوْتُ مِنِّي شِبْرًا دَنَوْتُ مِنْكَ ذِرَاعًا، وَإِنْ دَنَوْتُ مِنِّي ذِرَاعًا دَنَوْتُ مِنْكَ بَاعًا، وَإِنْ أَتَيْتَنِي تَمْشِي أَتَيْتُكَ هَرْوَلَةً»

(Allah the Exalted said, `O son of Adam! If you mention Me to yourself, I will mention you to Myself. If you mention Me in a gathering, I will mention you in a gathering of the angels (or said in a better gathering). If you draw closer to Me by a hand span, I will draw closer to you by forearm's length. If you draw closer to Me by a forearm's length, I will draw closer to you by an arm's length. And if you come to Me walking, I will come to you running).

Its chain is Sahih, it was recorded by Al-Bukhari. Allah said:

(وَأَشْكُرُوا لِي وَلَا تَكْفُرُونَ)

(...and be grateful to Me (for My countless favors on you) and never be ungrateful to Me.)

In this Ayah, Allah commands that He be thanked and appreciated, and promises even more rewards for thanking Him. Allah said in another Ayah:

(وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ )

(And (remember) when your Lord proclaimed: "If you give thanks (by accepting faith and worshipping none but Allah), I will give you more (of My blessings); but if you are thankless (i.e., disbelievers), verily, My punishment is indeed severe.)

Abu Raja' Al-Utaridi said: `Imran bin Husayn came by us once wearing a nice silken garment that we never saw him wear before or afterwards. He said, "Allah's Messenger said:

«مَنْ أَنْعَمَ اللَّهُ عَلَيْهِ نِعْمَةً فَإِنَّ اللَّهَ يُحِبُّ أَنْ يَرَى  
أَثَرَ نِعْمَتِهِ عَلَى خَلْقِهِ»

«عَلَى عَبْدِهِ»

(Those whom Allah has favored with a bounty, then Allah likes to see the effect of His bounty on His creation), or he said, "on His servant" - according to Ruh (one of the narrators of the Hadith).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ  
إِنَّ اللَّهَ مَعَ الصَّابِرِينَ - وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي  
سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ )

(153. O you who believe! Seek help in patience and As-Salah (the prayer). Truly, Allah is with As-Sabirin (the patient).) (154. And say not of those who are killed in the way of Allah, "They are dead." Nay, they are living, but you perceive (it) not.)

### The Virtue of Patience and Prayer

After Allah commanded that He be appreciated, He ordained patience and prayer. It is a fact that the servant is either enjoying a bounty that he should be thankful for, or suffering a calamity that he should meet with patience. A Hadith states:

«عَجَبًا لِلْمُؤْمِنِ لَا يَقْضِي اللَّهُ لَهُ قَضَاءً إِلَّا كَانَ  
خَيْرًا لَهُ: إِنْ أَصَابَتْهُ سَرَّاءٌ فَشَكَرَ كَانَ خَيْرًا لَهُ  
وَإِنْ أَصَابَتْهُ ضَرَّاءٌ فَصَبَرَ كَانَ خَيْرًا لَهُ»

(Amazing is the believer, for whatever Allah decrees for him, it is better for him! If he is tested with a bounty, he is grateful for it and this is better for him; and if he is afflicted with a hardship, he is patient with it and this is better for him.)

Allah has stated that the best tools to help ease the effects of the afflictions are patience and prayer. Earlier we mentioned Allah's statement:

(وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ )

(And seek help in patience and As-Salah (the prayer) and truly, it is extremely heavy and hard except for Al-Khashi`in i.e., the true believers in Allah ) (2:45)

There are several types of Sabr patience: one for avoiding the prohibitions and sins, one for acts of worship and obedience. The second type carries more rewards than the first type. There is a third type of patience required in the face of the afflictions and hardships, which is mandatory, like repentance.

`Abdur-Rahman bin Zayd bin Aslam said, "Sabr has two parts: patience for the sake of Allah concerning what He is pleased with (i.e., acts of worship and obedience), even if it is hard on the heart and the body, and patience when avoiding what He dislikes, even if it is desired. Those who acquire these qualities will be among the patient persons whom Allah shall greet (when they meet Him in the Hereafter; refer to Surat Al-Ahzab 33:44), Allah willing."

### The Life enjoyed by Martyrs

Allah's statement:

(وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَمْوَاتٌ بَلْ أَحْيَاءُ)

(And say not of those who are killed in the way of Allah, "They are dead." Nay, they are living.) indicates that the martyrs are alive and receiving their sustenance.

Muslim reported in his Sahih:

«أَنَّ أَرْوَاحَ الشُّهَدَاءِ فِي حَوَاصِلِ طَيْرٍ خُضِرِ، تَسْرَحُ فِي الْجَنَّةِ حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي إِلَى قَنَادِيلَ مُعَلَّقَةٍ تَحْتَ الْعَرْشِ، فَاطَّلَعَ عَلَيْهِمْ رَبُّكَ اِطَّلَاعَةً، فَقَالَ: مَاذَا تَبْعُونَ؟ فَقَالُوا: يَا رَبَّنَا وَآيَّ

شَيْءٍ نَبْغِي، وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ  
خَلْقِكَ؟ ثُمَّ عَادَ إِلَيْهِمْ بِمِثْلِ هَذَا، فَلَمَّا رَأَوْا أَنَّهُمْ لَا  
يُتْرَكُونَ مِنْ أَنْ يُسْأَلُوا، قَالُوا: نُرِيدُ أَنْ تَرُدَّنَا إِلَى  
الدَّارِ الدُّنْيَا فَنُقَاتِلَ فِي سَبِيلِكَ حَتَّى نُقْتَلَ فِيكَ مَرَّةً  
أُخْرَى لِمَا يَرُونَ مِنْ ثَوَابِ الشَّهَادَةِ فَيَقُولُ الرَّبُّ  
جَلَّ جَلَالُهُ: إِنِّي كَتَبْتُ أَنَّهُمْ إِلَيْهَا لَا يَرْجِعُونَ»

(The souls of the martyrs are inside green birds and move about in Paradise wherever they wish. Then, they take refuge in lamps that are hanging under the Throne (of Allah). Your Lord looked at them and asked them, `What do you wish for' They said, `What more could we wish for while You have favored us with what You have not favored any other of your creation' He repeated the question again. When they realize that they will be asked (until they answer), they said, `We wish that You send us back to the earthly life, so that we fight in Your cause until we are killed in Your cause again,' (because of what they enjoy of the rewards of martyrdom). The Lord then said, `I have written that they will not be returned to it (earthly life) again.)

Imam Ahmad reported that `Abdur-Rahman bin Ka`b bin Malik narrated from his father that Allah's Messenger said:

«نَسَمَةُ الْمُؤْمِنِ طَائِرٌ تَعْلُقُ فِي شَجَرِ الْجَنَّةِ حَتَّى  
يَرْجِعَهُ اللَّهُ إِلَى جَسَدِهِ يَوْمَ يَبْعَثُهُ»

(The believer's soul is a bird that feeds on the trees of Paradise until Allah sends it back to its body when the person is resurrected.)

This Hadith includes all the believers in its general meaning. Thus, the fact that the Qur'an mentions the martyrs in particular in the above Ayah serves to honor, glorify and favor them (although the other believers share the rewards they enjoy).

(وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ  
مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ

- الَّذِينَ إِذَا أَصَابَهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا  
إِلَيْهِ رَاجِعُونَ - أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ  
وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ )

(155. And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sabirin (the patient).) (156. Who, when afflicted with calamity, say: "Truly, to Allah we belong and truly, to Him we shall return.") (157. They are those on whom are the Salawat (i.e., who are blessed and will be forgiven) from their Lord, and (they are those who) receive His mercy, and it is they who are the guided ones.)

### **The Believer is Patient with the Affliction and thus gains a Reward**

Allah informs us that He tests and tries His servants, just as He said in another Ayah:

(وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجْتَهِدِينَ مِنكُمْ  
وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَرَكُمْ )

(And surely, We shall try you till We test those who strive hard (for the cause of Allah) and As-Sabirin (the patient), and We shall test your facts (i.e., the one who is a liar, and the one who is truthful).) (47:31)

Hence, He tests them with the bounty sometimes and sometimes with the afflictions of fear and hunger. Allah said in another Ayah:

(فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ)

(So Allah made it taste extreme of hunger (famine) and fear.) (16:112)

The frightened and the hungry persons show the effects of the affliction outwardly and this is why Allah has used here the word `Libas' (cover or clothes) of fear and hunger. In the Ayat above, Allah used the words:

(بِشْيءٍ مِّنَ الْخَوْفِ وَالْجُوعِ)

(with something of fear, hunger,) meaning, a little of each. Then (Allah said),

(وَنَقْصٍ مِّنَ الْأَمْوَالِ)

(loss of wealth,) meaning, some of the wealth will be destroyed,

(وَالْأَنْفُسِ)

(lives) meaning, losing friends, relatives and loved ones to death,

(وَالثَّمَرَاتِ)

(and fruits,) meaning, the gardens and the farms will not produce the usual or expected amounts. This is why Allah said next:

(وَبَشِّرِ الصَّابِرِينَ)

(but give glad tidings to As-Sabirin (the patient).)

He then explained whom He meant by 'the patient' whom He praised:

(الَّذِينَ إِذَا أَصَابَهُمُ مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ  
رَاجِعُونَ)

(Who, when afflicted with calamity, say: "Truly, to Allah we belong and truly, to Him we shall return.") meaning, those who recite this statement to comfort themselves in the face of their loss, know that they belong to Allah and that He does what He wills with His servants. They also know that nothing and no deed, even if it was the weight of an atom, will be lost with Allah on the Day of Resurrection. These facts thus compel them to admit that they are Allah's servants and that their return will be to Him in the Hereafter.

This is why Allah said: t

(أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ)

(They are those on whom are the Salawat (i. e., who are blessed and will be forgiven) from their Lord, and (they are those who) receive His mercy,) meaning, Allah's praise and mercy will be with them. Sa`id bin Jubayr added, "Meaning, safety from the torment."



(وَأُولَئِكَ هُمُ الْمُهْتَدُونَ)

(and it is they who are the guided ones.) ` Umar bin Al-Khattab commented: "What righteous things, and what a great heights.

(أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ)

(They are those on whom are the Salawat from their Lord, and (they are those who) receive His mercy) are the two righteous things.

(وَأُولَئِكَ هُمُ الْمُهْتَدُونَ)

(and it is they who are the guided ones) are the heights."

The heights means more rewards, and these people will be awarded their rewards and more.

### **The Virtue of asserting that We all belong to Allah, during Afflictions**

There are several Ahadith that mention the rewards of admitting that the return is to Allah by saying:

(إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ)

("Truly, to Allah we belong and truly, to Him we shall return.") when afflictions strike. For instance, Imam Ahmad reported that Umm Salamah narrated: Once, Abu Salamah came back after he was with Allah's Messenger and said: I heard Allah's Messenger recite a statement that made me delighted. He said:

«لَا يُصِيبُ أَحَدًا مِنَ الْمُسْلِمِينَ مُصِيبَةٌ فَيَسْتَرْجِعُ  
عِنْدَ مُصِيبَتِهِ ثُمَّ يَقُولُ: اللَّهُمَّ أَجْرُنِي فِي مُصِيبَتِي  
وَأَخْلَفْ لِي خَيْرًا مِنْهَا، إِنَّا فَعَلْنَا ذَلِكَ بِهِ»

(No Muslim is struck with an affliction and then says Istirja` when the affliction strikes, and then says: `O Allah! Reward me for my loss and give me what is better than it,' but Allah will do just that.) Umm Salamah said: So I memorized these words. When Abu Salamah died I said Istirja` and said: "O Allah! Compensate me for my loss and give me what is better than it." I then thought about it and said, "Who is better than Abu Salamah" When my `Iddah (the period

of time before the widow or divorced woman can remarry) finished, Allah's Messenger asked for permission to see me while I was dyeing a skin that I had. I washed my hands, gave him permission to enter and handed him a pillow, and he sat on it. He then asked me for marriage and when he finished his speech, I said, "O Messenger of Allah! It is not because I do not want you, but I am very jealous and I fear that you might experience some wrong mannerism from me for which Allah would punish me. I am old and have children." He said:

«أَمَّا مَا ذَكَرْتِ مِنَ الْغَيْرَةِ فَسَوْفَ يُدْهِبُهَا اللَّهُ عَزَّ  
وَجَلَّ عَنْكَ، وَأَمَّا مَا ذَكَرْتِ مِنَ السِّنِّ فَقَدْ  
أَصَابَنِي مِثْلُ الَّذِي أَصَابَكَ، وَأَمَّا مَا ذَكَرْتِ مِنَ  
الْعِيَالِ فَإِنَّمَا عِيَالُكَ عِيَالِي»

(As for the jealousy that you mentioned, Allah the Exalted will remove it from you. As for your being old as you mentioned, I have suffered what you have suffered. And for your having children, they are my children too.) She said, "I have surrendered to Allah's Messenger." Allah's Messenger married her and Umm Salamah said later, "Allah compensated me with who is better than Abu Salamah: Allah's Messenger ." Muslim reported a shorter version of this Hadith.

(إِنَّ الصَّفَا وَالْمَرْوَةَ مِنَ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ  
الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا  
وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ )

(158. Verily, As-Safa and Al-Marwah are of the symbols of Allah. So it is not a sin on him who performs Hajj or `Umrah (pilgrimage) of the House to perform Tawaf between them. And whoever does good voluntarily, then verily, Allah is All-Recognizer, All-Knower).

### The Meaning of "it is not a sin" in the Ayah

Imam Ahmad reported that `Urwah said that he asked `Aishah about what Allah stated:

(إِنَّ الصَّفَا وَالْمَرْوَةَ مِنَ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ  
الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا)

(Verily, As-Safa and Al-Marwah (two mountains in Makkah) are of the symbols of Allah. So it is not a sin on him who performs Hajj or `Umrah (pilgrimage) of the House (the Ka`bah at Makkah) to perform the going (Tawaf) between them (As-Safa and Al-Marwah).) "By Allah! It is not a sin if someone did not perform Tawaf around them." `A'ishah said, "Worst is that which you said, O my nephew! If this is the meaning of it, it should have read, `It is not a sin if one did not perform Tawaf around them.' Rather, the Ayah was revealed regarding the Ansar, who before Islam, used to assume Ihlal (or Ihram for Hajj) in the area of Mushallal for their idol Manat that they used to worship. Those who assumed Ihlal for Manat, used to hesitate to perform Tawaf (going) between Mounts As-Safa and Al-Marwah. So they (during the Islamic era) asked Allah's Messenger about it, saying, `O Messenger of Allah! During the time of Jahiliyyah, we used to hesitate to perform Tawaf between As-Safa and Al-Marwah.' Allah then revealed:

(إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ  
الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا)

(Verily, As-Safa and Al-Marwah are of the symbols of Allah. So it is not a sin on him who performs Hajj or `Umrah of the House to perform the going (Tawaf) between them.)" `A'ishah then said, " Allah's Messenger has made it the Sunnah to perform Tawaf between them (As-Safa and Al-Marwah), and thus, no one should abandon performing Tawaf between them." This Hadith is reported in the Sahihayn.

In another narration, Imam Az-Zuhri reported that `Urwah said: Later on I (`Urwah) told Abu Bakr bin `Abdur-Rahman bin Al-Harith bin Hisham (of `A'ishah's statement) and he said, "I have not heard of such information. However, I heard learned men saying that all the people, except those whom `A'ishah mentioned, said, `Our Tawaf between these two hills is a practice of Jahiliyyah. ' Some others among the Ansar said, `We were commanded to perform Tawaf of the Ka`bah, but not between As-Safa and Al-Marwah.' So Allah revealed:

(إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ)

(Verily, As-Safa and Al-Marwah are of the symbols of Allah.)" Abu Bakr bin `Abdur-Rahman then said, "It seems that this verse was revealed concerning the two groups." Al-Bukhari collected a similar narration by Anas.

Ash-Sha`bi said, "Isaf (an idol) was on As-Safa while Na'ilah (an idol) was on Al-Marwah, and they used to touch (or kiss) them. After Islam came, they were hesitant about performing Tawaf between them. Thereafter, the Ayah (2:158 above) was revealed."

## The Wisdom behind legislating Sa`i between As-Safa and Al-Marwah

Muslim recorded a long Hadith in his Sahih from Jabir, in which Allah's Messenger finished the Tawaf around the House, and then went back to the Rukn (pillar, i.e., the Black Stone) and kissed it. He then went out from the door near As-Safa while reciting:

## (إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ)

(Verily, As-Safa and Al-Marwah are of the symbols of Allah.) The Prophet then said, (I start with what Allah has commanded me to start with meaning start the Sa`i (i.e., fast walking) from the As-Safa ). In another narration of An-Nasa'i, the Prophet said, (Start with what Allah has started with (i.e., As-Safa).)

Imam Ahmad reported that Habibah bint Abu Tajrah said, "I saw Allah's Messenger performing Tawaf between As-Safa and Al-Marwah, while the people were in front of him and he was behind them walking in Sa`i. I saw his garment twisted around his knees because of the fast walking in Sa`i (he was performing) and he was reciting:

«اسْعَوْا فَإِنَّ اللَّهَ كَتَبَ عَلَيْكُمُ السَّعْيَ».

(Perform Sa`i, for Allah has prescribed Sa`i on you.)"

This Hadith was used as a proof for the fact that Sa`i is a Rukn of Hajj. It was also said that Sa`i is Wajib, and not a Rukn of Hajj and that if one does not perform it by mistake or by intention, he could expiate the shortcoming with Damm. Allah has stated that Tawaf between As-Safa and Al-Marwah is among the symbols of Allah, meaning, among the acts that Allah legislated during the Hajj for Prophet Ibrahim.

Earlier we mentioned the Hadith by Ibn `Abbas that the origin of Tawaf comes from the Tawaf of Hajar (Prophet Ibrahim's wife), between As-Safa and Al-Marwah seeking water for her son (Isma`il) Ibrahim had left them in Makkah, where there was no habitation for her. When Hajar feared that her son would die, she stood up and begged Allah for His help and kept going back and forth in that blessed area between As-Safa and Al-Marwah. She was humble, fearful, frightened and meek before Allah. Allah answered her prayers, relieved her of her loneliness, ended her dilemma and made the well of Zamzam bring forth its water for her, which is:

«طَعَامٌ طَعْمٌ، وَشِفَاءٌ سَقْمٌ»

(A tasty (or nutritional) food and a remedy for the illness.)

Therefore, whoever performs Sa`i between As-Safa and Al-Marwah should remember his meekness, humbleness and need for Allah to guide his heart, lead his affairs to success and forgive his sins. He should also want Allah to eliminate his shortcomings and errors and to guide him to the straight path. He should ask Allah to keep him firm on this path until he meets death, and to change his situation from that of sin and errors to that of perfection and being forgiven, --- the same providence which was provided to Hajar.

Allah then states:

(وَمَنْ تَطَوَّعَ خَيْرًا)

(And whoever does good voluntarily.)

It was said that the Ayah describes performing Tawaf more than seven times, it was also said that it refers to voluntary `Umrah or Hajj. It was also said that it means volunteering to do good works in general, as Ar-Razi has stated. The third opinion was attributed to Al-Hasan Al-Basri. Allah knows best.

Allah states:

(فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ)

(...then verily, Allah is All-Recognizer, All-Knower.) meaning, Allah's reward is immense for the little deed, and He knows about the sufficiency of the reward. Hence, He will not award insufficient rewards to anyone. Indeed:

(إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً  
يُضَعِفَهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا )

(Surely, Allah wrongs not even of the weight of an atom, but if there is any good (done), He doubles it, and gives from Him a great reward.) (4:40)

(إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى  
مِنْ بَعْدِ مَا بَيَّنَّهٗ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ  
اللَّهُ وَيَلْعَنُهُمُ اللَّعِينُونَ - إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا  
وَبَيَّنُّوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ  
- إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا أُولَٰئِكَ  
عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ -  
خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ  
يُنظَرُونَ )

(159. Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the People in the Book, they are the ones cursed by

Allah and cursed by the cursers.) (160. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.) (161. Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the curse of Allah and of the angels and of mankind, combined.) (162. They will abide therein (under the curse in Hell), their punishment will neither be lightened nor will they be reprieved).

## The Eternal Curse for Those Who hide Religious Commandments

These Ayat sternly warn against those who hide the clear signs that the Messengers were sent with which guide to the correct path and beneficial guidance for the hearts, after Allah has made such aspects clear for His servants through the Books that He revealed to His Messengers. Abu Al-`Aliyah said that these Ayat, "were revealed about the People of the Scripture who hid the description of Muhammad ." Allah then states that everything curses such people for this evil act. Certainly, just as everything asks for forgiveness for the scholar, even the fish in the sea and the bird in the air, then those who hide knowledge are cursed by Allah and by the cursers. A Hadith in the Musnad, narrated through several chains of narrators, that strengthens the overall judgment of the Hadith, states that Abu Hurayrah narrated that Allah's Messenger said:

«مَنْ سُئِلَ عَنْ عِلْمٍ فَكْتَمَهُ، أَلْجِمَ يَوْمَ الْقِيَامَةِ  
بِلِجَامٍ مِنْ نَارٍ»

(Whoever was asked about knowledge that one has, but he hid it, then a bridle made of fire will be tied around his mouth on the Day of Resurrection.)

It is also recorded by Al-Bukhari that Abu Hurayrah said, "If it was not for an Ayah in Allah's Book, I would not have narrated a Hadith for anyone:

(إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى)

(Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down,)"

Mujahid said, "When the earth is struck by drought, the animals say, `This is because of the sinners among the Children of Adam. May Allah curse the sinners among the Children of Adam."

Abu Al-`Aliyah, Ar-Fabi` bin Anas and Qatadah said that

(وَيَلْعَنُهُمُ اللَّعُونُ)

(and cursed by the cursers) means that the angels and the believers will curse them. Moreover, a Hadith states that everything, including the fish in the sea, asks for forgiveness for the

scholars. The Ayah (2:159 above) states that those who hide the knowledge will be cursed, (in this life and) on the Day of Resurrection, by Allah, the angels, all humanity, and those who curse (including the animals) each in its own distinct way. Allah knows best.

From this punishment, Allah excluded all who repented to Him:

(إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا)

(Except those who repent and do righteous deeds, and openly declare (the truth which they concealed).)

This Ayah refers to those who regret what they have been doing and correct their behavior and, thus, explain to the people what they have been hiding.

(فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ)

(These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.)

This Ayah also indicates that those who used to call to innovation, or even disbelief, and repent to Allah, then Allah will forgive them. Allah afterwards states that those who disbelieve in Him and remain in this state until they die, then:

(أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ  
أَجْمَعِينَ  
خَالِدِينَ فِيهَا)

(it is they on whom is the curse of Allah and of the angels and of mankind, combined. They will abide therein (under the curse in Hell).)

Therefore, they will suffer the eternal curse until the Day of Resurrection and after that in the fire of Jahannam, where,

(لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ)

(their punishment will neither be lightened)

Hence, the torment will not be decreased for them,

(وَلَا هُمْ يُنظَرُونَ)

(nor will they be reprieved.)

The torment will not be changed or tempered for even an hour. Rather, it is continuous and eternal. We seek refuge with Allah from this evil end.

### Cursing the Disbelievers is allowed

There is no disagreement that it is lawful to curse the disbelievers. `Umar bin Al-Khattab and the Imams after him used to curse the disbelievers in their Qunut (a type of supplication) during the prayer and otherwise. As for cursing a specific disbeliever, some scholars stated that it is not allowed to curse him, because we do not know how Allah will make his end. Others said that it is allowed to curse individual disbelievers. For proof, they mention the story about the man who was brought to be punished repeatedly for drinking (alcohol), a man said, "May Allah curse him! He is being brought repeatedly (to be flogged for drinking)." Allah's Messenger said:

«لَا تَلْعَنُهُ فَإِنَّهُ يُحِبُّ اللَّهَ وَرَسُولَهُ»

(Do not curse him, for he loves Allah and His Messenger).

This Hadith indicates that it is allowed to curse those who do not love Allah and His Messenger . Allah knows best.

(وَاللهُكُمْ إِلَهٌ وَحْدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ  
الرَّحِيمُ)

(163. And your Ilah (God) is One Ilah (God Allah), La ilaha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.)

In this Ayah, Allah mentions that He is the only deity, and that He has no partners or equals. He is Allah, the One and Only, the Sustainer, and there is no deity worthy of worship except Him. He is the Most Gracious Ar-Rahman, the Most Merciful Ar-Rahim. We explained the meanings of these two Names in the beginning of Surat Al-Fatihah. Shahr bin Hawshab reported that Asma' bint Yazid bin As-Sakan narrated that Allah's Messenger said:

«اسْمُ اللَّهِ الْأَعْظَمُ فِي هَاتَيْنِ الْآيَتَيْنِ

(Allah's Greatest Name is contained in these two Ayat):



(وَالْهُكْمُ إِلَهُ وَحْدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ  
الرَّحِيمُ)

(And your Ilah (God) is One Ilah (God Allah), La ilaha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.) and:

(الم - ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ )

(Alif-Lam-Mim. Allah! La ilaha illa Huwa (none has the right to be worshipped but He), Al-Haiyul-Qaiyum (the Ever Living, the One Who sustains and protects all that exists).) (3:1, 2)"

Then Allah mentions some of the proof that He is alone as the deity, that He is the One who created the heavens and the earth and all of the various creatures between them, all of which testify to His Oneness. Allah said:

(إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ  
وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ  
النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا  
بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ  
وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ  
وَالْأَرْضِ لآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ )

(164. Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allah sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayat (proofs, evidences, signs, etc.) for people of understanding.)

### The Proofs for Tawhid

Allah said:

## (إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ)

(Verily, in the creation of the heavens and the earth...)

Therefore, the sky, with its height, intricate design, vastness, the heavenly objects in orbit, and this earth, with its density, its lowlands, mountains, seas, deserts, valleys, and other structures, and beneficial things that it has. Allah continues:

## (وَاخْتَلَفِ اللَّيْلِ وَالنَّهَارِ)

(...and in the alternation of night and day.)

This (the night) comes and then goes followed by the other (the day) which does not delay for even an instant, just as Allah said:

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

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

Sometimes, the day grows shorter and the night longer, and sometimes vice versa, one takes from the length of the other. Similarly Allah said:

## (يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ)

(Allah merges the night into the day, and He merges the day into the night) (57:6) meaning, He extends the length of one from the other and vice versa. Allah then continues:

## (وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ)

(...and the ships which sail through the sea with that which is of use to mankind,)

Shaping the sea in this manner, so that it is able to carry ships from one shore to another, so people benefit from what the other region has, and export what they have to them and vice versa.

Allah then continues:

(وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ  
الْأَرْضَ بَعْدَ مَوْتِهَا)

(...and the water (rain) which Allah sends down from the sky and makes the earth alive therewith after its death), which is similar to Allah's statement:

(وَعَايَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا  
مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ )

(And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof.) (36:33), until:

(وَمِمَّا لَا يَعْلَمُونَ)

(which they know not.) (36:36)

Allah continues:

(وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ)

(and the moving (living) creatures of all kinds that He has scattered therein,) meaning, in various shapes, colors, uses and sizes, whether small or large. Allah knows all that, sustains it, and nothing is concealed from Him. Similarly, Allah said:

(وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا  
وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلُّ فِي كِتَابٍ مُبِينٍ  
(

(And no moving (living) creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit (in the uterus or grave). All is in a Clear Book (Al-Lawh Al-Mahfuz the Book of Decrees with Allah).) (11:6)

(وَتَصْرِيفِ الرِّيحِ)

(...and in the veering of winds...)

Sometimes, the wind brings mercy and sometimes torment. Sometimes it brings the good news of the clouds that follow it, sometimes it leads the clouds, herding them, scattering them or directing them. Sometimes, the wind comes from the north (the northern wind), and sometimes from the south, sometimes from the east, and striking the front of the Ka`bah, sometimes from the west, striking its back. There are many books about the wind rain, stars and the regulations related to them, but here is not the place to elaborate on that, and Allah knows best.

Allah continues:

(وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ)

(...and clouds which are held between the sky and the earth,)

The clouds run between the sky and the earth to wherever Allah wills of lands and areas.

Allah said next:

(لَايَاتٍ لِّقَوْمٍ يَعْقِلُونَ)

(...are indeed Ayat for people of understanding,) meaning, all these things are clear signs that testify to Allah's Oneness. Similarly, Allah said:

(إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ - الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقَعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ )

(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. Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire.") (3:190, 191)

(وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ - إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ - وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كَرِهْنَا فَنَتَّبِعَهُم مِّنْهُمْ كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَلَهُمْ حَسْرَتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ )

(165. And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allah and that Allah is severe in punishment.) (166. When those who were followed disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them). (167. And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us." Thus Allah will show them their deeds as regrets for them. And they will never get out of the Fire.)

### **The Condition of the Polytheists in this Life and the Hereafter**

In these Ayat, Allah mentions the condition of the polytheists in this life and their destination in the Hereafter. They appointed equals and rivals with Allah, worshipping them along with Allah and loving them, just as they love Allah. However, Allah is the only deity worthy of worship, Who has neither rival nor opponent nor partner. It is reported in the Sahihayn that `Abdullah bin Mas`ud said: I said, "O Messenger of Allah! What is the greatest sin" He said:

«أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ»

(To appoint a rival to Allah while He Alone has created you.)

Allah said:

(وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ)

(But those who believe, love Allah more (than anything else))

Because these believers love Allah, know His greatness, revere Him, believe in His Oneness, then they do not associate anything or anyone with Him in the worship. Rather, they worship Him Alone, depend on Him and they seek help from Him for each and every need.

Then, Allah warns those who commit Shirk,

(وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ  
الْقُوَّةَ لِلَّهِ جَمِيعًا)

(If only, those who do wrong could see, when they will see the torment, that all power belongs to Allah.) if these people knew what they will face and the terrible punishment they are to suffer because of their disbelief and Shirk (polytheism), then they would shun the deviation that they live by.

Allah mentions their false beliefs in their idols, and that those they followed will declare their innocence of them. Allah said:

(إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا)

(When those who were followed disown (declare themselves innocent of) those who followed (them).) the angels, whom they used to claim that they worshipped, declare their innocence of them in the Hereafter, saying:

(تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِيَّانَا يَعْبُدُونَ)

(We declare our innocence (from them) before You. It was not us they worshipped.) (28:63), and:

(سُبْحَانَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ  
الْجِنَّ أَكْثَرُهُمْ بِهَمْ مُؤْمِنُونَ)

("Glorified be You! You are our Wali (Lord) instead of them. Nay, but they used to worship the Jinn; most of them were believers in them.") (34:4)

The Jinn will also disown the disbelievers who worshipped them, and they will reject that worship. Allah said:

(وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِن دُونِ اللَّهِ مَن لَّا  
يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ  
غَافِلُونَ - وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً  
وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ )

(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 and will deny their worshipping.) (46:5, 6) Allah said:

(وَاتَّخَذُوا مِن دُونِ اللَّهِ ءَالِهَةً لِّيَكُونُوا لَهُمْ عِزًّا )  
(كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا )

(And they have taken (for worship) alihah (gods) besides Allah, that they might give them honor, power and glory (and also protect them from Allah' punishment). Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them (on the Day of Resurrection).) (19:81, 82) Prophet Ibrahim said to his people:

(إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي  
الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ  
وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّن  
نَّاصِرِينَ)

(You have taken (for worship) idols instead of Allah. The love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helper.) (29:25) Allah said:

(وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ  
 يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ  
 اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا  
 مُؤْمِنِينَ قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتُضْعِفُوا  
 أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ بَلْ  
 كُنْتُمْ مُجْرِمِينَ وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ  
 اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ  
 نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا وَأَسْرُوا النَّدَامَةَ لَمَّا  
 رَأُوا الْعَذَابَ وَجَعَلْنَا الْأَغْلَالَ فِي أَعْنَاقِ الَّذِينَ  
 كَفَرُوا هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ)

(But if you could see when the Zalimun (polytheists and wrongdoers) will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!" And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you Nay, but you were Mujrimin (polytheists, sinners, disbelievers, criminals)." Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allah and set up rivals to Him!" And each of them (parties) will conceal their own regrets (for disobeying Allah during this worldly life), when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do) (34:31-33) Allah said:

(وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ  
 وَعَدَ الْحَقُّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي  
 عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي  
 فَلَا تَلُمُونِي وَلَوْلَمْؤَا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ



وَمَا أَنْتُمْ بِمُصْرِحِيَّ إِيَّيْ كَفَرْتُمْ بِمَا أَشْرَكْتُمُونَ  
مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ )

(And Shaytan (Satan) will say when the matter has been decided: "Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allah (by obeying me in the life of the world). Verily, there is a painful torment for the Zalimin (polytheists and wrongdoers).) (14:22)

Allah then said:

وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ )

(...and they see the torment, then all their relations will be cut off from them.) meaning, when they see Allah's torment, their power and means of salvation are all cut off, and they will have no way of making amends, nor will they find a way of escape from the Fire. `Ata' reported that Ibn `Abbas said about:

وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ )

(then all their relations will be cut off from them.) "meaning the friendship." Mujahid reported a similar statement in another narration by Ibn Abu Najih.

Allah said:

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ  
كَمَا تَبَرَّءُوا مِنَّا )

(And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us.")

This Ayah means: `If we only had a chance to go back to the life so that we could disown them (their idols, leaders, etc.) shun their worship, ignore them and worship Allah Alone instead.' But they utter a lie in this regard, because if they were given the chance to go back, they would only return to what they were prohibited from doing, just as Allah said. This is why Allah said:

(كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ)

(Thus Allah will show them their deeds as regrets for them.) meaning, their works will vanish and disappear. Similarly, Allah said:

(وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنَّ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً  
مَّنْثُورًا)

(And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.) (25:23)

Allah also said:

(مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ  
بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ)

(The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day.) (14:18), and:

(وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ  
الظَّمَانُ مَاءً)

(As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water.) (24:39)

This is why Allah said at the end of the Ayah 2:167 above

(وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ)

(And they will never get out of the Fire.)

(يَأْتِيهَا النَّاسُ كُلُّوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا  
وَلَا تَتَّبِعُوا خُطُوتَ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ)

إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى  
اللَّهِ مَا لَا تَعْلَمُونَ-

(168. O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaytan (Satan). Verily, he is to you an open enemy.) (169. He (Satan) commands you only what is evil and Fahsha' (sinful), and that you should say about Allah what you know not.)

### The Order to eat the Lawful Things, and the Prohibition of following the Footsteps of Shaytan

After Allah stated that there is no deity worthy of worship except Him and that He Alone created the creation, He stated that He is the Sustainer for all His creation, and He mentioned a favor that He granted them; He has allowed them to eat any of the pure lawful things on the earth that do not cause harm to the body or the mind. He also forbade them from following the footsteps of Shaytan, meaning his ways and methods with which he misguides his followers, like prohibiting the Bahirah (a she-camel whose milk was spared for the idols and nobody was allowed to milk it), or Sa'ibah (a she-camel let loose for free pasture for the idols and nothing was allowed to be carried on it), or a Wasilah (a she-camel set free for idols because it has given birth to a she-camel at its first delivery and then again gives birth to a she-camel at its second delivery), and all of the other things that Shaytan made attractive to them during the time of Jahiliyyah. Muslim recorded `Iyad bin Himar saying that Allah's Messenger said that Allah the Exalted says,

يَقُولُ اللَّهُ تَعَالَى: إِنَّ كُلَّ مَالٍ مَنَحْتُهُ عِبَادِي فَهُوَ  
لَهُمْ حَلَالٌ، وَفِيهِ وَإِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ،  
فَجَاءَتْهُمْ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ،  
وَحَرَّمَتْ عَلَيْهِمْ مَا أَحَلَلْتُ لَهُمْ»

(' Every type of wealth I have endowed My servants is allowed for them...' (until), 'I have created My servants Hunafa' (pure or upright), but the devils came to them and led them astray from their (true) religion and prohibited them from what I allowed for them.')

Allah said:

(إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ)

(...he is to you an open enemy.)

warning against Satan. Allah said in another instance:

(إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو  
حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ )

(Surely, Shaytan is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire.) (35:6), and:

(أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ  
عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا)

(Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me while they are enemies to you What an evil is the exchange for the Zalimin (polytheists, and wrongdoers, etc).) (18:50)

Qatadah and As-Suddi commented on what Allah said:

(وَلَا تَتَّبِعُوا خُطُوتَ الشَّيْطَانِ)

(...and follow not the footsteps of Shaytan (Satan)):

Every act of disobedience to Allah is among the footsteps of Satan.

`Abd bin Humayd reported that Ibn `Abbas said: "Any vow or oath that one makes while angry, is among the footsteps of Shaytan and its expiation is that of the vow. " Allah's statement:

(إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى  
اللَّهِ مَا لَا تَعْلَمُونَ )

(He (Satan) commands you only what is evil and Fahsha (sinful), and that you should say about Allah what you know not.)

The verse means: `Your enemy, Satan, commands you to commit evil acts and what is worse than that, such as adultery and so forth. He commands you to commit what is even worse, that is, saying about Allah without knowledge.' So this includes every innovator and disbeliever.

(وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ  
مَا أَلْفَيْنَا عَلَيْهِ ءَابَاءَنَا أُولُو كَانٍ ءَابَاؤُهُمْ لَا  
يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ - وَمَثَلُ الَّذِينَ كَفَرُوا  
كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً  
صُمٌّ بُكْمٌ عُمْى فَهُمْ لَا يَعْقِلُونَ )

(170 When it is said to them: "Follow what Allah has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that!) even though their fathers did not understand anything nor were they guided) (171. And the example of those who disbelieve is as that of him who shouts to those (flock of sheep) that hear nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand.)

### **The Polytheist imitates Other Polytheists**

Allah states that if the disbelievers and polytheists are called to follow what Allah has revealed to His Messenger and abandon the practices of misguidance and ignorance that they indulge in, they will say, "Rather. We shall follow what we found our fathers following," meaning, worshipping the idols and the false deities. Allah criticized their reasoning:

(أُولُو كَانٍ ءَابَاؤُهُمْ)

((Would they do that!) even though their fathers), meaning, those whom they follow and whose practices they imitate, and:

(لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ)

(...did not understand anything nor were they guided) meaning, they had no sound understanding or guidance. Ibn Ishaq reported that Ibn `Abbas said that this was revealed about a group of Jews whom Allah's Messenger called to Islam, but they refused, saying, "Rather, we shall follow what we found our forefathers following." So Allah revealed this Ayah (2:170) above."

### **The Disbeliever is just like an Animal**

Allah then made a parable of the disbelievers, just as He said in another Ayah:

## (لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوِّءِ)

(For those who believe not in the Hereafter is an evil description.) (16:60)

Similarly, Allah said here (2:171 above)

## (وَمَثَلُ الَّذِينَ كَفَرُوا)

(And the example of those who disbelieve...) meaning, in their injustice, misguidance and ignorance, they are just like wandering animals, not understanding what they are told; if the shepherd heralds them or calls them to what benefits them, they would not understand what is actually being said to them, for they only hear unintelligible sounds. This is what is reported from Ibn `Abbas, Abu Al-`Aliyah, Mujahid, `Ikrimah, `Ata', Al-Hasan, Qatadah, `Ata' Al-Khurasani and Ar-Fabi` bin Anas.

## (صُمٌّ بُكْمٌ عُمْيٌ)

(They are deaf, dumb, and blind.) means, they are deaf, as they do not hear the truth; mute, as they do not utter it; and blind, as they do not see or recognize its path and way.

## (فَهُمْ لَا يَعْقِلُونَ)

(So they do not understand.) means, they do not comprehend or understand anything.

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ  
وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ - إِنَّمَا حَرَّمَ  
عَلَيْكُمْ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا أَهَلَ بِهِ  
لِغَيْرِ اللَّهِ فَمَن اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ  
عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ )

(172. O you who believe (in the Oneness of Allah Islamic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allah, if it is indeed He Whom you worship). (173. He has forbidden you only the Maitah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for other than Allah. But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allah is Oft-Forgiving, Most Merciful.)

## The Command to eat Pure Things and the Explanation of the Prohibited Things

Allah commands His believing servants to eat from the pure things that He has created for them and to thank Him for it, if they are truly His servants. Eating from pure sources is a cause for the acceptance of supplications and acts of worship, just as eating from impure sources prevents the acceptance of supplications and acts of worship, as mentioned in a Hadith recorded by Imam Ahmad, that Abu Hurayrah said that Allah's Messenger said:

«أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ، لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ، فَقَالَ:

(يَأَيُّهَا الرُّسُلُ كُلُّوْا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا  
إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ )

، وَقَالَ:

(يَأَيُّهَا الَّذِينَ ءَامَنُوا كُلُّوْا مِنْ طَيِّبَاتِ مَا  
رَزَقْنَاكُمْ)

ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ  
يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبِّ يَا رَبِّ، وَمَطْعَمُهُ  
حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُدِّي  
بِالْحَرَامِ فَأَنَّى يُسْتَجَابُ لِذَلِكَ؟»

(O people! Allah is Tayyib (Pure and Good) and only accepts that which is Tayyib. Allah has indeed commanded the believers with what He has commanded the Messengers, for He said: (O (you) Messengers! Eat of the Tayyibat and do righteous deeds. Verily, I am well-acquainted with what you do) (23:51), and: (O you who believe! Eat of the lawful things that We have provided you with) He then mentioned a man, (who is engaged in a long journey, whose hair is untidy and who is covered in dust, he raises his hands to the sky, and says, `O Lord! O Lord!'

Yet, his food is from the unlawful, his drink is from the unlawful, his clothes are from the unlawful, and he was nourished by the unlawful, so how can it (his supplication) be accepted") It was also recorded by Muslim and At-Tirmidhi

After Allah mentioned how He has blessed His creatures by providing them with provisions, and after commanding them to eat from the pure things that He has provided them, He then stated that He has not prohibited anything for them, except dead animals. Dead animals are those that die before being slaughtered; whether they die by strangling, a violent blow, a headlong fall, the goring of horns or by being partly eaten by a wild animal. Dead animals of the sea are excluded from this ruling, as is explained later, Allah willing, as Allah said:

(أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ)

(Lawful to you is (the pursuit of) watergame and its use for food) (5:96), and because of the Hadith about the whale recorded in the Sahih. The Musnad, Al-Muwatta' and the Sunan recorded the Prophet saying about the sea:

«هُوَ الطَّهْرُ مَأْوُهُ وَالْحِلُّ مَيْتَتُهُ»

(Its water is pure and its dead are permissible.)

Ash-Shafi`i, Ahmad, Ibn Majah, and Ad-Daraqutni reported that Ibn `Umar said that the Prophet said:

«أَحِلَّ لَنَا مَيْتَتَانِ وَدَمَانِ، السَّمَكُ وَالْجَرَادُ وَالْكَبِدُ  
وَالطَّحَالُ»

(We have been allowed two dead things and two bloody things: fish and locusts; and liver and spleen).

We will mention this subject again in Surat Al-Ma'idah (chapter 5 in the Qur'an), In sha' Allah (if Allah wills).

Issue: According to Ash-Shafi`i and other scholars, milk and eggs that are inside dead unslaughtered animals are not pure, because they are part of the dead animal. In one narration from him, Malik said that they are pure themselves, but become impure because of their location. Similarly, there is a difference of opinion over the cheeses (made with the milk) of dead animals. The popular view of the scholars is that it is impure, although they mentioned the fact that the Companions ate from the cheeses made by the Magians (fire worshippers). Hence, Al-Qurtubi commented: "Since only a small part of the dead animal is mixed with it, then it is permissible, because a minute amount of impurity does not matter if it is mixed with a large amount of liquid." Ibn Majah reported that Salman said that Allah's Messenger was asked about butter, cheese and fur. He said:



«الْحَلَالُ مَا أَحَلَّ اللَّهُ فِي كِتَابِهِ، وَالْحَرَامُ مَا حَرَّمَ  
اللَّهُ فِي كِتَابِهِ، وَمَا سَكَتَ عَنْهُ فَهُوَ مِمَّا عَفَا عَنْهُ»

(The allowed is what Allah has allowed in His Book and the prohibited is what Allah has prohibited in His Book. What He has not mentioned is a part of what He has pardoned.)

Allah has prohibited eating the meat of swine, whether slaughtered or not, and this includes its fat, either because it is implied, or because the term Lahm includes that, or by analogy. Similarly prohibited are offerings to other than Allah, that is what was slaughtered in a name other than His, be it for monuments, idols, divination, or the other practices of the time of Jahiliyyah. Al-Qurtubi mentioned that `A'ishah was asked about what non-Muslims slaughter for their feasts and then offer some of it as gifts for Muslims. She said, "Do not eat from what has been slaughtered for that day, (or feast) but eat from their vegetables."

### The Prohibited is Allowed in Cases of Emergency

Then Allah permitted eating these things when needed for survival or when there are no permissible types of food available. Allah said:

(فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ)

(But if one is forced by necessity without willful disobedience nor transgressing due limits), meaning, without transgression or overstepping the limits,

(فَلَا إِثْمَ عَلَيْهِ)

(...then there is no sin on him.) meaning, if one eats such items, for,

(إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ)

(Truly, Allah is Oft-Forgiving, Most Merciful.)

Mujahid said, "If one is forced by necessity without willful disobedience nor transgressing the set limits. For example, if he didn't, then he would have to resort to highway robbery, rising against the rulers, or some other kinds of disobedience to Allah, then the permission applies to him. If one does so transgressing the limits, or continually, or out of disobedience to Allah, then the permission does not apply to him even if he is in dire need." The same was reported from Sa`id bin Jubayr. Sa`id and Muqatil bin Hayyan are reported to have said that without willful disobedience means, "Without believing that it is permissible." It was reported that Ibn `Abbas commented on the Ayah:

## (غَيْرَ بَاغٍ وَلَا عَادٍ)

(...without willful disobedience nor transgressing) saying, "Without willful disobedience means eating the dead animal and not continuing to do so. Qatadah said:

## (غَيْرَ بَاغٍ)

(without willful disobedience) "Without transgressing by eating from the dead animals, that is when the lawful is available."

Issue: When one in dire straits finds both dead animals, and foods belong to other people which he could get without risking the loss of his hands or causing harm, then it is not allowed for him to eat the dead animals. Ibn Majah reported that `Abbad bin Shurahbil Al-Ghubari said, "One year we suffered from famine. I came to Al-Madinah and entered a garden. I took some grain that I cleaned, and ate, then I left some of it in my garment. The owner of the garden came, roughed me up and took possession of my garment. I then went to Allah's Messenger and told him what had happened. He said to the man:

«مَا أَطْعَمْتَهُ إِذْ كَانَ جَائِعًا أَوْ سَاقِبًا وَلَا عَلَّمْتَهُ  
إِذْ كَانَ جَاهِلًا»

(You have not fed him when he was hungry - or he said starving - nor have you taught him if he was ignorant.)

The Prophet commanded him to return `Abbad's garment to him, and to offer him a Wasq (around 180 kilograms) - or a half Wasq - of food

This has a sufficiently strong chain of narrators and there are many other witnessing narrations to support it, such as the Hadith that `Amr bin Shu`ayb narrated from his father that his grandfather said: Allah's Messenger was asked about the hanging clusters of dates. He said:

«مَنْ أَصَابَ مِنْهُ مِنْ ذِي حَاجَةٍ فِيهِ غَيْرَ مُتَّخِذٍ  
حُبْنَةً، فَلَا شَيْءَ عَلَيْهِ»

(There is no harm for whoever takes some of it in his mouth for a necessity without putting it in his garment.)

Muqatil bin Hayyan commented on:

(فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ)

(...then there is no sin on him. Truly, Allah is Oft-Forgiving, Most Merciful.) "For what is eaten out of necessity." Sa`id bin Jubayr said, "Allah is pardoning for what has been eaten of the unlawful, and Merciful' in that He allowed the prohibited during times of necessity." Masruq said, "Whoever is in dire need, but does not eat or drink until he dies, he will enter the Fire." This indicates that eating dead animals for those who are in need of it for survival is not only permissible but required.

(إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ تَمَنَّا قَلِيلًا أَوْلِيكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ - أَوْلِيكَ الَّذِينَ اشْتَرَوْا الضَّلَالَةَ بِالْهُدَى وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ - ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ )

(174. Verily, those who conceal what Allah has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allah will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment). (175. Those are they who have purchased error at the price of guidance, and torment at the price of forgiveness. So how bold they are (for evil deeds which will push them) to the Fire). (176. That is because Allah has sent down the Book (the Qur'an) in truth. And verily, those who disputed as regards the Book are far away in opposition).

### Criticizing the Jews for concealing what Allah revealed

Allah said:

(إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ)

(Verily, those who conceal what Allah has sent down of the Book.) Meaning the Jews who concealed their Book's descriptions of Muhammad, all of which testify to his truth as a Messenger and a Prophet. They concealed this information so that they would not lose

authority and the position that they had with the Arabs, where they would bring them gifts, and honor them. The cursed Jews feared that if they announced what they know about Muhammad , then the people would abandon them and follow him. So they hid the truth so that they may retain the little that they were getting, and they sold their souls for this little profit. They preferred the little that they gained over guidance and following the truth, believing in the Messenger and having faith in what Allah was sent him with. Therefore, they have profited failure and loss in this life and the Hereafter.

As for this world, Allah made the truth about His Messenger known anyway, by the clear signs and the unequivocal proofs. Thereafter, those whom the Jews feared would follow the Prophet , believed in him and followed him anyway, and so they became his supporters against them. Thus, the Jews earned anger on top of the wrath that they already had earned before, and Allah criticized them again many times in His Book. For instance, Allah said in this Ayah (2:174 above):

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ  
وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا

(Verily, those who conceal what Allah has sent down of the Book, and purchase a small gain therewith (of worldly things).) meaning, the joys and delights of this earthly life. Allah said:

أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ

(...they eat into their bellies nothing but fire,) meaning, whatever they eat in return for hiding the truth, will turn into a raging fire in their stomachs on the Day of Resurrection.

Similarly, Allah said:

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا  
يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلُونَ سَعِيرًا

(Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!) (4:10)

Also, reported in an authentic Hadith is that Allah's Messenger said:

«الَّذِي يَأْكُلُ أَوْ يَشْرَبُ فِي آيَةِ الدَّهَبِ وَالْفِضَّةِ  
إِنَّمَا يُجْرَجُ فِي بَطْنِهِ نَارَ جَهَنَّمَ»

(Those who eat or drink in golden or silver plates are filling their stomachs with the fire of Jahannam (Hell).)

Allah said:

(وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ  
عَذَابٌ أَلِيمٌ)

(Allah will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.)

This is because Allah is furious with them for concealing the truth. They thus deserve Allah's anger, so Allah will not look at them or purify them, meaning that He will not praise them but will cause them to taste a severe torment. Then, Allah said about them:

(أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالََةَ بِالْهُدَىٰ)

(Those are they who have purchased error for guidance.)

Hence, they opposed the guidance, that is, not announcing the Prophet's description they find in their Books, the news about his prophecy and the good news of his coming which the previous Prophets proclaimed, as well as following and believing in him. Instead, they preferred misguidance by denying him, rejecting him and concealing his descriptions that were mentioned in their Books. Allah said:

(وَالْعَذَابَ بِالْمَغْفِرَةِ)

(...and torment at the price of forgiveness,) meaning, they preferred torment over forgiveness due to the sins they have committed. Allah then said:

(فَمَا أَصْبَرَهُمْ عَلَى النَّارِ)

(So how bold they are (for evil deeds which will push them) to the Fire.)

Allah states that they will suffer such severe, painful torment that those who see them will be amazed at how they could bear the tremendous punishment, torture and pain that they will suffer. We seek refuge with Allah from this evil end. RAllah's Statement:

(ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ)

(That is because Allah has sent down the Book (the Qur'an) in truth. ) means, they deserve this painful torment because Allah has revealed Books to His Messenger Muhammad , and the Prophets before him, and these revelations bring about truth and expose falsehood. Yet, they took Allah's signs for mockery. Their Books ordered them to announce the truth and to spread the knowledge, but instead, they defied the knowledge and rejected it. This Final Messenger Muhammad called them to Allah, commanded them to work righteousness and forbade them from committing evil. Yet, they rejected, denied and defied him and hid the truth that they knew about him. They, thus, mocked the Ayat that Allah revealed to His Messengers, and this is why they deserved the torment and the punishment. This is why Allah said here (2:176):

ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ  
اِخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ )

(That is because Allah has sent down the Book (the Qur'an) in truth. And verily, those who disputed about the Book are far away in opposition.)

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ  
وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ  
عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ  
وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ  
الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُؤْفُونَ بِعَهْدِهِمْ إِذَا  
عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ  
الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ  
(

(177. It is not Birr that you turn your faces towards east and (or) west; but Birr is the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masakin (the poor), and to the wayfarer, and to those who ask, and to set servants free, performs As-Salah (Iqamat-As-Salah), and gives the Zakah, and who fulfill their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqun (the pious).)

## Al-Birr (Piety, Righteousness)

This Ayah contains many great wisdoms, encompassing rulings and correct beliefs.

As for the explanation of this Ayah, Allah first commanded the believers to face Bayt Al-Maqdis, and then to face the Ka`bah during the prayer. This change was difficult for some of the People of the Book, and even for some Muslims. Then Allah sent revelation which clarified the wisdom behind this command, that is, obedience to Allah, adhering to His commands, facing wherever He commands facing, and implementing whatever He legislates, that is the objective. This is Birr, Taqwa and complete faith. Facing the east or the west does not necessitate righteousness or obedience, unless it is legislated by Allah. This is why Allah said:

(لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ  
وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ)

(It is not Birr that you turn your faces towards east and (or) west (in prayers); but Birr is the one who believes in Allah and the Last Day.)

Similarly, Allah said about the sacrifices:

(لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ  
التَّقْوَىٰ مِنْكُمْ)

(It is neither their meat nor their blood that reaches Allah, but it is the piety from you that reaches Him.) (22:37)

Abu Al-`Aliyah said, "The Jews used to face the west for their Qiblah, while the Christians used to face the east for their Qiblah. So Allah said:

(لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ  
وَالْمَغْرِبِ)

(It is not Birr that you turn your faces towards east and (or) west (in prayers)) (2: 177) meaning, "this is faith, and its essence requires implementation." Similar was reported from Al-Hasan and Ar-Rabi` bin Anas. Ath-Thawri recited:

## (وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ)

(but Birr is the one who believes in Allah,) and said that what follows are the types of Birr. He has said the truth. Certainly, those who acquire the qualities mentioned in the Ayah will have indeed embraced all aspects of Islam and implemented all types of righteousness; believing in Allah, that He is the only God worthy of worship, and believing in the angels the emissaries between Allah and His Messengers.

The `Books' are the Divinely revealed Books from Allah to the Prophets, which were finalized by the most honorable Book (the Qur'an). The Qur'an supercedes all previous Books, it mentions all types of righteousness, and the way to happiness in this life and the Hereafter. The Qur'an abrogates all previous Books and testifies to all of Allah's Prophets, from the first Prophet to the Final Prophet, Muhammad, may Allah's peace and blessings be upon them all.

Allah's statement :

## (وَأَتَى الْمَالَ عَلَى حُبِّهِ)

(...and gives his wealth, in spite of love for it,) refers to those who give money away while desiring it and loving it. It is recorded in the Sahihayn that Abu Hurayrah narrated that the Prophet said:

«أَفْضَلُ الصَّدَقَةِ أَنْ تَصَدَّقَ وَأَنْتَ صَاحِحٌ  
شَاحِحٌ، تَأْمَلُ الْغِنَى وَتَخْشَى الْفَقْرَ»

(The best charity is when you give it away while still healthy and thrifty, hoping to get rich and fearing poverty.)

Allah said:

(وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا  
وَأَسِيرًا - إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ  
جَزَاءً وَلَا شُكْرًا )

(And they give food, inspite of their love for it, to the Miskin (the poor), the orphan, and the captive (saying): "We feed you seeking Allah's Face only. We wish for no reward, nor thanks from you.") (76:8, 9)

and:



(لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ)

(By no means shall you attain Birr unless you spend of that which you love.) (3:92) Allah's statement :

(وَيُؤْتِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ)

(...and give them preference over themselves even though they were in need of that) (59:9) refers to a higher category and status, as the people mentioned here give away what they need, while those mentioned in the previous Ayat give away what they covet (but not necessarily need).

Allah's statement :

(ذَوِي الْقُرْبَىٰ)

(the kinsfolk) refers to man's relatives, who have more rights than anyone else to one's charity, as the Hadith supports:

«الصَّدَقَةُ عَلَى الْمَسَاكِينِ صَدَقَةٌ، وَعَلَى ذِي الرَّحِمِ اثْنَتَانِ: صَدَقَةٌ وَصِلَةٌ، فَهُمْ أَوْلَى النَّاسِ بِكَ وَبِرِّكَ وَإِعْطَائِكَ»

(Sadaqah (i. e., charity) given to the poor is a charity, while the Sadaqah given to the relatives is both Sadaqah and Silah (nurturing relations), for they are the most deserving of you and your kindness and charity).

Allah has commanded kindness to the relatives in many places in the Qur'an.

(وَالْيَتَامَىٰ)

(to the orphans) The orphans are children who have none to look after them, having lost their fathers while they are still young, weak and unable to find their own sustenance since they have not reached the age of work and adolescence. `Abdur-Razzaq reported that `Ali said that the Prophet said:

(وَالْمَسْكِينُ)

(and to Al-Masakin) The Miskin is the person who does not have enough food, clothing, or he has no dwelling. So the Miskin should be granted the provisions to sustain him enough so that he can acquire his needs. In the Sahihayn it is recorded that Abu Hurayrah said that Allah's Messenger said:

«لَيْسَ الْمِسْكِينُ بِهَذَا الطَّوَّافِ الَّذِي تَرُدُّهُ التَّمْرَةُ  
وَالتَّمْرَتَانِ، وَاللُّقْمَةُ وَاللُّقْمَتَانِ، وَلَكِنَّ الْمِسْكِينُ  
الَّذِي لَا يَجِدُ غِنًى يُعْنِيهِ وَلَا يُفْطِنُ لَهُ فَيُتَصَدَّقَ  
عَلَيْهِ»

(The Miskin is not the person who roams around, and whose need is met by one or two dates or one or two bites. Rather, the Miskin is he who does not have what is sufficient, and to whom the people do not pay attention and, thus, do not give him from the charity.)

## (وَابْنِ السَّبِيلِ)

(and to the wayfarer) is the needy traveler who runs out of money and should, thus, be granted whatever amount that helps him to go back to his land. Such is the case with whoever intends to go on a permissible journey, he is given what he needs for his journey and back. The guests are included in this category. `Ali bin Abu Talhah reported that Ibn `Abbas said, "Ibn As-Sabil (wayfarer) is the guest who is hosted by Muslims." Furthermore, Mujahid, Sa`id bin Jubayr, Abu Ja`far Al-Baqir, Al-Hasan, Qatadah, Ad-Dahhak, Az-Zuhri, Ar-Rabi` bin Anas and Muqatil bin Hayyan said similarly.

## (وَالسَّائِلِينَ)

(and to those who ask) refers to those who beg people and are thus given a part of the Zakah and general charity.

## (وَفِي الرِّقَابِ)

(and to set servants free) These are the servants who seek to free themselves, but cannot find enough money to buy their freedom. We will mention several of these categories and types under the Tafsir of the Ayah on Sadaqah in Surat Bara'ah chapter 9 in the Qur'an , In sha' Allah.

Allah's statement :

## (وَأَقَامَ الصَّلَاةَ)

(performs As-Salah (Iqamat-As-Salah)) means those who pray on time and give the prayer its due right; the bowing, prostration, and the necessary attention and humbleness required by Allah. Allah's statement:

## (وَأَتَى الزَّكَاةَ)

(and gives the Zakah) means the required charity (Zakah) due on one's money, as Sa`id bin Jubayr and Muqatil bin Hayyan have stated.

Allah's statement:

## (وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا)

(and who fulfill their covenant when they make it,)

is similar to:

## (الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْفُضُونَ الْمِيثَاقَ)

(Those who fulfill the covenant of Allah and break not the Mithaq (bond, treaty, covenant).)  
(13:20)

The opposite of this characteristic is hypocrisy. As found in a Hadith:

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا ائْتُمِنَ خَانَ»

(The signs of a hypocrite are three: if he speaks, he lies; if he promises, he breaks his promise; and if he is entrusted, he breaches the trust.)

In another version:

«إِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ»

(If he speaks, he lies; if he vows, he breaks his vow; and if he disputes, he is lewd.)

Allah's statement :

وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ  
الْبَأْسِ

(. ..and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles).) means, during the time of meekness and ailment.

(وَحِينَ الْبَأْسِ)

(...and at the time of fighting (during the battles).) means on the battlefield while facing the enemy, as Ibn Mas`ud, Ibn `Abbas, Abu Al-`Aliyah, Murrah Al-Hamdani, Mujahid, Sa`id bin Jubayr, Al-Hasan, Qatadah, Ar-Rabi` bin Anas, As-Suddi, Muqatil bin Hayyan, Abu Malik, Ad-Dahhak and others have stated.

And calling them the patient here, is a form of praise, because of the importance of patience in these circumstances, and the suffering and difficulties that accompany them. And Allah knows best, it is He Whom help is sought from, and upon Him we rely.

Allah's statement :

(أُولَئِكَ الَّذِينَ صَدَقُوا)

(Such are the people of the truth) means, whoever acquires these qualities, these are truthful in their faith. This is because they have achieved faith in the heart and realized it in deed and upon the tongue. So they are the truthful,

(وَأُولَئِكَ هُمُ الْمُتَّقُونَ)

(and they are Al-Muttaqun (the pious).) because they avoided the prohibitions and performed the acts of obedience.

يَأْيُهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي  
الْقَتْلِ الْحُرِّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأَنْثَى بِالْأَنْثَى  
فَمَنْ عَفَىٰ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبَاعُ بِالْمَعْرُوفِ

وَأَدَاءٌ إِلَيْهِ بِإِحْسَنٍ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ  
وَرَحْمَةٌ فَمَنْ أَعْتَدَىٰ بَعْدَ ذَلِكَ فَعَلُهُ عَذَابُ الْيَوْمِ )

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ  
تَتَّقُونَ-

(178. O you who believe! Al-Qisas (the Law of equality) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives) of the killed (against blood money), then it should be sought in a good manner, and paid to him respectfully. This is an alleviation and a mercy from your Lord. So after this, whoever transgresses the limits (i.e. kills the killer after taking the blood money), he shall have a painful torment.) (179. And there is (a saving of) life for you in Al-Qisas (the Law of equality in punishment), O men of understanding, that you may acquire Taqwa.)

### The Command and the Wisdom behind the Law of Equality

Allah states: O believers! The Law of equality has been ordained on you (for cases of murder), the free for the free, the slave for the slave and the female for the female. Therefore, do not transgress the set limits, as others before you transgressed them, and thus changed what Allah has ordained for them. The reason behind this statement is that (the Jewish tribe of) Banu An-Nadir invaded Qurayzah (another Jewish tribe) during the time of Jahiliyyah (before Islam) and defeated them. Hence, (they made it a law that) when a person from Nadir kills a person from Quraizah, he is not killed in retaliation, but only pays a hundred Wasq of dates. However, when a person from Quraizah kills a Nadir man, he would be killed for him. If Nadir wanted (to forfeit the execution of the murderer and instead require him) to pay a ransom, the Quraizah man pays two hundred Wasq of dates double the amount Nadir pays in Diyah (blood money) . So Allah commanded that justice be observed regarding the penal code, and that the path of the misguided and mischievous persons be avoided, who in disbelief and transgression, defy and alter what Allah has commanded them. Allah said:

(كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ  
وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ)

(Al-Qisas (the Law of equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female.)

Allah's statement :

## (الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَى بِالْأُنْثَى)

(the free for the free, the slave for the slave, and the female for the female.) was abrogated by the statement life for life (5:45). However, the majority of scholars agree that the Muslim is not killed for a disbeliever whom he kills. Al- Bukhari reported that `Ali narrated that Allah's Messenger said:

«وَلَا يُقْتَلُ مُسْلِمٌ بِكَافِرٍ»

(The Muslim is not killed for the disbeliever (whom he kills).)

No opinion that opposes this ruling could stand correct, nor is there an authentic Hadith to contradict it. However, Abu Hanifah thought that the Muslim could be killed for a disbeliever, following the general meaning of the Ayah (5:45) in Surat Al-Ma'idah (chapter 5 in the Qur'an).

The Four Imams (Abu Hanifah, Malik, Shafi`i and Ahmad) and the majority of scholars stated that the group is killed for one person whom they murder. `Umar said, about a boy who was killed by seven men, "If all the residents of San`a' (capital of Yemen today) collaborated on killing him, I would kill them all." No opposing opinion was known by the Companions during that time which constitutes a near Ijma` (consensus). There is an opinion attributed to Imam Ahmad that a group of people is not killed for one person whom they kill, and that only one person is killed for one person. Ibn Al-Mundhir also attributed this opinion to Mu`adh, Ibn Az-Zubayr, `Abdul-Malik bin Marwan, Az-Zuhri, Ibn Srin and Habib bin Abu Thabit. Allah's statement:

(فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبَاعٌ بِالْمَعْرُوفِ  
وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ)

(But if the killer is forgiven by the brother (or the relatives) of the killed (against blood money), then it should be sought in a good manner, and paid to him respectfully.) refers to accepting blood money (by the relatives of the victim in return for pardoning the killer) in cases of intentional murder. This opinion is attributed to Abu Al-`Aliyah, Abu Sha`tha', Mujahid, Sa`id bin Jubayr, `Ata' Al-Hasan, Qatadah and Muqatil bin Hayyan. Ad-Dahhak said that Ibn `Abbas said:

(فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ)

(But if the killer is forgiven by the brother (or the relatives) of the killed (against blood money)) means the killer is pardoned by his brother (i.e., the relative of the victim) and accepting the Diyah after capital punishment becomes due (against the killer), this is the `Afw (pardon mentioned in the Ayah)." Allah's statement:

## (فَاتَّبَاعٌ بِالْمَعْرُوفِ)

(...then it should be sought in a good manner,) means, when the relative agrees to take the blood money, he should collect his rightful dues with kindness:

## (وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ)

( and paid to him respectfully.) means, the killer should accept the terms of settlement without causing further harm or resisting the payment.

Allah's statement:

## (ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ)

(This is an alleviation and a mercy from your Lord.) means the legislation that allows you to accept the blood money for intentional murder is an alleviation and a mercy from your Lord. It lightens what was required from those who were before you, either applying capital punishment or forgiving.

Sa`id bin Mansur reported that Ibn `Abbas said, "The Children of Israel were required to apply the Law of equality in murder cases and were not allowed to offer pardons (in return for blood money). Allah said to this Ummah (the Muslim nation):

## (كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ)

(The Law of equality in punishment is prescribed for you in case of murder: the free for the free, the servant for the servant, and the female for the female. But if the killer is forgiven by the brother (or the relatives) of the killed (against blood money),)

Hence, `pardoning' or `forgiving' means accepting blood money in intentional murder cases." Ibn Hibban also recorded this in his Sahih. Qatadah said:

## (ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ)

(This is an alleviation from your Lord)

Allah had mercy on this Ummah by giving them the Diyah which was not allowed for any nation before it. The People of the Torah (Jews) were allowed to either apply the penal code (for murder, i.e., execution) or to pardon the killer, but they were not allowed to take blood money. The People of the Injil (the Gospel - the Christians) were required to pardon (the killer, but no Diyah was legislated). This Ummah (Muslims) is allowed to apply the penal code (execution) or to pardon and accept the blood money." Smilar was reported from Sa`id bin Jubayr, Muqatil bin Hayyan and Ar-Rabi` bin Anas.

Allah's statement :

(فَمَنْ اعْتَدَىٰ بَعْدَ ذَلِكَ فَعَلُهُ عَذَابٌ أَلِيمٌ)

(So after this whoever transgresses the limits, he shall have a painful torment.) means, those who kill in retaliation after taking the Diyah or accepting it, they will suffer a painful and severe torment from Allah. The same was reported from Ibn `Abbas, Mujahid, `Ata' `Ikrimah, Al-Hasan, Qatadah, Ar-Rabi` bin Anas, As-Suddi and Muqatil bin Hayyan.

## The Benefits and Wisdom of the Law of Equality

Allah's statement :

(وَلَكُمْ فِي الْقِصَاصِ حَيَوَةٌ)

(And there is life for you in Al-Qisas) legislating the Law of equality, i.e., killing the murderer, carries great benefits for you. This way, the sanctity of life will be preserved because the killer will refrain from killing, as he will be certain that if he kills, he would be killed. Hence life will be preserved. In previous Books, there is a statement that killing stops further killing! This meaning came in much clearer and eloquent terms in the Qur'an:

(وَلَكُمْ فِي الْقِصَاصِ حَيَوَةٌ)

(And there is (a saving of) life for you in Al-Qisas (the Law of equality in punishment).)

Abu Al-`Aliyah said, "Allah made the Law of equality a `life'. Hence, how many a man who thought about killing, but this Law prevented him from killing for fear that he will be killed in turn." Smilar statements were reported from Mujahid, Sa`id bin Jubayr, Abu Malik, Al-Hasan, Qatadah, Ar-Rabi` bin Anas and Muqatil bin Hayyan. Allah's statement :

(يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ)

(O men of understanding, that you may acquire Taqwa.) means, `O you who have sound minds, comprehension and understanding! Perhaps by this you will be compelled to refrain from



transgressing the prohibitions of Allah and what He considers sinful. ' Taqwa (mentioned in the Ayah) is a word that means doing all acts of obedience and refraining from all prohibitions.

(كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ )

(فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ - فَمَنْ خَافَ مِنْ مَوْصٍ جَنَاقًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ )

(180. It is prescribed for you, when death approaches any of you, if he leaves wealth, that he makes a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon Al-Muttaqin (the pious).) (181. Then whoever changes it after hearing it, the sin shall be on those who make the change. Truly, Allah is All-Hearer, All-Knower.) (182. But he who fears from a testator some unjust act or wrongdoing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allah is Oft-Forgiving, Most Merciful.)

### **Including Parents and Relatives in the Will was later abrogated**

This Ayah contains the command to include parents and relatives in the will, which was obligatory, according to the most correct view, before the Ayah about inheritance was revealed. When the Ayah of inheritance was revealed, this Ayah was abrogated, so fixed shares of the inheritance for deserving recipients were legislated by Allah. Therefore, deserving inheritors take their fixed inheritance without the need to be included in the will or to be reminded of the favor of the inherited person. For this reason we see the Hadith narrated in the Sunan and other books that `Amr bin Kharijah said: I heard Allah's Messenger saying in a speech:

«إِنَّ اللَّهَ قَدْ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ، فَلَا وَصِيَّةَ لِمَوَارِثٍ»

(Allah has given each heir his fixed share. So there is no will for a deserving heir.)

Imam Ahmad recorded that Muhammad bin Srin said: Ibn ` Abbas recited Surat Al-Baqarah (chapter 2 in the Qur'an) until he reached the Ayah:

(إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ)

(...if he leaves wealth, that he makes a bequest to parents and next of kin.)

He then said, "This Ayah was abrogated." This was recorded by Sa`id bin Mansur and Al-Hakim in his Mustadrak Al-Hakim Said, "It is Sahih according to their criteria (Al-Bukhari and Muslim)". Ibn Abu Hatim reported that Ibn ` Abbas said that Allah's statement:

(الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ)

(a bequest to parents and next of kin)

was abrogated by the Ayah:

(لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا )

(There is a share for men and a share for women from what is left by parents and those nearest related, whether the property be small or large a legal share.) (4:7)

Ibn Abu Hatim then said, "It was reported from Ibn ` Umar, Abu Musa, Sa`id bin Musayyib, Al-Hasan, Mujahid, `Ata' Sa`id bin Jubayr, Muhammad bin Srin, `Ikrimah, Zayd bin Aslam and Ar-Rabi` bin Anas. Qatadah, As-Suddi, Muqatil bin Hayyan, Tawus, Ibrahim An-Nakha`i, Shurayh, Ad-Dahhak and Az-Zuhri said that this Ayah (2:180 above) was abrogated by the Ayah about the inheritors (4:7)."

### **The Will for the Relatives that do not qualify as Inheritors**

It is recommended that the remaining relatives who do not have a designated fixed share of the inheritance, be willed up to a third, due to the general meaning of the Ayah about the will. It is recorded in the Sahihayn that Ibn ` Umar said that Allah's Messenger said:

«مَا حَقُّ امْرِئٍ مُسْلِمٍ لَهُ شَيْءٌ يُوصِي فِيهِ  
بَيْتٌ لَيْلَتَيْنِ إِلَّا وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ»

(It is not permissible for any Muslim who has something to will to stay for two nights without having his last will and testament written and kept ready with him.)

Ibn `Umar commented, "Ever since I heard this statement from Allah's Messenger , no night has passed, but my will is kept ready with me." There are many other Ayat and Ahadith ordering kindness and generosity to one's relatives.

### The Will should observe Justice

The will should be fair, in that one designates a part of the inheritance to his relatives without committing injustice against his qualified inheritors and without extravagance or stinginess. It is recorded in the Sahihayn that Sa`d bin Abu Waqqas said, "O Allah's Messenger! I have some money and only a daughter inherits from me, should I will all my remaining property (to others)" He said, "No." Sa`d said, "Then may I will half of it" He said, "No." Sa`d said, "One-third" He said, "Yes, one-third, yet even one-third is too much. It is better for you to leave your inheritors wealthy than to leave them poor, begging from others." Al-Bukhari mentioned in his Sahih that Ibn `Abbas said, "I recommend that people reduce the proportion of what they bequeath by will to a fourth (of the whole legacy) rather than a third, for Allah's Messenger said:

«الْثُلُثُ وَالْثُلُثُ كَثِيرٌ»

(One-third, yet even one-third is too much.)"

Allah's statement :

(فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ  
يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ )

(Then whoever changes it after hearing it, the sin shall be on those who make the change. Truly, Allah is All-Hearer, All-Knower.) means, whoever changed the will and testament or altered it by addition or deletion, including hiding the will as is obvious, then

(فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ)

(the sin shall be on those who make the change. )

Ibn `Abbas and others said, "The dead person's reward will be preserved for him by Allah, while the sin is acquired by those who change the will."

(إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ)

(Truly, Allah is All-Hearer, All-Knower.) means, Allah knows what the dead person has bequeathed and what the beneficiaries (or others) have changed in the will.

Allah's statement:

(فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا)

(But he who fears from a testator some unjust act or wrongdoing,)

Ibn `Abbas, Abu Al-`Aliyah, Mujahid, Ad-Dahhak, Ar-Rabi` bin Anas and As-Suddi said, "Error." These errors include such cases as when the inheritor indirectly acquires more than his fair share, such as by being allocated that a certain item mentioned in the legacy be sold to him. Or, the testator might include his daughter's son in the legacy to increase his daughter's share in the inheritance, and so forth. Such errors might occur out of the kindness of the heart without thinking about the consequences of these actions, or by sinful intention. In such cases, the executive of the will and testament is allowed to correct the errors and to replace the unjust items in the will with a better solution, so that both the Islamic law and what the dead person had wished for are respected and observed. This act would not constitute an alteration in the will and this is why Allah mentioned it specifically, so that it is excluded from the prohibition (that prohibits altering the will and testament) mentioned in the previous Ayah. And Allah knows best.

### The Virtue of Fairness in the Will

`Abdur-Razzaq reported that Abu Hurayrah said that Allah's Messenger said:

«إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْخَيْرِ سَبْعِينَ سَنَةً، فَإِذَا أَوْصَى حَافٍ فِي وَصِيَّتِهِ، فَيُخْتَمُ لَهُ بِشَرِّ عَمَلِهِ، فَيَدْخُلُ النَّارَ. وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الشَّرِّ سَبْعِينَ سَنَةً، فَيَعْدِلُ فِي وَصِيَّتِهِ، فَيُخْتَمُ لَهُ بِخَيْرِ عَمَلِهِ، فَيَدْخُلُ الْجَنَّةَ»

(A man might perform the works of righteous people for seventy years, but when he dictates his will, he commits injustice and thus his works end with the worst of his deeds and he enters the Fire. A man might perform the works of evil people for seventy years, but then dictates a just will and thus ends with the best of his deeds and then enters Paradise.)

Abu Hurayrah then said, "Read if you wish:

(تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا)

(These are the limits ordained by Allah, so do not transgress them.)" (2:229)

(يَأَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ  
عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ )

(أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى  
سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ  
فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ  
وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ )

(183. O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may acquire Taqwa.) (184. Fast for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g., an old man), they have (a choice either to fast or) to feed a Miskin (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better for you if only you know.)

## The Order to Fast

In an address to the believers of this Ummah, Allah ordered them to fast, that is, to abstain from food, drink and sexual activity with the intention of doing so sincerely for Allah the Exalted alone. This is because fasting purifies the souls and cleanses them from the evil that might mix with them and their ill behavior. Allah mentioned that He has ordained fasting for Muslims just as He ordained it for those before them, they being an example for them in that, so they should vigorously perform this obligation more obediently than the previous nations. Similarly, Allah said:

(لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ)

(To each among you, We have prescribed a law and a clear way. If Allah had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds.) (5:48)

Allah said in this Ayah:

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ )

(O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may have Taqwa.) since the fast cleanses the body and narrows the paths of Shaytan. In the Sahihayn the following Hadith was recorded:

«يَا مَعْشَرَ الشَّبَابِ مَن اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ وَمَن لَّمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ»

.(O young people! Whoever amongst you can afford marriage, let him marry. Whoever cannot afford it, let him fast, for it will be a shield for him.)

Allah then states that the fast occurs during a fixed number of days, so that it does not become hard on the hearts, thereby weakening their resolve and endurance.)

### The various Stages of Fasting

Al-Bukhari and Muslim recorded that `A'ishah said, "(The day of) `Ashura' was a day of fasting. When the obligation to fast Ramadan was revealed, those who wished fasted, and those who wished did not." Al-Bukhari recorded the same from Ibn `Umar and Ibn Mas`ud.

Allah said:

(وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ)

(...those who can fast with difficulty, (e.g., an old man), they have (a choice either to fast or to feed a Miskin (poor person) (for every day).)

Mu`adh commented, "In the beginning, those who wished, fasted and those who wished, did not fast and fed a poor person for each day." Al- Bukhari recorded Salamah bin Al-Akwa` saying that when the Ayah:

(وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ)

(...those who can fast with difficulty, (e.g., an old man), they have (a choice either to fast or to feed a Miskin (poor person) (for every day).) was revealed, those who did not wish to fast, used to pay the Fidyah (feeding a poor person for each day they did not fast) until the following Ayah (2:185) was revealed abrogating the previous Ayah. It was also reported from `Ubaydullah from Nafi` that Ibn `Umar said; "It was abrogated." As-Suddi reported that Murrah narrated that `Abdullah said about this Ayah:

(وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ)

(those who can fast with difficulty, (e.g., an old man), they have (a choice either to fast or) to feed a Miskin (poor person) (for every day).) "It means `those who find it difficult (to fast).'  
Formerly, those who wished, fasted and those who wished, did not but fed a poor person instead." Allah then said:

(فَمَنْ تَطَوَّعَ خَيْرًا)

(But whoever does good of his own accord) meaning whoever fed an extra poor person,

(فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ)

(it is better for him. And that you fast is better for you) Later the Ayah:

(فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ)

(So whoever of you sights (the crescent on the first night of) the month (of Ramadan, i.e., is present at his home), he must observe Sawm (fasting) that month) (2:185) was revealed and this abrogated the previous Ayah (2:184).

## The Fidyah (Expiation) for breaking the Fast is for the Old and the Ailing

Al-Bukhari reported that `Ata heard Ibn `Abbas recite:

(وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ)

(And as for those who can fast with difficulty, (e.g., an old man), they have (a choice either to fast or) to feed a Miskin (poor person) (for every day).)

Ibn `Abbas then commented, "(This Ayah) was not abrogated, it is for the old man and the old woman who are able to fast with difficulty, but choose instead to feed a poor person for every day (they do not fast)." Others reported that Sa`id bin Jubayr mentioned this from Ibn `Abbas. So the abrogation here applies to the healthy person, who is not traveling and who has to fast, as Allah said:

(فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ)

(So whoever of you sights (the crescent on the first night of) the month (of Ramadan, i.e., is present at his home), he must observe Sawm (fasting) that month.) (2:185)

As for the old man (and woman) who cannot fast, he is allowed to abstain from fasting and does not have to fast another day instead, because he is not likely to improve and be able to fast other days. So he is required to pay a Fidyah for every day missed. This is the opinion of Ibn `Abbas and several others among the Salaf who read the Ayah:

(وَعَلَى الَّذِينَ يُطِيقُونَهُ)

(And as for those who can fast with difficulty, (e.g., an old man)) to mean those who find it difficult to fast as Ibn Mas`ud stated. This is also the opinion of Al-Bukhari who said, "As for the old man (person) who cannot fast, (he should do like) Anas who, for one or two years after he became old fed some bread and meat to a poor person for each day he did not fast."

This point, which Al-Bukhari attributed to Anas without a chain of narrators, was collected with a continuous chain of narrators by Abu Ya`la Mawsuli in his Musnad, that Ayyub bin Abu Tamimah said; "Anas could no longer fast. So he made a plate of Tharid (broth, bread and meat) and invited thirty poor persons and fed them." The same ruling applies for the pregnant and breast-feeding women if they fear for themselves or their children or fetuses. In this case, they pay the Fidyah and do not have to fast other days in place of the days that they missed.

(شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى  
لِلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهِدَ



مِنْكُمْ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى  
سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا  
يُرِيدُ بِكُمْ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ  
عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ )

(185. The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan, i.e., is present at his home), he must observe Sawm (fasting) that month, and whoever is ill or on a journey, the same number of days which one did not observe Sawm (fasting) must be made up from other days. Allah intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allah i.e., to say Takbir (Allahu Akbar: Allah is the Most Great) for having guided you so that you may be grateful to Him.)

### The Virtue of Ramadan and the Revelation of the Qur'an in it.

Allah praised the month of Ramadan out of the other months by choosing it to send down the Glorious Qur'an, just as He did for all of the Divine Books He revealed to the Prophets. Imam Ahmad reported Wathilah bin Al-Asqa` that Allah's Messenger said:

«أُنزِلَتْ صُحُفُ إِبْرَاهِيمَ فِي أَوَّلِ لَيْلَةٍ مِنْ  
رَمَضَانَ، وَأُنزِلَتِ التَّوْرَةُ لِسِتِّ مَضِيْنٍ مِنْ  
رَمَضَانَ، وَالْإِنْجِيلُ لِثَلَاثِ عَشْرَةَ خَلَّتْ مِنْ  
رَمَضَانَ، وَأُنزِلَ اللَّهُ الْقُرْآنَ لِأَرْبَعِ وَعِشْرِينَ  
خَلَّتْ مِنْ رَمَضَانَ»

(The Suhuf (Pages) of Ibrahim were revealed during the first night of Ramadan. The Torah was revealed during the sixth night of Ramadan. The Injil was revealed during the thirteenth night of Ramadan. Allah revealed the Qur'an on the twenty-fourth night of Ramadan.)

## The Virtues of the Qur'an

Allah said:

(هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ)

(...a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong).)

Here Allah praised the Qur'an, which He revealed as guidance for the hearts of those who believe in it and adhere to its commands. Allah said:

(وَبَيِّنَاتٍ)

(and clear proofs) meaning, as clear and unambiguous signs and unequivocal proof for those who understand them. These proofs testify to the truth of the Qur'an, its guidance, the opposite of misguidance, and how it guides to the straight path, the opposite of the wrong path, and the distinction between the truth and falsehood, and the permissible and the prohibited.

## The Obligation of Fasting Ramadan

Allah said:

(فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ)

(So whoever of you sights (the crescent on the first night of) the month (of Ramadan, i.e., is present at his home), he must observe Sawm (fasting) that month.)

This Ayah requires the healthy persons who witness the beginning of the month, while residing in their land, to fast the month. This Ayah abrogated the Ayah that allows a choice of fasting or paying the Fidyah. When Allah ordered fasting, He again mentioned the permission for the ill person and the traveler to break the fast and to fast other days instead as compensation. Allah said:

(وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ)

(...and whoever is ill or on a journey, the same number of days which one did not observe Sawm (fasting) must be made up from other days.)

This Ayah indicates that ill persons who are unable to fast or fear harm by fasting, and the traveler, are all allowed to break the fast. When one does not fast in this case, he is obliged to fast other days instead. Allah said:

(يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ)

(Allah intends for you ease, and He does not want to make things difficult for you.)

This Ayah indicates that Allah allowed such persons, out of His mercy and to make matters easy for them, to break the fast when they are ill or traveling, while the fast is still obligatory on the healthy persons who are not traveling.

### Several Rulings concerning the Fast

The authentic Sunnah states that Allah's Messenger traveled during the month of Ramadan for the battle for Makkah. The Prophet marched until he reached the area of Kadid and then broke his fast and ordered those who were with him to do likewise. This was recorded in the Two Sahihs. Breaking the fast mentioned in this Hadith was not required, for the Companions used to go out with Allah's Messenger during the month of Ramadan, then, some of them would fast while some of them would not fast and neither category would criticize the others. If the command mentioned in the Hadith required breaking the fast, the Prophet would have criticized those who fasted. Allah's Messenger himself sometimes fasted while traveling. For instance, it is reported in the Two Sahihs that Abu Ad-Darda' said, "We once went with Allah's Messenger during Ramadan while the heat was intense. One of us would place his hand on his head because of the intense heat. Only Allah's Messenger and `Abdullah bin Rawahah were fasting at that time."

We should state that observing the permission to break the fast while traveling is better, as Allah's Messenger said about fasting while traveling:

«مَنْ أَفْطَرَ فَحَسَنٌ، وَمَنْ صَامَ فَلَا جُنَاحَ عَلَيْهِ»

(Those who did not fast have done good, and there is no harm for those who fasted.)

In another Hadith, the Prophet said:

«عَلَيْكُمْ بِرُخْصَةِ اللَّهِ الَّتِي رُخِّصَ لَكُمْ»

(Hold to Allah's permission that He has granted you.)

Some scholars say that the two actions are the same, as `A'ishah narrated that Hamzah bin `Amr Al-Aslami said, "O Messenger of Allah! I fast a lot, should I fast while traveling" The Prophet said:

«إِنْ شِئْتَ فَصُمْ، وَإِنْ شِئْتَ فَأُفْطِرْ»

(Fast if you wish or do not fast if you wish.)

This Hadith is in the Two Sahihs. It was reported that if the fast becomes difficult (while traveling), then breaking the fast is better. Jabir said that Allah's Messenger saw a man who was being shaded (by other people while traveling). The Prophet asked about him and he was told that man was fasting. The Prophet said:

«لَيْسَ مِنَ الْبِرِّ الصِّيَامُ فِي السَّفَرِ»

(It is not a part of Birr (piety) to fast while traveling.) This was recorded by Al-Bukhari and Muslim.

As for those who ignore the Sunnah and believe in their hearts that breaking the fast while traveling is disliked, they are required to break the fast and are not allowed to fast.

As for making up for missed fasting days, it is not required to be consecutive. One may do so consecutively or not consecutively. There are ample proofs to this fact. We should mention that fasting consecutive days is only required exclusively during Ramadan. After the month of Ramadan, what is required then is to merely make up for missed days. This is why Allah said:

(فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ)

(. . .the same number (should be made up) from other days.)

### **Ease and not Hardship**

Allah then said:

(يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ)

(Allah intends for you ease, and He does not want to make things difficult for you.)

Imam Ahmad recorded Anas bin Malik saying that Allah's Messenger said:

«يَسِّرُوا وَلَا تُعَسِّرُوا وَسَكِّنُوا وَلَا تُنْقِرُوا»

(Treat the people with ease and don't be hard on them; give them glad tidings and don't fill them with aversion.)

This Hadith was also collected in the Two Sahihs. It is reported in the Sahihayn that Allah's Messenger said to Mu`adh and Abu Musa when he sent them to Yemen:

«بَشْرًا وَلَا تُنْفَرًا، وَيَسْرًا وَلَا تُعَسِّرًا، وَتَطَاوَعًا  
وَلَا تَخْتَلِفًا»

(Treat the people with ease and don't be hard on them; give them glad tidings and don't fill them with aversion; and love each other, and don't differ.)

The Sunan and the Musnad compilers recorded that Allah's Messenger said:

«بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَةِ»

(I was sent with the easy Hanifiyyah (Islamic Monotheism).)

Allah's statement:

(يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ  
وَلِتُكْمِلُوا الْعِدَّةَ)

(Allah intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days)) means: You were allowed to break the fast while ill, while traveling, and so forth, because Allah wanted to make matters easy for you. He only commanded you to make up for missed days so that you complete the days of one month.

## Remembering Allah upon performing the Acts of Worship

Allah's statement:

(وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ)

(...and that you must magnify Allah i.e., to say Takbir (Allahu Akbar: Allah is the Most Great) for having guided you) means: So that you remember Allah upon finishing the act of worship. This is similar to Allah's statement:

فَإِذَا قُضِيَتْ مَنَسِكُكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ  
ءَابَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا)

(So when you have accomplished your Manasik, (rituals) remember Allah as you remember your forefathers or with far more remembrance.) (2:200) and:

فَإِذَا قُضِيَتْ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ  
وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ  
تُفْلِحُونَ )

(...Then when the (Jumu`ah) Salah (prayer) is ended, you may disperse through the land, and seek the bounty of Allah (by working), and remember Allah much, that you may be successful.) (62:10) and:

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ  
طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ - وَمِنَ اللَّيْلِ فَسَبِّحْهُ  
وَأَدْبَرَ السُّجُودِ )

(...and glorify the praises of your Lord, before the rising of the sun and before (its) setting. And during a part of the night, glorify His praises, and after the prayers.) (50:39, 40)

This is why the Sunnah encouraged Tasbih (saying Subhan Allah, i.e., all praise is due to Allah), Tahmid (saying Al-Hamdu Lillah, i.e., all the thanks are due to Allah) and Takbir (saying Allahu Akbar, i.e., Allah is the Most Great) after the compulsory prayers. Ibn `Abbas said, "We used to know that Allah's Messenger has finished the prayer by the Takbir." Similarly, several scholars have stated that reciting Takbir the during `Id-ul-Fitr was specified by the Ayah that states:

وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ)

((He wants that you) must complete the same number (of days), and that you must magnify Allah i.e., to say Takbir (Allahu Akbar: Allah is the Most Great) for having guided you...) Allah's statement:

(وَلَعَلَّكُمْ تَشْكُرُونَ)

(...so that you may be grateful to Him.) means: If you adhere to what Allah commanded you, obeying Him by performing the obligations, abandoning the prohibitions and abiding by the set limits, then perhaps you will be among the grateful.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ  
دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا  
بِي لَعَلَّهُمْ يَرْشُدُونَ )

(186. And when My servants ask you (O Muhammad concerning Me, then answer them), I am indeed near (to them by My knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.)

### Allah hears the Servant's Supplication

Imam Ahmad reported that Abu Musa Al-Ash`ari said, "We were in the company of Allah's Messenger during a battle. Whenever we climbed a high place, went up a hill or went down a valley, we used to say, 'Allah is the Most Great,' raising our voices. The Prophet came by us and said:

«يَا أَيُّهَا النَّاسُ، ارْبَعُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لَا  
تَدْعُونَ أَصَمَّ وَلَا غَائِبًا، إِنَّمَا تَدْعُونَ سَمِيعًا  
بَصِيرًا، إِنَّ الَّذِي تَدْعُونَ أَقْرَبُ إِلَيَّ أَحَدِكُمْ مِنْ  
عُنُقِ رَاحِلَتِهِ، يَا عَبْدَ اللَّهِ بْنِ قَيْسٍ، أَلَا أَعْلَمُكَ  
كَلِمَةً مِنْ كُنُوزِ الْجَنَّةِ؟ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ»

(O people! Be merciful to yourselves (i.e., don't raise your voices), for you are not calling a deaf or an absent one, but One Who is All-Hearer, All-Seer. The One Whom you call is closer to one of you than the neck of his animal. O `Abdullah bin Qais (Abu Musa's name) should I teach you a statement that is a treasure of Paradise: `La hawla wa la quwwata illa billah (there is no power or strength except from Allah).')

This Hadith was also recorded in the Two Sahihs, and Abu Dawud, An-Nasa'i, At-Tirmidhi and Ibn Majah recorded similar wordings. Furthermore, Imam Ahmad recorded that Anas said that the Prophet said:

«يَقُولُ اللهُ تَعَالَى أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا  
مَعَهُ إِذَا دَعَانِي»

("Allah the Exalted said, `I am as My servant thinks of Me, and I am with him whenever he invokes Me.') Allah accepts the Invocation

Imam Ahmad also recorded Abu Sa`id saying that the Prophet said:

«مَا مِنْ مُسْلِمٍ يَدْعُو اللهَ عَزَّ وَجَلَّ بِدَعْوَةٍ لَيْسَ  
فِيهَا إِثْمٌ وَلَا قَطِيعَةٌ رَحِمَ، إِلَّا أَعْطَاهُ اللهُ بِهَا  
إِحْدَى ثَلَاثِ خِصَالٍ: إِمَّا أَنْ يُعَجَّلَ لَهُ دَعْوَتُهُ،  
وَإِمَّا أَنْ يَدَّخِرَهَا لَهُ فِي الْآخِرَى، وَإِمَّا أَنْ  
يَصْرِفَ عَنْهُ مِنَ السُّوءِ مِثْلَهَا»

«اللهُ أَكْثَرُ»

(No Muslim supplicates to Allah with a Du`a that does not involve sin or cutting the relations of the womb, but Allah will grant him one of the three things. He will either hasten the response to his supplication, save it for him until the Hereafter, or would turn an equivalent amount of evil away from him.) They said, "What if we were to recite more (Du`a)." He said, (There is more with Allah.)

`Abdullah the son of Imam Ahmad recorded `Ubadah bin As-Samit saying that the Prophet said:

«مَا عَلَى ظَهْرِ الأَرْضِ مِنْ رَجُلٍ مُسْلِمٍ يَدْعُو  
اللهَ عَزَّ وَجَلَّ بِدَعْوَةٍ إِلَّا آتَاهُ اللهُ إِيَّاهَا، أَوْ كَفَّ  
عَنْهُ مِنَ السُّوءِ مِثْلَهَا مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةٍ  
رَحِمَ»



(There is no Muslim man on the face of the earth who supplicates to Allah but Allah would either grant it to him, or avert a harm from him of equal proportions, as long as his supplication does not involve sin or cutting the relations of the womb.) At-Tirmidhi recorded this Hadith.

Imam Malik recorded that Abu Hurayrah narrated that Allah's Messenger said:

«يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ، يَقُولُ: دَعَوْتُ فَلَمْ  
يُسْتَجَبْ لِي»

(One's supplication will be accepted as long as he does not become get hasty and say,

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### Allah accepts the Invocation

Imam Ahmad also recorded Abu Sa`id saying that the Prophet said:

«مَا مِنْ مُسْلِمٍ يَدْعُو اللَّهَ عَزَّ وَجَلَّ بِدَعْوَةٍ لَيْسَ  
فِيهَا إِثْمٌ وَلَا قَطِيعَةٌ رَحِمَ، إِلَّا أَعْطَاهُ اللَّهُ بِهَا  
إِحْدَى ثَلَاثِ خِصَالٍ: إِمَّا أَنْ يُعَجَّلَ لَهُ دَعْوَتُهُ،  
وَإِمَّا أَنْ يَدَّخِرَهَا لَهُ فِي الْآخِرَى، وَإِمَّا أَنْ  
يَصْرِفَ عَنْهُ مِنَ السُّوءِ مِثْلَهَا»

«اللَّهُ أَكْثَرُ»

(No Muslim supplicates to Allah with a Du`a that does not involve sin or cutting the relations of the womb, but Allah will grant him one of the three things. He will either hasten the response to his supplication, save it for him until the Hereafter, or would turn an equivalent amount of evil away from him.) They said, "What if we were to recite more (Du`a)." He said, (There is more with Allah.)

`Abdullah the son of Imam Ahmad recorded `Ubadah bin As-Samit saying that the Prophet said:

«مَا عَلَى ظَهْرِ الْأَرْضِ مِنْ رَجُلٍ مُسْلِمٍ يَدْعُو اللَّهَ عَزَّ وَجَلَّ بِدَعْوَةٍ إِلَّا آتَاهُ اللَّهُ إِيَّاهَا، أَوْ كَفَّ عَنْهُ مِنَ السُّوءِ مِثْلَهَا مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةٍ رَحِمَ»

(There is no Muslim man on the face of the earth who supplicates to Allah but Allah would either grant it to him, or avert a harm from him of equal proportions, as long as his supplication does not involve sin or cutting the relations of the womb.) At-Tirmidhi recorded this Hadith.

Imam Malik recorded that Abu Hurayrah narrated that Allah's Messenger said:

«يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ، يَقُولُ: دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي»

(One's supplication will be accepted as long as he does not become hasty and say, "I have supplicated but it has not been accepted from me.")

This Hadith is recorded in the Two Sahihis from Malik, and this is the wording of Al-Bukhari.

Muslim recorded that the Prophet said:

«لَا يَزَالُ يُسْتَجَابُ لِلْعَبْدِ مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةٍ رَحِمَ مَا لَمْ يَسْتَعْجَلْ»

قِيلَ: يَا رَسُولَ اللَّهِ، وَمَا الِاسْتِعْجَالُ؟ قَالَ:

«يَقُولُ: قَدْ دَعَوْتُ وَقَدْ دَعَوْتُ، فَلَمْ أَرَ يُسْتَجَابْ لِي، فَيَسْتَحْسِرُ عِنْدَ ذَلِكَ وَيَدْعُ الدُّعَاءَ»

(The supplication of the servant will be accepted as long as he does not supplicate for what includes sin, or cutting the relations of the womb, and as long as he does not become hasty.)

He was asked, "O Messenger of Allah! How does one become hasty" He said, (He says, 'I supplicated and supplicated, but I do not see that my supplication is being accepted from me.' He thus loses interest and abandons supplicating (to Allah).)

### Three Persons Whose Supplication will not be rejected

In the Musnad of Imam Ahmad and the Sunans of At-Tirmidhi, An-Nasa'i and Ibn Majah it is recorded that Abu Hurayrah narrated that Allah's Messenger said:

«ثَلَاثَةٌ لَا تُرَدُّ دَعْوَتُهُمْ: الْإِمَامُ الْعَادِلُ، وَالصَّائِمُ حَتَّى يُفْطِرَ، وَدَعْوَةُ الْمَظْلُومِ، يَرْفَعُهَا اللَّهُ دُونَ الْعَمَامِ يَوْمَ الْقِيَامَةِ، وَتُفْتَحُ لَهَا أَبْوَابُ السَّمَاءِ، يَقُولُ: بِعِزَّتِي لَأُنْصِرَنَّكَ وَلَوْ بَعْدَ حِينٍ»

(Three persons will not have their supplication rejected: the just ruler, the fasting person until breaking the fast, and the supplication of the oppressed person, for Allah raises it above the clouds on the Day of Resurrection, and the doors of heaven will be opened for it, and Allah says, 'By My grace! I will certainly grant it for you, even if after a while.')

(أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى الْيَلِّ وَلَا تُبَشِّرُوهُنَّ وَأَنْتُمْ عَكْفُونَ فِي الْمَسْجِدِ

# تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ )

(187. It is made lawful for you to have sexual relations with your wives on the night of As-Syam (fasting). They are Libas i.e., body-cover, or screen for you and you are Libas for them. Allah knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allah has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your fast till the nightfall. And do not have sexual relations with them (your wives) while you are in I'tikaf in the Masjids. These are the limits (set) by Allah, so approach them not. Thus does Allah make clear His Ayat to mankind that they may acquire Taqwa.)

## **Eating, Drinking and Sexual Intercourse are allowed during the Nights of Ramadan**

These Ayat contain a relief from Allah for the Muslims by ending the practice that was observed in the early years of Islam. At that time, Muslims were allowed to eat, drink and have sexual intercourse only until the `Isha' (Night) prayer, unless one sleeps before the `Isha' prayer. Those who slept before `Isha' or offered the `Isha' prayer, were not allowed to drink, eat or sexual intercourse until the next night. The Muslims found that to be difficult for them.

The Ayat used the word `Rafath' to indicate sexual intercourse, according to Ibn `Abbas, `Ata' and Mujahid. Similar Tafsir was offered by Sa`id bin Jubayr, Tawus, Salim bin `Abdullah, `Amr bin Dinar, Al-Hasan, Qatadah, Az-Zuhri, Ad-Dahhak, Ibrahim An-Nakha`i, As-Suddi, `Ata' Al-Khurasani and Muqatil bin Hayyan.

Allah said:

## (هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ)

(They are Libas i.e., body-cover, or screen for you and you are Libas for them.)

Ibn `Abbas, Mujahid, Sa`id bin Jubayr, Al-Hasan, Qatadah, As-Suddi and Muqatil bin Hayyan said that this Ayah means, "Your wives are a resort for you and you for them." Ar-Rabi` bin Anas said, "They are your cover and you are their cover." In short, the wife and the husband are intimate and have sexual intercourse with each other, and this is why they were permitted to have sexual activity during the nights of Ramadan, so that matters are made easier for them.

Abu Ishaq reported that Al-Bara' bin `Azib said, "When the Companions of Allah's Messenger observed fast but would sleep before breaking their fast, they would continue fasting until the following night. Qays bin Srmah Al-Ansari was fasting one day and was working in his land. When the time to break the fast came, he went to his wife and said, `Do you have food' She said, `No. But I could try to get you some.' His eyes then were overcome by sleep and when his wife came back, she found him asleep. She said, `Woe unto you! Did you sleep' In the middle of the next day, he lost consciousness and mentioned what had happened to the Prophet . Then, this Ayah was revealed: r

(أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّقَّتُ إِلَى نِسَائِكُمْ)

(It is made lawful for you to have sexual relations with your wives on the night of As-Syam (fasting)) until...

(وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ  
مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ)

(and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your fast till the nightfall. ) Consequently, they were very delighted." Al-Bukhari reported this Hadith by Abu Ishaq who related that he heard Al-Bara' say, "When fasting Ramadan was ordained, Muslims used to refrain from sleeping with their wives the entire month, but some men used to deceive themselves. Allah revealed:

(عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَايُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ  
وَعَفَا عَنْكُمْ)

(Allah knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you.)

`Ali bin Abu Talhah narrated that Ibn `Abbas said, "During the month of Ramadan, after Muslims would pray `Isha', they would not touch their women and food until the next night. Then some Muslims, including `Umar bin Al-Khattab, touched (had sex with) their wives and had some food during Ramadan after `Isha'. They complained to Allah's Messenger . Then Allah sent down:

(عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَايُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ  
وَعَفَا عَنْكُمْ قَالَنَ بِشِرُّوهُنَّ)

(Allah knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them)" This is the same narration that Al-`Awfi related from Ibn `Abbas.

Allah said:

(وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ)

(. . .and seek that which Allah has ordained for you (offspring),)

Abu Hurayrah, Ibn `Abbas, Anas, Shurayh Al-Qadi, Mujahid, `Ikrimah, Sa`id bin Jubayr, `Ata', Ar-Rabi` bin Anas, As-Suddi, Zayd bin Aslam, Hakam bin `Utbah, Muqatil bin Hayyan, Al-Hasan Al-Basri, Ad-Dahhak, Qatadah, and others said that this Ayah refers to having offspring. Qatadah said that the Ayah means, "Seek the permission that Allah has allowed for you." Sa`id narrated that Qatadah said,

(وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ)

(and seek that which Allah has ordained for you,)

### Time for Suhur

Allah said:

(وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ  
مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُّوا الصِّيَامَ  
إِلَى الْيَلِّ)

(...and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your fast till the nightfall.)

Allah has allowed eating and drinking, along with having sexual intercourse, as we have stated, during any part of the night until the light of dawn is distinguished from the darkness of the night. Allah has described that time as `distinguishing the white thread from the black thread.' He then made it clearer when He said:

(مِنَ الْفَجْرِ)

(of dawn.)

As stated in a Hadith that Imam Abu `Abdullah Al-Bukhari recorded, Sahl bin Sa`d said, "When the following verse was revealed:

(وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ  
مِنَ الْخَيْطِ الْأَسْوَدِ)

(Eat and drink until the white thread appears to you, distinct from the black thread) and (of dawn) was not revealed, some people who intended to fast, tied black and white threads to their legs and went on eating till they differentiated between the two. Allah then revealed the words, (of dawn), and it became clear to them that it meant (the darkness of) night and (the light of) day. "

Al-Bukhari recorded that Ash-Sha`bi said that `Adi said, "I took two strings, one black and the other white and kept them under my pillow and went on looking at them throughout the night, but could not make any distinction between the two. So, the next morning I went to Allah's Messenger and told him the whole story. He said:

«إِنَّ وَسَادَكَ إِذَا لَعْرِيضٌ، أَنْ كَانَ الْخَيْطُ  
الْأَبْيَضُ وَالْأَسْوَدُ تَحْتَ وَسَادَتِكَ»

(Your pillow is very wide if the white and black threads are under it!) Some wordings for this Hadith read,

«إِنَّكَ لَعْرِيضٌ الْقَفَا»

(Your Qafa (back side of your neck) is wide!)

Some people said that these words meant that `Adi was not smart. This is a weak opinion. The narration that Al-Bukhari collected explains this part of the Hadith. Al-Bukhari recorded that `Adi bin Hatim narrated: I said, "O Messenger of Allah! What is the white thread from the black thread Are they actual threads" He said:

«إِنَّكَ لَعْرِيضٌ الْقَفَا أَنْ أَبْصَرْتَ الْخَيْطَيْنِ، ثُمَّ  
قَالَ: لَا بَلْ هُوَ سَوَادُ اللَّيْلِ وَبَيَاضُ النَّهَارِ»

(Your Qafa is wide if you see the two threads. Rather, they are the blackness of the night and the whiteness of the daylight.)

### Suhur is recommended

Allah allowed eating and drinking until dawn, it represents proof that Suhur is encouraged, since it is a Rukhsah (concession or allowance) and Allah likes that the Rukhsah is accepted and implemented. The authentic Sunnah indicates that eating the Suhur is encouraged. It is reported in the Two Sahihs that Anas narrated that Allah's Messenger said:

«تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَةً»

(Eat the Suhur, for there is a blessing in Suhur.)

Muslim reported that `Amr bin Al-`As narrated that Allah's Messenger said:

«إِنَّ فَصْلَ مَا بَيْنَ صِيَامِنَا وَصِيَامِ أَهْلِ الْكِتَابِ  
أَكْلَةُ السَّحَرِ»

(The distinction between our fast and the fast of the People of the Book is the meal of Suhur.)

Imam Ahmad reported that Abu Sa`id narrated that Allah's Messenger said:

«السَّحُورُ أَكْلُهُ بَرَكَةٌ فَلَا تَدَعُوهُ، وَلَوْ أَنْ أَحَدَكُمْ  
تَجَرَّعَ جُرْعَةَ مَاءٍ، فَإِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ  
عَلَى الْمُتَسَحِّرِينَ»

(Suhur is a blessed meal. Hence, do not abandon it, even if one just takes a sip of water. Indeed, Allah and His angels send Salah (blessings) upon those who eat Suhur.)

There are several other Hadiths that encourage taking the Suhur, even if it only consists of a sip of water.

It is preferred that Suhur be delayed until the time of dawn. It is recorded in the Two Sahihs that Anas bin Malik narrated that Zayd bin Thabit said, "We had Suhur with Allah's Messenger and then went on to pray." Anas asked, "How much time was there between the Adhan (call to prayer) and the Suhur" He said, "The time that fifty Ayat take (to recite)."

Imam Ahmad recorded Abu Dharr saying that Allah's Messenger said:

«لَا تَزَالُ أُمَّتِي بِخَيْرٍ مَا عَجَّلُوا الْإِفْطَارَ وَأَخَّرُوا  
السُّحُورَ»

(My Ummah will always retain goodness as long as they hasten in breaking the fast and delay the Suhur.)

There are several Hadiths that narrate that the Prophet called Suhur "the blessed meal."

There are narrations from several of the Salaf that they allowed the Suhur to be eaten later until close to Fajr. This is reported from Abu Bakr, `Umar, `Ali, Ibn Mas`ud, Hudhayfah, Abu Hurayrah, Ibn `Umar, Ibn `Abbas and Zayd bin Thabit. It is also reported from many of the



Tabi`in, such as Muhammad bin `Ali bin Husayn, Abu Mijlaz, Ibrahim An-Nakha`i, Abu Ad-Duha, Abu Wa'il and other companions of Ibn Mas`ud. This is also the opinion of `Ata', Al-Hasan, Hakam bin `Uyainah, Mujahid, `Urwah bin Az-Zubayr, Abu Sha`tha' Jabir bin Zayd, Al- A`mash and Ma`mar bin Rashid. We have mentioned the chains of narrations for their statements in our (Ibn Kathir's) book about Syam (Fasting), and all praise is due to Allah.

It is also recorded in the Two Sahih's that Al-Qasim said that `A'ishah narrated that Allah's Messenger said:

«لَا يَمْنَعُكُمْ أَذَانُ بِلَالٍ عَنِ سَحُورِكُمْ، فَإِنَّهُ يُنَادِي  
بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا حَتَّى تَسْمَعُوا أَذَانَ ابْنِ أُمِّ  
مَكْتُومٍ، فَإِنَّهُ لَا يُؤَدِّنُ حَتَّى يَطْلُعَ الْفَجْرُ»

(The Adhan pronounced by Bilal should not stop you from taking Suhur, for he pronounces the Adhan at night. Hence, eat and drink until you hear the Adhan by Ibn Umm Maktum, for he does not call the Adhan until dawn.)

This is the wording collected by Al-Bukhari.

Imam Ahmad reported that Qays bin Talq quoted from his father that Allah's Messenger said:

«لَيْسَ الْفَجْرُ الْمُسْتَطِيلَ فِي الْأُفُقِ وَلَكِنْ  
الْمُعْتَرِضُ الْأَحْمَرُ»

(Dawn is not the (ascending) glow of white light of the horizon. Rather, it is the red (radiating) light.)

Abu Dawud and At-Tirmidhi also recorded this Hadith, but their wording is:

«كُلُوا وَاشْرَبُوا، وَلَا يَهْدِيَنَّكُمُ السَّاطِعُ الْمُصْعِدُ،  
فَكُلُوا وَاشْرَبُوا حَتَّى يَعْتَرِضَ لَكُمْ الْأَحْمَرُ»

(Eat and drink and do not be rushed by the ascending (white) light. Eat and drink until the redness (of the dawn) appears.)

Ibn Jarir (At-Tabari) recorded that Samurah bin Jundub narrated that Allah's Messenger said:

«لَا يَغُرَّتْكُمْ أَذَانُ بِلَالٍ وَلَا هَذَا الْبَيَاضُ لِعَمُودِ  
الصُّبْحِ حَتَّى يَسْتَطِيرَ»

(Do not be stopped by Bilal's Adhan or the (ascending) whiteness, until it spreads.) Muslim also recorded this Hadith.

### **There is no Harm in beginning the Fast while Junub (a state of major ritual impurity)**

Issue: Among the benefits of allowing sexual activity, eating and drinking until dawn for those who are fasting, is that it is allowed to start the fast while Junub (in the state of impurity after sexual discharge), and there is no harm in this case if one takes a bath any time in the morning after waking up, and completes the fast. This is the opinion of the Four Imams and the majority of the scholars. Al-Bukhari and Muslim recorded that `A'ishah and Umm Salamah said that Allah's Messenger used to wake up while Junub from sexual intercourse, not wet dreams, and he would take a bath and fast. Umm Salamah added that he would not break his fast or make up for that day.

Muslim recorded that `A'ishah said that a man asked:

يَا رَسُولَ اللَّهِ، تُدْرِكُنِي الصَّلَاةُ وَأَنَا جُنُبٌ فَأَصُومُ؟ فَقَالَ رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ  
**Fasting ends at  
Sunset**

Allah said:

﴿ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ﴾

(...then complete your fast till the nightfall.)

This Ayah orders breaking the fast at sunset. It is recorded in the Two Sahihs that `Umar bin Al-Khattab said that Allah's Messenger said:

«إِذَا أَقْبَلَ اللَّيْلُ مِنْ هُنَا، وَأَدْبَرَ النَّهَارُ مِنْ هُنَا  
فَقَدْ أَفْطَرَ الصَّائِمُ»

(If the night comes from this direction (the east), and the day departs from that direction (the west), then the fasting person breaks his fast.)

It is reported that Sahl bin Sa`d As-Sa`idi narrated that Allah's Messenger said:

«لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا الْفِطْرَ»

(The people will retain goodness as long as they hasten in breaking the fast.)

Imam Ahmad recorded that Abu Hurayrah narrated that the Prophet said:

«يَقُولُ اللَّهُ عَزَّ وَجَلَّ: إِنَّ أَحَبَّ عِبَادِي إِلَيَّ  
أَعَجَلَهُمْ فِطْرًا»

(Allah the Exalted said, 'The dearest among My servants to Me are those who hasten in breaking the fast the most.')

At-Tirmidhi recorded this Hadith and said that this Hadith is Hasan Gharib.

### Prohibition of Uninterrupted Fasting (Wisal)

There are several authentic Hadiths that prohibit Al-Wisal, which means continuing the fast through the night to the next night, without eating. Imam Ahmad recorded Abu Hurayrah saying that Allah's Messenger said:

«لَا تُوَاصِلُوا»

قَالُوا: يَا رَسُولَ اللَّهِ إِنَّكَ تُوَاصِلُ، قَالَ:

:

«فَإِنِّي لَسْتُ مِنْكُمْ إِنِّي أُبَيِّتُ يُطْعِمُنِي رَبِّي  
وَيَسْقِينِي»

(Do not practice Al-Wisal in fasting.) So, they said to him, "But you practice Al-Wisal, O Allah's Messenger!" The Prophet replied, "(I am not like you, I am given food and drink during my sleep by my Lord.) , So, when the people refused to stop Al-Wisal, the Prophet fasted two days and two nights (along with those who practiced Wisal) and then they saw the crescent moon (of the month of Shawwal). The Prophet said to them (angrily):

«لَوْ تَأَخَّرَ الْهَيْلُ لَزِدْتُمْ»

(If the crescent had not appeared, I would have made you fast for a longer period.)

That was as a punishment for them (when they refused to stop practicing Al-Wisal). This Hadith is also recorded in the Sahihayn.

The prohibition of Al-Wisal was also mentioned in a number of other narrations. It is a fact that practicing Al-Wisal was one of the special qualities of the Prophet , for he was capable and assisted in his practice of it. It is obvious that the food and drink that the Prophet used to get while practicing Al-Wisal was spiritual and not material, otherwise he would not be practicing Al-Wisal. We should mention that it is allowed to refrain from breaking the fast from sunset until before dawn (Suhur). A Hadith narrated by Abu Sa`id Khudri states that Allah's Messenger said:

«لَا تُوَاصِلُوا فَأَيْكُمْ أَرَادَ أَنْ يُوَاصِلَ فَلْيُوَاصِلْ  
إِلَى السَّحَرِ»

(Do not practice Al-Wisal, but whoever wishes is allowed to practice it until the Suhur.)

They said, "You practice Al-Wisal, O Messenger of Allah!" He said:

«إِنِّي لَسْتُ كَهَيْئَتِكُمْ، إِنِّي أُبَيْتُ لِي مُطْعِمٌ  
يُطْعِمُنِي وَسَاقٍ يَسْقِينِي»

(I am not similar to you, for I have One Who makes me eat and drink during the night.) This Hadith is also collected in the Two Sahihs.

### The Rulings of I`tikaf

Allah said:

(وَلَا تُبَشِّرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسْجِدِ)

(And do not have sexual relations with them (your wives) while you are in I`tikaf in the Masjids.)

`Ali bin Abu Talhah reported that Ibn `Abbas said, "This Ayah is about the man who stays in I`tikaf at the mosque during Ramadan or other months, Allah prohibited him from touching (having sexual intercourse with) women, during the night or day, until he finishes his I`tikaf." Ad-Dahhak said, "Formerly, the man who practiced I`tikaf would go out of the mosque and, if he wished, would have sexual intercourse (with his wife). Allah then said:

(وَلَا تُبَشِّرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسْجِدِ)

(And do not have sexual relations with them (your wives) while you are in I`tikaf in the Masjids.) meaning, `Do not touch your wives as long as you are in I`tikaf, whether you were in the mosque or outside of it.'" It is also the opinion of Mujahid, Qatadah and several other scholars, that the Muslims used to have sexual intercourse with the wife while in I`tikaf if they departed the mosque until the Ayah was revealed. Ibn Abu Hatim commented, "It was reported that Ibn Mas`ud, Muhammad bin Ka`b, Mujahid, `Ata' Al-Hasan, Qatadah, Ad-Dahhak, As-Suddi, Ar-Rabi` bin Anas and Muqatil said that the Ayah means, `Do not touch the wife while in I`tikaf.'"

What Ibn Abu Hatim reported from these people is the agreed upon practice among the scholars. Those who are in I`tikaf are not allowed to have sexual intercourse as long as they are still in I`tikaf in the mosque. If one has to leave the mosque to attend to a need, such as to relieve the call of nature or to eat, he is not allowed to kiss or embrace his wife or to busy himself with other than his I`tikaf. He is not even allowed to visit ailing persons, but he can merely ask about their condition while passing by. I`tikaf has several other rulings that are explained in the books (of Fiqh), and we have mentioned several of these rulings at the end of our book on Syam (Fasting), all praise is due to Allah. Furthermore, the scholars of Fiqh used to follow their explanation of the rules for fasting with the explanation of the rules for I`tikaf, as this is the way these acts of worship were mentioned in the Qur'an.

By mentioning I`tikaf after fasting, Allah draws attention to practicing I`tikaf during the month of the fast, especially the last part of the month. The Sunnah of Allah's Messenger is that he used to perform I`tikaf during the last ten nights of the month of Ramadan until he died. Afterwards, the Prophet's wives used to perform I`tikaf as the Two Sahihs recorded from `A'ishah the Mother of the believers. It is reported in the Two Sahihs that Safiyyah, the daughter of Huyai, went to Allah's Messenger to visit him in the mosque while he was in I`tikaf. She had a talk with him for a while, then she got up in order to return home. The Prophet accompanied her back home, as it was night. Her house was at Usamah bin Zayd's house on the edge of Al-Madinah. While they were walking, two Ansari men met them and passed by them in a hurry, for they were shy to bother the Prophet while he was walking with his wife. He told them:

«عَلَى رَسَلِكُمَا، إِنَّهَا صَفِيَّةُ بِنْتُ حِيَّي»

(Do not run away! She is (my wife) Safiyyah bint Huyai.) Both of them said, "All praise is due to Allah, (How dare we think of any evil) O Allah's Messenger!" The Prophet said (to them):

«إِنَّ الشَّيْطَانَ يَجْرِي مِنْ ابْنِ آدَمَ مَجْرَى الدَّمِّ،  
وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمْ شَيْئًا، أَوْ قَالَ:  
شَرًّا»

(Shaytan reaches everywhere in the human body, that the blood reaches. I was afraid lest Shaytan might suggest an evil thought in your minds.)

Imam Ash-Shafi`i commented, "Allah's Messenger sought to teach his Ummah to instantly eliminate any evil thought, so that they do not fall into the prohibited. They (the two Ansari men) had more fear of Allah than to think evil of the Prophet . Allah knows best."

The Ayah (2:187) prohibits sexual intercourse and anything like kissing or embracing that might lead to it during I`tikaf. As for having the wife helping the husband, it is allowed. It is reported in the Two Sahihs that `A'ishah said, "Allah's Messenger would bring his head near me (in her room) and I would comb his hair, while I was on my menses. He would enter the room only to attend to what a man needs."

Allah's statement :

(تِلْكَ حُدُودُ اللَّهِ)

(These are the limits (set) by Allah) means, `This is what We have explained, ordained, specified, allowed and prohibited for fasting. We also mentioned the fast's objectives, what is permitted during it, and what is required of it. These are the set limits that Allah has legislated and explained, so do not come near them or transgress them.' `Abdur-Rahman bin Zayd bin Aslam said, "(Allah's set limits mentioned in the Ayah) mean these four limits (and he then recited):

(أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ)

(It is made lawful for you to have sexual relations with your wives on the night of As-Syam (fasting).) and he recited up to:

(ثُمَّ أَتَمُّوا الصِّيَامَ إِلَى الْيَلِّ)

(then complete your Sawm (fast) till the nightfall.) My father and other's used to say similarly and recite the same Ayah to us."

Allah said:

(كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ)

(Thus does Allah make clear His Ayat to mankind) meaning, `Just as He explains the fast and its rulings, He also explains the other rulings by the words of His servant and Messenger, Muhammad .' Allah continues:

(لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ)

(to mankind that they may attain Taqwa.) meaning, `So that they know how to acquire the true guidance and how to worship (Allah).' Similarly, Allah said:

(هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ  
لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ  
لِرَءُوفٌ رَّحِيمٌ)

(It is He Who sends down manifest Ayat to His servant (Muhammad ) that He may bring you out from (types of) darkness into the light. And verily, Allah is to you full of kindness, Most Merciful.) (57:9)

(وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى  
الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ  
وَأَنْتُمْ تَعْلَمُونَ)

(188. And eat up not one another's property unjustly (in any illegal way, e.g., stealing, robbing, deceiving), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully.)

### **Bribery is prohibited and is a Sin**

Ali bin Abu Talhah reported that Ibn `Abbas said, "This (Ayah 2:188) is about the indebted person when there is no evidence of the loan. So he denies taking the loan and the case goes to the authorities, even though he knows that it is not his money and that he is a sinner, consuming what is not allowed for him." This opinion was also reported from Mujahid, Sa`id bin Jubayr, `Ikrimah, Al-Hasan, Qatadah, As-Suddi, Muqatil bin Hayan and `Abdur-Fahman bin Zayd bin Aslam. They all stated, "Do not dispute when you know that you are being unjust."

## The Judge's Ruling does not allow the Prohibited or prohibit the Lawful

It is reported in the Two Sahihs that Umm Salamah narrated that Allah's Messenger said:

«أَلَا إِنَّمَا أَنَا بَشَرٌ، وَإِنَّمَا يَأْتِينِي الْخَصْمُ، فَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ الْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ فَأَقْضِي لَهُ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ فَإِنَّمَا هِيَ قِطْعَةٌ مِنْ نَارٍ، فَلْيَحْمِلْهَا أَوْ لِيَذَرْهَا»

(I am only human! You people present your cases to me, and as some of you may be more eloquent and persuasive in presenting his argument, I might issue a judgment in his benefit. So, if I give a Muslim's right to another, I am really giving him a piece of fire; so he should not take it.)

The Ayah and the Hadith prove that the judgment of the authorities in any case does not change the reality of the truth. Hence, the ruling does not allow what is in fact prohibited or prohibit what is in fact allowed. It is only applicable in that case. So if the ruling agrees with the truth, then there is no harm in this case. Otherwise, the judge will acquire his reward, while the cheater will acquire the evil burden.

This is why Allah said:

(وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ )

(And eat up not one another's property unjustly, nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully.) meaning, `While you know the falsehood of what you claim. ' Qatadah said, "O son of Adam! Know that the judge's ruling does not allow you what is prohibited or prohibit you from what is allowed. The judge only rules according to his best judgment and according to the testimony of the witnesses. The judge is only human and is bound to make mistakes. Know that if the judge erroneously rules in some one's favor, then that person will still encounter the dispute when the disputing parties meet Allah on the Day of Resurrection. Then, the unjust person will be judged swiftly and precisely with that which will surpass whatever he acquired by the erroneous judgment he received in the life of this world."



(يَسْأَلُونَكَ عَنِ الْأَهْلَةِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ  
وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ  
ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى وَأَتُوا الْبُيُوتَ مِنْ  
أَبْوَابِهَا وَأَتَقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ )

(189. They ask you (O Muhammad) about the crescents. Say: "These are signs to mark fixed periods of time for mankind and for the pilgrimage." It is not Al-Birr (piety, righteousness, etc.) that you enter the houses from the back, but Al-Birr is from Taqwa. So enter houses through their proper doors, and have Taqwa of Allah that you may be successful.)

### The Crescent Moons

Al-`Awfi related that Ibn `Abbas said, "The people asked Allah's Messenger about the crescent moons. Thereafter, this Ayah was revealed:

(يَسْأَلُونَكَ عَنِ الْأَهْلَةِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ)

(They ask you (O Muhammad) about the crescents. Say, "These are signs to mark fixed periods of time for mankind...) so that they mark their acts of worship, the `Iddah (the period of time a divorced woman or a widow is required to wait before remarrying) of their women and the time of their Hajj (pilgrimage to Makkah)." `Abdur-Razzaq reported that Ibn `Umar narrated that Allah's Messenger said:

«جَعَلَ اللَّهُ الْأَهْلَةَ مَوَاقِيتَ لِلنَّاسِ، فَصُومُوا  
لِرُؤْيَيْتِهِ، وَأَفْطِرُوا لِرُؤْيَيْتِهِ، فَإِنْ غَمَّ عَلَيْكُمْ فَعُدُّوا  
ثَلَاثِينَ يَوْمًا»

(Allah has made the crescents signs to mark fixed periods of time for mankind. Hence, fast on seeing it (the crescent for Ramadan) and break the fast on seeing it (the crescent for Shawwal). If it (the crescent) was obscure to you then count thirty days (mark that month as thirty days).) WThis Hadith was also collected by Al-Hakim in his Mustadrak, and he said, "The chain is Sahih, and they (Al-Bukhari and Muslim) did not recorded it."

**Righteousness comes from Taqwa**

Allah said:

وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا  
وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا

(It is not Al-Birr (piety, righteousness, etc.) that you enter the houses from the back, but Al-Birr is from Taqwa. So enter houses through their proper doors.)

Al-Bukhari recorded that Al-Bara' said, "During the time of Jahiliyyah, they used to enter the house from the back upon assuming the Ihram. Thereafter, Allah revealed (the following Ayah):

وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا  
وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا

(It is not Al-Birr (piety, righteousness, etc.) that you enter the houses from the back but Al-Birr is from Taqwa. So enter houses through their proper doors.)

Abu Dawud At-Tayalisi recorded the same Hadith from Al-Bara' but with the wording; "The Ansar used to enter their houses from the back when returning from a journey. Thereafter, this Ayah (2:189 above) was revealed..."

Al-Hasan said, "When some people during the time of Jahiliyyah would leave home to travel, and then decide not to travel, they would not enter the house from its door. Rather, they would climb over the back wall. Allah the Exalted said:

وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا

(It is not Al-Birr (piety, righteousness) that you enter the houses from the back,.)"

Allah's statement:

وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

(...and have Taqwa of Allah that you may be successful.) Have Taqwa of Allah, means to do what He has commanded you and refrain from what He has forbidden for you,

لَعَلَّكُمْ تُفْلِحُونَ

(that you may be successful.) tomorrow when you stand before Him and He thus rewards you perfectly.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا  
إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ - وَأَقْتُلُوهُمْ حَيْثُ  
تَقْتُلُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ  
وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ  
الْحَرَامِ حَتَّى يُقَاتِلَكُمْ فِيهِ فَإِنْ قَاتَلَكُمْ فَأَقْتُلُوهُمْ  
كَذَلِكَ جَزَاءُ الْكَافِرِينَ - فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ  
غَفُورٌ رَّحِيمٌ - وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ  
وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى  
الظَّالِمِينَ )

(190. And fight in the way of Allah those who fight you, but transgress not the limits. Truly, Allah likes not the transgressors.) (191. And kill them wherever you find them, and turn them out from where they have turned you out. And Al-Fitnah is worse than killing. And fight not with them at Al-Masjid Al-Haram (the sanctuary at Makkah), unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers. ) (192. But if they cease, then Allah is Oft-Forgiving, Most Merciful.) (193. And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allah) and the religion (all and every kind of worship) is for Allah (Alone). But if they cease, let there be no transgression except against Az-Zalimin (the polytheists and wrongdoers).)

### **The Command to fight Those Who fight Muslims and killing Them wherever They are found**

Abu Ja`far Ar-Razi said that Ar-Rabi` bin Anas said that Abu Al-`Aliyah commented on what Allah said:

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ)

(And fight in the way of Allah those who fight you,)

Abu Al-`Aliyah said, "This was the first Ayah about fighting that was revealed in Al-Madinah. Ever since it was revealed, Allah's Messenger used to fight only those who fought him and avoid non-combatants. Later, Surat Bara'ah (chapter 9 in the Qur'an) was revealed." `Abdur-Rahman bin Zayd bin Aslam said similarly, then he said that this was later abrogated by the Ayah:

(فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ)

(then kill them wherever you find them) (9:5).

However, this statement is not plausible, because Allah's statement:

(الَّذِينَ يُقَاتِلُونَكُمْ)

(...those who fight you) applies only to fighting the enemies who are engaged in fighting Islam and its people. So the Ayah means, `Fight those who fight you', just as Allah said (in another Ayah):

(وَقَاتِلُوا الْمُشْرِكِينَ كَآفَّةً كَمَا يُقَاتِلُونَكُمْ كَآفَّةً)

(...and fight against the Mushrikin collectively as they fight against you collectively.) (9:36)

This is why Allah said later in the Ayah:

(وَأَقْتُلُوهُمْ حَيْثُ تَقَعْتُمُوهُمْ وَأَخْرَجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ)

(And kill them wherever you find them, and turn them out from where they have turned you out.) meaning, `Your energy should be spent on fighting them, just as their energy is spent on fighting you, and on expelling them from the areas from which they have expelled you, as a law of equality in punishment.'

### **The Prohibition of mutilating the Dead and stealing from the captured Goods**

Allah said:

(وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ)

(but transgress not the limits. Truly, Allah likes not the transgressors.)

This Ayah means, 'Fight for the sake of Allah and do not be transgressors,' such as, by committing prohibitions. Al-Hasan Al-Basri stated that transgression (indicated by the Ayah), "includes mutilating the dead, theft (from the captured goods), killing women, children and old people who do not participate in warfare, killing priests and residents of houses of worship, burning down trees and killing animals without real benefit." This is also the opinion of Ibn `Abbas, `Umar bin `Abdul-`Aziz, Muqatil bin Hayyan and others. Muslim recorded in his Sahih that Buraydah narrated that Allah's Messenger said:

«اغزُوا فِي سَبِيلِ اللَّهِ، قَاتِلُوا مَنْ كَفَرَ بِاللَّهِ،  
اغزُوا وَلَا تَغْلُوا وَلَا تَعْدِرُوا وَلَا تَمْتَلُوا وَلَا تَقْتُلُوا  
وَلَيْدًا وَلَا أَصْحَابَ الصَّوَامِعِ»

(Fight for the sake of Allah and fight those who disbelieve in Allah. Fight, but do not steal (from the captured goods), commit treachery, mutilate (the dead), or kill a child, or those who reside in houses of worship.)

It is reported in the Two Sahih's that Ibn `Umar said, "A woman was found dead during one of the Prophet's battles and the Prophet then forbade killing women and children. " There are many other Hadiths on this subject.

### Shirk is worse than Killing

Since Jihad involves killing and shedding the blood of men, Allah indicated that these men are committing disbelief in Allah, associating with Him (in the worship) and hindering from His path, and this is a much greater evil and more disastrous than killing. Abu Malik commented about what Allah said:

(وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ)

(And Al-Fitnah is worse than killing.) Meaning what you (disbelievers) are committing is much worse than killing." Abu Al-`Aliyah, Mujahid, Sa`id bin Jubayr, `Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and Ar-Rabi` bin Anas said that what Allah said:

(وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ)

(And Al-Fitnah is worse than killing.) "Shirk (polytheism) is worse than killing."

## Fighting in the Sacred Area is prohibited, except in Self-Defense

Allah said:

(وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ)

(And fight not with them at Al-Masjid Al-Haram (the sanctuary at Makkah))

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

«إِنَّ هَذَا الْبَلَدَ حَرَمَهُ اللَّهُ يَوْمَ خَلَقَ السَّمَوَاتِ  
وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ  
الْقِيَامَةِ، وَلَمْ يَحِلَّ لِي إِلَّا سَاعَةٌ مِنْ نَهَارٍ، وَإِنَّهَا  
سَاعَتِي هَذِهِ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ،  
لَا يُعْضَدُ شَجَرُهُ، وَلَا يُخْتَلَى خَلَاهُ، فَإِنْ أَحَدٌ  
تَرَخَصَ بِقِتَالِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،  
فَقُولُوا: إِنَّ اللَّهَ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ»

(Allah has made this city a sanctuary since the day He created the heavens and the earth. So, it is a sanctuary by Allah's decree till the Day of Resurrection. Fighting in it was made legal for me only for an hour in the daytime. So, it (i.e., Makkah) is a sanctuary, by Allah's decree, from now on until the Day of Resurrection. Its trees should not be cut, and its grass should not be uprooted. If anyone mentions the fighting in it that occurred by Allah's Messenger, then say that Allah allowed His Messenger, but did not allow you.)

In this Hadith, Allah's Messenger mentions fighting the people of Makkah when he conquered it by force, leading to some deaths among the polytheists in the area of the Khandamah. This occurred after the Prophet proclaimed:

«مَنْ أَغْلَقَ بَابَهُ فَهُوَ آمِنٌ، وَمَنْ دَخَلَ الْمَسْجِدَ فَهُوَ  
آمِنٌ، وَمَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ»

(Whoever closed his door is safe. Whoever entered the (Sacred) Mosque is safe. Whoever entered the house of Abu Sufyan is also safe.)

Allah said:

(حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ  
جَزَاءُ الْكَافِرِينَ)

(...unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.)

Allah states: 'Do not fight them in the area of the Sacred Mosque unless they start fighting you in it. In this case, you are allowed to fight them and kill them to stop their aggression.' Hence, Allah's Messenger took the pledge from his Companions under the tree (in the area of Al-Hudaybiyyah) to fight (the polytheists), after the tribes of Quraysh and their allies, Thaqif and other groups, collaborated against the Muslims (to stop them from entering Makkah to visit the Sacred House). Then, Allah stopped the fighting before it started between them and said:

(وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ  
بِطَن مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ)

(And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them.) (48:24) and:

(وَلَوْ لَا رَجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ  
تَعْلَمُوهُمْ أَنْ تَطُبُّوهُمْ فَنُصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ  
عِلْمٍ لِيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا  
لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا)

(Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allah might bring into His mercy whom He wills if they (the believers and the disbelievers) had been apart, We verily, would have punished those of them who disbelieved with painful torment.) (48:25)

Allah's statement:

(فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ)

(But if they cease, then Allah is Oft-Forgiving, Most Merciful.) which means, 'If they (polytheists) cease fighting you in the Sacred Area, and come to Islam and repent, then Allah will forgive them their sins, even if they had before killed Muslims in Allah's Sacred Area.' Indeed, Allah's forgiveness encompasses every sin, whatever its enormity, when the sinner repents it.

### The Order to fight until there is no more Fitnah

Allah then commanded fighting the disbelievers when He said:

(حَتَّى لَا تَكُونَ فِتْنَةً)

(...until there is no more Fitnah) meaning, Shirk. This is the opinion of Ibn `Abbas, Abu Al-`Aliyah, Mujahid, Al-Hasan, Qatadah, Ar-Rabi`, Muqatil bin Hayyan, As-Suddi and Zayd bin Aslam.

Allah's statement:

(وَيَكُونَ الدِّينُ لِلَّهِ)

(...and the religion (all and every kind of worship) is for Allah (Alone).) means, 'So that the religion of Allah becomes dominant above all other religions.' It is reported in the Two Sahihs that Abu Musa Al-Ash`ari said: "The Prophet was asked, 'O Allah's Messenger! A man fights out of bravery, and another fights to show off, which of them fights in the cause of Allah?' The Prophet said:

«مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ»

(He who fights so that Allah's Word is superior, then he fights in Allah's cause.) In addition, it is reported in the Two Sahihs:

«أَمَرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُوا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا وَحَسَابُهُمْ عَلَى اللَّهِ»



(I have been ordered (by Allah) to fight the people until they proclaim, 'None has the right to be worshipped but Allah'. Whoever said it, then he will save his life and property from me, except for cases of the law, and their account will be with Allah.)

Allah's statement:

(فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ)

(But if they cease, let there be no transgression except against the wrongdoers.) indicates that, 'If they stop their Shirk and fighting the believers, then cease warfare against them. Whoever fights them afterwards will be committing an injustice. Verily aggression can only be started against the unjust.' This is the meaning of Mujahid's statement that only combatants should be fought. Or, the meaning of the Ayah indicates that, 'If they abandon their injustice, which is Shirk in this case, then do not start aggression against them afterwards.' The aggression here means retaliating and fighting them, just as Allah said:

(فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا  
اعْتَدَى عَلَيْكُمْ)

(Then whoever transgresses against you, you transgress likewise against him.) (2:194)

Similarly, Allah said:

(وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا)

(The recompense for an evil is an evil like thereof.) (42:40), and:

(وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ)

(And if you punish them, then punish them with the like of that with which you were afflicted.) (16:126)

'Ikrimah and Qatadah stated, "The unjust person is he who refuses to proclaim, 'There is no God worthy of worship except Allah'."

Under Allah's statement:

(وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً)

(And fight them until there is no more Fitnah) Al-Bukhari recorded that Nafi' said that two men came to Ibn 'Umar during the conflict of Ibn Az-Zubayr and said to him, "The people have

fallen into shortcomings and you are the son of `Umar and the Prophet's Companion. Hence, what prevents you from going out" He said, "What prevents me is that Allah has forbidden shedding the blood of my (Muslim) brother." They said, "Did not Allah say:

(وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِئْتَةً)

(And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allah))" He said, "We did fight until there was no more Fitnah and the religion became for Allah Alone. You want to fight until there is Fitnah and the religion becomes for other than Allah!"

`Uthman bin Salih added that a man came to Ibn `Umar and asked him, "O Abu `Abdur-Rahman! What made you perform Hajj one year and `Umrah another year and abandon Jihad in the cause of Allah, although you know how much He has encouraged performing it" He said, "O my nephew! Islam is built on five (pillars): believing in Allah and His Messenger, the five daily prayers, fasting Ramadan, paying the Zakah and performing Hajj (pilgrimage) to the House." They said, "O Abu `Abdur-Rahman! Did you not hear what Allah said in His Book:

(وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا  
بَيْنَهُمَا فَإِنْ بَغَت إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا  
الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ)

(And if two parties (or groups) among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the command of Allah.) (49:9) and:

(وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِئْتَةً)

(And fight them until there is no more Fitnah (disbelief))

He said, "That we did during the time of Allah's Messenger when Islam was still weak and (the Muslim) man used to face trials in his religion, such as killing or torture. When Islam became stronger (and apparent), there was no more Fitnah." He asked, "What do you say about `Ali and `Uthman" He said, "As for `Uthman, Allah has forgiven him. However, you hated the fact that Allah had forgiven him! As for `Ali, he is the cousin of Allah's Messenger and his son-in-law." He then pointed with his hand, saying, "This is where his house is located (meaning, `so close to the Prophet's house just as `Ali was so close to the Prophet himself)."

(الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتُ  
قِصَاصٌ فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ

مَا اعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ  
الْمُتَّقِينَ )

(194. The sacred month is for the sacred month, and for the prohibited things, there is the Law of equality (Qisas). Then whoever transgresses against you, you transgress likewise against him. And fear Allah, and know that Allah is with Al-Muttaqin.)

### **Fighting during the Sacred Months is prohibited, except in Self-Defense**

Ibn `Abbas, Ad-Dahhak, As-Suddi, Qatadah, Miqsam, Ar-Rabi` bin Anas and `Ata said, "Allah's Messenger went for `Umrah on the sixth year of Hijrah. Then, the idolators prevented him from entering the Sacred House (the Ka`bah in Makkah) along with the Muslims who came with him. This incident occurred during the sacred month of Dhul-Qa`dah. The idolators agreed to allow them to enter the House the next year. Hence, the Prophet entered the House the following year, along with the Muslims who accompanied him, and Allah permitted him to avenge the idolators' treatment of him, when He said:

(الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتُ  
قِصَاصٌ)

(The sacred month is for the sacred month, and for the prohibited things, there is the Law of equality (Qisas).)

Imam Ahmad recorded that Jabir bin `Abdullah said, "Allah's Messenger would not engage in warfare during the Sacred Month unless he was first attacked, then he would march forth. He would otherwise remain idle until the end of the Sacred Months." This Hadith has an authentic chain of narrators.

Hence, when the Prophet was told that `Uthman was killed (in Makkah) when he was camped at the area of Al-Hudaybiyyah, after he had sent `Uthman as his emissary to the polytheists, he accepted the pledge from his Companions under the tree to fight the polytheists. They were one thousand and four hundred then. When the Prophet was informed that `Uthman was not killed, he abandoned the fight and reverted to peace.

When the Prophet finished fighting with (the tribes of) Hawazin during the battle of Hunayn and Hawazin took refuge in (the city of) At-Ta'if, he laid siege to that city. Then, the (sacred) month of Dhul-Qa`dah started, while At-Ta'if was still under siege. The siege went on for the rest of the forty days (rather, from the day the battle of Hunayn started until the Prophet went back to Al-Madinah from Al-Ji`ranah, were forty days), as reported in the Two Sahihs and narrated by Anas. When the Companions suffered mounting casualties (during the siege), the Prophet ended the siege before conquering At-Ta'if. He then went back to Makkah, performed `Umrah from Al-Ji`ranah, where he divided the war booty of Hunayn. This `Umrah occurred during Dhul-Qa`dah of the eighth year of Al-Hijrah.

Allah's statement :

(فَمَنْ اعْتَدَىٰ عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا  
اعْتَدَىٰ عَلَيْكُمْ)

(...whoever transgresses against you, you transgress likewise against him.) ordains justice even with the polytheists. Allah also said in another Ayah:

(وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ)

(And if you punish, then punish them with the like of that with which you were afflicted.)  
(16:126)

Allah's statement :

(وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ)

(And fear Allah, and know that Allah is with Al-Muttaqin (the pious)) (2:194) commands that Allah be obeyed and feared out of Taqwa. The Ayah informs us that Allah is with those who have Taqwa by His aid and support in this life and the Hereafter.

(وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى  
التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ )

(195. And spend in the cause of Allah and do not throw yourselves into destruction, and do good. Truly, Allah loves Al-Muhsinin (those who do good).)

### The Command to spend in the Cause of Allah

Al-Bukhari recorded that Hudhayfah said:

(وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى  
التَّهْلُكَةِ)

(And spend in the cause of Allah and do not throw yourselves into destruction.) "It was revealed about spending." Ibn Abu Hatim reported him saying similarly. He then commented, "Smilar is

reported from Ibn `Abbas, Mujahid, `Ikrimah, Sa`id bin Jubayr, `Ata', Ad-Dahhak, Al-Hasan, Qatadah, As-Suddi and Muqatil bin Hayyan."

Aslam Abu `Imran said, "A man from among the Ansar broke enemy (Byzantine) lines in Constantinople (Istanbul). Abu Ayyub Al-Ansari was with us then. So some people said, `He is throwing himself to destruction.' Abu Ayyub said, `We know this Ayah (2:195) better, for it was revealed about us, the Companions of Allah's Messenger who participated in Jihad with him and aided and supported him. When Islam became strong, we, the Ansar, met and said to each other, `Allah has honored us by being the Companions of His Prophet and in supporting him until Islam became victorious and its following increased. We had before ignored the needs of our families, estates and children. Warfare has ceased, so let us go back to our families and children and attend to them.' So this Ayah was revealed about us:

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى  
التَّهْلُكَةِ

(And spend in the cause of Allah and do not throw yourselves into destruction.) the destruction refers to staying with our families and estates and abandoning Jihad." This was recorded by Abu Dawud, At-Tirmidhi, An-Nasa'i, `Abd bin Humayd in his Tafsir, Ibn Abu Hatim, Ibn Jarir, Ibn Marduyah, Al-Hafiz Abu Ya`la in his Musnad, Ibn Hibban and Al-Hakim. At-Tirmidhi said; "Hasan, Sahih, Gharib" Al-Hakim said, "It meets the criteria of the Two Shaykhs (Al-Bukhari and Muslim) but they did not record it."

Abu Dawud's version mentions that Aslam Abu `Imran said, "We were at (the siege of) Constantinople. Then, `Uqbah bin `Amr was leading the Egyptian forces, while the Syrian forces were led by Fadalah bin `Ubayd. Later on, a huge column of Roman (Byzantine) soldiers departed the city, and we stood in lines against them. A Muslim man raided the Roman lines until he broke through them and came back to us. The people shouted, `All praise is due to Allah! He is sending himself to certain demise.' Abu Ayyub said, `O people! You explain this Ayah the wrong way. It was revealed about us, the Ansar when Allah gave victory to His religion and its following increased. We said to each other, `It would be better for us now if we return to our estates and attend to them.' Then Allah revealed this Ayah (2:195)'. "

Abu Bakr bin `Aiyash reported that Abu Ishaq As-Subai`y related that a man said to Al-Bara' bin `Azib, "If I raided the enemy lines alone and they kill me, would I be throwing myself to certain demise" He said, "No. Allah said to His Messenger :

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ

(Then fight (O Muhammad ) in the cause of Allah, you are not tasked (held responsible) except for yourself.) (4:84) That Ayah (2:195) is about (refraining from) spending." Ibn Marduyah reported this Hadith, as well as Al-Hakim in his Mustadrak who said; "It meets the criteria of the Two Shaykhs (Al-Bukhari and Muslim) but they did not record it." Ath-Thawri and Qays bin Ar-Rabi` related it from Al-Bara'. but added:

لَا تُكَلَّفُ إِلَّا نَفْسَكَ

(You are not tasked (held responsible) except for yourself.) (4:84) "Destruction refers to the man who sins and refrains from repenting, thus throwing himself to destruction."

Ibn ` Abbas said:

(وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى  
التَّهْلُكَةِ)

(And spend in the cause of Allah and do not throw yourselves into destruction) "This is not about fighting. But about refraining from spending for the sake of Allah, in which case, one will be throwing his self into destruction."

The Ayah (2:195) includes the order to spend in Allah's cause, in the various areas and ways that involve obedience and drawing closer to Allah. It especially applies to spending in fighting the enemies and on what strengthens the Muslims against the enemy. Allah states that those who refrain from spending in this regard will face utter and certain demise and destruction, meaning those who acquire this habit. Allah commands that one should acquire Ihsan (excellence in the religion), as it is the highest part of the acts of obedience. Allah said:

(وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ)

(and do good. Truly, Allah loves Al-Muhsinin (those who do good).)

(وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُخْصِرْتُمْ فَمَا  
اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِفُوا رُءُوسَكُمْ حَتَّى  
يَبْلُغَ الْهَدْيُ مَحِلَّهُ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ  
أْدَى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ  
نُسُكٍ فَإِذَا أُمِنْتُمْ فَمَنْ تَمَنَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا  
اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ  
فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ

ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ  
وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ )

(196. And complete Hajj and `Umrah for Allah. But if you are prevented, then sacrifice a Hady that you can afford, and do not shave your heads until the Hady reaches the place of sacrifice. And whosoever of you is ill or has an ailment on his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either fasting or giving Sadaqah or a sacrifice. Then if you are in safety and whosoever performs the `Umrah (in the months of Hajj), before (performing) the Hajj, he must slaughter a Hady such as he can afford, but if he cannot (afford it), he should fast for three days during Hajj and seven days after his return, making ten days in all. This is for him whose family is not present at Al-Masjid Al-Haram (i.e., non-resident of Makkah). And fear Allah much and know that Allah is severe in punishment.) g

### The Command to complete Hajj and `Umrah

After Allah mentioned the rulings for fasting and Jihad, he explained the rituals by commanding the Muslims to complete Hajj and `Umrah, meaning, to finish the rituals of Hajj and `Umrah after one starts them. This is why Allah said afterwards:

(فَإِنْ أَحْصِرْتُمْ)

(But if you are prevented) meaning, if your way to the House is obstructed, and you are prevented from finishing it. This is why the scholars agree that starting the acts of Hajj and `Umrah requires one to finish them. As for Makhul, he said, "Complete, means to start them from the Miqat (areas the Prophet designated to assume Ihram from)." `Abdur-Razzaq said that Az-Zuhri said: "We were told that `Umar commented on:

(وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ)

(And complete Hajj and `Umrah for Allah.) "Complete Hajj and `Umrah means performing each of them separately, and to perform `Umrah outside of the months of Hajj, for Allah the Exalted says:

(الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ)

(The Hajj (pilgrimage) is (in) the well-known (lunar year) months. )"

As-Suddi said,

(وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ)

(And complete Hajj and `Umrah for Allah.) means, "Maintain the performance of Hajj and `Umrah." Ibn `Abbas was reported to have said, "Hajj is `Arafat, while `Umrah is Tawaf." Al-A`mash related that Ibrahim said that `Alqamah commented on Allah's statement:

**(وَأْتِمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ)**

(And complete Hajj and `Umrah for Allah.) "Abdullah (Ibn Mas`ud) recited it this way: `Complete Hajj and `Umrah to the House, so that one does not exceed the area of the House during the `Umrah'." Ibrahim then said, "I mentioned this statement to Sa`id bin Jubayr and he said; `Ibn `Abbas also said that.'" Sufyan reported that Ibrahim said that `Alqamah said (regarding the Ayah 2:196), "Perform the Hajj and `Umrah to the House." Ath-Thawri reported that Ibrahim read (the Ayah), "Perform the Hajj and `Umrah to the House."

### **If One is prevented while in Route, He slaughters the Sacrifice, shaves his Head and ends Ihram**

Allah's statement:

**(فَإِنْ أَحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ)**

(But if you are prevented, sacrifice a Hady (animals for sacrifice) such as you can afford,) was revealed in the sixth year of Hijrah, the year of the treaty of Al-Hudaybiyyah when the polytheists prevented Allah's Messenger from reaching the House. Allah revealed Surat Al-Fath (chapter 48 in the Qur'an) then, and allowed the Muslims to slaughter any Hady (animals for sacrifice) they had. They had seventy camels with them for that purpose. They were also permitted to shave their heads and end their Ihram. When the Prophet commanded them to shave their heads and end the state of Ihram, they did not obey him, as they were awaiting that order to be abrogated. When they saw that the Prophet went out after shaving his head, they imitated him. Some of them did not shave, but only shortened their hair. This is why the Prophet said:

**«رَحِمَ اللَّهُ الْمُحَلِّقِينَ»**

(May Allah award His mercy to those who shaved.)

They said, "What about those who shortened the hair" He said in the third time, "And to those who shortened." Every seven among them shared one camel for their sacrifice. They were one thousand and four hundred Companions and were camping in the area of Al-Hudaybiyyah, outside the Sacred Area. It was also reported that they were within the boundaries of the Sacred Area. Allah knows best.

Being prevented from the House (Hasr) includes more than just being sick, fearing an enemy or getting lost on the way to Makkah. Imam Ahmad reported that Al-Hajjaj bin `Amr Al-Ansari said that he heard Allah's Messenger saying:



# «مَنْ كَسِرَ أَوْ عَرَجَ فَقَدْ حَلَّ وَعَلَيْهِ حَجَّةٌ أُخْرَى»

(Whoever suffered a broken bone or a limb, will have ended his Ihram and has to perform Hajj again.) He said, "I mentioned that to Ibn `Abbas and Abu Hurayrah and they both said, ` He (Al-Hajjaj) has said the truth'." This Hadith is also reported in the Four Collections. In the version of Abu Dawud and Ibn Majah, the Prophet said, "Whoever limped, had a broken bone or became ill..." Ibn Abu Hatim also recorded it and said, "It was reported that Ibn Mas`ud, Ibn Az-Zubayr, `Alqamah, Sa`id bin Musayyib, `Urwah bin Az-Zubayr, Mujahid, An-Nakha`i, `Ata' and Muqatil bin Hayyan said that being prevented (Hasr) entails an enemy, an illness or a fracture." Ath-Thawri also said, "Being prevented entails everything that harms the person."

It is reported in the Two Sahihs that `A'ishah said that Allah's Messenger went to Duba`ah bint Az-Zubayr bin `Abdul-Muttalib who said, "O Messenger of Allah! I intend to perform Hajj but I am ill." He said, "Perform Hajj and make the condition: `My place is where You prevent (or halt) me." Muslim recorded similarly from Ibn `Abbas. So saying such a condition for Hajj is allowed is based on this Hadith.

Allah's statement:

## (فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ)

(...sacrifice a Hady such as you can afford) includes a sheep also, as Imam Malik reported that `Ali bin Abu Talib used to say. Ibn `Abbas said, "The Hady includes eight types of animals: camels, cows, goats and sheep." `Abdur-Razzaq reported that Ibn `Abbas said about what Allah said:

## (فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ)

(...sacrifice a Hady such as you can afford)

"As much as one could afford." Al-`Awfi said that Ibn `Abbas said, "If one can afford it, then camels, otherwise cows, or sheep." Hisham bin `Urwah quoted his father:

## (فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ)

(...sacrifice a Hady (animal, i.e., a sheep, a cow, or a camel) such as you can afford)  
' Depending on the price.'

The proof that sacrificing only a sheep is allowed in the case of being prevented from continuing the rites, is that Allah has required sacrificing whatever is available as a Hady, and the Hady is any type of cattle; be it camels, cows or sheep. This is the opinion of Ibn `Abbas

the cousin of Allah's Messenger and the scholar of Tafsir. It is reported in the Two Sahihs that `A'ishah, the Mother of the believers, said, "The Prophet once offered some sheep as Hady."

Allah's statement:

(وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ)

(...and do not shave your heads until the Hady reaches the place of sacrifice.) is a continuation of His statement:

(وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ)

(And complete, the Hajj and `Umrah for Allah.) and is not dependent upon:

(فَإِنْ أَحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ)

(But if you are prevented, then sacrifice a Hady) as Ibn Jarir has erroneously claimed. When the Prophet and his Companions were prevented from entering the Sacred House during the Al-Hudaybiyyah year by the polytheists from Quraysh, they shaved their heads and sacrificed their Hady outside the Haram (Sacred) area. In normal circumstances, and when one can safely reach the House, he is not allowed to shave his head until:

(حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ)

(...and do not shave your heads until the Hady reaches the place of sacrifice.) and then he ends the rituals of Hajj or `Umrah, or both if he had assumed Ihram for both. It is recorded in the Two Sahihs that Hafsa said, "O Allah's Messenger! What is wrong with the people, they have finished their Ihram for `Umrah but you have not" The Prophet said,

«إِنِّي لَبَدْتُ رَأْسِي وَقَلَدْتُ هَدْيِي، فَلَا أَحِلُّ حَتَّىٰ  
أُحْرَ»

(I matted my hair and I have garlanded my Hady (animals for sacrifice), so I will not finish my Ihram till I offer the sacrifice.)

**Whoever shaved his Head during Ihram, will have to pay the Fidyah**

Allah said:

فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ  
فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ

(And whosoever of you is ill or has an ailment on his scalp (necessitating shaving), he must pay a Fidyah.)

Al-Bukhari reported that `Abdur-Rahman bin Asbahani said that he heard `Abdullah bin Ma`qil saying that he sat with Ka`b bin `Ujrah in the mosque of Kufah (in Iraq). He then asked him about the Fidyah of the fasting. Ka`b said, "This was revealed concerning my case especially, but it is also for you in general. I was carried to Allah's Messenger and the lice were falling in great numbers on my face. The Prophet said:

«مَا كُنْتُ أَرَى أَنَّ الْجَهْدَ بَلَغَ بِكَ هَذَا، أَمَا تَجِدُ  
شَاةً»

:

(I never thought that your ailment (or struggle) had reached to such an extent as I see. Can you afford a sheep (for sacrifice)' I replied in the negative.) He then said:

«صُمْ ثَلَاثَةَ أَيَّامٍ أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينٍ، لِكُلِّ  
مِسْكِينٍ نِصْفُ صَاعٍ مِّنْ طَعَامٍ، وَاحْلِقْ رَأْسَكَ»

(Fast for three days or feed six poor persons, each with half a Sa` of food (1 Sa` = 3 kilograms approx.) and shave your head.)

So this is a general judgement derived from a specific case.

Imam Ahmad recorded that Ka`b bin `Ujrah said, "Allah's Messenger came by while I was igniting the fire under a pot and while the lice were falling down my head or my eyelids. He said:

«يُؤْذِيكَ هَوَامُّ رَأْسِكَ»

:

(Do these lice in your head bother you) I said, `Yes.' He said:

«فَأَحْلِقْهُ، وَصُمْ ثَلَاثَةَ أَيَّامٍ، أَوْ أَطْعِمْ سِتَّةَ  
مَسَاكِينَ، أَوْ انْسُكُ نَسِيكَةً»

(Shave it, then fast three days, or feed six poor people, or sacrifice an animal.)

Ayyub (one of the narrators of the Hadith) commented, "I do not know which alternative was stated first." The wording of the Qur'an begins with the easiest then the more difficult options: "Pay a Fidyah of fasting (three days), feeding (six poor persons) or sacrificing (an animal)." Meanwhile, the Prophet advised Ka`b with the more rewarding option first, that is, sacrificing a sheep, then feeding six poor persons, then fasting three days. Each Text is suitable in its place and context, all the thanks and praises are due to Allah.

### Tamattu` during Hajj

Allah said:

(فَإِذَا أَمِنْتُمْ فَمَنْ تَمَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا  
اسْتَيْسَرَ مِنَ الْهَدْيِ)

(Then if you are in safety and whosoever performs the `Umrah (in the months of Hajj), before (performing) the Hajj, he must slaughter a Hady such as he can afford,)

That is, when you are able to complete the rites, so whoever among you connects his `Umrah with Hajj having the same Ihram for both, or, first assuming Ihram for `Umrah, and then assuming Ihram for Hajj when finished the `Umrah, this is the more specific type of Tamattu` which is well-known among the discussion of the scholars whereas in general there are two types of Tamattu`, as the authentic Hadiths prove, since among the narrators are those who said, "Allah's Messenger performed Tamattu`, and others who said, "Qarin" but there is no difference between them over the Hady.

So Allah said,

(فَإِذَا أَمِنْتُمْ فَمَنْ تَمَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا  
اسْتَيْسَرَ مِنَ الْهَدْيِ)

(Then if you are in safety and whosoever performs the `Umrah (in the months of Hajj), before (performing) the Hajj (i.e., Hajj At-Tamattu` and Al-Qiran), he must slaughter a Hady such as he can afford,) means let him sacrifice whatever Hady is available to him, the least of which is a sheep. One is also allowed to sacrifice a cow because the Prophet slaughtered cows on behalf

of his wives. Al-Awza`i reported that Abu Hurayrah narrated that Allah's Messenger slaughtered cows on behalf of his wives when they were performing Tamattu`. This was reported by Abu Bakr bin Marduyah.

This last Hadith proves that Tamattu` is legislated. It is reported in the Two Sahihs that `Imran bin Husayn said, "We performed Hajj At-Tamattu` in the lifetime of Allah's Messenger and then the Qur'an was revealed (regarding Hajj At-Tamattu`). Nothing was revealed to forbid it, nor did he (the Prophet ) forbid it until he died. And somebody said what he wished (regarding Hajj At-Tamattu`) according to his own opinion." Al-Bukhari said that `Imran was talking about `Umar. It is reported in an authentic narration that `Umar used to discourage the people from performing Tamattu`. He used to say, "If we refer to Allah's Book, we should complete it," meaning:

فَمَنْ تَمَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ  
الْهَدْيِ

(...whosoever performs the `Umrah (in the months of Hajj), before (performing) the Hajj, he must slaughter a Hady such as he can afford,)

However `Umar did not say that Tamattu` is unlawful. He only prevented them so that the people would increase their trips to the House for Hajj (during the months of Hajj) and `Umrah (throughout the year), as he himself has stated.

### Whoever performs Tamattu` should fast Ten Days if He does not have a Hady

Allah said:

فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ  
إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ

(...but if he cannot (afford it), he should fast three days during the Hajj and seven days after his return (to his home), making ten days in all.)

This Ayah means: "Those who do not find a Hady, let them fast three days during the Hajj season." Al-`Awfi said that Ibn `Abbas said, "If one does not have a Hady, he should fast three days during Hajj, before `Arafah day. If the day of `Arafah was the third day, then his fast is complete. He should also fast seven days when he gets back home." Abu Ishaq reported from Wabarah from Ibn `Umar who said, "One fasts one day before the day of Tarwiyah, the day of Tarwiyah (eighth day of Dhul-Hijjah) and then `Arafah day (the ninth day of the month of Dhul-Hijjah)." The same statement was reported by Ja`far bin Muhammad from his father from `Ali.

If one did not fast these three days or at least some of them before `Id day (the tenth day of Dhul-Hijjah), he is allowed to fast during the Tashriq days (11-12-13th day of Dhul-Hijjah). `A'ishah and Ibn `Umar said, "Fasting the days of Tashriq was only allowed for those who did not find the Hady," as Al-Bukhari has reported. Sufyan related that Ja`far bin Muhammad narrated that his father said that `Ali said, "Whoever did not fast the three days during the Hajj, should fast them during the days of Tashriq." This is also the position taken by `Ubayd bin `Umayr Al-Laythi, `Ikrimah, Al-Hasan Al-Basri and `Urwah bin Az-Zubayr, referring to the general meaning of Allah's statement:

(فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ)

(...fast three days during the Hajj...)

As for what Muslim reported that Qutaybah Al-Hudhali said that Allah's Messenger said:

«أَيَّامُ التَّشْرِيقِ أَيَّامُ أَكْلِ وَشُرْبٍ، وَذِكْرِ اللَّهِ عَزَّ وَجَلَّ»

(The days of Tashriq are days of eating and drinking and remembering Allah the Exalted.)

This narration is general in meaning while what `A'ishah and Ibn `Umar narrated is specific.

Allah said:

(وَسَبْعَةَ إِذَا رَجَعْتُمْ)

(...and seven days after his return.)

There are two opinions regarding the meaning of this Ayah. First, it means `when you return to the camping areas'. The second, upon going back home. `Abdur-Razzaq reported that Salim narrated that he heard Ibn `Umar saying:

(فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةَ إِذَا رَجَعْتُمْ)

"(...but if he cannot (afford it), he should fast three days during the Hajj and seven days after his return,) means when he goes back to his family. " The same opinion was reported from Sa`id bin Jubayr, Abu Al-`Aliyah, Mujahid, `Ata', `Ikrimah, Al-Hasan, Qatadah, Imam Az-Zuhri and Ar-Rabi` bin Anas.

Al-Bukhari reported that Salim bin `Abdullah narrated that Ibn `Umar said, "During the Farewell Hajj of Allah's Messenger , he performed Tamattu` with `Umrah and Hajj. He drove a Hady along with him from Dhul-Hulayfah. Allah's Messenger started by assuming Ihram for `Umrah, and then for Hajj. And the people, too, performed the `Umrah and Hajj along with the Prophet . Some of them brought the Hady and drove it along with them, while the others did not. So, when the Prophet arrived at Makkah, he said to the people:

«مَنْ كَانَ مِنْكُمْ أَهْدَى أَهْدَى فَإِنَّهُ لَا يَحِلُّ مِنْ شَيْءٍ حَرَّمَ مِنْهُ حَتَّى يَقْضِيَ حَجَّهُ، وَمَنْ لَمْ يَكُنْ مِنْكُمْ أَهْدَى فَلْيَطْفُ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ وَلْيَقْصِرْ وَلْيَحْلِلْ، ثُمَّ لِيُهَلَّ بِالْحَجِّ، فَمَنْ لَمْ يَجِدْ هَدْيًا فَلْيَصُمْ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ، وَسَبْعَةَ إِذَا رَجَعَ إِلَى أَهْلِهِ»

(Whoever among you has driven the Hady, should not finish his Ihram till he completes his Hajj. And whoever among you has not (driven) the Hady with him, he should perform Tawaf of the Ka`bah and between As-Safa and Al-Marwah. Then, he should shave or cut his hair short and finish his Ihram, and should later assume Ihram for Hajj; but he must offer a Hady (sacrifice) . And if anyone cannot afford a Hady, he should fast for three days during the Hajj and seven days when he returns home.)

He then mentioned the rest of the Hadith, which is reported in the Two Sahih.

Allah said:

(تِلْكَ عَشْرَةٌ كَامِلَةٌ)

(...making ten days in all.) to emphasize the ruling we mentioned above. This method is common in the Arabic language, for they would say, 'I have seen with my eyes, heard with my ears and written with my hand,' to emphasize such facts. Similarly, Allah said:

(وَلَا طَائِرٌ يَطِيرُ بِجَنَاحَيْهِ)

(...nor a bird that flies with its two wings) (6:38) and:

(وَلَا تَخْطُءُ بِيَمِينِكَ)

(...nor did you write any book (whatsoever) with your right hand) (29:48) and:

(وَوَعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأْتَمَمْنَاهَا بِعَشْرِ فَتَمَّ  
مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً)

(And We appointed for Musa thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights.) (7:142)

It was also said that the meaning of "ten days in all" emphasizes the order to fast for ten days, not less than that.

### **The Residents of Makkah do not perform Tamattu"**

Allah said:

(ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ  
الْحَرَامِ)

(This is for him whose family is not present at Al-Masjid Al-Haram (i.e., non-resident of Makkah).) This Ayah concerns the residents of the area of the Haram, for they do not perform Tamattu`. `Abdur-Razzaq reported that Tawus said, "Tamattu` is for the people, those whose families are not residing in the Haram area (Makkah), not for the residents of Makkah. Hence Allah's Statement:

(ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ  
الْحَرَامِ)

(This is for him whose family is not present at Al-Masjid Al-Haram (i.e., non-resident of Makkah).)

`Abdur-Razzaq then said, "I was also told that Ibn `Abbas said similar to Tawus." Allah said:

(وَاتَّقُوا اللَّهَ)

(...and fear Allah) meaning, in what He has commanded you and what He prohibited for you. He then said:



## (وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ)

(...and know that Allah is severe in punishment) for those who defy His command and commit what He has prohibited.

(الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ  
فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا  
تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ  
الزَّادِ التَّقْوَى وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ )

(197. The Hajj (pilgrimage) is (in) the well-known months. So whosoever intends to perform Hajj therein (by assuming Ihram), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj. And whatever good you do, Allah knows it. And take provisions for the journey, but the best provision is At-Taqwa (piety, righteousness). So fear Me, O men of understanding!)

### When does Ihram for Hajj start

Allah said:

(الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ)

(The Hajj is (in) the well-known months.)

This Ayah indicates that Ihram for Hajj only occurs during the months of Hajj. This was reported from Ibn `Abbas, Jabir, `Ata', Tawus and Mujahid. The proof for this is Allah's statement that Hajj occurs during known, specific months, which indicates that Hajj is not allowed before that, just as the prayer has a fixed time (before which one's prayer is not accepted).

Ash-Shafi`i recorded that Ibn `Abbas said, "No person should assume Ihram for Hajj before the months of the Hajj, for Allah said:

(الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ)

(The Hajj is (in) the well-known months.)

Ibn Khuzaymah reported that Ibn `Abbas said, "No Ihram for Hajj should be assumed, except during the months of Hajj, for among the Sunnah of Hajj is that one assume Ihram for it during

the Hajj months. " This is an authentic narration and the Companion's statement that such and such is among the Sunnah is considered as a Hadith of the Prophet , according to the majority of the scholars. This is especially the case when it is Ibn ` Abbas who issued this statement, as he is the Tarjuman (translator, interpreter, explainer) of the Qur'an.

There is a Hadith about this subject too. Ibn Marduwyah related that Jabir narrated that the Prophet said:

«لَا يَنْبَغِي لِأَحَدٍ أَنْ يُحْرِمَ بِالْحَجِّ إِلَّا فِي أَشْهُرِ الْحَجِّ»

(No one should assume Ihram for Hajj, but during the months of Hajj.)

The chain of narrators for this Hadith is reasonable. Ash-Shafi`i and Al-Bayhaqi recorded this Hadith from Ibn Jurayj who related that Abu Az-Zubayr said that he heard Jabir bin ` Abdullah being asked, "Does one assume Ihram for Hajj before the months of the Hajj" He said, "No." This narration is more reliable than the narration that we mentioned from the Prophet . In short, this statement is the opinion of the Companion, supported by Ibn ` Abbas' statement that it is a part of the Sunnah not to assume Ihram for Hajj before the months of the Hajj. Allah knows best.

## The Months of Hajj

Allah said:

(أَشْهُرٌ مَّعْلُومَاتٌ)

(...the well-known months.)

Al-Bukhari said that Ibn ` Umar said that these are Shawwal, Dhul-Qa` dah and the first ten days of Dhul-Hijjah. This narration for which Al-Bukhari did not mention the chain of narrators, was collected by a continuous chain of narrators that Ibn Jarir rendered authentic, leading to Ibn ` Umar, who said:

(الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ)

(The Hajj (pilgrimage) is (in) the well-known (lunar year) months.) "which are Shawwal, Dhul-Qa` dah and the (first) ten days of Dhul-Hijjah." Its chain is Sahih. Al-Hakim also recorded it in his Mustadrak, and he said, "It meets the criteria of the Two Shaykhs."

This statement is also reported from ` Umar, ` Ali, Ibn Mas`ud, ` Abdullah bin Az-Zubayr, Ibn ` Abbas, ` Ata', Tawus, Mujahid, Ibrahim An-Nakha`i, Imam Ash-Sha`bi, Al-Hasan, Ibn Srin,

Makhul, Qatadah, Ad-Dahhak bin Muzahim, Ar-Rabi` bin Anas and Muqatil bin Hayyan. This opinion was preferred by Ibn Jarir who said, "It is a common practice to call two months and a part of the third month as `months'. This is similar to the Arab's saying, `I visited such and such person this year or this day.' He only visited him during a part of the year and a part of the day. Allah said:

(فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ)

(But whosoever hastens to leave in two days, there is no sin on him.)

In this case, one will only be hastening for one and a half days."

Allah then said:

(فَمَنْ قَرَضَ فِيهِنَّ الْحَجَّ)

(So whosoever intends (Farada) to perform Hajj therein (by assuming Ihram),) meaning that one's assuming the Ihram requires a Hajj, for the person is required to complete the rituals of Hajj after assuming Ihram. Ibn Jarir said that Al-`Awfi said, "The scholars agree that (Farada) `intends' mentioned in the Ayah means it is a requirement and an obligation." `Ali bin Abu Talhah said that Ibn `Abbas said: f

(فَمَنْ قَرَضَ فِيهِنَّ الْحَجَّ)

(So whosoever intends to perform Hajj therein (by assuming Ihram), ) refers to those who assume Ihram for Hajj and `Umrah". `Ata' said, "'Intends', means, assumes the Ihram." Similar statements were attributed to Ibrahim, Ad-Dahhak and others.

### **Prohibition of Rafath (Sexual Intercourse) during Hajj**

Allah said:

(فَلَا رَفَثَ)

(He should not have Rafath)

This Ayah means that those who assume the Ihram for Hajj or `Umrah are required to avoid the Rafath, meaning, sexual intercourse. Allah's statement here is similar to His statement:

(أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ)

(It is made lawful for you to have Rafath (sexual relations) with your wives on the night of the fast.) (2:187)

Whatever might lead to sexual intercourse, such as embracing, kissing and talking to women about similar subjects, is not allowed. Ibn Jarir reported that Nafi` narrated that `Abdullah bin `Umar said, "Rafath means sexual intercourse or mentioning this subject with the tongue, by either men or women." `Ata' bin Abu Rabah said that Rafath means sexual intercourse and foul speech. This is also the opinion of `Amr bin Dinar. `Ata' also said that they used to even prevent talking (or hinting) about this subject. Tawus said that Rafath includes one's saying, "When I end the Ihram I will have sex with you." This is also the same explanation offered by Abu Al-`Aliyah regarding Rafath. `Ali bin Abu Talhah said that Ibn `Abbas said, "Rafath means having sex with the wife, kissing, fondling and saying foul words to her, and similar acts." Ibn `Abbas and Ibn `Umar said that Rafath means to have sex with women. This is also the opinion of Sa`id bin Jubayr, `Ikrimah, Mujahid, Ibrahim An-Nakha`i, Abu Al-`Aliyah who narrated it from `Ata' and Makhul, `Ata Al-Khurasani, `Ata' bin Yasar, `Atiyah, Ibrahim, Ar-Rabi`, Az-Zuhri, As-Suddi, Malik bin Anas, Muqatil bin Hayyan, `Abdul-Karim bin Malik, Al-Hasan, Qatadah and Ad-Dahhak, and others.

### The Prohibition of Fusuq during Hajj

Allah said:

(وَلَا فُسُوقَ)

(...nor commit sin) Miqsam and several other scholars related that Ibn `Abbas said, "It is disobedience." This is also the opinion of `Ata', Mujahid, Tawus, `Ikrimah, Sa`id bin Jubayr, Muhammad bin Ka`b, Al-Hasan, Qatadah, Ibrahim An-Nakha`i, Az-Zuhri, Ar-Rabi` bin Anas, `Ata' bin Yasar, `Ata' Al-Khurasani and Muqatil bin Hayyan.

Ibn Wahb reported that Nafi` narrated that `Abdullah bin `Umar said, "Fusuq or sin mentioned in the Ayah (2:197) refers to committing what Allah has forbidden in the Sacred Area."

Several others said that Fusuq means cursing others, they based this on the authentic Hadith:

«سِبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ»

(Cursing the Muslim is Fusuq, while fighting him is Kufr.)

`Abdur-Rahman bin Zayd bin Aslam said Fusuq here means slaughtering animals for the idols, as Allah said:

(أَوْ فِسْقًا أَهْلًا لِغَيْرِ اللَّهِ بِهِ)

(...or impious (Fisq) meat (of an animal) which is slaughtered as a sacrifice for others than Allah.) (6: 145)

Ad-Dahhak said that Fusuq is insulting one another with bad nicknames.

Those who said that the Fusuq means all types of disobedience are correct. Allah has also prohibited committing injustice during the months of Hajj in specific, although injustice is prohibited throughout the year. This is why Allah said:

(مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ)

(...of them four are sacred. That is the right religion, so wrong not yourselves therein.) (9:36)

Allah said about the Sacred Area:

(وَمَنْ يُرِدْ فِيهِ بِالْحَادِ يَظْلِمِ نُذِقْهُ مِنْ عَذَابِ أَلِيمٍ)

(...and whoever inclines to evil actions therein or to do wrong, him We shall cause to taste from a painful torment.) (22:25)

It is recorded in the Two Sahihs that Abu Hurayrah narrated that Allah's Messenger said:

«مَنْ حَجَّ هَذَا الْبَيْتَ، فَلَمْ يَرِفْ وَلَمْ يَفْسُقْ خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمَ وَلَدَتْهُ أُمُّهُ»

(Whoever performed Hajj to this (Sacred) House and did not commit Rafath or Fusuq, will return sinless, just as the day his mother gave birth to him.)

### The Prohibition of arguing during Hajj

Allah said:

(وَلَا جِدَالَ فِي الْحَجِّ)

(nor should there be Jidal during Hajj) meaning, disputes and arguments. Ibn Jarir related that `Abdullah bin Mas`ud said that what Allah said:

(وَلَا جِدَالَ فِي الْحَجِّ)

(...nor dispute unjustly during the Hajj.) means to argue with your companion (or fellow) until you make him angry. This is similar to the the opinion that Miqsam and Ad-Dahhak related to Ibn `Abbas. This is also the same meaning reported from Abu Al-`Aliyah, `Ata', Mujahid, Sa`id bin Jubayr, `Ikrimah, Jabir bin Zayd, `Ata' Al-Khurasani, Makhul, As-Suddi, Muqatil bin Hayyan, `Amr bin Dinar, Ad-Dahhak, Ar-Rabi` bin Anas, Ibrahim An-Nakha`i, `Ata bin Yasar, Al-Hasan, Qatadah and Az-Zuhri.

## The Encouragement for Righteous Deeds and to bring Provisions for Hajj

Allah said:

(وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ)

(And whatever good you do, Allah knows it.)

After Allah prohibited evil in deed and tongue, He encouraged righteous, good deeds, stating that He is knowledgeable of the good that they do, and He will reward them with the best awards on the Day of Resurrection.

Allah said next:

(وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى)

(And take provisions (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness).)

Al-Bukhari and Abu Dawud reported that Ibn `Abbas said, "The people of Yemen used to go to Hajj without taking enough supplies with them. They used to say, `We are those who have Tawakkul (reliance on Allah).' Allah revealed this Ayah:

(وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى)

(And take provisions (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness).)

Ibn Jarir and Ibn Marduwyah narrated that Ibn `Umar said, "When people assumed Ihram, they would throw away whatever provisions they had and would acquire other types of provisions. Allah revealed:

(وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى)

(And take a provisions (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness).) Allah forbade them from this practice and required them to take flour and Sawiq (a type of food usually eaten with dates) with them."

## The Provisions of the Hereafter

Allah said:

(فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى)

(...but the best provision is At-Taqwa (piety, righteousness).) When Allah required mankind to supply themselves with what sustains them for the journeys of this life, He directed them to the necessary provisions for the Hereafter: Taqwa. Allah said in another Ayah:

(وَرِيثًا وَلِبَاسُ التَّقْوَى ذَلِكَ خَيْرٌ)

(...and as an adornment; and the raiment of Taqwa, that is better.) (7:26)

Allah mentioned the material covering and then He mentioned the spiritual covering, which includes humbleness, obedience and Taqwa. He also stated that the latter provision is better and more beneficial than the former.

(وَأَتَّقُونَ يَا أُولِي الْأَبْبَابِ)

(So fear Me, O men of understanding!) meaning: `Fear My torment, punishment, and affliction for those who defy Me and do not adhere to My commands, O people of reason and understanding.'

(لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ  
فَإِذَا أَقَضْتُمْ مِّنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ  
الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ  
مِّن قَبْلِهِ لَمِن الضَّالِّينَ )

(198. There is no sin on you if you seek the bounty of your Lord (during pilgrimage by trading). Then when you leave `Arafat, remember Allah (by glorifying His praises, i.e., prayers and invocations) at the Mash`ar-il-Haram. And remember Him (by invoking Allah for all good) as He has guided you, and verily you were before, of those who were astray).

## Commercial Transactions during Hajj

Al-Bukhari reported that Ibn `Abbas said, " Ukaz, Mijannah and Dhul-Majaz were trading posts during the time of Jahiliyyah. During that era, they did not like the idea of conducting business transactions during the Hajj season. Later, this Ayah was revealed:

(لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ)

(There is no sin on you if you seek the bounty of your Lord.) during the Hajj season."

Abu Dawud and others recorded that Ibn `Abbas said, "They used to avoid conducting business transactions during the Hajj season, saying that these are the days of Dhikr. Allah revealed:

(لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ)

(There is no sin on you if you seek the bounty of your Lord (during pilgrimage by trading).)

This is also the explanation of Mujahid, Sa`id bin Jubayr, `Ikrimah, Mansur bin Al-Mu`tamir, Qatadah, Ibrahim An-Nakha`i, Ar-Rabi` bin Anas and others. Ibn Jarir reported that Abu Umaymah said that when Ibn `Umar was asked about conducting trade during the Hajj, he recited the Ayah:

(لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ)

(There is no sin on you if you seek the bounty of your Lord (during pilgrimage by trading).)

This Hadith is related to Ibn `Umar with a strong chain of narrators. This Hadith is also related to the Prophet , as Ahmad reported that Abu Umamah At-Taymi said, "I asked Ibn `Umar, `We buy (and sell during the Hajj), so do we still have a valid Hajj' He said, `Do you not perform Tawaf around the House, stand at `Arafat, throw the pebbles and shave your heads' I said, `Yes.' Ibn `Umar said, `A man came to the Prophet and asked him about what you asked me, and the Prophet did not answer him until Jibril came down with this Ayah:

(لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ)

(There is no sin on you if you seek the bounty of your Lord (during pilgrimage by trading).) The Prophet summoned the man and said: (You are pilgrims)." Ibn Jarir narrated that Abu Salih said to `Umar, " O Leader of the faithful! Did you conduct trade transactions during the Hajj" He said, "Was their livelihood except during Hajj"

## Standing at `Arafat



Allah said:

(فَإِذَا أَفْضَيْتُمْ مَنْ عَرَفْتِ فَادْكُرُوا اللَّهَ عِنْدَ  
الْمَشْعَرِ الْحَرَامِ)

(Then when you leave `Arafat, remember Allah (by glorifying His praises, i.e., prayers and invocations) at the Mash`ar-il-Haram.)

`Arafat is the place where one stands during the Hajj and it is a pillar of the rituals of Hajj. Imam Ahmad and the Sunan compilers recorded that `Abdur-Rahman bin Ya`mar Ad-Diyli said that he heard Allah's Messenger saying:

«الْحَجُّ عَرَفَاتٌ ثَلَاثًا فَمَنْ أَدْرَكَ عَرَفَةَ قَبْلَ أَنْ  
يَطْلُعَ الْفَجْرُ فَقَدْ أَدْرَكَ، وَأَيَّامٌ مِئِي ثَلَاثَةٌ، فَمَنْ  
تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ، وَمَنْ تَأَخَّرَ فَلَا إِثْمَ  
عَلَيْهِ»

(Hajj is `Arafat, (thrice). Hence, those who have stood at `Arafat before dawn will have performed (the rituals of the Hajj). The days of Mina are three, and there is no sin for those who move on after two days, or for those who stay.)

The time to stand on `Arafat starts from noon on the day of `Arafah until dawn the next day, which is the day of the Sacrifice (the tenth day of Dhul-Hijjah). The Prophet stood at `Arafat during the Farewell Hajj, after he had offered the Zuhr (noon) prayer, until sunset. He said, "Learn your rituals from me." In this Hadith (i. e., in the previous paragraph) he said, "Whoever stood at `Arafat before dawn, will have performed (the rituals of Hajj)." c`Urwah bin Mudarris bin Harithah bin Lam At-Ta'i said, "I came to Allah's Messenger at Al-Muzdalifah when it was time to pray. I said, `O Messenger of Allah! I came from the two mountains of Tayy', and my animal became tired and I became tired. I have not left any mountain, but stood on it. Do I have a valid Hajj' Allah's Messenger said:

«مَنْ شَهِدَ صَلَاتِنَا هَذِهِ، فَوَقَّفَ مَعَنَا حَتَّى نَدْفَعَ،  
وَقَدْ وَقَّفَ بِعَرَفَةَ قَبْلَ ذَلِكَ لَيْلًا أَوْ نَهَارًا فَقَدْ تَمَّ  
حَجُّهُ وَقَضَى تَقَاتَهُ»

(Whoever performed this prayer with us, stood with us until we moved forth, and had stood at `Arafat before that, day or night, will have performed the Hajj and completed its rituals)."

This Hadith was collected by Imam Ahmad and the compilers of the Sunan, and At-Tirmidhi graded it Sahih. It was reported that the mount was called `Arafat because, as `Abdur-Razzaq reported that `Ali bin Abu Talib said, "Allah sent Jibril to Prophet Ibrahim and he performed Hajj for him (to teach him its rituals). When Ibrahim reached `Arafat he said, `I have `Araftu (I know this place).' He had come to that area before. Thereafter, it was called `Arafat." Ibn Al-Mubarak said that `Ata' said, "It was called `Arafat because Jibril used to teach Ibrahim the rituals of Hajj. Ibrahim would say, `I have `Araftu, I have `Araftu.' It was thereafter called `Arafat." Similar statements were attributed to Ibn `Abbas, Ibn `Umar and Abu Mijlaz. Allah knows best.

`Arafat is also called Al-Mash`ar Al-Haram, Al-Mash`ar Al-Aqsa and Ilal, while the mount that is in the middle of `Arafat is called Jabal Ar-Rahmah (Mount of Mercy).

## **The Time to leave `Arafat and Al-Muzdalifah**

Ibn Abu Hatim reported that Ibn `Abbas said, "During the time of Jahiliyyah, the people used to stand at `Arafat. When the sun would be on top of the mountains, just as the turban is on top of a man's head, they would move on. Allah's Messenger delayed moving from `Arafat until sunset." Ibn Marduwyah related this Hadith and added, "He then stood at Al-Muzdalifah and offered the Fajr (Dawn) prayer at an early time. When the light of dawn broke, he moved on." This Hadith has a Hasan chain of narrators. The long Hadith that Jabir bin `Abdullah narrated, which Muslim collected, stated, "The Prophet kept standing there (meaning at `Arafat) until sunset, when the yellow light had somewhat gone and the disc of the sun had disappeared. Then, the Prophet made Usamah sit behind him, and in order to keep her under control, pulled the nose string of Al-Qaswa' so hard, that its head touched the saddle. He gestured with his right hand and said, "Proceed calmly people, calmly!" Whenever he happened to pass over an elevated tract of sand, he lightly loosened the nose string of his camel till she climbed up and this is how they reached Al-Muzdalifah. There, he led the Maghrib (Evening) and `Isha' (Night) prayers with one Adhan and two Iqamah (which announces the imminent start of the acts of the prayer) and did not glorify Allah in between them (i.e., he did not perform voluntary Rak`ah). Allah's Messenger then laid down till dawn and offered the Fajr (Dawn) prayer with Adhan and Iqamah, when the morning light was clear. He again mounted Al-Qaswa', and when he came to Al-Mash`ar Al-Haram, he faced towards Qiblah, supplicated to Allah, glorifying Him and saying, La ilaha illallah, and he continued standing until the daylight was very clear. He then went quickly before the sun rose."

It is reported in the Two Sahih's that Usamah bin Zayd was asked, "How was the Prophet's pace when he moved" He said, "Slow, unless he found space, then he would go a little faster."

## **Al-Mash`ar Al-Haram**

Abdur-Razzaq reported that Ibn `Umar said that all of Al-Muzdalifah is Al-Mash`ar Al-Haram. It was reported that Ibn `Umar was asked about Allah's statement:

## (فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ)

(...remember Allah (by glorifying His praises, i.e., prayers and invocations) at the Mash`ar-il-Haram.) He said, "It is the Mount and the surrounding area." It was reported that Al-Mash`ar Al-Haram is what is between the two Mounts (refer to the following Hadith), as Ibn `Abbas, Sa`id bin Jubayr, `Ikrimah, Mujahid, As-Suddi, Ar-Rabi` bin Anas, Al-Hasan and Qatadah have stated.

Imam Ahmad recorded that Jubayr bin Mut`im narrated that the Prophet said:

«كُلُّ عَرَقاتٍ مَوْقِفٌ، وَارْقَعُوا عَنْ عُرْنَةِ، وَكُلُّ مُزْدَلِفَةٍ مَوْقِفٌ، وَارْقَعُوا عَنْ مُحَسَّرٍ، وَكُلُّ فِجَاجٍ مَكَّةَ مَنْحَرٌ، وَكُلُّ أَيَّامِ التَّشْرِيقِ ذَبْحٌ»

(All of `Arafat is a place of standing, and keep away from `Uranah. All of Al-Muzdalifah is a place for standing, and keep away from the bottom of Muhassir. All of the areas of Makkah are a place for sacrifice, and all of the days of Tashriq are days of sacrifice.)

Allah then said:

## (وَإِذْكُرُوا اللَّهَ كَمَا هَدَاكُمْ)

(And remember Him (by invoking Allah for all good) as He has guided you. )

This Ayah reminds Muslims of Allah's bounty on them that He has directed and taught them the rituals of Hajj according to the guidance of Prophet Ibrahim Al-Khalil. This is why Allah said:

## (وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمِنَ الضَّالِّينَ)

(...and verily, you were, before, of those who were astray.)

It was said that this Ayah refers to the condition before the guidance or the Qur'an or the Messenger , all of which are correct meanings.

(ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا  
اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ)

(199. Then depart from the place whence all the people depart and ask Allah for His forgiveness. Truly, Allah is Oft-Forgiving, Most-Merciful.

## The Order to stand on `Arafat and to depart from it

This Ayah contains Allah's order to those who stand at `Arafat to also move on to Al-Muzdalifah, so that they remember Allah at Al-Mash`ar Al-Haram. Allah commands the Muslim to stand with the rest of the pilgrims at `Arafat, unlike Quraysh who (before Islam) used to remain in the sanctuary, near Al-Muzdalifah, saying that they are the people of Allah's Town and the servants of His House. Al-Bukhari reported that `A'ishah said, "Quraysh and their allies, who used to be called Al-Hums, used to stay in Al-Muzdalifah while the rest of the Arabs would stand at `Arafat. When Islam came, Allah commanded His Prophet to stand at `Arafat and then proceed from there. Hence Allah's statement:

(مِنْ حَيْثُ أَفَاضَ النَّاسُ)

(...from the place whence all the people depart.)

This was also said by Ibn `Abbas, Mujahid, `Ata', Qatadah and As-Suddi and others. Ibn Jarir chose this opinion and said that there is Ijma` (a consensus among the scholars) for it.

Imam Ahmad reported that Jubayr bin Mut`im said, "My camel was lost and I went out in search of it on the day of `Arafah, and I saw the Prophet standing in `Arafat. I said to myself, `By Allah he is from the Hums. What has brought him here'" This Hadith is also reported in the Sahihayn. Al-Bukhari reported that Ibn `Abbas said that `depart' mentioned in the Ayah refers to proceeding from Al-Muzdalifah to Mina to stone the pillars. Allah knows best.

## Asking Allah for His Forgiveness

Allah said:

(وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ)

(...and ask Allah for His forgiveness. Truly, Allah is Oft-Forgiving, Most-Merciful.)

Allah frequently orders remembrance of Him after acts of worship are finished. Muslim reported that Allah's Messenger used to ask Allah for His forgiveness thrice after the prayer is finished. It is reported in the Two Sahihs that the Prophet encouraged Tasbih (saying Subhan Allah, i.e., Glorified is Allah), Tahmid (saying Al-Hamdu Lillah, i.e., praise be to Allah) and Takbir (saying Allahu Akbar, i.e., Allah is the Most Great) thirty-three times each (after prayer).

Ibn Marduwyah collected the Hadith that Al-Bukhari reported from Shaddad bin Aws, who stated that Allah's Messenger said:

«سَيِّدُ الْإِسْتِعْفَارِ أَنْ يَقُولَ الْعَبْدُ: اللَّهُمَّ أَنْتَ رَبِّي،  
 لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى  
 عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ  
 مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ  
 بِذُنُوبِي، فَاعْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ،  
 مَنْ قَالَهَا فِي لَيْلَةٍ فَمَاتَ فِي لَيْلَتِهِ دَخَلَ الْجَنَّةَ،  
 وَمَنْ قَالَهَا فِي يَوْمِهِ فَمَاتَ دَخَلَ الْجَنَّةَ»

(The master of supplication for forgiveness, is for the servant to say: `O Allah! You are my Lord, there is no deity worthy of worship except You. You have created me and I am Your servant. I am on Your covenant, as much as I can be, and awaiting Your promise. I seek refuge with You from the evil that I have committed. I admit Your favor on me and admit my faults. So forgive me, for none except You forgives the sins.' Whoever said these words at night and died that same night will enter Paradise. Whoever said it during the day and died will enter Paradise.)

Furthermore, it is reported in the Two Sahihs that `Abdullah bin `Amr said that Abu Bakr said, "O Messenger of Allah! Teach me an invocation so that I may invoke (Allah) with it in my prayer. He told me to say:

«قُلْ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا  
 يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفِرْ لِي مَغْفِرَةً مِنْ  
 عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ»

(Allahumma inni zalamtu nafsi zulman kathiran, wa la yaghfirudh-dhunuba illa Anta faghfirli maghfiratan min `indika, war-hamni innaka Antal-Ghafur-ur-Rahim (O Allah! I have done great injustice to myself and none except You forgives sins, so please forgive me and be merciful to me as You are the Forgiver, the Merciful).)

There are many other Hadiths on this subject.

(فَإِذَا قَضَيْتُمْ مَنَسِكَكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ  
 ءَابَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا  
 ءَاتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِن خَلْقٍ -  
 وَمِنْهُمْ مَّن يَقُولُ رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي  
 الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ - أُولَئِكَ لَهُمْ  
 نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ )

(200. So when you have accomplished your Manasik, remember Allah as you remember your forefathers or with far more remembrance. But of mankind there are some who say: "Our Lord! Give us (Your bounties) in this world!" and for such there will be no portion in the Hereafter.) (201. And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!") (202. For them there will be allotted a share for what they have earned. And Allah is swift at reckoning.)

### **The Order for Remembrance of Allah and seeking Good in this Life and the Hereafter upon completing the Rites of Hajj**

Allah commands that He be remembered after the rituals are performed.

(كَذِكْرِكُمْ ءَابَاءَكُمْ)

(...as you remember your forefathers)

Sa`id bin Jubayr said that Ibn `Abbas said, "During the time of Jahiliyyah, people used to stand during the (Hajj) season, and one of them would say, 'My father used to feed (the poor), help others (end their disputes, with his money), pay the Diyah (i.e., blood money),' and so forth. The only Dhikr that they had was that they would remember the deeds of their fathers. Allah then revealed to Muhammad :

(فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ ءَابَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا)

(Remember Allah as you remember your forefathers or with far more remembrance.)

Therefore, remembering Allah the Exalted and Ever High is always encouraged. We should mention that when Allah used "or" in the Ayah, He meant to encourage the people to remember Him more than they remember their forefathers, not that the word entails a doubt (as to which is larger or bigger). This statement is similar to the Ayat:

(فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً)

(...as stones or even worse in hardness) (2:74) and,

(يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً)

(...fear men as they fear Allah or even more) (4:77) and,

(وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ )

(And We sent him to a hundred thousand (people) or even more) (37:147) and,

(فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى )

(And was at a distance of two bows' length or (even) nearer.) (53:9)

Allah encourages calling Him in supplication after remembering Him, because this will make it more likely that the supplication will be accepted. Allah also criticizes those who only supplicate to Him about the affairs of this life, while ignoring the affairs of the Hereafter. Allah said:

(فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ  
فِي الْآخِرَةِ مِنْ خَلْقٍ)

(But of mankind there are some who say: "Our Lord! Give us (Your bounties) in this world!" and for such there will be no portion in the Hereafter.) meaning, they have no share in the Hereafter. This criticism serves to discourage other people from imitating those mentioned.

Sa`id bin Jubayr said that Ibn `Abbas said, "Some bedouins used to come to the standing area (Arafat) and supplicate saying, 'O Allah! Make it a rainy year, a fertile year and a year of good child bearing.' They would not mention any of the affairs of the Hereafter. Thus, Allah revealed about them:

(فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ  
فِي الْآخِرَةِ مِنْ خَلْقٍ)

(But of mankind there are some who say: "Our Lord! Give us (Your bounties) in this world!" and for such there will be no portion in the Hereafter.)

The believers who came after them used to say:

(رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً  
وَقِنَا عَذَابَ النَّارِ)

(Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!")

Next, Allah revealed:

(أُولَئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ  
الْحِسَابِ)

(For them there will be allotted a share for what they have earned. And Allah is swift at reckoning.)

Hence, Allah praised those who ask for the affairs of both this life and the Hereafter. He said:

(وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي  
الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ)

(And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!")

The supplication mentioned and praised in the Ayah includes all good aspects of this life and seeks refuge from all types of evil. The good of this life concerns every material request of well-being, spacious dwelling, pleasing mates, sufficient provision, beneficial knowledge, good profession or deeds, comfortable means of transportation and good praise, all of which the scholars of Tafsir have mentioned regarding this subject. All of these are but a part of the good that is sought in this life. As for the good of the Hereafter, the best of this includes acquiring Paradise, which also means acquiring safety from the greatest horror at the gathering place. It also refers to being questioned lightly and the other favors in the Hereafter.

As for acquiring safety from the Fire, it includes being directed to what leads to this good end in this world, such as avoiding the prohibitions, sins of all kinds and doubtful matters.



Al-Qasim bin `Abdur-Rahman said, "Whoever is gifted with a grateful heart, a remembering tongue and a patient body, will have been endowed with a good deed in this life, a good deed in the Hereafter and saved from the torment of the Fire."

This is why the Sunnah encourages reciting this Du`a' (i.e., in the Ayah about gaining a good deed in this life and the Hereafter). Al-Bukhari reported that Anas bin Malik narrated that the Prophet used to say:

«اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الآخِرَةِ  
حَسَنَةً، وَقِنَا عَذَابَ النَّارِ»

(O Allah, our Lord! Give us that which is good in this life, that which is good in the Hereafter and save us from the torment of the Fire.)

Imam Ahmad reported that Anas said, "Allah's Messenger visited a Muslim man who had become as weak as a sick small bird. Allah's Messenger said to him, `Were you asking or supplicating to Allah about something' He said, `Yes. I used to say: O Allah! Whatever punishment you saved for me in the Hereafter, give it to me in this life.' Allah's Messenger said:

«سُبْحَانَ اللَّهِ لَا تُطِيقُهُ أَوْ لَا تَسْتَطِيعُهُ، فَهَلَّا قُلْتَ:  
(رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً  
وَقِنَا عَذَابَ النَّارِ)

(

(All praise is due to Allah! You cannot bear it -or stand it-. You should have said: (Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!))

The man began reciting this Du`a and he was cured." Muslim also recorded it.

Al-Hakim reported that Sa`id bin Jubayr said, "A man came to Ibn `Abbas and said, `I worked for some people and settled for a part of my compensation in return for their taking me to perform Hajj with them. Is this acceptable' Ibn `Abbas said, `You are among those whom Allah described:

(أُولَئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ  
الْحِسَابِ)

(For them there will be allotted a share for what they have earned. And Allah is swift at reckoning.)

Al-Hakim then commented; "This Hadith is authentic according to the criteria of the Two Shaykhs (Al-Bukhari and Muslim) although they did not record it."

(وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ )

(203. And remember Allah during the Appointed Days. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allah (fear Him), and know that you will surely be gathered unto Him.)

### Remembering Allah during the Days of Tashriq - Days of Eating and Drinking

Ibn ` Abbas said, ` The Appointed Days are the Days of Tashriq (11-12-13th of Dhul-Hijjah) while the Known Days are the (first) ten (days of Dhul-Hijjah). "` Ikrimah said that:

(وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ)

(And remember Allah during the Appointed Days.) means reciting the Takbir -- Allahu Akbar, Allahu Akbar, during the days of Tashriq after the compulsory prayers.

Imam Ahmad reported that `Uqbah bin `Amr said that Allah's Messenger said:

«يَوْمُ عَرَفَةَ، وَيَوْمُ النَّحْرِ، وَأَيَّامُ التَّشْرِيقِ، عِيدُنَا أَهْلَ الْإِسْلَامِ، وَهِيَ أَيَّامُ أَكْلِ وَشُرْبِ»

(The day of `Arafah (9th of Dhul-Hijjah), the day of the Sacrifice (10th) and the days of the Tashriq (11-12-13th) are our `Id (festival) for we people of Islam. These are days of eating and drinking.)

Imam Ahmad reported that Nubayshah Al-Hudhali said that Allah's Messenger said:

«أَيَّامُ التَّشْرِيقِ أَيَّامُ أَكْلِ وَشُرْبِ وَذِكْرِ اللَّهِ»

(The days of Tashriq are days of eating, drinking and Dhikr (remembering) of Allah.)

Muslim also recorded this Haith

We also mentioned the Hadith of Jubayr bin Mut`im:

«عَرَفَةُ كُلُّهَا مَوْقِفٌ، وَأَيَّامُ التَّشْرِيقِ كُلُّهَا ذَبْحٌ»

(All of `Arafat is a standing place and all of the days of Tashriq are days of Sacrifice. )

We also mentioned the Hadith by `Abdur-Rahman bin Ya`mar Ad-Diyli:

«وَأَيَّامُ مِنَى ثَلَاثَةٌ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ»

(The days of Mina (Tashriq) are three. Those who hasten in two days then there is no sin in it, and those who delay (i.e., remain in Mina for a third day) then there is no sin in it.)

Ibn Jarir reported that Abu Hurayrah narrated that Allah's Messenger said:

«أَيَّامُ التَّشْرِيقِ أَيَّامُ طَعْمٍ وَذِكْرِ اللَّهِ»

(The days of Tashriq are days of eating and remembering Allah.)

Ibn Jarir reported that Abu Hurayrah narrated that Allah's Messenger sent `Abdullah bin Hudhafah to Mina proclaiming:

«لَا تَصُومُوا هَذِهِ الْأَيَّامَ، فَإِنَّهَا أَيَّامُ أَكْلِ وَشُرْبٍ وَذِكْرِ اللَّهِ عَزَّ وَجَلَّ»

(Do not fast these days (i.e., Tashriq days), for they are days of eating, drinking and remembering Allah the Exalted and Most Honored.)

## The Appointed Days

Miqsam said that Ibn `Abbas said that the Appointed Days are the days of Tashriq, four days: the day of the Sacrifice (10th of Dhul-Hijjah) and three days after that.

This opinion was also reported of Ibn `Umar, Ibn Az-Zubayr, Abu Musa, `Ata', Mujahid, `Ikrimah, Sa`id bin Jubayr, Abu Malik, Ibrahim An-Nakha'i, Yahya bin Abu Kathir, Al-Hasan,

Qatadah, As-Suddi, Az-Zuhri, Ar-Rabi` bin Anas, Ad-Dahhak, Muqatil bin Hayyan, `Ata' Al-Khurasani, Malik bin Anas, and others. In addition, the apparent meaning of the following Ayah supports this opinion:

(فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ  
فَلَا إِثْمَ عَلَيْهِ)

(But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him.)

So the Ayah hints to the three days after the day of Sacrifice.

Allah's statement :

(وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ)

(And remember Allah during the Appointed Days) directs remembering Allah upon slaughtering the animals, after the prayers, and by Dhikr (supplication) in general. It also includes Takbir and remembering Allah while throwing the pebbles every day during the Tashriq days. A Hadith that Abu Dawud and several others collected states:

(Tawaf around the House, Sa`i between As-Safa and Al-Marwah and throwing the pebbles were legislated so that Allah is remembered in Dhikr.)

When mentioning the first procession (refer to 2:199) and the second procession of the people upon the end of the Hajj season, when they start to return to their areas, after they had gathered during the rituals and at the standing places, Allah said,

(وَائْتَفُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ)

(and obey Allah (fear Him), and know that you will surely be gathered unto Him.)

Similarly, Allah said:

(وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ)

(And it is He Who has created you on the earth, and to Him you shall be gathered back.)  
(23:79)

(وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهَ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ - وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ - وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَيْسَ الْمِهَادُ - وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ )

(204. And of mankind there is he whose speech may please you (O Muhammad ), in this worldly life, and he calls Allah to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents.) (205. And when he turns away (from you O Muhammad ), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allah likes not mischief). (206. And when it is said to him, "Fear Allah", he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!) (207. And of mankind is he who would sell himself, seeking the pleasure of Allah. And Allah is full of kindness to (His) servants.)

### The Characteristics of the Hypocrites

As-Suddi said that these Ayat were revealed about Al-Akhnas bin Shariq Ath-Thaqafi who came to Allah's Messenger and announced his Islam although his heart concealed otherwise.

Ibn `Abbas narrated that these Ayat were revealed about some of the hypocrites who criticized Khubayb and his companions who were killed during the Raji` incident. Thereafter, Allah sent down His condemnation of the hypocrites and His praise for Khubayb and his companions:

(وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ)

(And of mankind is he who would sell himself, seeking the pleasure of Allah.)

It was also said that they refer to the hypocrites and the believers in general. This is the opinion of Qatadah, Mujahid, Ar-Rabi` bin Anas and several others, and it is correct.

Ibn Jarir related that Al-Qurazi said that Nawf Al-Bikali, who used to read (previous Divine) Books said, "I find the description of some members of this Ummah in the previously revealed Books of Allah: they (hypocrites) are people who use the religion to gain material benefit. Their tongues are sweeter than honey, but their hearts are more bitter than Sabir (a bitter plant, aloe). They show the people the appearance of sheep while their hearts hide the viciousness of wolves. Allah said, `They dare challenge Me, but they are deceived by Me. I swear by Myself that I will send a Fitnah (trial, calamity) on them that will make the wise man bewildered.' I contemplated about these statements and found them in the Qur'an describing the hypocrites:

(وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا  
وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ)

(And of mankind there is he whose speech may please you (O Muhammad ), in this worldly life, and he calls Allah to witness as to that which is in his heart,)

This statement by Al-Qurazi is Hasan Sahih. Allah said:

(وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ)

(...and he calls Allah to witness as to that which is in his heart,)

This Ayah indicates that such people pretend to be Muslims, but defy Allah by the disbelief and hypocrisy that their hearts conceal. Similarly Allah said:

(يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ)

(They may hide (their crimes) from men, but they cannot hide (them) from Allah.) (4:108)

This Tafsir was reported from Ibn `Abbas by Ibn Ishaq. It was also said that the Ayah means that when such people announce their Islam, they swear by Allah that what is in their hearts is the same of what their tongues are pronouncing. This is also a correct meaning for the Ayah that was chosen by `Abdur-Rahman bin Zayd bin Aslam. It is also the choice of Ibn Jarir who related it to Ibn `Abbas and Mujahid. Allah knows best.

Allah said:

(وَهُوَ أَلَدُّ الْخِصَامِ)

(Yet he is the most Aladd of the opponents.) (2:204) |The Ayah used the word Aladd here, which literally means `wicked' (here it means `quarrelsome'). A variation of the word Ludda was also used in another Ayah:

## ﴿وَتُنذِرَ بِهِ قَوْمًا لُدًّا﴾

(So that you (Muhammad) warn with it (the Qur'an) a Ludda people.) (19:97)

Hence, a hypocrite lies, alters the truth when he quarrels and does not care for the truth. Rather, he deviates from the truth, deceives and becomes most quarrelsome. It is reported in Sahih that Allah's Messenger said:

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ»

(The signs of a hypocrite are three: Whenever he speaks, he tells a lie. Whenever he promises, he always breaks it (his promise). If you have a dispute with him, he is most quarrelsome.)

Imam Bukhari reported that `A'ishah narrated that the Prophet said:

«إِنَّ أَبْغَضَ الرَّجَالِ إِلَى اللَّهِ الْاَلْدُّ الْخَصِيمَ»

(The most hated person to Allah is he who is Aladd and Khasim (meaning most quarrelsome).)

Allah then said:

﴿وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ  
الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ﴾

(And when he turns away (from you O Muhammad), he struggles in the land to make mischief therein and to destroy the crops and the cattle, and Allah likes not mischief.)

This Ayah indicates that such persons are deviant in the tongue, evil in the deeds, their words are fabricated, their belief is wicked and their works are immoral. The Ayah used the (Arabic word) Sa`a (literally, `tries' or `intends'). This word was also used to describe Pharaoh:

﴿ثُمَّ أَدْبَرَ يَسْعَى - فَحَشَرَ فَنَادَى - فَقَالَ أَنَا رَبُّكُمُ  
الْأَعْلَى - فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى - إِنَّ  
فِي ذَلِكَ لَعِبْرَةً لِمَن يَخْشَى﴾

(Then he turned his back, Yas`a (striving hard against Allah). Then he gathered (his people) and cried aloud saying, `I am your lord, most high.' So Allah, seized him with a punishing example for his last and first transgression. Verily, in this is an instructive admonition for whosoever fears Allah.) (79:22-26)

Sa`a was also used in the Ayah :

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ  
الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ

(O you who believe (Muslims)! When the call is proclaimed for the Salah (prayer) on the day of Friday (Jumu`ah prayer), As`aw come to the remembrance of Allah.) (62:9)

This Ayah means, `(when the call to the Friday prayer is announced) intend and then proceed to attend the Friday prayer.' We should mention that hastening to the mosque is condemned by the Sunnah (as this is another meaning for the word Sa`a):

«إِذَا أَتَيْتُمُ الصَّلَاةَ فَلَا تَأْتُوهَا وَأَنْتُمْ تَسْعَوْنَ،  
وَأْتُوهَا وَعَلَيْكُمْ السَّكِينَةُ وَالْوَقَارُ»

(When you come to attend the prayer, do not come in a Sa`i (haste). Rather, come to it while walking at ease and in peace (or grace). )

The hypocrite has no motive in this life but to cause mischief and to destroy the crops and the offspring, including what the animals produce and what the people depend on for their livelihood. Mujahid said, "If the hypocrite strives for mischief in the land, Allah prevents the rain from falling and thus the crops and the offspring perish." The Ayah continues:

وَاللَّهُ لَا يُحِبُّ الْفُسَادَ

(...and Allah likes not mischief.) that is, Allah does not like those who possess these characteristics, or those who act like this.

### Rejecting Advice is Characteristic of the Hypocrites

Allah said:

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ

(And when it is said to him, "Fear Allah", he is led by arrogance to (more) crime.)



This Ayah indicates that when the hypocrite, who deviates in his speech and deeds, is advised and commanded to fear Allah, refrain from his evil deeds and adhere to the truth, he refuses and becomes angry and outraged, as he is used to doing evil. This Ayah is similar to what Allah said:

(وَإِذَا تُلِيٰ عَلَيْهِمْ ءَايٰتُنَا بَيِّنٰتٍ تَعْرِفُ فِي وُجُوهِ  
الَّذِيْنَ كَفَرُوْا الْمُنْكَرَ يَكْذُوْنَ يَسْطُوْنَ بِالَّذِيْنَ  
يَتْلُوْنَ عَلَيْهِمْ ءَايٰتُنَا قُلْ اَفَاَنْبِئُكُمْ بِشَرٍّ مِّنْ ذٰلِكُمْ  
النَّارُ وَعَدَهَا اللّٰهُ الَّذِيْنَ كَفَرُوْا وَيَسَّ الْمَصِيْرُ )

(And when Our clear verses are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our verses to them. Say: "Shall I tell you of something worse than that The Fire (of Hell) which Allah has promised to those who disbelieved, and worst indeed is that destination!) (22:72)

This is why in this Ayah, Allah said:

(فَحَسْبُهُ جَهَنَّمُ وَلَيْسَ الْمِهَادُ)

(So enough for him is Hell, and worst indeed is that place to rest) meaning, the Fire is enough punishment for the hypocrite.

### The Sincere Believer prefers pleasing Allah

Allah said:

(وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ  
اللّٰهِ)

(And of mankind is he who would sell himself, seeking the pleasure of Allah.)

After Allah described the evil characteristics of the hypocrites, He mentioned the good qualities of the believers. Allah said:

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ  
اللَّهِ

(And of mankind is he who would sell himself, seeking the pleasure of Allah.)

Ibn `Abbas, Anas, Sa`id bin Musayyib, Abu `Uthman An-Nahdi, `Ikrimah and several other scholars said that this Ayah was revealed about Suhayb bin Snan Ar-Rumi. When Suhayb became a Muslim in Makkah and intended to migrate (to Al-Madinah), the people (Quraysh) prevented him from migrating with his money. They said that if he forfeits his property, he is free to migrate. He abandoned his money and preferred to migrate, and Allah revealed this Ayah about him. `Umar bin Khattab and several other Companions met Suhayb close to the outskirts of Al-Madinah at Al-Harrah (flat lands with black stones). They said to him, "The trade has indeed been successful." He answered them, "You too, may Allah never allow your trade to fail. What is the matter" `Umar told him that Allah has revealed this Ayah (2:207) about him. It was also reported that Allah's Messenger said, "The trade has been successful, O Suhayb!"

The meaning of the Ayah (2:207) includes every Mujahid in the way of Allah. Allah said in another Ayah:

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ  
بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ  
وَيُقْتَلُونَ وَعَدًّا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ  
وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا  
بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ )

(Verily, Allah has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allah's cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Tawrah and the Injil and the Qur'an. And who is truer to his covenant than Allah Then rejoice in the bargain which you have concluded. That is the supreme success.) (9:111)

When Hisham bin `Amr penetrated the lines of the enemy, some people criticized him. `Umar bin Al-Khattab and Abu Hurayrah refuted them and recited this Ayah:

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ  
اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ )

(And of mankind is he who would sell himself, seeking the pleasure of Allah. And Allah is full of kindness to (His) servants.)

يَأْيُهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السَّلْمِ كَآفَّةً وَلَا  
تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ )

(فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَاَعْلَمُوا  
أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ )

(208. O you who believe! Enter Islam perfectly, and follow not the footsteps of Shaytan (Satan). Verily, he is to you a plain enemy.) (209. Then if you slide back after the clear signs (Prophet Muhammad , and this Qur'an and Islam) have come to you, then know that Allah is All-Mighty, All-Wise).

### Entering Islam in its Entirety is obligated

Allah commands His servants who believe in Him and have faith in His Messenger to implement all of Islam's legislation and law, to adhere to all of its commandments, as much as they can, and to refrain from all of its prohibitions. `Al-`Awfi said that Ibn `Abbas said, and also Mujahid, Tawus, Ad-Dahhak, `Ikrimah, Qatadah, As-Suddi and Ibn Zayd said that Allah's statement:

(ادْخُلُوا فِي السَّلْمِ)

(Enter Islam) means Islam. Allah's statement:

(كَآفَّةً)

(...perfectly) means, in its entirety. This is the Tafsir of Ibn `Abbas, Mujahid, Abu Al-`Aliyah, `Ikrimah, Ar-Rabi` bin Anas, As-Suddi, Muqatil bin Hayyan, Qatadah and Ad-Dahhak. Mujahid said that the Ayah means, `Perform all the good works and the various pious deeds, this is especially addressed to those from among the People of the Scripture who embraced the faith.'

Ibn Abu Hatim reported that Ibn `Abbas said that:

(يَأْيُهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السَّلْمِ كَآفَّةً)

(O you who believe! Enter Islam perfectly) refers to the believers among the People of the Scripture. This is because they believed in Allah, some of them still followed some parts of the Tawrah and the previous revelations. So Allah said:

(ادْخُلُوا فِي السِّلْمِ كَآفَّةً)

(Enter Islam perfectly.) Allah thus commanded them to embrace the legislation of the religion of Muhammad in its entirety and to avoid abandoning any part of it. They should no longer adhere to the Tawrah.

Allah then said:

(وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ)

(...and follow not the footsteps of Shaytan) meaning, perform the acts of worship and avoid what Satan commands you to do. This is because:

(إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ)

(He (Shaytan) commands you only what is evil and Fahsha' (sinful), and that you should say about Allah what you know not.) (2:169) and:

(إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ)

(He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire.) (35:6) Hence, Allah said:

(إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ)

(Verily, he is to you an open enemy.)

Allah said:

(فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ)

(Then if you slide back after the clear signs have come to you) meaning, if you deviate from the Truth after clear proofs have been established against you,

(فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ)

(...then know that Allah is All-Mighty) in His punishment, and no one can escape His vengeance or defeat Him.

(حَكِيمٌ)

(All-Wise) in His decisions, actions and rulings. Hence Abu Al-`Aliyah, Qatadah and Ar-Rabi` bin Anas said, "He is Mighty in His vengeance, Wise in His decision."

(هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ  
الْغَمَامِ وَالْمَلَائِكَةِ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ  
الْأُمُورُ)

(210. Do they then wait for anything other than that Allah should come to them over the shadows of the clouds and the angels (Then) the case would be already judged. And to Allah return all matters (for decision).)

### Do not delay embracing the Faith

(هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ  
الْغَمَامِ وَالْمَلَائِكَةِ)

(Do they then wait for anything other than that Allah should come to them over the shadows of the clouds and the angels) on the Day of Resurrection to judge the early and the latter creations. Allah shall then reward each according to his or her deeds; and whoever does good shall see it, and whoever does evil shall see it. This is why Allah said:

(وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ)

((Then) the case would be already judged. And to Allah return all matters (for decision).)

Similarly, Allah said:

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا - وَجَاءَ رَبُّكَ  
وَالْمَلَائِكَةُ صَفًّا صَفًّا - وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ  
يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذُّكْرَى )

(Nay! When the earth is ground to powder. And your Lord comes with the angels in rows. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him) (89:21-23) and:

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ  
رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ )

(Do they then wait for anything other than that the angels should come to them, or that your Lord (Allah) should come, or that some of the signs of your Lord should come (i. e., portents of the Hour, e.g., rising of the sun from the west)!) (6:158)

Abu Ja`far Razi reported that Abu Al-`Aliyah narrated that:

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظِلِّ مَنْ  
الْغَمَامِ وَالْمَلَائِكَةُ )

(Do they then wait for anything other than that Allah should come to them over the shadows of the clouds and the angels) means, the angels will descend on the shadows of clouds, while Allah comes as He wills. Some of the reciters read it,

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ وَالْمَلَائِكَةُ فِي ظِلِّ  
مَنْ الْغَمَامِ )

Do they then wait for anything other than that Allah should come to them and also the angels over the shadows of the clouds. This is similar to Allah's other statement:

وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَمِ وَنُزِّلَ الْمَلَائِكَةُ  
تَنْزِيلًا )

(And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.) (25:25)

(سَلِّ بِنِي إِسْرَائِيلَ كَمْ آتَيْنَهُمْ مِنْ آيَةٍ بَيِّنَةٍ وَمَنْ  
يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ  
الْعِقَابِ - زِينٌ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا  
وَيَسْخَرُونَ مِنَ الَّذِينَ ءَامَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ  
يَوْمَ الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ )

(211. Ask the Children of Israel how many clear Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) We gave them. And whoever changes Allah's favor after it has come to him, e.g., renounces the religion of Allah (Islam) and accepts Kufr (disbelief) then surely, Allah is severe in punishment.) (212. Beautified is the life of this world for those who disbelieve, and they mock at those who believe. But those who have Taqwa, will be above them on the Day of Resurrection. And Allah gives (of His bounty, blessings, favors, and honors on the Day of Resurrection) to whom He wills without limit.)

### **The Punishment for changing Allah's Favor and mocking the Believers**

Allah mentioned that the Children of Israel, were witnesses to many clear signs that attest to the truth of Moses regarding what he was sent with for them. They witnessed his hand (when it became lit with light), his parting the sea, his striking the rock (and water flowed from the rock), the clouds that shaded them during the intense heat, the manna and the quails, and so forth. These signs attested to the existence of the Creator and the truth of Moses by whose hand these signs appeared. Yet, so many among them changed Allah's favor, by preferring disbelief to faith and by ignoring Allah's favors,

(وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ  
شَدِيدُ الْعِقَابِ)

(And whoever changes Allah's favor after it had come to him, then surely, Allah is severe in punishment.)

Similarly, Allah said about the disbelievers of Quraysh:

(أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ - جَهَنَّمَ يَصْلَوْنَهَا وَيُسَّ الْقَرَارُ)

(Have you not seen those who have changed the blessings of Allah into disbelief, and caused their people to dwell in the house of destruction Hell, in which they will burn, and what an evil place to settle in!) (14:28, 29)

Then Allah states that He has made the life of this world beautiful for the disbelievers who are satisfied with it, who collect wealth, but refrain from spending it on what they have been commanded, which could earn them Allah's pleasure. Instead, they ridicule the believers who ignore this life and who spend whatever they earn on what pleases their Lord. The believers spend seeking Allah's Face, and this is why they have gained the ultimate happiness and the best share on the Day of the Return. Therefore, they will be exalted above the disbelievers at the Gathering Place, when they are gathered, during the resurrection and in their final destination. The believers will reside in the highest grades in the utmost highs, while the disbelievers will reside in the lowest of lows (in the Fire).

This is why Allah said:

(وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ)

(And Allah gives to whom He wills without limit.)

This Ayah indicates that Allah gives sustenance to whomever He wills of His servants without count or limit in this and the Hereafter. A Hadith has stated (that Allah said):

«ابْنَ آدَمَ أَنْفِقْ أَنْفِقْ عَلَيْكَ»

(O son of Adam! Spend (in Allah's cause) and I (Allah) will spend on you.) The Prophet said:

«أَنْفِقْ بِلَالُ وَلَا تَخْشَ مِنْ ذِي الْعَرْشِ إِقْلَالًا»

(O Bilal! Spend and do not fear deprivation from the Owner of the Throne.)

Allah said:

(وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ)



(...and whatsoever you spend of anything (in Allah's cause), He will replace it.) (34:39) In addition, it is reported in the Sahih (that the Prophet said):

«أَنَّ مَلَكَيْنِ يَنْزِلَانِ مِنَ السَّمَاءِ صَبِيحَةَ كُلِّ يَوْمٍ  
فَيَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَعْطِ مُنْفِقًا خَلْقًا، وَيَقُولُ  
الْآخَرُ: اللَّهُمَّ أَعْطِ مُمْسِكًا تَلْقًا»

(Every day two angels come down from heavens and one of them says, 'O Allah! Compensate every person who spends in Your cause,' and the other (angel) says, 'O Allah! Destroy every miser.')

Also in the Sahih:

«يَقُولُ ابْنُ آدَمَ: مَالِي مَالِي. وَهَلْ لَكَ مِنْ مَالِكَ  
إِلَّا مَا أَكَلْتَ فَأَفْنَيْتَ، وَمَا لَيْسَتْ فَأَبْلَيْتَ، وَمَا  
تَصَدَّقْتَ فَأَمْضَيْتَ، وَمَا سِوَى ذَلِكَ فَذَاهِبٌ  
وَتَارِكُهُ لِلنَّاسِ»

(The son of Adam says, 'My money, my money!' Yet, what is your money except that which you eat and use up, wear and tear, and spend in charity and thus keep (in your record). Other than that, it will go away and will be left for the people (the inheritors).)

In addition, Imam Ahmad reported that the Prophet said:

«الدُّنْيَا دَارُ مَنْ لَّا دَارَ لَهُ، وَمَالُ مَنْ لَّا مَالَ لَهُ،  
وَلَهَا يَجْمَعُ مَنْ لَّا عَقْلَ لَهُ»

(The Dunya (life of this world) is the residence of those who have no residence, the wealth of those who have no wealth, and it is harvested by those who have no sense of reason.)

(كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ  
مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ

لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ )

(213. Mankind was one community and Allah sent Prophets with glad tidings and warnings, and with them He sent down the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it, after clear proofs had come unto them, through hatred, one to another. Then Allah by His leave guided those who believed to the truth of that wherein they differed. And Allah guides whom He wills to the straight path).

### **Disputing, after the Clear Signs have come, indicates Deviation**

Ibn Jarir reported that Ibn `Abbas said, "There were ten generations between Adam and Nuh, all of them on the religion of Truth. They later disputed so Allah sent the Prophets as warners and bringers of glad tidings." He then said that this is how `Abdullah read the Ayah:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَاخْتَلَفُوا

The people were one Ummah and they then disputed.

Al-Hakim recorded this in his Mustadrak and said, "Its chain of narrators is Sahih, but they (Al-Bukhari and Muslim) did not record it." Abu Ja`far Razi reported that Abu Al-`Aliyah said that Ubayy bin Ka`b read the Ayah as:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَاخْتَلَفُوا فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ

The people were one Ummah and they then disputed and Allah sent the Prophets as warners and bringers of glad tidings.

`Abdur-Razzaq said that Ma`mar said that Qatadah said that Allah's statement:

(كَانَ النَّاسُ أُمَّةً وَاحِدَةً)

(Mankind was one community) means; "They all had the guidance. Then:

فَاخْتَلَفُوا فَبَعَثَ اللَّهُ النَّبِيِّينَ

They disputed and Allah sent Prophets.

The first to be sent was Nuh."

`Abdur-Razzaq reported that Abu Hurayrah commented on:

فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنْ  
الْحَقِّ بِإِذْنِهِ)

(Then Allah by His leave guided those who believed to the truth of that wherein they differed.  
) saying that the Prophet said:

«نَحْنُ الْآخِرُونَ الْأَوَّلُونَ يَوْمَ الْقِيَامَةِ، نَحْنُ أَوْلُ  
النَّاسِ دُخُولًا الْجَنَّةِ، بَيِّدَ أَنَّهُمْ أَوْثُوا الْكِتَابَ مِنْ  
قَبْلِنَا وَأُوتِينَاهُ مِنْ بَعْدِهِمْ، فَهَدَانَا اللَّهُ لِمَا اخْتَلَفُوا  
فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ، فَهَذَا الْيَوْمُ الَّذِي اخْتَلَفُوا فِيهِ  
فَهَدَانَا اللَّهُ لَهُ، قَالَ النَّاسُ لَنَا فِيهِ تَبَعٌ، فَعَدَا لِلْيَهُودِ،  
وَبَعْدَ غَدٍ لِلنَّصَارَى»

(We are the last (nation), but the first (foremost) on the Day of Resurrection. We are the first people to enter Paradise, although they (Jews and Christians) have been given the Book before us and we after them. Allah has guided us to the truth wherever they disputed over it. This is the day (Friday) that they disputed about, Allah guided us to it. So, the people follow us, as tomorrow is for the Jews and the day after is for the Christians.)

Ibn Wahb related that `Abdur-Rahman bin Zayd bin Aslam said that his father said about the Ayah:

فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنْ  
الْحَقِّ بِإِذْنِهِ)

(Then Allah by His leave guided those who believed to the truth of that wherein they differed.)

They disputed about the day of Congregation (Friday). The Jews made it Saturday while the Christians chose Sunday. Allah guided the Ummah of Muhammad to Friday. They also disputed about the true Qiblah. The Christians faced the east while the Jews faced Bayt Al-Maqdis. Allah guided the Ummah of Muhammad to the true Qiblah (Ka`bah in Makkah). They also disputed about the prayer, as some of them bow down, but do not prostrate, while others prostrate, but do not bow down. Some of them pray while talking and some while walking. Allah guided the Ummah of Muhammad to the truth. They also disputed about the fast; some of them fast during a part of the day, while others fast from certain types of foods. Allah guided the Ummah of Muhammad to the truth. They also disputed about Ibrahim. The Jews said, 'He was a Jew,' while the Christians considered him Christian. Allah has made him a Haniyfan Musliman. Allah has guided the Ummah of Muhammad to the truth.

They also disputed about `Isa. The Jews rejected him and accused his mother of a grave sin, while the Christians made him a god and the son of God. Allah made him by His Word and a spirit from (those He created) Him. Allah guided the Ummah of Muhammad to the truth."

Allah then said:

(بِإِذْنِهِ)

(...by His leave) meaning, 'By His knowledge of them and by what He has directed and guided them to,' according to Ibn Jarir. Also:

(وَاللَّهُ يَهْدِي مَنْ يَشَاءُ)

(And Allah guides whom He wills) means from among His creation. (Allah said:)

(إِلَى صِرَاطٍ مُسْتَقِيمٍ)

(...to the straight way) meaning, He commands the decision and the clear proof. Al-Bukhari and Muslim reported that `Aishah narrated that when Allah's Messenger used to wake up at night to pray, he would say:

«اللَّهُمَّ رَبَّ جِبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرَ  
السَّمَوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ  
تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي

لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ»

(O Allah, the Lord of (angels) Jibril, Mika'il and Israfil, Creator of the heavens and earth and Knower of the seen and the unseen. You judge between Your servants regarding what they have disputed in, so guide me to what have been the subject of dispute of the truth by Your leave. Indeed, You guide whom You will to the straight path.)

A Du`a reads:

«اللَّهُمَّ أَرِنَا الْحَقَّ حَقًّا، وَارْزُقْنَا اتِّبَاعَهُ، وَأَرِنَا  
الْبَاطِلَ بَاطِلًا، وَارْزُقْنَا اجْتِنَابَهُ، وَلَا تَجْعَلْهُ  
مُلْتَبَسًا عَلَيْنَا فَفَنضِلَّ، وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا»

(O Allah! Show us the truth as truth, and bestow adherence to it on us. Show us the evil as evil, and make us stay away from it, and do not confuse us regarding the reality of evil so that we will not be led astray by it, and make us leaders for the believers.)

(أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ  
خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ  
وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ  
مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ )

(214. Or think you that you will enter Paradise without such (trials) as came to those who passed away before you They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allah" Yes! Certainly, the help of Allah is near!)

### Victory only comes after succeeding in the Trials

Allah said:

(أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ)

(Or think you that you will enter Paradise) before you are tested and tried just like the nations that came before you This is why Allah said:

وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ مَسَّهُم  
الْبَأْسَاءُ وَالضَّرَّاءُ

(...without such (trials) as came to those who passed away before you They were afflicted with severe poverty and ailments) meaning, illnesses, pain, disasters and hardships. Ibn Mas`ud, Ibn `Abbas, Abu Al-`Aliyah, Mujahid, Sa`id bin Jubayr, Murrah Al-Hamdani, Al-Hasan, Qatadah, Ad-Dahhak, Ar-Rabi`, As-Suddi and Muqatil bin Hayyan said that

(الْبَأْسَاءُ)

(Al-Ba'sa') means poverty. Ibn `Abbas said that

(وَالضَّرَّاءُ)

(...and Ad-Darra') means ailments.

(وَزُلْزِلُوا)

(and were so shaken) for fear of the enemy, and were tested, and put to a tremendous trial. An authentic Hadith narrated that Khabbab bin Al-Aratt said, "We said, `O Messenger of Allah! Why do you not invoke Allah to support us Why do you not supplicate to Allah for us' He said:

«إِنَّ مَنْ كَانَ قَبْلَكُمْ كَانَ أَحَدُهُمْ يُوضَعُ الْمِشَارُ  
عَلَى مَفْرَقِ رَأْسِهِ فَيَخْلُصُ إِلَى قَدَمَيْهِ لَا يَصْرِفُهُ  
ذَلِكَ عَنْ دِينِهِ، وَيُمَشَطُ بِأَمْشَاطِ الْحَدِيدِ مَا بَيْنَ  
لَحْمِهِ وَعَظْمِهِ، لَا يَصْرِفُهُ ذَلِكَ عَنْ دِينِهِ».

(The saw would be placed on the middle of the head of one of those who were before you (believers) and he would be sawn until his feet, and he would be combed with iron combs between his skin and bones, yet that would not make him change his religion.)

He then said:

«وَاللّٰهُ لَيُتِمِّنَّ اللّٰهُ هٰذَا الْاَمْرَ حَتّٰى يَسِيْرَ الرَّاَكِبُ  
مِنْ صَنْعَاءَ اِلٰى حَضْرَمَوْتٍ، لَّا يَخَافُ اِلَّا اللّٰهَ  
وَالدَّبَّ عَلَى غَنَمِهِ، وَلَكِنَّكُمْ قَوْمٌ تَسْتَعْجِلُوْنَ»

(By Allah! This matter (religion) will spread (or expand) by Allah until the traveler leaves San`a' to Hadramawt (both in Yemen, but at a great distance from each other) fearing only Allah and then the wolf for the sake of his sheep. You are just a hasty people.)

And Allah said:

(الم - ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ -  
الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا  
رَزَقْنَاهُمْ يُنْفِقُونَ )

(Alif-Lam-Mim. Do people think that they will be left alone because they say: "We believe," and will not be tested And We indeed tested those who were before them. And Allah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars.) (29:1-3)

The Companions experienced tremendous trials during the battle of Al-Ahzab (the Confederates). Allah said:

(إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ  
زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ  
وَتَظُنُّونَ بِاللّٰهِ الظُّنُونَا - هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ  
وَزُلْزِلُوا زَلْزَالًا شَدِيدًا - وَإِذْ يَقُولُ الْمُنَافِقُونَ  
وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ مَّا وَعَدَنَا اللّٰهُ وَرَسُولُهُ  
إِلَّا غُرُورًا )

(When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allah. There, the believers were tried and shaken with a mighty shaking. And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allah and His Messenger promised us nothing but delusion!") (33:10-12)

When Heraclius asked Abu Sufyan, "Did you fight him (Prophet Muhammad)" He said, "Yes." Heraclius said, "What was the outcome of warfare between you" Abu Sufyan said, "Sometimes we lose and sometimes he loses." He said, "Such is the case with Prophets, they are tested, but the final victory is theirs."

Allah's statement :

(مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ)

(...without (such) (trials) as came to those who passed away before you) meaning, their way of life. Similarly, Allah said:

(فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَ مَضَى مَثَلُ الْأَوَّلِينَ )

(Then We destroyed men stronger (in power) than these and the example of the ancients has passed away (before them)) (43: 8) and:

(وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا  
مَعَهُ مَتَى نَصْرُ اللَّهِ)

(...were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allah.")

They pleaded (to Allah) for victory against their enemies and invoked Him for aid and deliverance from their hardships and trials. Allah said:

(أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ)

(Yes! Certainly, the help of Allah is near!)

Allah said:

(فَإِنَّ مَعَ الْعُسْرِ يُسْرًا - إِنَّ مَعَ الْعُسْرِ يُسْرًا )

(Verily, along with every hardship is relief. Verily, along with every hardship is relief.) (94:5, 6)



So just as there is hardship, its equal of relief will soon arrive. This is why Allah said:

(أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ)

(Yes! Certainly, the help of Allah is near!)

(يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ  
فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ  
السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ)

(215. They ask you (O Muhammad ) what they should spend. Say: "Whatever you spend of good must be for parents and kindred and orphans and Al-Masakin (the poor) and the wayfarer, and whatever you do of good deeds, truly, Allah knows it well.")

### Who deserves the Nafaqah (Spending or Charity)

Muqatil bin Hayyan said that this Ayah was revealed about the voluntary charity. The Ayah means, 'They ask you (O Muhammad ) how they should spend,' as Ibn `Abbas and Mujahid have stated. So, Allah explained it for them, saying:

(قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ  
وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ)

(Say: "Whatever you spend of good must be for parents and kindred and orphans and Al-Masakin and the wayfarer,") meaning, spend it on these categories or areas. Similarly, a Hadith states (that those who deserve one's generosity the most, are):

«أُمَّكَ وَأَبَاكَ وَأُخْتَكَ وَأَخَاكَ ثُمَّ أَدْنَاكَ أَدْنَاكَ»

(Your mother, father, sister, brother, the closest and then the farthest (relatives).)

Maymun bin Mihran once recited this Ayah (2:215) and commented, "These are the areas of spending. Allah did not mention among them the drums, pipe, wooden pictures, or the curtains that cover the walls."

Next, Allah said:

(وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ)

(...and whatever you do of good deeds, truly, Allah knows it well.) meaning, whatever you perform of good works, Allah knows them and He will reward you for them in the best manner, no one will be dealt with unjustly, even the weight of an atom.

(كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ )

(216. Fighting is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know.)

### Jihad is made Obligatory

In this Ayah, Allah made it obligatory for the Muslims to fight in Jihad against the evil of the enemy who transgress against Islam. Az-Zuhri said, "Jihad is required from every person, whether he actually joins the fighting or remains behind. Whoever remains behind is required to give support, if support is warranted; to provide aid, if aid is needed; and to march forth, if he is commanded to do so. If he is not needed, then he remains behind." It is reported in the Sahih:

«مَنْ مَاتَ وَلَمْ يَغْزُ وَلَمْ يُحَدِّثْ نَفْسَهُ بِالْغَزْوِ،  
مَاتَ مِيتَةً جَاهِلِيَّةً»

(Whoever dies but neither fought (i.e., in Allah's cause), nor sincerely considered fighting, will die a death of Jahiliyyah (pre-Islamic era of ignorance).)

On the day of Al-Fath (when he conquered Makkah), the Prophet said:

«لَا هِجْرَةَ بَعْدَ الْفَتْحِ وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا  
اسْتُنْفِرْتُمْ فَانْفِرُوا»

(There is no Hijrah (migration from Makkah to Al-Madinah) after the victory, but only Jihad and good intention. If you were required to march forth, then march forth.)

Allah's statement :

(وَهُوَ كُرْهُ لَكُمْ)

(...though you dislike it) means, 'Fighting is difficult and heavy on your hearts.' Indeed, fighting is as the Ayah describes it, as it includes being killed, wounded, striving against the enemies and enduring the hardship of travel. Allah then said:

(وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ)

(. ..and it may be that you dislike a thing which is good for you) meaning, fighting is followed by victory, dominance over the enemy, taking over their lands, money and offspring. Allah continues:

(وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ)

(...and that you like a thing which is bad for you.)

This Ayah is general in meaning. Hence, one might covet something, yet in reality it is not good or beneficial for him, such as refraining from joining the Jihad, for it might lead to the enemy taking over the land and the government. Then, Allah said:

(وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ)

(Allah knows, but you do not know.) meaning, He has better knowledge than you of how things will turn out to be in the end, and of what benefits you in this earthly life and the Hereafter. Hence, obey Him and adhere to His commands, so that you may acquire the true guidance.

(يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِندَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقْتَلُونَكُمْ حَتَّى

يُرُدُّوكُمْ عَنْ دِينِكُمْ إِنْ اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ  
 مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ  
 أَعْمَلُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ  
 النَّارِ هُمْ فِيهَا خَالِدُونَ - إِنْ الَّذِينَ ءَامَنُوا وَالَّذِينَ  
 هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ  
 رَحْمَةَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ )

(217. They ask you concerning fighting in the Sacred Months. Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allah is to prevent mankind from following the way of Allah, to disbelieve in Him, to prevent access to Al-Masjid Al-Haram (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing." And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.) (218. Verily, those who have believed, and those who have emigrated (for Allah's religion) and have striven hard in the way of Allah, all these hope for Allah's mercy. And Allah is Oft-Forgiving, Most-Merciful.)

### **The Nakhlah Military Maneuvers, and the Ruling on Fighting during the Sacred Months**

Ibn Abu Hatim reported that Jundub bin `Abdullah said: Allah's Messenger assembled a group of men under the command of Abu `Ubaydah bin Jarrah. When he was about to march, he started crying for the thought of missing Allah's Messenger . Consequently, the Messenger relieved Abu `Ubaydah from command, appointed `Abdullah bin Jahsh instead, gave him some written instructions and commanded him not to read the instructions until he reached such and such area. He also said to `Abdullah:

«لَا تُكْرِهَنَّ أَحَدًا عَلَى السَّيْرِ مَعَكَ مِنْ  
 أَصْحَابِكَ».

(Do not compel any of your men to continue marching with you thereafter.)

When `Abdullah read the instructions, he recited Istirja` saying, `Truly! to Allah we belong and truly, to Him we shall return'; and refer to (2:156) and said, "I hear and obey Allah and His

Messenger." He then told his companions the story and read the instructions to them, and two men went back while the rest remained. Soon after, they found Ibn Hadrami (one of the disbelievers of Quraysh) and killed him not knowing that that day was in Rajab or Jumadi (where Rajab is the Sacred Month). The polytheists said to the Muslims, "You have committed murder in the Sacred Month." Allah then revealed:

(يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ)

(They ask you concerning fighting in the Sacred Months. Say, "Fighting therein is a great (transgression)...")

Abdul-Malik bin Hisham, who compiled the Srah (life story of the Prophet ), related that Ziyad bin `Abdullah Bakka'i said that Muhammad bin Ishaq bin Yasar Al-Madani wrote in his book on the Srah, "Allah's Messenger sent `Abdullah bin Jahsh bin Riyab Al-Asadi in Rajab, after he (the Prophet ) came back from the first battle of Badr. The Prophet sent eight people with him, all from among the Muhajirun and none from the Ansar. He also gave him some written instructions and ordered him not to read them until he marched for two days. `Abdullah should then read the instructions and march to implement them, but should not force any of those who were with him to accompany him.

The companions of `Abdullah bin Jahsh were all from the Muhajirun, from the tribe of Banu `Abd Shams bin `Abd Manaf, there was Abu Hudhayfah bin `Utbah bin Rabi`ah bin `Abd Shams bin `Abd Manaf. From their allies, there was `Abdullah bin Jahsh, who was the commander of the army unit, and `Ukkashah bin Mihsan from the tribe of Banu Asad bin Khuzaymah. From the tribe of Banu Nawfal bin `Abd Manaf, there was `Utbah bin Ghazwan bin Jabir, one of their allies. From the tribe of Banu Zuhrah bin Kilab, there was Sa`d bin Abu Waqqas. From Banu Ka`b, there were their allies: `Adi bin `Amr bin Ar-Rabi`ah not from the tribe of Ibn Wa'il; Waqid bin `Abdullah bin `Abd Manaf bin `Arin bin Tha`labah bin Yambu` from Banu Tamim; and Khalid bin Bukair from the tribe of Banu Sa`d bin Layth, Suhayl bin Bayda' from Banu Al-Harith bin Fihri was also among them. When `Abdullah bin Jahsh marched for two days, he opened and read the (Prophet's) instructions, "When you read these instructions, march until you set camp at Nakhlah between Makkah and At-Ta'if. There, watch the movements of the caravan of Quraysh and collect news about them for us." When `Abdullah bin Jahsh read the document, he said, "I hear and obey." He then said to his companions, "Allah's Messenger has commanded me to march forth to Nakhlah to watch the movements of the caravan of Quraysh and to inform him about their news. He has prohibited me from forcing any of you (to go with me). So, those who seek martyrdom, they should march with me. Those who dislike the idea of martyrdom, let them turn back. Surely, I will implement the command of Allah's Messenger ." He and his companions continued without any of them turning back.

`Abdullah entered the Hijaz area (western Arabia) until he reached an area called Buhran, close to Furu`. There, Sa`d bin Abu Waqqas and `Utbah bin Ghazwan lost the camel that they were riding in turns, and they went back to search for it while `Abdullah bin Jahsh and the rest of his companions continued until they reached Nakhlah. Then, a caravan belonging to the Quraysh passed by carrying raisins, food stuff and some trade items for the Quraysh. `Amr bin Hadrami, whose name was `Abdullah bin `Abbad, was in the caravan, as well as `Uthman bin `Abdullah bin Al-Mughirah and his brother Nawfal bin `Abdullah from the tribe of Makhzum, and Al-Hakam bin Kaysan, a freed slave of Hisham bin Al-Mughirah. When they saw the Companions they were frightened, but when they saw `Ukkashah bin Mihsan their fears

subsided, since his head was shaved. They said, "These people seek the `Umrah, so there is no need to fear them."

The Companions conferred among themselves. That day was the last day in the (sacred) month of Rajab. They said to each other, "By Allah! If you let them pass, they will soon enter the Sacred Area and take refuge in it from you. If you kill them, you will kill them during the Sacred Month." They at first hesitated and did not like to attack them. They then began encouraging themselves and decided to kill whomever they could among the disbelievers and to confiscate whatever they had. Hence, Waqid bin `Abdullah At-Tamimi shot an arrow at `Amr bin Al-Hadrami and killed him. `Uthman bin `Abdullah and Al-Hakam bin Kaysan gave themselves up, while Nawfal bin `Abdullah was able to outrun them in flight. Later on, `Abdullah bin Jahsh and his companions went back to Allah's Messenger in Al-Madinah with the caravan and the two prisoners. Ibn Ishaq went on: I was told that some members of the family of `Abdullah bin Jahsh said that `Abdullah said to his companions: "Allah's Messenger will have one-fifth of what we have confiscated." This occurred before Allah required one-fifth for His Messenger from the war booty. So, `Abdullah designated one-fifth of the caravan for Allah's Messenger and divided the rest among his companions. Ibn Ishaq also stated that at first, when the Sariyah came back to Allah's Messenger, he said to them:

«مَا أَمَرْتُكُمْ بِقِتَالٍ فِي الشَّهْرِ الْحَرَامِ»

(I have not commanded you to conduct warfare during the Sacred Month. )

He left the caravan and the two prisoners alone and did not take any share of the war booty.

When Allah's Messenger did that, the soldiers from the attack were concerned and felt that they were destroyed, and their Muslim brethren criticized them for what they did. The Quraysh said that Muhammad and his Companions violated the sanctity of the Sacred Month and shed blood, confiscated property and took prisoners during it. Those who refuted them among the Muslims who remained in Makkah replied that the Muslims had done that during the month of Sha'ban (which is not a sacred month). Meanwhile, the Jews were pleased about what happened to Allah's Messenger. They said, `Amr bin Hadrami was killed by Waqid bin `Abdullah: `Amr, means the war has started, Hadrami means the war has come, as for Waqid (bin `Abdullah): the war has raged (using some of the literal meanings of these names to support their fortune-telling!)." But, Allah made all that turn against them.

The people continued talking about this matter, then Allah revealed to His Messenger :

(يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ)

(They ask you concerning fighting in the Sacred Months. Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allah is to prevent mankind from following the way of Allah, to disbelieve in Him, to prevent access to Al-Masjid Al-Haram (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing.)

This Ayah means, `If you had killed during the Sacred Month, they (disbelievers of Quraysh) have hindered you from the path of Allah and disbelieved in it. They also prevented you from entering the Sacred Mosque, and expelled you from it, while you are its people,

(أَكْبَرُ عِنْدَ اللَّهِ)

(...a greater (transgression) with Allah) than killing whom you killed among them. Also:

(وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ)

(...and Al-Fitnah is worse than killing.) means, trying to force the Muslims to revert from their religion and re-embrace Kufr after they had believed, is worse with Allah than killing.' Allah said:

(وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَن دِينِكُمْ  
إِنْ اسْتَطَاعُوا)

(And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can.)

So, they will go on fighting you with unrelenting viciousness.

Ibn Ishaq went on: When the Qur'an touched this subject and Allah brought relief to the Muslims instead of the sadness that had befallen them, Allah's Messenger took possession of the caravan and the two prisoners. The Quraysh offered to ransom the two prisoners, `Uthman bin `Abdullah and Hakam bin Kaysan. Allah's Messenger said:

«لَا نَقْدِيكُمْوَهُمَا حَتَّى يَقْدَمَ صَاحِبَانَا»

(We will not accept your ransom until our two companions return safely. ) meaning Sa`d bin Abu Waqqas and `Utbah bin Ghazwan, "For we fear for their safety with you. If you kill them, we will kill your people." Later on, Sa`d and `Utbah returned safely and Allah's Messenger accepted the Quraysh's ransom for their prisoners. As for Al-Hakam bin Kaysan, he became Muslim and his Islam strengthened. He remained with Allah's Messenger until he was martyred during the incident at Bir Ma`unah (when the Prophet sent seventy Companions to Najd to teach them Islam, but Banu Sulaim killed them all except two). As for `Uthman bin `Abdullah, he went back to Makkah and died there as a disbeliever.

Ibn Ishaq went on: When `Abdullah bin Jahsh and his companions were relieved from their depressing thoughts after the Qur'an was revealed about this subject, they sought the reward of the fighters (in Allah's way). They said, "O Messenger of Allah! We wish that this incident be considered a battle for us, so that we gain the rewards of the Mujahidin." Then, Allah revealed:

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَةَ اللَّهِ وَاللَّهُ غَفُورٌ رَّحِيمٌ

(Verily, those who have believed, and those who have emigrated (for Allah's religion) and have striven hard in the way of Allah, all these hope for Allah's mercy. And Allah is Oft-Forgiving, Most Merciful.)

Hence, Allah has greatly elevated their hopes of gaining what they had wished for.

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُقْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَاعْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

(219. They ask you (O Muhammad ) concerning alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefits for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is (spare) beyond your needs." Thus Allah makes clear to you His Laws in order that you may give thought.) (220. In (to) this worldly life and in the Hereafter. And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allah knows (the one) who means mischief (e.g., to swallow their property) from (the one) who means good (e.g., to save their property). And if Allah had wished, He could have put you into difficulties. Truly, Allah is All-Mighty, All-Wise.")



## The Gradual Prohibition of Khamr (Alcoholic Drink)

Imam Ahmad recorded that Abu Maysarah said that `Umar once said, "O Allah! Give us a clear ruling regarding Al-Khamr!" Allah sent down the Ayah of Surat Al-Baqarah:

(يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ  
كَبِيرٌ)

(They ask you (O Muhammad ) concerning alcoholic drink and gambling. Say: "In them is a great sin...)

`Umar was then summoned and the Ayah was recited to him. Yet, he still said, "O Allah! Give us a clear ruling regarding Al-Khamr." Then, this Ayah that is in Surat An-Nisa' was revealed:

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ  
سُكْرَىٰ)

(O you who believe! Approach not As-Salah (the prayer) when you are in a drunken state.)  
(4:43)

Then, when the prayer was called for, a person used to herald on behalf of Allah's Messenger , "No drunk person should attend the prayer." `Umar was summoned again and the Ayah was recited to him. Yet, he still said, "O Allah! Give us a clear ruling regarding Al-Khamr." Then, the Ayah that is in Surat Al-Ma'idah was revealed, `Umar was again summoned and the Ayah was recited to him. When he reached:

(فَهَلْ أَنتُمْ مُنْتَهُونَ)

(So, will you not then abstain) (5:91) he said, "We did abstain, we did abstain." This is also the narration that Abu Dawud, At-Tirmidhi and An-Nasai collected in their books. `Ali bin Al-Madini and At-Tirmidhi said that the chain of narrators for this Hadith is sound and authentic. We will mention this Hadith again along with what Imam Ahmad collected by Abu Hurayrah Allah's saying in Surat Al-Ma'idah:

إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ  
رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ  
تُفْلِحُونَ

(Intoxicants and gambling, and Al-Ansab, and Al-Azlam are an abomination of Satan's handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.)  
(5:90)

Allah said:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ

(They ask you (O Muhammad ) concerning alcoholic drinks and gambling.)

As for Al-Khamr, `Umar bin Khattab, the Leader of the faithful, used to say, "It includes all what intoxicates the mind." We will also mention this statement in the explanation of Surat Al-Ma'idah, along with the topic of gambling.

Allah said:

قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ

(Say: In them is a great sin, and (some) benefits for men.)

As for the harm that the Khamr and gambling cause, it effects the religion. As for their benefit, it is material, including benefit for the body, digesting the food, getting rid of the excrements, sharpening the mind, bringing about a joyous sensation and financially benefiting from their sale. Also, (their benefit includes) earnings through gambling that one uses to spend on his family and on himself. Yet, these benefits are outweighed by the clear harm that they cause which affects the mind and the religion. This is why Allah said:

وَإِنَّمُهُمَا أَكْبَرُ مِنْ نَّفْعِهِمَا

(...but the sin of them is greater than their benefit.)

This Ayah was the beginning of the process of prohibiting Khamr, not explicitly, but it only implied this meaning. So when this Ayah was recited to `Umar, he still said, "O Allah! Give us a clear ruling regarding Al-Khamr." Soon after, Allah sent down a clear prohibition of Khamr in Surat Al-Ma'idah:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ  
وَالْأَنْصَابُ وَالْأَزْلَامُ رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ  
فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ - إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ  
يُوقِعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ  
وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ  
فَهَلْ أَنْتُمْ مُنْتَهُونَ )

(O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansab, and Al-Azlam are an abomination of Shaytan's handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. Shaytan wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allah and from As-Salah (the prayer). So, will you not then abstain) (5:90, 91)

We will mention this subject, by the will of Allah, when we explain Surat Al-Ma'idah.

Ibn `Umar, Ash-Sha`bi, Mujahid, Qatadah, Ar-Rabi` bin Anas and `Abdur-Rahman bin Aslam stated that the first Ayah revealed about Khamr was:

(يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ  
كَبِيرٌ)

(They ask you about Khamr and gambling. Say: "In them there is great sin.") (2:219)

Then, the Ayah in Surat An-Nisa' was revealed (on this subject) and then the Ayah in Surat Al-Ma'idah which prohibited Khamr.

### Spending whatever One could spare of his Money on Charity

Allah said:

(وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ)

(And they ask you what they ought to spend. Say: "That which is (spare) beyond your needs.")

Al-Hakam said that Miqsam said that Ibn `Abbas said that this Ayah means, whatever you can spare above the needs of your family. This is also the opinion of Ibn `Umar, Mujahid, `Ata', `Ikrimah, Sa`id bin Jubayr, Muhammad bin Ka`b, Al-Hasan, Qatadah, Al-Qasim, Salim, `Ata' Al-Khurasani and Ar-Rabi` bin Anas.

Ibn Jarir related that Abu Hurayrah said that a man said, "O Messenger of Allah! I have a Dinar (a currency)." The Prophet said:

«أَنْفِقْهُ عَلَى نَفْسِكَ»

(Spend it you on yourself.) He said, "I have another Dinar." He said:

«أَنْفِقْهُ عَلَى أَهْلِكَ»

(Spend it on your wife.) He said, "I have another Dinar." He said:

«أَنْفِقْهُ عَلَى وَاٰلِكَ»

(Spend it on your offspring.) He said, "I have another Dinar." He said:

«فَأَنْتَ أَبْصَرُ»

(You have better knowledge (meaning how and where to spend it in charity).)

Muslim also recorded this Hadith in his Sahih.

Muslim recorded that Jabir said that Allah's Messenger said to a man:

«أَبْدَأْ بِنَفْسِكَ فَتَصَدَّقْ عَلَيْهَا، فَإِنْ فَضَلَ شَيْءٌ  
فَلِأَهْلِكَ، فَإِنْ فَضَلَ شَيْءٌ عَنْ أَهْلِكَ فَلِذِي  
قَرَابَتِكَ، فَإِنْ فَضَلَ عَنْ ذِي قَرَابَتِكَ شَيْءٌ فَهَكَذَا  
وَهَكَذَا»

(Start with yourself and grant it some charity. If anything remains, then spend it on your family. If anything remains, then spend it on your relatives. If anything remains, then spend it like this and like that (i.e., on various charitable purposes).)

A Hadith states:

«ابْنَ آدَمَ إِنَّكَ أَنْ تَبْدُلَ الْفَضْلَ خَيْرٌ لَكَ، وَأَنْ تُمْسِكَ شَرٌّ لَكَ، وَلَا تُلَامُ عَلَى كَفَافٍ»

(O son of Adam! If you spend whatever you can spare, it would be better for you; but if you keep it, it would be worse for you. You shall not be blamed for whatever is barely sufficient.)

Allah said:

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ فِي  
الدُّنْيَا وَالْآخِرَةِ

(Thus Allah makes clear to you His Ayat in order that you may give thought. In (to) this worldly life and in the Hereafter.) meaning, just as He stated and explained these commandments for you, He also explains the rest of His Ayat regarding the commandments and His promises and warnings, so that you might give thought in this life and the Hereafter. `Ali bin Abu Talhah said that Ibn `Abbas commented, "Meaning about the imminent demise and the brevity of this life, and the imminent commencement of the Hereafter and its continuity." a

### Maintaining the Orphan's Property

Allah said:

وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ  
وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ  
الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ

(And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allah knows him who means mischief (e.g., to swallow their property) from him who means good (e.g., to save their property). And if Allah had wished, He could have put you into difficulties.)

Ibn Jarir reported that Ibn `Abbas said, "When the Ayat :

(وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ)

(And come not near to the orphan's property, except to improve it.) (6:152) and

(إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلُونَ سَعِيرًا )

(Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!) (4:10) were revealed, those who took care of some orphans, separated their food and drink from the orphans' food and drink. When some of the orphans' food and drink remained, they would keep it for them until they eat it or otherwise get spoiled. This situation was difficult for them and they mentioned this subject to Allah's Messenger .

(وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ  
وَإِنْ تُخَالَطُوا هُمْ فَأِخْوَتَكُمْ)

(And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers.) Hence, they joined their food and drink with the food and drink of the orphans." This Hadith was also collected by Abu Dawud, An-Nasa'i and Al-Hakim in his Mustadrak. Several others said similarly about the circumstances surrounding the revelation of the Ayah (2:220), including Mujahid, `Ata', Ash-Sha`bi, Ibn Abu Layla, Qatadah and others among the Salaf and those after them.

Ibn Jarir reported that `A'ishah said, "I dislike that an orphan's money be under my care, unless I mix my food with his food and my drink with his drink."

Allah said:

(قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ)

(Say: The best thing is to work honestly in their property.) meaning, on the one hand (i.e., this is required in any case). Allah then said:

(وَإِنْ تُخَالَطُوا هُمْ فَأِخْوَتَكُمْ)

(...and if you mix your affairs with theirs, then they are your brothers.) meaning, there is no harm if you mix your food and drink with their food and drink, since they are your brothers in the religion. This is why Allah said afterwards:

## (وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ)

(And Allah knows (the one) who means mischief (e.g., to swallow their property) from (the one) who means good (e.g., to save their property). ) meaning, He knows those whose intent is to cause mischief or righteousness. He also said:

## (وَلَوْ شَاءَ اللَّهُ لَأَعْتَبْتُمْ إِنْ اللَّهُ عَزِيزٌ حَكِيمٌ)

(And if Allah had wished, He could have put you into difficulties. Truly, Allah is All-Mighty, All-Wise) meaning, if Allah wills, He will make this matter difficult for you. But, He made it easy for you, and allowed you to mix your affairs with the orphans' affairs in a way that is better. Similarly, Allah said:

## (وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ)

(And come not near to the orphan's property, except to improve it.) (6:152)

Allah has thus allowed spending from the orphan's estate by its executor, in reasonable proportions, on the condition that he has the intention to compensate the orphan later on, when he can afford it. We will mention about it in detail in Surat An-Nisa' by Allah's will.

## (وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ وَلِأُمَّةٍ مُؤْمِنَةٍ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا تُنكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُوا إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ )

(221. And do not marry Al-Mushrikat (idolatresses) till they believe (worship Allah Alone). And indeed a slave woman who believes is better than a (free) Mushrikah (idolatress), even though she pleases you. And give not (your daughters) in marriage to Al-Mushrikin till they believe (in Allah Alone) and verily, a believing servant is better than a (free) Mushrik (idolator), even though he pleases you. Those (Mushrikin) invite you to the Fire, but Allah invites (you) to Paradise and forgiveness by His leave, and makes His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.)

## The Prohibition of marrying Mushrik Men and Women

Allah prohibited the believers from marrying Mushrik women who worship idols. Although the meaning is general and includes every Mushrik woman from among the idol worshippers and the People of the Scripture, Allah excluded the People of the Scripture from this ruling. Allah stated:

(مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ  
أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ)

((Lawful to you in marriage) are chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due dowry, desiring chastity (i.e., taking them in legal wedlock) not committing illegal sexual intercourse.) (5:5)

`Ali bin Abu Talhah said that Ibn `Abbas said about what Allah said:

(وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَنَّ)

(And do not marry Al-Mushrikat (female idolators) till they believe (worship Allah Alone).) "Allah has excluded the women of the People of the Scripture." This is also the explanation of Mujahid, `Ikrimah, Sa`id bin Jubayr, Makhul, Al-Hasan, Ad-Dahhak, Zayd bin Aslam and Ar-Rabi` bin Anas and others. Some scholars said that the Ayah is exclusively talking about idol worshippers and not the People of the Scripture, and this meaning is similar to the first meaning we mentioned. Allah knows best.

Abu Ja`far bin Jarir (At-Tabari) said, after mentioning that there is Ijma` that marrying women from the People of the Scripture is allowed, "Umar disliked this practice so that the Muslims do not refrain from marrying Muslim women, or for similar reasons." An authentic chain of narrators stated that Shaiq said: Once Hudhayfah married a Jewish woman and `Umar wrote to him, "Divorce her." He wrote back, "Do you claim that she is not allowed for me so that I divorce her" He said, "No. But, I fear that you might marry the whores from among them." Ibn Jarir related that Zayd bin Wahb said that `Umar bin Khattab said, "The Muslim man marries the Christian woman, but the Christian man does not marry the Muslim woman." This Hadith has a stronger, authentic chain of narrators than the previous Hadith.

Ibn Abu Hatim said that Ibn `Umar disliked marrying the women from the People of the Scripture. He relied on his own explanation for the Ayah:

(وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَنَّ)

(And do not marry Al-Mushrikat (female idolators) till they believe (worship Allah Alone).)



Al-Bukhari also reported that Ibn `Umar said, "I do not know of a bigger Shirk than her saying that Jesus is her Lord!"

Allah said:

﴿وَلَا أُمَّةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ﴾

(And indeed a slave woman who believes is better than a (free) Mushrikah (female idolators), even though she pleases you.)

It is recorded in the Two Sahihs that Abu Hurayrah narrated that the Prophet said:

﴿تُنكَحُ الْمَرْأَةُ لِأَرْبَعٍ: لِمَالِهَا وَلِحَسَبِهَا وَلِجَمَالِهَا  
وَلِدِينِهَا، فَأَظْفَرُ بِذَاتِ الدِّينِ، تَرَبَّتْ يَدَاكَ﴾

(A woman is chosen for marriage for four reasons: her wealth, social status, beauty, and religion. So, marry the religious woman, may your hands be filled with sand (a statement of encouragement).)

Muslim reported this Hadith from Jabir. Muslim also reported that Ibn `Amr said that Allah's Messenger said:

﴿الدُّنْيَا مَتَاعٌ، وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ  
الصَّالِحَةُ﴾

(The life of this world is but a delight, and the best of the delights of this earthly life is the righteous wife.)

Allah then said:

﴿وَلَا تُنكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا﴾

(And give not (your daughters) in marriage to Al-Mushrikin till they believe (in Allah Alone).) meaning, do not marry Mushrik men to believing women. This statement is similar to Allah's statement:

﴿لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ﴾

(They are not lawful (wives) for them, nor are they lawful (husbands) for them.) (60:10)

Next, Allah said:

(وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ)

(. .and verily, a believing servant is better than a (free) Mushrik (idolator), even though he pleases you.)

This Ayah indicates that a believing man, even an Abyssinian servant, is better than a Mushrik man, even if he was a rich master.

(أُولَئِكَ يَدْعُونَ إِلَى النَّارِ)

(Those (Al-Mushrikun) invite you to the Fire) meaning, associating and mingling with the disbelievers makes one love this life and prefer it over the Hereafter, leading to the severest repercussions. Allah said:

(وَاللَّهُ يَدْعُوا إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ)

(...but Allah invites (you) to Paradise and forgiveness by His leave) meaning, by His Law, commandments and prohibitions. Allah said:

(وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ)

(...and makes His Ayat clear to mankind that they may remember.)

(وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَدْنَىٰ فَاعْتَزِلُوا  
النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهَرْنَ  
فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ  
يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ - نِسَاءُكُمْ  
حَرَّتْ لَكُمْ فَأْتُوا حُرَّتَكُمْ أَنَّىٰ شِئْتُمْ وَقَدِّمُوا  
لَأَنفُسِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُّلْقَوُهُ وَبَشِّرِ  
الْمُؤْمِنِينَ )

(222. They ask you concerning menstruation. Say: "That is an Adha, therefore, keep away from women during menses and go not in unto them till they are purified." And when they have purified themselves, then go in unto them as Allah has ordained for you. Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves.) (223. Your wives are a tilth for you, so go to your tilth, when or how you will, and send (good deeds, or ask Allah to bestow upon you pious offspring) for your own selves beforehand. And fear Allah, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad ).)

## Sexual Intercourse with Menstruating Women is prohibited

Imam Ahmad recorded that Anas said that the Jews used to avoid their menstruating women, they would not eat, or even mingle with them in the house. The Companions of the Prophet asked about this matter and Allah revealed:

(وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَدَىٰ فَأَعْتَزَلُوا  
النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى  
يَطْهَرْنَ)

(They ask you concerning menstruation. Say: "That is an Adha, therefore, keep away from women during menses and go not in unto them till they are purified.)

Allah's Messenger said:

«اصْنَعُوا كُلَّ شَيْءٍ إِلَّا النِّكَاحَ»

( Do everything you wish, except having sexual intercourse.)

When the Jews were told about the Prophet's statement, they said, "What is the matter with this man He would not hear of any of our practices, but would defy it." Then, Usayd bin Hudayr and `Abbad bin Bishr came and said, "O Messenger of Allah! The Jews said this and that, should we have sex with our women (meaning, during the menstruation period)" The face of Allah's Messenger changed color, until the Companions thought that he was angry with them. They left. Soon after, some milk was brought to Allah's Messenger as a gift, and he sent some of it for them to drink. They knew then that Allah's Messenger was not angry with them. Muslim also reported this Hadith. Allah said:

(فَاعْتَزَلُوا النِّسَاءَ فِي الْمَحِيضِ)

(. ..therefore, keep away from women during menses.) meaning, avoid the sexual organ. The Prophet said:

## «اصْنَعُوا كُلَّ شَيْءٍ إِلَّا النِّكَاحَ»

(Do anything you wish except having sexual intercourse.)

This is why most of the scholars said that it is allowed to fondle the wife, except for having sexual intercourse (when she is having her menses). Abu Dawud reported that `Ikrimah related to one of the Prophet's wives that she said that whenever the Prophet wanted to fondle (one of his wives) during her menses, he would cover her sexual organ with something.

Abu Ja`far bin Jarir related that Masruq went to `A'ishah and greeted her, and `A'ishah greeted him in return. Masruq said, "I wish to ask you about a matter, but I am shy." She replied, "I am your mother and you are my son." He said, "What can the man enjoy of his wife when she is having her menses" She said, "Everything except her sexual organ." This is also the opinion of Ibn `Abbas, Mujahid, Al-Hasan and `Ikrimah.

One is allowed to sleep next to his wife and to eat with her (when she is having her menses). `A'ishah said, "Allah's Messenger used to ask me to wash his hair while I was having the menses. He would lay on my lap and read the Qur'an while I was having the period." It is also reported in the Sahih that `A'ishah said, "While having the menses, I used to eat from a piece of meat and give it to the Prophet who would eat from the same place I ate from. I used to have sips of a drink and would then give the cup to the Prophet who would place his mouth where I placed my mouth."

It is also reported in the Two Sahihs that Maymunah bint Al-Harith Al-Hilaliyah said, "Whenever the Prophet wanted to fondle any of his wives during the periods (menses), he used to ask her to wear an Izar (a sheet covering the lower-half of the body)." These are the wordings collected by Al-Bukhari. Similar was reported from `A'ishah. In addition, Imam Ahmad, Abu Dawud, At-Tirmidhi and Ibn Majah reported that `Abdullah bin Sa`d Al-Ansari asked Allah's Messenger, "What am I allowed of my wife while she is having her menses" He said, "What is above the Izar (a sheet covering the lower-half of the body)." Hence, Allah's statement: h

## (وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهُرْنَ)

(...and go not in unto them till they are purified.) explains His statement:

## (فَاعْتَرِزُوا النِّسَاءَ فِي الْمَحِيضِ)

(...therefore, keep away from women during menses.)

Allah prohibited having sexual intercourse with the wife during menstruation, indicating that sexual intercourse is allowed otherwise.

Allah's statement:

## (فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ)

(And when they have purified themselves, then go in unto them as Allah has ordained for you.) indicates that men should have sexual intercourse with their wives after they take a bath. The scholars agree that the woman is obliged to take a bath, or to perform Tayammum with sand, if she is unable to use water, before she is allowed to have sexual intercourse with her husband, after the monthly period ends. Ibn ` Abbas said:

(حَتَّى يَطْهَرْنَ)

"(till they are purified) means from blood, and,

(فَإِذَا تَطَهَّرْنَ)

(And when they have purified themselves) means with water." This is also the Tafsir of Mujahid, `Ikrimah, Al-Hasan, Muqatil bin Hayyan and Al-Layth bin Sa`d and others.

## Anal Sex is prohibited

Allah said:

(مِنْ حَيْثُ أَمَرَكَ اللَّهُ)

(...as Allah has ordained for you.) this refers to Al-Farj (the vagina), as Ibn ` Abbas, Mujahid and other scholars have stated. Therefore, anal sex is prohibited, as we will further emphasize afterwards, Allah willing. Abu Razin, `Ikrimah and Ad-Dahhak and others said that:

(فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكَ اللَّهُ)

(...then go in unto them as Allah has ordained for you.) means when they are pure, and not during the menses. Allah said afterwards:

(إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ)

(Truly, Allah loves those who turn unto Him in repentance) from the sin even if it was repeated,

(وَيُحِبُّ الْمُتَطَهِّرِينَ)

(and loves those who purify themselves.) meaning, those who purify themselves from the impurity and the filth that include having sexual intercourse with the wife during the menses and anal sex.

### **The Reason behind revealing Allah's Statement: "Your Wives are a Tilth for You.**

Allah said:

(نِسَاؤُكُمْ حَرْثٌ لَّكُمْ)

(Your wives are a tilth for you,)

Ibn `Abbas commented, "Meaning the place of pregnancy." Allah then said:

(فَأْتُوا حَرْثَكُمْ أَيَّ شَيْتُمْ)

(...so go to your tilth, when or how you will,) meaning, wherever you wish from the front or from behind, as long as sex takes place in one valve (the female sexual organ), as the authentic Hadiths have indicated.

For instance, Al-Bukhari recorded that Ibn Al-Munkadir said that he heard Jabir say that the Jews used to claim that if one has sex with his wife from behind (in the vagina) the offspring would become cross-eyed. Then, this Ayah was revealed:

(نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَيَّ شَيْتُمْ)

(Your wives are a tilth for you, so go to your tilth, when or how you will,)

Muslim and Abu Dawud also reported this Hadith.

Ibn Abu Hatim said that Muhammad bin Al-Munkadir narrated that Jabir bin `Abdullah told him that the Jews claimed to the Muslims that if one has sex with their wife from behind (in the vagina) their offspring will become cross-eyed. Allah revealed afterwards:

(نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَيَّ شَيْتُمْ)

(Your wives are a tilth for you, so go to your tilth, when or how you will,)

Ibn Jurayj (one of the reporters of the Hadith) said that Allah's Messenger said:

«مُقْبِلَةً وَمُذْبِرَةً إِذَا كَانَ ذَلِكَ فِي الْفَرْجِ»

(From the front or from behind, as long as that occurs in the Farj (vagina).)

Imam Ahmad recorded that Ibn ` Abbas said, "The Ayah,

(نِسَاؤُكُمْ حَرْثٌ لَّكُمْ)

(Your wives are a tilth for you) was revealed about some people from the Ansar who came to the Prophet and asked him (about having sex with the wife from behind). He said to them:

«انْتِهَاهَا عَلَى كُلِّ حَالٍ إِذَا كَانَ فِي الْفَرْجِ»

(Have sex with her as you like as long as that occurs in the vagina.)

Imam Ahmad recorded that ` Abdullah bin Sabit said: I went to Hafsa bint ` Abdur-Rahman bin Abu Bakr and said, "I wish to ask you about something, but I am shy." She said, "Do not be shy, O my nephew." He said, "About having sex from behind with women." She said, "Umm Salamah told me that the Ansar used to refrain from having sex from behind (in the vagina). The Jews claimed that those who have sex with their women from behind would have offspring with crossed-eyes. When the Muhajirun came to Al-Madinah, they married Ansar women and had sex with them from behind. One of these women would not obey her husband and said, ` You will not do that until I go to Allah's Messenger (and ask him about this matter). ' She went to Umm Salamah and told her the story. Umm Salamah said, ` Wait until Allah's Messenger comes.' When Allah's Messenger came, the Ansari woman was shy to ask him about this matter, so she left. Umm Salamah told Allah's Messenger the story and he said:

«ادْعِي الْأَنْصَارِيَّةَ»

(Summon the Ansari woman.)"

She was summoned and he recited this Ayah to her:

(نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ)

(Your wives are a tilth for you, so go to your tilth, when or how you will.) He added:

«صِمَامًا وَاحِدًا»

(Only in one valve (the vagina).)"

This Hadith was also collected by At-Tirmidhi who said, "Hasan."

An-Nasa'i reported that Ka'b bin `Alqamah said that Abu An-Nadr said that he asked Nafi`, "The people are repeating the statement that you relate from Ibn `Umar that he allowed sex with women in their rear (anus)." He said, "They have said a lie about me. But let me tell you what really happened. Ibn `Umar was once reciting the Qur'an while I was with him and he reached the Ayah:

(نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ)

(Your wives are a tilth for you, so go to your tilth, when or how you will,) He then said, `O Nafi! Do you know the story behind this Ayah' I said, `No.' He said, `We, the people of Quraysh, used to have sexual intercourse with our wives from the back (in the vagina). When we migrated to Al-Madinah and married some Ansari women, we wanted to do the same with them. They disliked it and made a big issue out of it. The Ansari women had followed the practice of the Jews who have sex with their women while they lay on their sides. Then, Allah revealed:

(نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ)

(Your wives are a tilth for you, so go to your tilth, when or how you will,)"

This has an authentic chain of narrators.

Imam Ahmad reported that Khuzaymah bin Thabit Al-Khatami narrated that Allah's Messenger said:

«لَا يَسْتَحْيِي اللَّهُ مِنَ الْحَقِّ ثَلَاثًا لَا تَأْتُوا النِّسَاءَ فِي أَعْجَازِهِنَّ»

(Allah does not shy from the truth - he said it thrice-, do not have anal sex with women.)

This Hadith was collected by An-Nasa'i and Ibn Majah.

Abu `Isa At-Tirmidhi and An-Nasa'i reported that Ibn `Abbas narrated that Allah's Messenger said:

«لَا يَنْظُرُ اللَّهُ إِلَى رَجُلٍ أَتَى رَجُلًا أَوْ امْرَأَةً فِي الدُّبْرِ»

(Allah does not look at a man who had anal sex with another man or a woman.)



At-Tirmidhi said, "Hasan Gharib." This is also the narration that Ibn Hibban collected in his Sahih, while Ibn Hazm stated that this is an authentic Hadith.

In addition, Imam Ahmad reported that `Ali bin Talaq said, "Allah's Messenger forbade anal sex with women, for Allah does not shy away from truth." Abu `Isa At-Tirmidhi also reported this Hadith and said, "Hasan".

Abu Muhammad `Abdullah bin `Abdur-Rahman Darimi reported in his Musnad that Sa`id bin Yasar Abu Hubab said: I said to Ibn `Umar, "What do you say about having sex with women in the rear" He said, "What does it mean" I said, "Anal sex." He said, "Does a Muslim do that" This Hadith has an authentic chain of narrators and is an explicit rejection of anal sex from Ibn `Umar.

Abu Bakr bin Ziyad Naysaburi reported that Isma`il bin Ruh said that he asked Malik bin Anas, "What do you say about having sex with women in the anus" He said, "You are not an Arab Does sex occur but in the place of pregnancy Do it only in the Farj (vagina)." I said, "O Abu `Abdullah! They say that you allow that practice." He said, "They utter a lie about me, they lie about me." This is Malik's firm stance on this subject. It is also the view of Sa`id bin Musayyib, Abu Salamah, `Ikrimah, Tawus, `Ata , Sa`id bin Jubayr, `Urwah bin Az-Zubayr, Mujahid bin Jabr, Al-Hasan and other scholars of the Salaf (the Companions and the following two generations after them). They all, along with the majority of the scholars, harshly rebuked the practice of anal sex and many of them called this practice a Kufr.

Allah said:

(وَقَدِّمُوا لَأَنْفُسِكُمْ)

(. ..and send for your own selves beforehand.) meaning, by performing the acts of worship while refraining from whatever Allah has prohibited for you. This is why Allah said afterwards:

(وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلْقَوُهُ)

(And fear Allah, and know that you are to meet Him (in the Hereafter),.)

meaning, He will hold you accountable for all of your deeds,

(وَبَشِّرِ الْمُؤْمِنِينَ)

(...and give good tidings to the believers (O Muhammad ).) meaning, those who obey what Allah has commanded and refrain from what He has prohibited. Ibn Jarir reported that `Ata' said, or related it to Ibn `Abbas,

(وَقَدِّمُوا لَأَنْفُسِكُمْ)

(...and send for your own selves beforehand.) means, mention Allah's Name, by saying, 'Bismillah', before having sexual intercourse." Al-Bukhari also reported that Ibn 'Abbas narrated that Allah's Messenger said:

«لَوْ أَنَّ أَحَدَكُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ قَالَ: بِاسْمِ  
اللَّهِ، اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا  
رَزَقْتَنَا، فَإِنَّهُ إِنْ يُقَدَّرَ بَيْنَهُمَا وَلَدٌ فِي ذَلِكَ، لَمْ  
يُضِرَّهُ الشَّيْطَانُ أَبَدًا»

(If anyone of you on having sexual relations with his wife said: 'In the Name of Allah. O Allah! Protect us from Satan and also protect what you bestow upon us (i.e., the coming offspring) from Satan,' and if it is destined that they should have a child then, Satan will never be able to harm him.)

(وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا  
وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ -  
لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ  
يُؤَاخِذُكُم بِمَا كَسَبْتُمْ قُلُوبِكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ )

(224. And make not Allah's (Name) an excuse in your oaths against doing good and acting piously, and making peace among mankind. And Allah is All-Hearer, All-Knower (i.e., do not swear much and if you have sworn against doing something good then give an expiation for the oath and do good).) (225. Allah will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned. And Allah is Oft-Forgiving, Most-Forbearing.)

### The Prohibition of swearing to abandon a Good Deed

Allah commands, 'You should not implement your vows in Allah's Name to refrain from pious acts and severing the relations with the relatives, if you swear to abandon such causes.' Allah said in another Ayah:

(وَلَا يَأْتَلِ أُولُوا الْفَضْلَ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا  
أُولَى الْقُرْبَى وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ  
اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ  
لَكُمْ)

(And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masakin (the poor), and those who left their homes for Allah's cause. Let them pardon and forgive. Do you not love that Allah should forgive you) (24:22)

Continuity in a sinful vow is more sinful than breaking it by expiation. Allah's Messenger said:

«وَاللَّهِ لَأَنْ يَلْجَّ أَحَدُكُمْ بِيَمِينِهِ فِي أَهْلِهِ آتَمُّ لَهُ عِنْدَ  
اللَّهِ مِنْ أَنْ يُعْطِيَ كَفَّارَتَهُ الَّتِي افْتَرَضَ اللَّهُ  
عَلَيْهِ»

(By Allah! It is more sinful to Allah that one of you implements his vow regarding (severing the relations with) his relatives than (breaking his promise and) paying the Kaffarah that Allah has required in such cases.)

This is how Muslim reported this Hadith and also Imam Ahmad.

`Ali bin Abu Talhah reported that Ibn `Abbas said that what Allah said:

(وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ)

(And make not Allah's (Name) an excuse in your oaths) means, "Do not vow to refrain from doing good works. (If you make such vow then) break it, pay the Kaffarah and do the good work." This was also said by Masruq, Ash-Sha`bi, Ibrahim An-Nakha`i, Mujahid, Tawus, Sa`id bin Jubayr, `Ata', `Ikrimah, Makhul, Az-Zuhri, Al-Hasan, Qatadah, Muqatil bin Hayyan, Ar-Rabi` bin Anas, Ad-Dahhak, `Ata' Al-Khurasani and As-Suddi.

Supporting this view, which is the majority view, is what is reported in the Two Sahihs that Abu Musa Al-Ash`ari narrated that Allah's Messenger said: .

«إِنِّي وَاللَّهِ إِن شَاءَ اللَّهُ، لَأُحْلِفُ عَلَى يَمِينٍ  
فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ  
وَتَحَلَّلْتُهَا»

(By Allah! Allah willing, I will not vow to do a thing and then see a better act, but I would do what is better and break my vow.) Muslim reported that Abu Hurayrah said that Allah's Messenger said:

«مَنْ حَلَفَ عَلَى يَمِينٍ فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا  
فَلْيُكْفِرْ عَنْ يَمِينِهِ، وَلْيَفْعَلِ الَّذِي هُوَ خَيْرٌ»

(Whoever makes a vow and then finds what is better than his vow (should break his vow,) pay the Kaffarah and perform the better deed.)

### The Laghw (Unintentional) Vows

Allah said:

(لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ)

(Allah will not call you to account for that which is unintentional in your oaths.)

This Ayah means, 'Allah does not punish or hold you accountable for the Laghw (unintentional) vows that you make.' The Laghw vows are unintentional and are just like the habitual statements that the tongue repeats, without really intending them. For instance, it is reported in the Two Sahih's that Abu Hurayrah narrated that Allah's Messenger said:

«مَنْ حَلَفَ فَقَالَ فِي حَلْفِهِ بِاللَّاتِ وَالْعُزَّى، فَلْيَقُلْ  
لَا إِلَهَ إِلَّا اللَّهُ»

(Whoever swore and (unintentionally) mentioned Al-Lat and Al-`Uzza (two idols) in his vow, should then say, 'There is no deity worthy of worship except Allah'.)

The Messenger said this statement to some new Muslims whose tongues were, before Islam, used to vowing by their idol Al-Lat. Therefore, the Prophet ordered them to intentionally recite the slogan of Ikhlas, just as they mentioned these words by mistake, so that it (the word of Ikhlas) may eradicate the word (of Shirk). This is why Allah said:

وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ)

(...but He will call you to account for that which your hearts have earned.) and in another Ayah:

(بِمَا عَقَدْتُمُ الْأَيْمَانَ)

(...for your deliberate oaths) (5:89)

Abu Dawud reported under Chapter: `The Laghw Vows' that `Ata' said that `A'ishah said that Allah's Messenger said:

«اللَّعْوُ فِي الْيَمِينِ هُوَ كَلَامُ الرَّجُلِ فِي بَيْتِهِ: كَلَّا  
وَاللَّهِ، وَبَلَى وَاللَّهِ»

(The Laghw in the vows includes what the man says in his house, such as, `No, by Allah,' and, `Yes, by Allah'.)

Ibn Abu Hatim reported that Ibn `Abbas said, "The Laghw vow includes vowing while angry."

He also reported that Ibn `Abbas said, "The Laghw vow includes vowing to prohibit what Allah has allowed, and this type does not require a Kaffarah (expiation)." Similar was said by Sa`id bin Jubayr.

In addition, Abu Dawud related under Chapter: `Vowing while Angry' that Sa`id bin Musayyib said that two Ansari brothers both received inheritance and one of them asked that the inheritance be divided. His brother said, "If you ask me about dividing the inheritance again, then all of what I have will be spent on the Ka`bah's door." `Umar said to him, "The Ka`bah does not need your money. So break your vow, pay the Kaffarah and come to terms with your brother. I heard Allah's Messenger saying:

«لَا يَمِينَ عَلَيْكَ وَلَا نَذْرَ فِي مَعْصِيَةِ الرَّبِّ عَزَّ  
وَجَلَّ، وَفِي قَطِيعَةِ الرَّحِمِ، وَفِيمَا لَا تَمْلِكُ»

(Do not make a vow against yourself, nor to disobey the Lord, cut the relations of the womb or dispose of what you do not own.)"

Allah said:

(وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ)

(...but He will call you to account for that which your hearts have earned,)

Ibn `Abbas, Mujahid and several others said that this Ayah means swearing about a matter while knowing that he is lying. Mujahid and others said this Ayah is similar to what Allah said:

(وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْأَيْمَانَ)

(...but He will punish you for your deliberate oaths.) (5:89) Allah said (2:225 above):

(وَاللَّهُ غَفُورٌ حَلِيمٌ)

(And Allah is Oft-Forgiving, Most-Forbearing.) meaning, He is Oft-Forgiving to His servants and Most Forbearing with them.

(لَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ  
فَإِنْ فَأَعَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ - وَإِنْ عَزَمُوا  
الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ)

(226. Those who take an oath not to have sexual relation with their wives must wait for four months, then if they return, verily, Allah is Oft-Forgiving, Most Merciful.) (227. And if they decide upon divorce, then Allah is All-Hearer, All-Knower.)

### The Ila' and its Rulings

Ila' is a type of vow where a man swears not to sleep with his wife for a certain period, whether less or more than four months. If the vow of Ila' was for less than four months, the man has to wait for the vow's period to end and then is allowed to have sexual intercourse with his wife. She has to be patient and she cannot ask her husband, in this case, to end his vow before the end of its term. It is reported in the Two Sahihs that `A'ishah said that Allah's Messenger swore he would stay away from with his wives for a month. He then came down after twenty-nine days saying:

«الشَّهْرُ تِسْعٌ وَعِشْرُونَ»

(The (lunar) month is twenty-nine days.)

Similar was narrated by `Umar bin Al-Khattab and reported in the Two Sahihs. If the period of Ila' is for more than four months, the wife is allowed in this case to ask her husband, upon the end of the four months, to end the Ila' and have sexual relations with her. Otherwise, he should divorce her, by being forced to do so by the authorities if necessary, so that the wife is not harmed. Allah said:

(لَّذِينَ يُؤْلُونَ مِن نِّسَائِهِمْ)

(Those who take an oath not to have sexual relations with their wives) meaning, swear not to have sexual relations with the wife. This Ayah indicates that the Ila' involves the wife and not a slave-women, as the majority of the scholars have agreed,

(تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ)

(...must wait for four months,) meaning, the husband waits for four months from the time of the vow and then ends the Ila' (if the vow was for four or more months) and is required to either return to his wife or divorce her. This is why Allah said next:

(فَإِن فَآءُوا)

(...then if they return,) meaning, to a normal relationship, having sexual intercourse with the wife. This is the Tafsir of Ibn `Abbas, Masruq, Ash-Sha' bi, Sa' id bin Jubayr and Ibn Jarir.

(فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ)

(...verily, Allah is Oft-Forgiving, Most Merciful.) with any shortcomings that occurred in the rights of the wife because of the vow of Ila'.

Allah said:

(وَإِنْ عَزَمُوا الطَّلَاقَ)

(And if they decide upon divorce,) indicating that divorce does not occur by merely passing the four month mark (during the Ila'). Malik reported from Nafi` that `Abdullah bin `Umar said, "If the man swears to Ila' from his wife, then divorce does not occur automatically even after the four months have passed. When he stops at the four months mark, he should either divorce or return." Al-Bukhari also reported this Hadith. Ibn Jarir reported that Suhayl bin Abu Salih said that his father said, "I asked twelve Companions about the man who does Ila' with his wife. They all stated that he does not have to do anything until the four months have passed and then has to either retain or divorce her." Ad-Daraqutni also reported this from Suhayl.

It is also reported from `Umar, `Uthman, `Ali, Abu Ad-Darda', `A'ishah, Ibn `Umar and Ibn `Abbas. This is also the opinion of Sa`id bin Musayyib, `Umar bin `Abdul-`Aziz, Mujahid, Tawus, Muhammad bin Ka`b and Al-Qasim.

(وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنْنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبَعُولَتْهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ )

(228. And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allah has created in their wombs, if they believe in Allah and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them. And Allah is All-Mighty, All-Wise.)

## The `Iddah (Waiting Period) of the Divorced Woman

This Ayah contains a command from Allah that the divorced woman, whose marriage was consummated and who still has menstruation periods, should wait for three (menstrual) periods (Quru') after the divorce and then remarry if she wishes.

## The Meaning of Al-Quru

Ibn Jarir related that `Alqamah said: We were with `Umar bin Al-Khattab when a woman came and said, "My husband divorced me one or two periods ago. He then came back to me while I had prepared my water for taking a bath, took off my clothes and closed my door." `Umar asked `Abdullah bin Mas`ud, "What do you think" He said, "I think that she is still his wife, as long as she is not allowed to resume praying (i.e., until the third period ends before he takes her back)." `Umar said, "This is my opinion too." This is also the opinion of Abu Bakr As-Siddiq, `Umar, `Uthman, `Ali, Abu Ad-Darda', `Ubadah bin As-Samit, Anas bin Malik, Ibn Mas`ud, Mu`adh, Ubayy bin Ka`b, Abu Musa Al-Ash`ari and Ibn `Abbas. Furthermore, this is the opinion of Sa`id bin Musayyib, `Alqamah, Aswad, Ibrahim, Mujahid, `Ata', Tawus, Sa`id bin Jubayr, `Ikrimah, Muhammad bin Srin, Al-Hasan, Qatadah, Ash-Sha`bi, Ar-Rabi`, Muqatil bin Hayyan,



As-Suddi, Makhul, Ad-Dahhak and `Ata' Al-Khurasani. They all stated that the Quru' is the menstruation period. What testifies to this is the Hadith that Abu Dawud and An-Nasa'i reported that Fatimah bint Abu Hubaiysh said that Allah's Messenger said to her:

«دَعِيَ الصَّلَاةَ أَيَّامَ أَقْرَائِكَ»

(Do not pray during your Aqra' (pl. for Quru', the menstruation period).)

If this Hadith was authentic, it would have been a clear proof that the Quru' is the menstruation period. However, one of the narrators of this Hadith, Al-Mundhir, is an unknown person (in Hadith terminology), as Abu Hatim has stated, although Ibn Hibban has mentioned Al-Mundhir in his book Ath-Thiqat.

### **A Woman's Statement about Menses and Purity is to be accepted**

Allah said:

وَلَا يَحِلُّ لِهِنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي  
أَرْحَامِهِنَّ

(...and it is not lawful for them to conceal what Allah has created in their wombs,) meaning, of pregnancy or menstruation periods. This is the Tafsir of Ibn `Abbas, Ibn `Umar, Mujahid, Ash-Sha`bi, Al-Hakam bin `Utaybah, Ar-Rabi` bin Anas, Ad-Dahhak and others.

Allah then said:

إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

(...if they believe in Allah and the Last Day.)

This Ayah warns women against hiding the truth (if they were pregnant or on their menses), indicating that they are the authority in such matters as they alone know such facts about themselves. Since verifying such matters is difficult, Allah left this decision with them. Yet, women were warned not to hide the truth in case they wish to end the `Iddah sooner, or later, according to their desires. Women were thus commanded to say the truth (if they were pregnant or on their menses), no more and no less.

### **The Husband has the Right to take back his Divorced Wife during the `Iddah (Waiting Period)**

Allah said:

وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا  
إِصْلَاحًا

(And their husbands have the better right to take them back in that period, if they wish for reconciliation.)

Hence, the husband who divorces his wife can take her back, providing she is still in her `Iddah (time spent before a divorced woman or a widow can remarry) and that his aim, by taking her back, is righteous and for the purpose of bringing things back to normal. However, this ruling applies where the husband is eligible to take his divorced wife back. We should mention that (when this Ayah 2:228 was revealed), the ruling that made the divorce thrice and specified when the husband is ineligible to take his divorced wife back, had not been revealed yet. Previously, the man used to divorce his wife and then take her back even if he had divorced her a hundred separate times. Thereafter, Allah revealed the following Ayah (2:229) that made the divorce only thrice. So there was now a reversible divorce and an irreversible final divorce.

### The Rights the Spouses have over Each Other

Allah said:

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ

(And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable,)

This Ayah indicates that the wife has certain rights on her husband, just as he has certain rights on her, and each is obliged to give the other spouse his due rights. Muslim reported that Jabir said that Allah's Messenger said:

«فَاتَّقُوا اللَّهَ فِي النِّسَاءِ، فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانَةٍ  
اللَّهِ، وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ، وَلَكُمْ عَلَيْهِنَّ  
أَنْ لَا يُوطِئْنَ فُرُشَكُمْ أَحَدًا تَكَرَّهُونَهُ، فَإِنْ فَعَلْنَ  
ذَلِكَ فَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرِحٍ، وَلَهُنَّ  
رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ»

a(Fear Allah regarding your women, for you have taken them by Allah's covenant and were allowed to enjoy with them sexually by Allah's Words. You have the right on them that they do not allow anyone you dislike to sit on your mat. If they do that, then discipline them leniently. They have the right to be spent on and to be bought clothes in what is reasonable.)

Bahz bin Hakim said that Mu`awiyah bin Haydah Al-Qushayri related that his grandfather said, "O Messenger of Allah! What is the right the wife of one of us has" The Prophet said:

«أَنْ تُطْعِمَهَا إِذَا طَعِمْتَ، وَتَكْسُوَهَا إِذَا اكْتَسَيْتَ،  
وَلَا تَضْرِبَ الْوَجْهَ، وَلَا تُقَبِّحَ، وَلَا تَهْجُرَ إِلَّا فِي  
الْبَيْتِ»

(To feed her when you eat, buy her clothes when you buy for yourself and to refrain from striking her on the face, cursing her or staying away from her except in the house.)

Waki` related that Ibn `Abbas said, "I like to take care of my appearance for my wife just as I like for her to take care of her appearance for me. This is because Allah says:

(وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ)

(And they (women) have rights similar (to those of their husbands) over them to what is reasonable.)" This statement is reported by Ibn Jarir and Ibn Abu Hatim.

### The Virtue Men have over Women

Allah said:

(وَالرِّجَالُ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ  
بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ)

(but men have a degree (of responsibility) over them.)

This Ayah indicates that men are in a more advantageous position than women physically as well as in their mannerism, status, obedience (of women to them), spending, taking care of the affairs and in general, in this life and in the Hereafter. Allah said (in another Ayah):

(الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ  
بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ)

(Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means.) (4:34)

Allah's statement :

(وَاللَّهُ عَزِيزٌ حَكِيمٌ)

(And Allah is All-Mighty, All-Wise) means, He is Mighty in His punishment of those who disobey and defy His commands. He is Wise in what He commands, destines and legislates.

(الطَّلُقُ مَرَّتَانٍ فَاِمْسَاكٌ بِمَعْرُوفٍ اَوْ تَسْرِيحٌ  
بِاِحْسَانٍ وَلَا يَحِلُّ لَكُمْ اَنْ تَاْخُذُوْا مِمَّا ءَاتَيْتُمُوْهُنَّ  
شَيْئًا اِلَّا اَنْ يَخَافَاْ اَلَّا يُقِيْمَاْ حُدُوْدَ اللّٰهِ فَاِنْ خِفْتُمْ  
اَلَّا يُقِيْمَاْ حُدُوْدَ اللّٰهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ  
بِهِنَّ تِلْكَ حُدُوْدُ اللّٰهِ فَلَا تَعْتَدُوْهَا وَمَنْ يَتَعَدَّ حُدُوْدَ  
اللّٰهِ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ - فَاِنْ طَلَّقَهَا فَلَا تَحِلُّ  
لَهٗ مِنْ بَعْدِ حَتّٰى تَنْكِحَ زَوْجًا غَيْرَهٗ فَاِنْ طَلَّقَهَا فَلَا  
جُنَاحَ عَلَيْهِمَا اَنْ يَتَرَاجَعَاْ اِنْ ظَنَّاْ اَنْ يُقِيْمَاْ حُدُوْدَ  
اللّٰهِ وَتِلْكَ حُدُوْدُ اللّٰهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُوْنَ )

(229. The divorce is twice, after that either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of what you gave them (the Mahr, bridal-money given by the husband to his wife at the time of marriage), except when both parties fear that they would be unable to keep the limits ordained by Allah (e.g., to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allah, then there is no sin on either of them if she gives back (the Mahr or a part of it). These are the limits ordained by Allah, so do not transgress them. And whoever transgresses the limits ordained by Allah, then such are the wrongdoers.) (230. And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allah. These are the limits of Allah, which He makes plain for the people who have knowledge.)

## Divorce is Thrice

This honorable Ayah abrogated the previous practice in the beginning of Islam, when the man had the right to take back his divorced wife even if he had divorced her a hundred times, as long as she was still in her `Iddah (waiting period). This situation was harmful for the wife, and this is why Allah made the divorce thrice, where the husband is allowed to take back his wife after the first and the second divorce (as long as she is still in her `Iddah). The divorce becomes irrevocable after the third divorce, as Allah said:

(الطَّلُقُ مَرَّتَانِ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ  
بِإِحْسَانٍ)

(The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness.)

In his Sunan, Abu Dawud reported in Chapter: "Taking the Wife back after the third (Divorce) is an abrogated practice," that Ibn `Abbas commented on the Ayah:

(وَالْمُطَلَّاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا  
يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ)

(And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allah has created in their wombs,) (2:228) The man used to have the right to take back his wife even if he had divorced her thrice. Allah abrogated this and said:

(الطَّلُقُ مَرَّتَانِ)

(The divorce is twice.)

This Hadith was also collected by An-Nasa'i. Ibn Abu Hatim reported that `Urwah said that a man said to his wife, "I will neither divorce you nor take you back." She said, "How" He said, "I will divorce you and when your term of `Iddah nears its end, I will take you back." She went to Allah's Messenger and told him what happened, and Allah revealed:

(الطَّلُقُ مَرَّتَانِ)

(The divorce is twice.)

Ibn Jarir (At-Tabari) also reported this Hadith in his Tafsir.

Allah said:

(فَأَمْسَاكُ بِمَعْرُوفٍ أَوْ تَسْرِيحُهُ بِإِحْسَانٍ)

(...after that, either you retain her on reasonable terms or release her with kindness.) meaning, `If you divorce her once or twice, you have the choice to take her back, as long as she is still in her `Iddah, intending to be kind to her and to mend differences. Otherwise, await the end of her term of `Iddah, when the divorce becomes final, and let her go her own way in peace, without committing any harm or injustice against her.' `Ali bin Abu Talhah reported that Ibn `Abbas said, "When the man divorces his wife twice, let him fear Allah, regarding the third time. He should either keep her with him and treat her with kindness, or let her go her own way with kindness, without infringing upon any of her rights."

### Taking back the Mahr (Dowry)

Allah said:

(وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا)

(And it is not lawful for you (men) to take back (from your wives) any of (the dowry) what you gave them,) meaning, you are not allowed to bother or pressure your wives to end this situation by giving you back the Mahr and any gifts that you have given them (in return for divorce). Similarly, Allah said:

(وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ)

(...and you should not treat them with harshness, that you may take away part of what you have given them, unless they commit open illegal sexual intercourse.) (4:19)

However, if the wife willingly gives back anything with a good heart, then Allah said regarding this situation:

(فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا)

(...but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm.) (4:4)

## Allowing Khul` and the Return of the Mahr in that Case

When the spouses have irreconcilable differences wherein the wife ignores the rights of the husband, dislikes him and becomes unable to live with him any longer, she is allowed to free herself (from married life) by giving him back what he had given her (in gifts and Mahr). There is no sin on her in this case nor on him if he accepts such offer. This is why Allah said:

﴿وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ﴾

(And it is not lawful for you (men) to take back (from your wives) any of what you gave them, except when both parties fear that they would be unable to keep the limits ordained by Allah (e.g., to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allah, then there is no sin on either of them if she gives back.)

Sometimes, the woman has no valid reason and she still asks for her marriage to be ended. In this case, Ibn Jarir reported that Thawban said that Allah's Messenger said:

«أَيُّمَا امْرَأَةٍ سَأَلَتْ زَوْجَهَا طَلَاقًا فِي غَيْرِ مَا بَأْسٍ، فَحَرَامٌ عَلَيْهَا رَائِحَةُ الْجَنَّةِ»

(Any woman who asks her husband for divorce without justification, then the scent of Paradise will be forbidden for her.)

At-Tirmidhi recorded this Hadith and stated that it is Hasan.

Ibn Jarir said that the Ayah (2:229) was revealed about Thabit bin Qays bin Shammas and his wife Habibah bint `Abdullah bin Ubayy bin Salul. In his Muwatta', Imam Malik reported that Habibah bint Sahl Al-Ansariyah was married to Thabit bin Qays bin Shammas and that Allah's Messenger once went to the Fajr (Dawn) prayer and found Habibah bint Sahl by his door in the dark. Allah's Messenger said, "Who is this" She said, "I am Habibah bint Sahl, O Messenger of Allah!" He said, "What is the matter" She said, "I and Thabit bin Qays", meaning, (she can no longer be with) her husband. When her husband Thabit bin Qays came, Allah's Messenger said to him:

«هَذِهِ حَبِيبَةُ بِنْتِ سَهْلٍ قَدْ ذَكَرْتَ مَا شَاءَ اللَّهُ أَنْ  
تَذَكَّرَ»

(This is Habibah bint Sahl, she said what Allah has permitted her to say.)

Habibah also said, "O Messenger of Allah! I still have everything he gave me." Allah's Messenger said:

«خُذْ مِنْهَا»

(Take it from her.) So, he took it from her and she remained in her family's house."

This was reported by Ahmad, Abu Dawud and An-Nasai.

Al-Bukhari reported that Ibn `Abbas said that the wife of Thabit bin Qays bin Shammās came to the Prophet and said, "O Messenger of Allah! I do not criticize his religion or mannerism. But I hate committing Kufir in Islam (by ignoring his rights on her)." Allah's Messenger said:

«أَتَرُدِّينَ عَلَيْهِ حَدِيقَتَهُ»

(Will you give him back his garden)

She said, "Yes." Allah's Messenger said:

«أَقْبِلِ الْحَدِيقَةَ وَطَلِّقْهَا تَطْلِيقَةً»

(Take back the garden and divorce her once. )

An-Nasa'i also recorded it.

### **The `Iddah (Waiting Period) for the Khul"**

At-Tirmidhi reported that Rubayy` bint Mu`awwidh bin `Afra' got a Khul` during the time of Allah's Messenger and the Prophet ordered her to wait for one menstruation period for `Iddah.

### **Transgressing the set limits of Allah is an Injustice**

Allah said:



(تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ  
اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ)

(These are the limits ordained by Allah, so do not transgress them. And whoever transgresses the limits ordained by Allah, then such are the wrongdoers.)

This means that the laws that Allah has legislated are His set limits, so do not transgress them. An authentic Hadith states:

«إِنَّ اللَّهَ حَدَّ حُدُودًا فَلَا تَعْتَدُوهَا، وَفَرَضَ  
فَرَائِضَ فَلَا تُضَيِّعُوهَا، وَحَرَّمَ مَحَارِمَ فَلَا  
تَنْتَهِكُوهَا، وَسَكَتَ عَنْ أَشْيَاءَ رَحْمَةً لَكُمْ مِنْ غَيْرِ  
نِسْيَانٍ فَلَا تَسْأَلُوا عَنْهَا»

(Allah has set some limits, so do not transgress them; and commanded some commands, so do not ignore them; and made some things unlawful, so do not commit them. He has also left some matters (without rulings) as a mercy with you, not because He has forgotten them, so do not ask about them.)

### **Pronouncing Three Divorces at the same Time is Unlawful**

The last Ayah we mentioned was used as evidence to prove that it is not allowed to pronounce three divorces at one time. What further proves this ruling is that Mahmud bin Labid has stated - as An-Nasa'i recorded - that Allah's Messenger was told about a man who pronounced three divorces on his wife at one time, so the Prophet stood up while angry and said:

«أُيْلَعَبُ بِكِتَابِ اللَّهِ وَأَنَا بَيْنَ أَظْهُرِكُمْ»

(The Book of Allah is being made the subject of jest while I am still amongst you)

A man then stood up and said, "Should I kill that man, O Messenger of Allah"

### **The Wife cannot be taken back after the Third Divorce**

Allah said:

(فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا  
غَيْرَهُ)

(And if he has divorced her (the third time), then she is not lawful for him thereafter until she has married another husband.)

This Ayah indicates that if the man divorces his wife for the third time after he divorced her twice, then she will no longer be allowed for marriage to him. Allah said:

(حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ)

(...until she has married another husband.) meaning, until she legally marries another man. For instance, if she has sexual intercourse with any man, even her master (if she was a servant), she would still be ineligible for marriage for her ex-husband (who divorced her thrice), because whomever she had sexual relations with was not her legal husband. If she marries a man without consummating the marriage, she will not be eligible for her ex-husband. Muslim reported that `A'ishah said that Allah's Messenger was asked about a woman who marries a man who thereafter divorces her (thrice). She then marries another man and he divorces her before he has sexual relations with her, would she be allowed for her first husband Allah's Messenger said:

«لَا، حَتَّى يَذُوقَ عُسَيْلَتَهَا»

(No, until he enjoys her `Usaylah (sexual relation).) Al-Bukhari also reported this Hadith.

Imam Ahmad recorded that `A'ishah said, "The wife of Rifa`ah Al-Qurazi came while I and Abu Bakr were with the Prophet and she said, `I was Rifa`ah's wife, but he divorced me and it was an irrevocable divorce. Then I married `Abdur-Rahman bin Az-Zubayr, but his sexual organ is minute like a string.' She then took a small string of her garment (to resemble how small his sexual organ was). Khalid bin Sa`id bin Al-`As, who was next to the door and was not yet allowed in, said, `O Abu Bakr! Why do you not forbid this (woman) from what she is revealing frankly before the Prophet' The Prophet merely smiled. Then, Allah's Messenger asked her: c

«كَأَنَّكَ تُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ، لَا، حَتَّى  
تَذُوقِي عُسَيْلَتَهُ، وَيَذُوقَ عُسَيْلَتَكَ»

(Do you want to remarry Rifa`ah You cannot unless you experience his `Usaylah and he experiences your `Usaylah (i.e., had a complete sexual relation with your present husband).)"

Al-Bukhari, Muslim, and An-Nasa'i also recorded this Hadith. Muslim's wording is "Rifa`ah divorced his wife for the third and final time."

The word `Usaylah mentioned in the Hadith means sexual intercourse. Imam Ahmad and An-Nasa'i reported that `A'ishah said that Allah's Messenger said:

«أَلَا إِنَّ الْعُسَيْلَةَ الْجِمَاعُ»

(`Usaylah is sexual intercourse.)

### **The Curse on the Participants of Tahlil/Halalah**

The reason for the woman (who was divorced thrice) to marry another man must be that the man desires her and has the intention of having an extended married life with her. These are the legal goals and aims behind marriage. If the reason behind the second marriage was to make the woman eligible for her ex-husband again, then this is the Tahlil that the Hadiths have cursed and criticized. In addition, when the reason behind this marriage (if it was Tahlil) is announced in the contract, it would make the contract invalid according to the majority of the scholars.

Imam Ahmad reported that `Abdullah bin Mas`ud said, "Allah's Messenger cursed the one who does Tahlil, the one in whose favor it is done, those who eat Riba (usury) and those who feed it (pay the usury)." At-Tirmidhi and An-Nasa'i reported this Hadith and At-Tirmidhi said, "This Hadith is Hasan." He said, "This is what is acted upon according to people of knowledge among the Companions, among whom are `Umar, `Uthman and Ibn `Umar. It was also the saying of the scholars of Fiqh among the Tabi`in (second generation of Islam). And it has been reported from `Ali, Ibn Mas`ud and Ibn `Abbas".

In his Mustadrak, Al-Hakim reported that Nafi` said: "A man came to Ibn `Umar and asked him about a man who divorced his wife three times. Then, his brother married her to make Tahlil for his brother, without the brother knowing this fact. He then asked, "Is she allowed for the first (husband)" He said, "No, unless it is a marriage that involves desire. We used to consider this an act of adultery during the time of Allah's Messenger ." Al-Hakim said, "This Hadith has a Sahih chain although they (Al-Bukhari and Muslim) did not record it." The wording of this Hadith indicates that the ruling came from the Prophet . Abu Bakr bin Abu Shaybah, Al-Jawzjani, Harb Al-Kirmani and Abu Bakr Al-Athram said that Qabisah bin Jabir said that `Umar said, "If the participants to Tahlil are brought to me, I will have them stoned."

### **When does a Woman who was divorced Three Times become Eligible for Her First Husband**

Allah said:

(فَإِنْ طَلَّقَهَا)

(And if he has divorced her) meaning, the second husband after he had complete sexual relations with her,

(فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا)

(it is no sin on both of them that they reunite) meaning, the wife and her first husband,

(إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ)

(provided they feel that they can keep the limits ordained by Allah.) meaning, they live together honorably. Mujahid said, "If they are convinced that the aim behind their marriage is honorable." Next, Allah said:

(وَتِلْكَ حُدُودُ اللَّهِ)

(These are the limits of Allah,) His commandments and legislation,

(يُبَيِّنُهَا)

(He makes plain)

(لِقَوْمٍ يَعْلَمُونَ)

(for the people who have knowledge.)

(وَإِذَا طَلَقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ  
بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ  
ضِرَارًا لَتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ  
وَلَا تَتَّخِذُوا آيَةَ اللَّهِ هُزُورًا وَادْكُرُوا نِعْمَتَ اللَّهِ  
عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ

يَعْظُمُ بِهِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ  
عَلِيمٌ

(231. And when you have divorced women and they have fulfilled the term of their prescribed period, either take them back on a reasonable basis or set them free on a reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself. And treat not the verses (Laws) of Allah in jest, but remember Allah's favors on you (i.e., Islam), and that which He has sent down to you of the Book (i.e., the Qur'an) and Al-Hikmah (the Prophet's Sunnah legal ways Islamic jurisprudence) whereby He instructs you. And fear Allah, and know that Allah is All-Aware of everything).

### Being Kind to the Divorced Wife

This is a command from Allah to men that when one of them divorces his wife with a reversible divorce, he should treat her kindly. So when her term of `Iddah (waiting period) nears its end, he either takes her back in a way that is better, including having witnesses that he has taken her back, and he lives with her with kindness. Or, he should release her after her `Iddah finishes and then kindly asks her to depart from his house, without disputing, fighting with her or using foul words. Allah then said:

(وَلَا تُمَسِّكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا)

(But do not take them back to hurt them,)

Ibn `Abbas, Mujahid, Masruq, Al-Hasan, Qatadah, Ad-Dahhak, Ar-Rabi` and Muqatil bin Hayyan said that a man used to divorce his wife, and when her `Iddah came near its end, he would take her back to harm her and to stop her from marrying someone else. He then divorced her and she would begin her `Iddah and when her `Iddah term neared its end, he would take her back again, so that the term of `Iddah would be prolonged for her. After that, Allah prohibited this practice. Allah has also threatened those who indulge in such practices, when He said;

(وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ)

(...and whoever does that, then he has wronged himself.) meaning, by defying Allah's commandments. Allah then said:

(وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا)

(And treat not the verses (Laws) of Allah in a jest,)

Ibn Jarir said that Abu Musa (Al-Ash`ari) narrated that Allah's Messenger once became angry at the Ash`ari tribe. Abu Musa went to him and said, "O Messenger of Allah! Are you angry with the Ash`ariyyin" The Prophet said:

«يَقُولُ أَحَدُكُمْ: قَدْ طَلَّقْتُ، قَدْ رَاجَعْتُ، لَيْسَ هَذَا  
طَلَّاقُ الْمُسْلِمِينَ، طَلَّقُوا الْمَرْأَةَ فِي قُبُلِ عِدَّتِهَا»

(One of you says, 'I divorced her' -then says- 'I took her back!' This is not the appropriate way Muslims conduct divorce. Divorce the woman when she has fulfilled the term of the prescribed period.)

Masruq said that the Ayah refers to the man who harms his wife by divorcing her and then taking her back, so that the `Iddah term is prolonged for her. Al-Hasan, Qatadah, `Ata' Al-Khurasani, Ar-Rabi` and Muqatil bin Hayyan said, "He is the man who divorces his wife and says, 'I was joking.' Or he frees a servant or gets married and says, 'I was only joking.' Allah revealed:

(وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا)

(And treat not the verses (Laws) of Allah in a jest,)

Then such men were made to bear the consequences of their actions.

Allah then said:

(وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ)

(...but remember Allah's favors on you,) meaning, by His sending His Messenger with the right guidance and clear signs to you:

(وَمَا أَنْزَلَ عَلَيْكُمْ مِّنَ الْكِتَابِ وَالْحِكْمَةِ)

(...and that which He has sent down to you of the Book (i.e., the Qur'an) and Al-Hikmah) meaning the Sunnah,

(يَعِظُكُمْ بِهِ)

(...whereby He instructs you.) meaning, commands you, forbids you and threatens you for transgressing His prohibitions. Allah said:

(وَاتَّقُوا اللَّهَ)

(And fear Allah) meaning, concerning what you perform and what you avoid,

(وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ)

(and know that Allah is All-Aware of everything.) none of your secret or public affairs ever escapes His knowledge, and He will treat you accordingly.

(وَإِذَا طَلَقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ ذَلِكَ يُوعِظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ ذَلِكَمْ أَزْكَى لَكُمْ وَأَطْهَرُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا  
تَعْلَمُونَ )

(232. And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis. This (instruction) is an admonition for him among you who believes in Allah and the Last Day. That is more virtuous and purer for you. Allah knows and you know not.)

### **The Wali (Guardian) of the Divorced Woman should not prevent Her from going back to Her Husband**

Ali bin Abu Talhah reported that Ibn ` Abbas said, "This Ayah was revealed about the man who divorces his wife once or twice and her `Iddah finishes. He later thinks about taking her back in marriage and the woman also wishes that, yet, her family prevents her from remarrying him. Hence, Allah prohibited her family from preventing her." Masruq, Ibrahim An-Nakha`i, Az-Zuhri and Ad-Dahhak stated that this is the reason behind revealing the Ayah (2:232). These statements clearly conform to the apparent meaning of the Ayah. **There is no Marriage without a Wali (for the Woman)**

The Ayah (2:232) also indicates that the woman is not permitted to give herself in marriage. Rather, she requires a Wali (guardian such as her father, brother, adult son, and so forth) to give her away in marriage, as Ibn Jarir and At-Tirmidhi have stated when they mentioned this Ayah. Also, a Hadith states that:

«لَا تُزَوِّجُ الْمَرْأَةَ الْمَرْأَةَ، وَلَا تُزَوِّجُ الْمَرْأَةَ  
نَفْسَهَا، فَإِنَّ الزَّانِيَةَ هِيَ الَّتِي تُزَوِّجُ نَفْسَهَا»

(The woman does not give another woman away for marriage and the woman does not give herself away in marriage, for only the adulteress gives herself away for marriage.)

Another Hadith states:

«لَا نِكَاحَ إِلَّا بِوَلِيِّ مُرْشِدٍ وَشَاهِدَيْ عَدْلٍ»

(No marriage is valid except with the participation of a mature Wali and two trustworthy witnesses.)

### The Reason behind revealing the Ayah (2:232)

It was reported that this Ayah was revealed about Ma`qil bin Yasar Al-Muzani and his sister. Al-Bukhari reported in his Sahih, when he mentioned the Tafsir of this Ayah (2:232), that the husband of the sister of Ma`qil bin Yasar divorced her. He waited until her `Iddah finished and then asked to remarry her, but Ma`qil refused. Then, this Ayah was sent down:

(فَلَا تَعْضَلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ)

(...do not prevent them from marrying their (former) husbands.)

Abu Dawud, At-Tirmidhi, Ibn Abu Hatim, Ibn Jarir and Ibn Marduwyah and Al-Bayhaqi reported this Hadith from Al-Hasan from Ma`qil bin Yasar. At-Tirmidhi rendered this Hadith authentic and in his narration, Ma`qil bin Yasar gave his sister in marriage for a Muslim man during the time of Allah's Messenger . She remained with him for a while and he divorced her once and did not take her back until her `Iddah finished. They then wanted to get back with each other and he came to ask her for marriage. Ma`qil said to him, "O ungrateful one! I honored you and married her to you but you divorced her. By Allah! She will never be returned to you." But Allah knew his need for his wife and her need for her husband and He revealed:

(وَإِذَا طَلَقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ)

(And when you have divorced women and they have fulfilled the term of their prescribed period, ) until He said:

(وَأَنْتُمْ لَا تَعْلَمُونَ)

(...and you know not.)

When Ma`qil heard the Ayah, he said, "I hear and obey my Lord." He then summoned the man and said, "I will honor you and let you remarry (my sister)." Ibn Marduwyah added (that Ma`qil said), "And will pay (the expiation) for breaking my vow."

Allah said:



ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ)

(This (instruction) is an admonition for him among you who believes in Allah and the Last Day.) meaning, prohibiting you from preventing the women from marrying their ex-husbands, if they both agree to it,

(مَنْ كَانَ مِنْكُمْ)

(among you) O people,

(يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ)

(who believes in Allah and the Last Day.) meaning, believes in Allah's commandments and fears His warnings and the torment in the Hereafter. Allah said:

ذَلِكَمُ أَزْكَى لَكُمْ وَأَطْهَرُ)

(That is more virtuous and purer for you.) meaning, obeying Allah's Law by returning the women to their ex-husbands, and abandoning your displeasure, is purer and cleaner for your hearts,

(وَاللَّهُ يَعْلَمُ)

(Allah knows) the benefits you gain from what He commands and what He forbids.

(وَأَنْتُمْ لَا تَعْلَمُونَ)

(and you know not) the benefits in what you do or what you refrain from doing.

(وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنَّ كَامِلَيْنِ لِمَنْ  
أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ  
وَكَسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا

لَا تُضَارَّ وِلْدَةٌ بِوَالِدِهَا وَلَا مَوْلُودٌ لَّهُ بِوَالِدِهِ وَعَلَى  
 الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ  
 مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ  
 تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ  
 مَا آتَيْتُمْ بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ  
 بِمَا تَعْمَلُونَ بَصِيرٌ )

n(233. The mothers should suckle their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on a reasonable basis. And fear Allah and know that Allah is All-Seer of what you do.)

### The Suckling Period is only Two Years

This is a direction from Allah to the mothers to suckle their infants through the complete term of suckling, which is two years. Hence, suckling after two years is not included in this address. Allah said:

(لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ)

(...who desire to complete the term of suckling.)

Therefore, the suckling that establishes Tahrim (prohibition, i.e., one cannot marry his mother or sister from suckling) is what occurs before the two years end. If the infant is suckled only after two years of age, then no Tahrim will be established. At-Tirmidhi under Chapter: `Suckling establishes Tahrim within the first two years,' reported that Umm Salamah narrated that Allah's Messenger said:

«لَا يَحْرُمُ مِنَ الرَّضَاعِ إِلَّا مَا فَتَقَ الْأُمْعَاءَ فِي  
 النَّذِيِّ وَكَانَ قَبْلَ الْفِطَامِ»

(Suckling establishes Tahrim if it is on the breast and before Fitam (before weaning, i.e., before the end of the first two years).)

At-Tirmidhi said, "This Hadith is Hasan Sahih. The majority of the people of knowledge among the Companions of Allah's Messenger and others acted upon this, that is that suckling establishes Tahrim (prohibition in marriage) before the end of the two years and that whatever occurs after that does not establish Tahrim". At-Tirmidhi is alone in recording this Hadith and the narrators in its chain meet the criteria of the Sahihayn. The Prophet's statement:

«إِلَّا مَا كَانَ فِي النَّدْيِ»

(On the breast) refers to the organ of suckling before the two years. Imam Ahmad reported a Hadith in which Al-Bara' bin `Azib narrated, "When Ibrahim, the Prophet's son, died, the Prophet said:

«إِنَّ ابْنِي مَاتَ فِي النَّدْيِ، إِنَّ لَهُ مُرْضِعًا فِي الْجَنَّةِ»

(My son has died on the breast and he has someone to suckle him in Paradise.)

Furthermore, Ad-Daraqutni related that Ibn `Abbas said that Allah's Messenger said:

«لَا يَحْرُمُ مِنَ الرَّضَاعِ إِلَّا مَا كَانَ فِي الْحَوْلَيْنِ»

(Suckling establishes Tahrim only within the (first) two years.)

Imam Malik reported this Hadith from Thawr bin Zayd who narrated that Ibn `Abbas related it to the Prophet . Ad-Darawardi reported this Hadith from Thawr who narrated it from `Ikrimah who narrated it from Ibn `Abbas. In this narration, which is more authentic, he added:

«وَمَا كَانَ بَعْدَ الْحَوْلَيْنِ فَلَيْسَ بِشَيْءٍ»

(Whatever occurs after the two years is not considered.)

### Suckling beyond the Two Years

It is reported in the Sahih that `A'ishah thought that if a woman gives her milk to an older person (meaning beyond the age of two years) then this will establish Tahrim. This is also the opinion of `Ata' bin Abu Rabah and Layth bin Sa`d. Hence, `A'ishah thought that it is permissible to suckle the man whom the woman needs to be allowed in her house. She used as evidence the Hadith of Salim, the freed slave of Abu Hudhayfah, where the Prophet ordered Abu Hudhayfah's wife to give some of her milk to Salim, although he was a man, and ever since

then, he used to enter her house freely. However, the rest of the Prophet's wives did not agree with this opinion and thought that this was only a special case. This is also the opinion of the majority of the scholars.

## Suckling for Monetary Compensation

Allah said:

وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ)

(...but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis.) meaning, the father of the baby is obliged to provide for the expenses of the mother and to buy her clothes, in reasonable amounts usually used by similar women in that area, without extravagance or stinginess. The father spends within his means in this case. Allah said in another Ayah:

(لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَن قَدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا )

(Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. Allah will grant after hardship, ease.) (65:7)

Ad-Dahhak commented, "If the husband divorces his wife, with whom he had a child, and she suckles that child, he is required to provide for the mother's expenses and clothes within reason."

## No Darar (Harm) or Dirar (Revenge)

Allah said:

(لَا تُضَارُّ وَوَالِدَةٌ يَوْلِدُهَا)

(No mother shall be treated unfairly on account of her child,) meaning, the mother should not decline to rear her child to harm its father. The mother does not have the right to refrain from suckling the child after giving birth, unless she suckles him/ her the milk that is necessary for

his/ her survival. Later on, she is allowed to give up custody of the child as long as she does not do that intending to harm the father. In addition, the father is not allowed to take the child from his mother to harm the mother. This is why Allah said:

(وَلَا مَوْلُودٌ لَهُ يُولَدِهَا)

(...nor father on account of his child.) meaning, by taking the child from its mother intending to harm the mother. This is the Tafsir of Mujahid, Qatadah, Ad-Dahhak, Az-Zuhri, As-Suddi, Ath-Thawri and Ibn Zayd, and others on this Ayah.

Allah then said:

(وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ)

(And on the (father's) heir is incumbent the like of that (which was incumbent on the father).) meaning, by refraining from harming the relative (of the father, i.e., his infant), as Mujahid, Ash-Sha'bi and Ad-Dahhak stated. It was also reported that (the Ayah requires) the inheritor (of the father) to spend on the mother of the child, just as the father was spending, and to preserve her rights and refrain from harming her, according to the Tafsir of the majority of the scholars. We should state that Ibn Jarir has explained this subject in detail in his Tafsir and that he also stated that suckling the child after the second year might harm the child's body and mind. Sufyan Ath-Thawri narrated that `Alqamah asked a woman who was suckling her child after the second year ended, not to do that.

### **Fitam (weaning) occurs by Mutual Consent**

Allah said:

(فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا)

(If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them.)

This Ayah indicates that if the father and the mother decide on the Fitam (weaning) before the two years (of suckling) end, and for a benefit that they duly discuss and agree upon, then there is no sin in this case. So, the Ayah indicates that one parent is not allowed to make this kind of decision without duly consulting the other parent, as stated by Ath-Thawri. The method of mutual consultation protects the child's interests. It is also a mercy from Allah to His servants, for He has legislated the best method for parents to rear their children, and His legislation guides and directs the parents and the children to success. Similarly, Allah said in Surat At-Talaq (chapter 65 in the Qur'an):

فَإِنْ أَرْضَعْنَ لَكُمْ فَآوِهْنَ أَجُورَهُنَّ وَأْتَمِرُوا  
بَيْنَكُمْ بِمَعْرُوفٍ وَإِنْ تَعَاسَرْتُمْ فَسْتَزْعُ لَهُ  
أُخْرَى

(Then if they give suck to the children for you, give them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other woman may give suck for him (the father of the child).) (65:6)

Allah then said:

وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ  
عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ

(And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on a reasonable basis.) meaning, if the mother and the father both agree that the father assumes custody of the child due to a circumstance that compels her or allows him to do so, then there is no sin in this case. Hence, the mother is allowed to give up the child and the father is allowed to assume custody of the child. The father should kindly give the mother her expenses for the previous period (during which she reared and suckled the child), and he should seek other women to suckle his child for monetary compensation. Thereafter, Allah said:

وَاتَّقُوا اللَّهَ

(And fear Allah) meaning, in all of your affairs,

وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

(And know that Allah is All-Seer of what you do.) meaning, none of your affairs or speech escapes His perfect Watch.

وَالَّذِينَ يُتَوَقَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ  
بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ

فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ  
بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ )

(234. And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days, then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a (just and) honorable manner (i.e., they can marry). And Allah is well-acquainted with what you do.)

### The `Iddah (Waiting Period) of the Widow

This Ayah contains a command from Allah to the wives whose husbands die, that they should observe a period of `Iddah of four months and ten nights, including the cases where the marriage was consummated or otherwise, according to the consensus (of the scholars).

The proof that this ruling includes the case where the marriage was not consummated is included in the general meaning of the Ayah. In a narration recorded by Imam Ahmad and the compilers of the Sunan, which At-Tirmidhi graded Sahih, Ibn Mas`ud was asked about a man who married a woman, but he died before consummating the marriage. He also did not appoint a Mahr (dowry) for her. They kept asking Ibn Mas`ud about this subject until he said, "I shall give you my own opinion, and if it is correct then it is from Allah, while if it is wrong it is because of my error and because of (the evil efforts of) Satan. In this case, Allah and His Messenger are innocent of my opinion. She has her full Mahr." In another narration, Ibn Mas`ud said, "She has a similar Mahr to that of the women of her status, without stinginess or extravagance." He then continued, "She has to spend the `Iddah and has a right to the inheritance." Ma`qil bin Yasar Ashja`i then stood up and said, "I heard Allah's Messenger issue a similar judgment for the benefit of Barwa` bint Washiq." `Abdullah bin Mas`ud became very delighted upon hearing this statement. In another narration, several men from Ashja` (tribe) stood up and said, "We testify that Allah's Messenger issued a similar ruling for the benefit of Barwa` bint Washiq."

As for the case of the widow whose husband dies while she is pregnant, her term of `Iddah ends when she gives birth, even if it occurs an instant (after her husband dies). This ruling is taken from Allah's statement :

(وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ)

(And for those who are pregnant, their `Iddah is until they lay down their burden.) (65:4)

There is also a Hadith from Subay`ah Al-Aslamiyah in the Two Sahihs, through various chains of narration. Her husband, Sa`d bin Khawlah, died while she was pregnant and she gave birth only a few nights after his death. When she finished her Nifas (postnatal period), she beautified herself for those who might seek to engage her (for marriage). Then, Abu Sanabil bin Ba`kak came to her and said, "Why do I see you beautified yourself, do you wish to marry By Allah! You will not marry until the four months and ten nights have passed." Subay`ah said, "When he said that to me, I collected my garments when night fell and went to Allah's Messenger and asked him about this matter. He said that my `Iddah had finished when I gave birth and allowed me to get married if I wished."

## The Wisdom behind legislating the `Iddah

Sa`id bin Musayyib and Abu Al-`Aliyah stated that the wisdom behind making the `Iddah of the widow four months and ten nights is that the womb might contain a fetus. When the woman waits for this period, it will become evident if she is pregnant. Similarly, there is a Hadith in the Two Sahih's narrated by Ibn Mas'ud stating:

«إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ  
يَوْمًا نُطْقَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ  
مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُبْعَثُ إِلَيْهِ الْمَلَكُ فَيَنْفُخُ فِيهِ  
الرُّوحَ»

((The creation of) a human being is put together in the womb of his mother in forty days in the form of a seed, and next he becomes a clot of thick blood for a similar period, and next a morsel of flesh for a similar period. Then, Allah sends an angel who is ordered to breathe life into the fetus.)

So, these are four months and ten more days to be sure, as some months are less (than thirty days), and the fetus will then start to show signs of life after the soul has been breathed into it. Allah knows best.

## The `Iddah of the Slave Mother whose Master dies

We should state here that the `Iddah of the slave mother is the same in the case of death, as the `Iddah of the free woman. Imam Ahmad reported that `Amr bin Al-`As said, "Do not confuse the Sunnah of our Prophet for us. The `Iddah of the mother, who is also a servant, when her master dies, is four months and ten nights."

## Mourning is required during the `Iddah of Death

Allah said:

(فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيْمَا فَعَلْنَ فِي  
أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ)



(...then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a (just and) honorable manner (i.e., they can marry). And Allah is well-acquainted with what you do.)

This Ayah indicates that mourning for the dead husband is required until the `Iddah is finished. It is also reported in the Two Sahihs that Umm Habibah and Zaynab bint Jahsh narrated that Allah's Messenger said:

«لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ، إِلَّا عَلَى زَوْجِ أَرْبَعَةٍ أَشْهُرٍ وَعَشْرًا»

(It is not lawful for a woman who believes in Allah and the Last Day to mourn for more than three days for any dead person except her husband, for whom she mourns for four months and ten days.)

It is reported in the Two Sahihs that Umm Salamah said that a woman said, "O Messenger of Allah! My daughter's husband died and she is complaining about her eye, should we administer kohl in her eye" He said, "No," several times upon repeating this question. He then said:

«إِنَّمَا هِيَ أَرْبَعَةٌ أَشْهُرٌ وَعَشْرٌ، وَقَدْ كَانَتْ إِحْدَاكُنَّ فِي الْجَاهِلِيَّةِ تَمْكُتُ سَنَةً»

(It is four months and ten (nights)! During the Jahiliyyah, one of you would mourn for an entire year.)

Zaynab the daughter of Umm Salamah said (about the pre-Islamic era of ignorance), "When the woman's husband died, she would go into seclusion and would wear the worst clothes she has. She would refrain from wearing perfume or any adornments until a year passed. She would then come out of seclusion and would be given dung that she would throw. Then an animal would be brought out, a donkey, a sheep, or a bird. Then some blood would be drained from it, usually resulting in its death."

In short, the mourning required from a wife whose husband dies, includes not using beautification aids, such as wearing perfume and the clothes and jewelry that encourage the men to seek marriage from the woman. All widows must observe this period of mourning whether they are young, old, free, servant, Muslim or disbeliever, as the general meaning of the Ayah indicates.

Allah also said:

(فَإِذَا بَلَغْنَ أَجَلَهُنَّ)

(...then when they have fulfilled their term) meaning, when the `Iddah finishes, according to Ad-Dahhak and Ar-Rabi` bin Anas.

(فَلَا جُنَاحَ عَلَيْكُمْ)

(there is no sin on you) Az-Zuhri said, "Meaning her Wali (guardian)."

(فِي مَا فَعَلْنَ)

(if they (the wives) dispose) meaning, the women whose `Iddah has finished. Al-`Awfi said that Ibn `Abbas said, "If the woman is divorced or if her husband dies and then her `Iddah term ends, there is no sin that she beautifies herself, so that she becomes ready for marriage proposals. This is the way `that is just and honorable'." It was reported that Muqatil bin Hayyan gave the same explanation. Ibn Jurayj related that Mujahid said:

(فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ  
بِالْمَعْرُوفِ)

(...there is no sin on you if they (the wives) dispose of themselves in a just and honorable manner.) "refers to allowed and pure (honorable) marriage." It was also reported that Al-Hasan, Az-Zuhri and As-Suddi said the same.

(وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا عَرَضْتُمْ بِهِ مِنْ خِطْبَةِ  
النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عَلِمَ اللَّهُ أَنَّكُمْ  
سَتَذَكَّرُونَ هُنَّ وَلَكِنْ لَا تُؤَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ  
تَقُولُوا قَوْلًا مَّعْرُوفًا وَلَا تَعْزَمُوا عُقْدَةَ النِّكَاحِ  
حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا

فِي أَنْفُسِكُمْ فَأَحْذَرُوهُ وَأَعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ  
(

(235. And there is no sin on you if you make a hint of betrothal or conceal it in yourself, Allah knows that you will remember them, but do not make a promise (of contract) with them in secret except that you speak an honorable saying. And do not be determined on the marriage bond until the term prescribed is fulfilled. And know that Allah knows what is in your minds, so fear Him. And know that Allah is Oft-Forgiving, Most Forbearing.)

### Mentioning Marriage indirectly during the `Iddah

Allah said:

(وَلَا جُنَاحَ عَلَيْكُمْ)

(And there is no sin on you) meaning, to indirectly mention marriage to the widow during the term of `Iddah for her deceased husband. Ath-Thawri, Shu`bah and Jarir stated that Ibn `Abbas said:

(وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ  
النِّسَاءِ)

(And there is no sin on you if you make a hint of betrothal) "means saying, 'I want to marry and I am looking for a woman whose qualities are such and such,' thus talking to her in general terms in a way that is better." In another narration (by Ibn `Abbas), "Saying, 'I wish that Allah endows me with a wife,' but he should not make a direct marriage proposal." Al-Bukhari reported that Ibn `Abbas said that the Ayah:

(وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ  
النِّسَاءِ)

(And there is no sin on you if you make a hint of betrothal) means, "The man could say, 'I wish to marry,' 'I desire a wife,' or, 'I wish I could find a good wife.'" Mujahid, Tawus, `Ikrimah, Sa`id bin Jubayr, Ibrahim An-Nakha`i, Ash-Sha`bi, Al-Hasan, Qatadah, Az-Zuhri, Yazid bin Qusayt, Muqatil bin Hayyan and Al-Qasim bin Muhammad and several others among the Salaf and the Imams said that one is allowed to mention marriage indirectly to the woman whose husband died. It is also allowed to indirectly mention marriage to a woman who had gone through final, irrevocable divorce. The Prophet ordered Fatimah bint Qays to remain in the

house of Ibn Umm Maktum for `Iddah when her husband Abu `Amr bin Hafs divorced her for the third time. He said to her:

«فَإِذَا حَلَّتِ فَآذِنِي»

(Inform me when your `Iddah term ends.)

When she finished the `Iddah, Usamah bin Zayd, the Prophet's freed slave asked to marry her, and the Prophet married her to him. As for the divorced wife (not irrevocably divorced), there is no disagreement that it is not allowed for other than her husband to mention marriage proposals to her directly or indirectly (before the `Iddah finishes). Allah knows best.

Allah said:

(أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ)

(...or conceal it in yourself,) meaning, if you hide the intention of seeking marriage with them. Similarly, Allah said:

(وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ )

(And your Lord knows what their breasts conceal, and what they reveal) (28:69) and:

(وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ)

(...while I am All-Aware of what you conceal and what you reveal.) (60: 1) So, Allah said here:

(عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ)

(Allah knows that you will remember them) meaning, in your hearts, so He made it easy for you. Allah then said:

(وَلَكِنْ لَا تُوَاْعِدُوهُنَّ سِرًّا)

(...but do not make a promise (of contract) with them in secret)

`Ali bin Abu Talhah reported that Ibn `Abbas said that

(وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا)

(but do not make a promise (of contract) with them in secret) means do not say to her, "I am in love (with you)," or, "Promise me you will not marry someone else (after the `Iddah finishes)," and so forth. Sa`id bin Jubayr, Ash-Sha`bi, `Ikrimah, Abu Ad-Duha, Ad-Dahhak, Az-Zuhri, Mujahid and Ath-Thawri said that it (meaning of the Ayah) means taking the woman's promise not to marry someone else.

Afterwards, Allah said:

(إِلَّا أَنْ تَقُولُوا قَوْلًا مَّعْرُوفًا)

(...except that you speak an honorable saying.)

Ibn `Abbas, Mujahid, Sa`id bin Jubayr, As-Suddi, Ath-Thawri and Ibn Zayd said that the Ayah means to indirectly refer to marriage, such as saying, "I desire someone like you." Muhammad bin Srin said: I asked `Ubaydah about the meaning of Allah's statement:

(إِلَّا أَنْ تَقُولُوا قَوْلًا مَّعْرُوفًا)

(...except that you speak an honorable saying.) He said, "He says to her Wali, `Do not give her away (in marriage) until you inform me first.'" This statement was narrated by Ibn Abu Hatim.

Allah then said:

(وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّىٰ يَبْلُغَ الْكِتَابُ أَجَلَهُ)

(And do not be determined on the marriage bond until the term prescribed is fulfilled.) meaning, do not make marriage contracts before the `Iddah finishes. Ibn `Abbas, Mujahid, Ash-Sha`bi, Qatadah, Ar-Rabi` bin Anas, Abu Malik, Zayd bin Aslam, Muqatil bin Hayyan, Az-Zuhri, `Ata' Al-Khurasani, As-Suddi, Ath-Thawri and Ad-Dahhak said that:

(حَتَّىٰ يَبْلُغَ الْكِتَابُ أَجَلَهُ)

(until the term prescribed is fulfilled.) means, `Do not consummate the marriage before the `Iddah term finishes.' The scholars agree that marriage contracts during the `Iddah are invalid.

Allah then said:

(وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ)

(And know that Allah knows what is in your minds, so fear Him.) warning the men against the ideas they conceal in their hearts about women, directing them to think good about them rather than the evil, and Allah would not let them despair of His mercy, as He said:

(وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ)

(And know that Allah is Oft-Forgiving, Most Forbearing.)

(لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ  
أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى الْمَوْسِعِ  
قَدْرُهُ وَعَلَى الْمَقْتِرِ قَدْرُهُ مَتَّعًا بِالْمَعْرُوفِ حَقًّا  
عَلَى الْمُحْسِنِينَ )

(236. There is no sin on you, if you divorce women while yet you have not touched them, nor appointed for them their due (dowry). But give them a Mut`ah (a suitable gift, the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.)

### **Divorce before consummating the Marriage**

Allah allowed divorce after the marriage contract and before consummating the marriage. Ibn `Abbas, Tawus, Ibrahim and Al-Hasan Al-Basri said that `touched' (mentioned in the Ayah) means sexual intercourse. The husband is allowed to divorce his wife before consummating the marriage or giving the dowry if it was deferred.

### **The Mut`ah (Gift) at the time of Divorce**

Allah commands the husband to give the wife (whom he divorces before consummating the marriage) a gift of a reasonable amount, the rich according to his means and the poor according to his means, to compensate her for her loss. Al-Bukhari reported in his Sahih that Sahl bin Sa`d and Abu Usayd said that Allah's Messenger married Umaymah bint Sharahil. When she was brought to the Prophet he extended his hand to her, but she did not like that. The Prophet then ordered Abu Usayd to provide provisions for her along with a gift of two garments.

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ  
 فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ  
 يَعْفُونَ أَوْ يَعْفُوا الَّذِي بِيَدِهِ عَقْدَةُ النِّكَاحِ وَأَنْ  
 تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلَا تَنْسُوا الْفَضْلَ  
 بَيْنَكُمْ (raster=)p,%30"Rrgjim=)ت ج ح  
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(237. And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed for them their due (dowry), then pay half of that, unless they (the women) agree to remit it, or he (the husband), in whose hands is the marriage tie, agrees to remit it. And to remit is nearer to At-Taqwa (piety, righteousness). And do not forget liberality between yourselves. Truly, Allah is All-Seer of what you do.)

### **The Wife gets half of Her Mahr if She is divorced before the Marriage is consummated**

This honorable Ayah is not a continuation of the Mut`ah (gift) that was mentioned in the previous Ayah (i.e., divorce before the marriage is consummated). This Ayah (2:237) requires the husband to relinquish half of the appointed Mahr if he divorces his wife before the marriage is consummated. If it was discussing any other type of gift, then it would have been mentioned that way, especially when this Ayah follows the previous Ayah related to this subject. Allah knows best. Giving away half of the bridal-money in this case is the agreed practice according to the scholars. So, the husband pays half of the appointed Mahr if he divorces his wife before consummating the marriage.

Allah then said:

(إِلَّا أَنْ يَعْفُونَ)

(unless they (the women) agree to remit it,) meaning, the wife forfeits the dowry and relieves the husband from further financial responsibility. As-Suddi said that Abu Salih mentioned that Ibn `Abbas commented on Allah's statement:

(إِلَّا أَنْ يَعْفُونَ)

(unless they (the women) agree to remit it,) "Unless the wife forfeits her right."Furthermore, Imam Abu Muhammad bin Abu Hatim said that it was reported that Shurayh, Sa`id bin

Musayyib, `Ikrimah, Mujahid, Ash-Sha`bi, Al-Hasan, Nafi`, Qatadah, Jabir bin Zayd, `Ata' Al-Khurasani, Ad-Dahhak, Az-Zuhri, Muqatil bin Hayyan, Ibn Srin, Ar-Rabi` bin Anas and As-Suddi said similarly.

Allah then said:

(أَوْ يَعْفُوا الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ)

(...or he (the husband), in whose hands is the marriage tie, agrees to remit it.)

Ibn Abu Hatim reported that `Amr bin Shu`ayb said that his grandfather narrated that the Prophet said:

«وَالِيُّ عُقْدَةِ النِّكَاحِ الزَّوْجُ»

(The husband is he who has the marriage tie.)

Ibn Marduwyah also reported this Hadith, and it is the view chosen by Ibn Jarir. The Hadith states that the husband is the person who really holds the marriage tie in his hand, as it is up to him to go on with the marriage or end it. On the other hand, the Wali of the wife is not allowed to give away any of her rightful dues without her permission, especially the dowry.

Allah then stated:

(وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى)

(And to remit it is nearer to At-Taqwa (piety, righteousness).)

Ibn Jarir said, "Some scholars said that this statement is directed at both men and women." Ibn `Abbas said:

(وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى)

(And to remit it is nearer to At-Taqwa (piety, righteousness).) indicates that the one who forgives, is nearer to At-Taqwa (piety)." A similar statement was made by Ash-Sha`bi and several other scholars.

Mujahid, An-Nakha`i, Ad-Dahhak, Muqatil bin Hayyan, Ar-Rabi` bin Anas and Thawri stated that `liberality' mentioned in the Ayah refers to the woman giving away her half Mahr, or the man giving away the full Mahr. This is why Allah said here:

(وَلَا تَنْسَوُا الْفَضْلَ بَيْنَكُمْ)



(And do not forget liberality between yourselves.) meaning, kindness (or generosity), as Sa`id has stated. Allah said:

﴿إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

(Truly, Allah is All-Seer of what you do.) meaning, none of your affairs ever escapes His perfect Watch, and He will reward each according to his deeds.

﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ  
وَقَوْمُوا لِلَّهِ قَنِينًا﴾

﴿فَإِنْ خِفْتُمْ فَرَجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا  
اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ﴾

(238. Guard strictly (five obligatory) As-Salawat (the prayers) especially the Middle Salah. And stand before Allah with obedience.) (239. And if you fear (an enemy), (perform Salah) on foot or riding. And when you are in safety, then remember Allah (pray) in the manner He has taught you, which you knew not (before).)

Allah commands that the prayer should be performed properly and on time. It is reported in the Two Sahihs that Ibn Mas`ud said, "I asked the Prophet , `Which deed is the dearest (to Allah)' He replied:

﴿الصَّلَاةُ عَلَى وَقْتِهَا﴾

(To offer the prayers at their fixed times.) I asked, `What is the next (in goodness)' He replied:

﴿الْجِهَادُ فِي سَبِيلِ اللَّهِ﴾

(To participate in Jihad (religious fighting) in Allah's cause.)" I again asked, `What is the next (in goodness)' He replied:

﴿بِرُّ الْوَالِدَيْنِ﴾

(To be good and dutiful to your parents.) `Abdullah then added, "The Prophet told me these words, and had I asked more, the Prophet would have told me more."

## The Middle Prayer

Furthermore, Allah has specifically mentioned the Middle prayer, which is the `Asr prayer according to the majority of the scholars among the Companions, as At-Tirmidhi and Al-Baghawi have stated. Al-Qadi Al-Mawardi added that the majority of the scholars of the Tabi`in also held this view. Al-Hafiz Abu `Umar bin `Abdul-Barr said that this is also the opinion of the majority of the scholars of the Athar (i.e., the Hadith and the statements of the Salaf). In addition, Abu Muhammad bin `Atiyah said that this is the Tafsir (of the Middle prayer) of the majority of scholars. Al-Hafiz Abu Muhammad `Abdul-Mu`min bin Khalaf Ad-Dumyati stated in his book on the Middle prayer that it is the `Asr prayer and mentioned that this is the Tafsir of `Umar, `Ali, Ibn Mas`ud, Abu Ayyub, `Abdullah bin `Amr, Samurah bin Jundub, Abu Hurayrah, Abu Sa`id, Hafsa, Umm Habibah, Umm Salamah, Ibn `Abbas and `A`ishah. This is also the Tafsir of `Ubaydah, Ibrahim An-Nakha`i, Razin, Zirr bin Hubaysh, Sa`id bin Jubayr, Ibn Srin, Al-Hasan, Qatadah, Ad-Dahhak, Al-Kalbi, Muqatil, `Ubayd bin Abu Maryam, and others.

### The Proof that the `Asr Prayer is the Middle Prayer

Imam Ahmad reported that `Ali narrated that Allah's Messenger said during the battle of Al-Ahzab (the Confederates):

«شَغَلُونَا عَنِ الصَّلَاةِ الْوَسْطَى، صَلَاةِ الْعَصْرِ،  
مَلَأَ اللَّهُ قُلُوبَهُمْ وَبُيُوتَهُمْ نَارًا»

(They (the disbelievers) busied us from performing the Middle prayer, the `Ar prayer, may Allah fill their hearts and houses with fire.)

He performed the `Asr prayer between Maghrib and `Isha'. Muslim and An-Nasa'i recorded this Hadith. In addition, the Two Shaykhs, Abu Dawud, At-Tirmidhi An-Nasa'i and several other collectors of the Sunan recorded this Hadith using different chains of narrators to `Ali. The Hadith about the battle of Al-Ahzab, when the Mushriks prevented Allah's Messenger and his Companions from performing the `Asr prayer, has been narrated by several other Companions. We only mentioned the narrations that stated that the Middle prayer is the `Asr prayer. Furthermore, Muslim reported similar wordings for this Hadith from Ibn Mas`ud and Al-Bara' bin `Azib.

In addition, Imam Ahmad reported that Samurah bin Jundub said that Allah's Messenger said:

«صَلَاةُ الْوَسْطَى صَلَاةُ الْعَصْرِ»

(The Middle prayer is the `Asr prayer.)

In another narration, Allah's Messenger mentioned:

## (حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى)

(Guard strictly (five obligatory) As-Salawat (the prayers) especially the Middle Salah) and stated that it is the `Asr prayer. In another narration, Allah's Messenger said:

«هِيَ الْعَصْرُ»

(It is the `Asr prayer.) and Ibn Ja`far mentioned that the Prophet was then being asked about the Middle prayer. At-Tirmidhi reported this Hadith and said, "Hasan, Sahih." In addition, Abu Hatim bin Hibban reported in his Sahih that `Abdullah said that Allah's Messenger said:

«صَلَاةُ الْوُسْطَى صَلَاةُ الْعَصْرِ»

(The Middle prayer is the `Asr prayer.)

At-Tirmidhi reported that Ibn Mas`ud narrated that Allah's Messenger said:

«صَلَاةُ الْوُسْطَى صَلَاةُ الْعَصْرِ»

(The `Asr prayer is the Middle prayer.)

At-Tirmidhi then stated that this Hadith is of a Hasan, Sahih type. Muslim reported the Hadith in his Sahih and his wordings are:

«شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى صَلَاةِ الْعَصْرِ»

(They (disbelievers) busied us from performing the Middle prayer, the `Asr prayer.)

These texts emphasize the fact (that the `Asr prayer is the Middle prayer). What further proves this fact is that, in an authentic Hadith, Allah's Messenger emphasized the necessity of preserving the `Asr prayer, when he said, as Ibn `Umar narrated:

«مَنْ قَاتَهُ صَلَاةُ الْعَصْرِ فَكَأَنَّمَا وُتِرَ أَهْلُهُ  
وَمَالُهُ»

(Whoever misses the `Asr prayer will be like who has lost his family and money.)

It is reported in the Sahih that Buraydah bin Al-Husayb said that the Prophet said:

«بَكَّرُوا بِالصَّلَاةِ فِي يَوْمِ الْغَيْمِ، فَإِنَّهُ مَنْ تَرَكَ  
صَلَاةَ الْعَصْرِ، فَقَدْ حَبَطَ عَمَلُهُ»

(On a cloudy day, perform the (ʿAsr) prayer early, for whoever misses the ʿAsr prayer, will have his (good) deeds annulled.)

### The Prohibition of speaking during the Prayer

Allah said:

(وَقَوْمُوا لِلَّهِ قَانِتِينَ)

(And stand before Allah with obedience.) meaning, with humbleness and humility before Him (i.e., during the prayer). This command indicates that it is not allowed to speak during the prayer, as speaking contradicts the nature of the prayer. This is why the Prophet refused to answer Ibn Mas`ud when he greeted him while he was praying and said afterwards:

«إِنَّ فِي الصَّلَاةِ لَشُغْلًا»

(The prayer makes one sufficiently busy.) (i.e., by the various actions of the body, tongue and heart involved during the prayer.)

Muslim reported that the Prophet said to Mu`awiyah bin Hakam As-Sulami when he spoke during the prayer:

«إِنَّ هَذِهِ الصَّلَاةَ لَا يَصْلِحُ فِيهَا شَيْءٌ مِنْ كَلَامِ  
النَّاسِ، إِنَّمَا هِيَ التَّسْبِيحُ وَالتَّكْبِيرُ وَذِكْرُ اللَّهِ»

(The ordinary speech people indulge in is not appropriate during the prayer. The prayer involves only Tasbih (praising Allah), Takbir (saying Allahu Akbar, i.e., Allah is the Most Great) and remembering Allah.)

Imam Ahmad reported that Zayd bin Arqam said, "One used to address his friend about various affairs during the prayer. Then when this Ayah was revealed:

(وَقَوْمُوا لِلَّهِ قَانِتِينَ)

(And stand before Allah with obedience.) we were ordered to refrain from speaking." The Group (i. e., the Hadith collections), except Ibn Majah, reported this Hadith.

## The Fear Prayer

Allah said:

(فَإِنْ خِفْتُمْ فَرَجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا  
اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ )

(And if you fear (an enemy), (perform Salah) on foot or riding. And when you are in safety, then remember Allah (pray) in the manner He has taught you, which you knew not (before).)

After Allah commanded His servants to perform the prayer perfectly and emphasized this commandment, He mentioned the situation where the person might not be able to perform the prayer perfectly, during battle and combat. Allah said:

(فَإِنْ خِفْتُمْ فَرَجَالًا أَوْ رُكْبَانًا)

(And if you fear (an enemy), perform Salah on foot or riding.) meaning, pray in the appropriate manner under these circumstances, whether on foot or riding and whether facing the Qiblah or otherwise. Imam Malik reported that Nafi` related that Ibn `Umar used to describe the Fear prayer when he was asked about it and would then add, "If there is intense fear, pray on foot, riding, facing the Qiblah and otherwise." Nafi` commented, "I think that he related that to the Prophet ." Al-Bukhari and Muslim reported the Hadith.

Muslim, Abu Dawud, An-Nasa'i, Ibn Majah and Ibn Jarir reported that Ibn `Abbas said, "Allah has ordained the prayer by the words of your Prophet : four (Rak` ah) while residing, two Rak` ah while traveling and one Rak` ah during times of fear." This is also the view of Al-Hasan Al-Basri, Qatadah, Ad-Dahhak, and others.

In addition, Al-Bukhari has entitled a Chapter: `Prayer while confronting the Forts and facing the Enemy'. Al-Awza`i said, "If the victory seems near and the Muslims are unable to perform the prayer (in the normal manner), they should pray by nodding each by himself. If they are unable to nod, they should delay the prayer until fighting is finished. When they feel safe, they should pray two Rak` ah. If they are unable, they should then pray one Rak` ah that includes two prostrations. If they are unable, then Takbir alone does not suffice, so they should delay the prayer until they are safe." This is the same view that Makhul held. Anas bin Malik said, "I participated in the attack on the fort of Tastar, when the light of dawn started to become clear. Suddenly, the fighting raged and the Muslims were unable to pray until the light of day spread. We then prayed (the Dawn prayer) with Abu Musa and we became victorious. I would not have been pleased if I were to gain in the life of this world and whatever is in it instead of that prayer." This is the wording of Al-Bukhari.

## Prayer during the Times of Peace is performed normally

Allah said:

(فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ)

(And when you are in safety, then remember Allah (pray)) meaning, `Perform the prayer as I have commanded you by completing its bowing, prostration, standing, sitting, and with the required attention (in the heart) and supplication.' Allah said:

(كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ)

(in the manner He has taught you, which you knew not (before).) meaning, just as He has endowed you, guided you and taught you about what benefits you in this life and the Hereafter, so thank and remember Him. Similarly, Allah said after He mentioned the prayer of Fear,

(فَإِذَا اطْمَأَنَّنتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا)

(...but when you are free from danger, perform As-Salah. Verily, As-Salah (the prayer) is enjoined on the believers at fixed hours.) (4:103)

We will mention the Hadiths about the prayer of Fear and its description in Surat An-Nisa' while mentioning Allah's statement:

(وَإِذَا كُنْتَ فِيهِمْ فَأَقِمْ لَهُمُ الصَّلَاةَ)

(When you (O Messenger Muhammad ) are among them, and lead them in As-Salah (the prayer).) (4:102)

(وَالَّذِينَ يُتَوَقَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لَأَزْوَاجِهِمْ مَتَّعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ - وَلِلْمُطَلَّقاتِ

مَتَّعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ - كَذَلِكَ يُبَيِّنُ  
اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ )

(240. And those of you who die and leave behind wives should bequeath for their wives a year's maintenance (and residence) without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honorable (e.g., lawful marriage). And Allah is All-Mighty, All-Wise.) (241. And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on Al-Muttaqin (the pious).) (242. Thus Allah makes clear His Ayat (Laws) to you, in order that you may understand.)

### Ayah (2:240) was abrogated

The majority of the scholars said that this Ayah (2:240) was abrogated by the Ayah (2:234), what Allah said:

(يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا)

(...they (the wives) shall wait (as regards their marriage) for four months and ten days.) (2:234)

For instance, Al-Bukhari reported that Ibn Az-Zubayr said: I said to `Uthman bin `Affan:

(وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا)

(And those of you who die and leave wives behind them) was abrogated by the other Ayah (2:234). Therefore, why did you collect it (meaning, in the Qur'an)" He said, "O my nephew! I shall not change any part of the Qur'an from its place."

The question that Ibn Az-Zubayr asked `Uthman means: `If the ruling of the Ayah (2:240) was abrogated to four months (the `Iddah of the widow, and refer to 2:234), then what is the wisdom behind including it in the Qur'an, although its ruling has been abrogated If the Ayah (2:240) remains (in the Qur'an) after the Ayah that abrogated it (2:234), this might imply that its ruling is still valid.' `Uthman, the Leader of the faithful, answered him by stating that this is a matter of the revelation, which mentioned these Ayat in this order. `Therefore, I shall leave the Ayah where I found it in the Qur'an.'

Ibn Abu Hatim reported that Ibn `Abbas said about what Allah said:

(وَالَّذِينَ يُتَوَقَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً  
لأَزْوَاجِهِمْ مَتَّعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ)

(And those of you who die and leave behind wives should bequeath for their wives a year's maintenance (and residence) without turning them out, ) "The widow used to reside, and have her provisions provided for her for a year, in her deceased husband's house. Later, the Ayah that specified the inheritance (4:12) abrogated this Ayah (2:240), and thus the widow inherits one-fourth or one-eighth of what her (deceased) husband leaves behind."

Ibn Abu Hatim also related that `Ali bin Abu Talhah stated that Ibn `Abbas said, "When a man died and left behind a widow, she used to remain in his house for a year for her `Iddah, all the while receiving her provisions during this time. Thereafter, Allah revealed this Ayah:

(وَالَّذِينَ يُتَوَقَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ  
بأنفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا)

(And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days.) (2:234)

So, this is the `Iddah of the widow, unless she was pregnant, for her `Iddah then ends when she gives birth. Allah also said:

(وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكْتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ  
كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُمْ)

(In that which you leave, their (your wives') share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave.) (4:12)

So Allah specified the share of the widow in the inheritance and there was no need for the will or the Nafaqah (maintenance) which were mentioned in (2:240)."

Ibn Abu Hatim stated that Mujahid, Al-Hasan, `Ikrimah, Qatadah, Ad-Dahhak, Ar-Rabi` and Muqatil bin Hayyan said that the Ayah (2:240) was abrogated by:

(أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا)

(four months and ten days.) (2:234)

Al-Bukhari reported that Mujahid said that:



## (وَالَّذِينَ يُتَوَقَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا)

(And those of you who die and leave wives behind them) (2:234) used to be the `Iddah, and the widow had to remain with her (deceased) husband's family (during that period, i.e., four months and ten days). Then, Allah revealed:

(وَالَّذِينَ يُتَوَقَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً  
لأَزْوَاجِهِمْ مَّتَعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ  
خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ  
مِنْ مَعْرُوفٍ)

(And those of you who die and leave behind wives should bequeath for their wives a year's maintenance (and residence) without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honorable (e.g., lawful marriage).)

So, Allah made the rest of the year, which is seven months and twenty days, as a will and testament for her. Consequently, if she wants, she could use her right in this will and remain in the residence (for the rest of the year). Or, if she wants, she could leave the (deceased husband's) house after the four months and ten days have passed. This is the meaning of what Allah said:

(غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ)

(...without turning them out, but if they (wives) leave, there is no sin on you.)

Therefore, the required term of `Iddah is still unchanged (refer to 2:234).

`Ata' quoted Ibn `Abbas, "This Ayah (2:240) has abrogated (the requirement that) the widow spends the `Iddah with his (i.e., her deceased husband's) family. So, she spends her `Iddah wherever she wants. This is the meaning of what Allah said:

(غَيْرَ إِخْرَاجٍ)

(without turning them out,)."

`Ata' also said: "If she wants, she spends the `Iddah with his family and resides there according to the will (meaning the rest of the year). If she wants, she is allowed to leave, for Allah said:

## (فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ)

(there is no sin on you for that which they do of themselves)."

`Ata' then said: "Then (the Ayah on) the inheritance (refer to 4:12) came and abrogated the residence. Hence, the widow spends her `Iddah wherever she wants and does not have the right to residence any more."

The statement of `Ata' and those who held the view that the Ayah (2:240) was abrogated by the Ayah on the inheritance (4: 12), is only valid for more than the four months and ten days (required in 2:234). However, if they mean that the four months and ten days are not required from the deceased husband's estate, then this opinion is the subject of disagreement among the scholars. As proof, they said that the widow is required to remain in her (deceased) husband's house (for four months and ten days) according to what Malik reported from Zaynab bint Ka`b bin `Ujrah. She said that Fari`ah bint Malik bin Snan, the sister of Abu Sa`id Al-Khudri, told her that she came to Allah's Messenger asking him to return to her family's residence with Banu Khudrah. Her husband had pursued some of his servants who ran away, but when he reached the area of Al-Qadum, they killed him. She said, "So I asked Allah's Messenger if I should stay with my family in Banu Khudrah, for my (deceased) husband did not leave me a residence that he owns or Nafaqah (maintenance). Allah's Messenger answered in the positive. While I was in the room, Allah's Messenger summoned me or had someone summon me and said:

«كَيْفَ قُلْتَ»

(What did you say) I repeated the story to him about my (deceased) husband. He said:

«أَمْكُنِّي فِي بَيْتِكَ حَتَّى يَبْلُغَ الْكِتَابُ أَجْلَهُ»

(Stay at your home until the term reaches its end.) So I remained through the `Iddah term for four months and ten days in my (deceased husband's) house. Thereafter, `Uthman bin `Affan sent for me during his reign and asked me about this matter and I told him what happened. He made a judgment to the same effect." This Hadith was also collected by Abu Dawud, At-Tirmidhi, An-Nasa'i and Ibn Majah. At-Tirmidhi said, "Hasan Sahih".

### The Necessity of the Mut`ah (Gift) at the Time of Divorce

Allah said:

(وَالْمُطَلَّاتِ مَتْعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ)

(And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on Al-Muttaqin (the pious).)

`Abdur-Rahman bin Zayd bin Aslam said that when Allah's statement:

(مَتَّعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ)

(...a gift of reasonable amount is a duty on the doers of good) (2:236) was revealed, a man said, "If I want, I will be excellent and if I do not, I will not." Thereafter, Allah revealed this Ayah:

(وَالْمُطَلَّاتِ مَتَّعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ)

(And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on Al-Muttaqin (the pious).)

The scholars who ruled that the Mut`ah (reasonable gift) at the time of divorce is required for every divorced woman, whether she had a bridal-money appointed for her or not, and whether the marriage was consummated or not, relied on this Ayah (2:241) when they issued their ruling. This is the view taken on this subject by Sa`id bin Jubayr and several others among the Salaf and also Ibn Jarir. Hence, Allah's statement:

(لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ  
أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى الْمَوْسِعِ  
قَدْرُهُ وَعَلَى الْمُقْتِرِ قَدْرُهُ مَتَّعًا بِالْمَعْرُوفِ حَقًّا  
عَلَى الْمُحْسِنِينَ)

(There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed for them their due (dowry). But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.) (2:236) only mentions some specifics of this general ruling.

Allah then said:

(كَذَلِكَ يُبَيِّنُ اللَّهُ لِيُتَّقِيَ)

(Thus Allah makes clear His Ayat (Laws) to you,) meaning, what He allows, forbids, requires, His set limits, His commandments and His prohibitions are all explained and made plain and clear for you. He did not leave any matter in general terms if you needed the specifics,

(لَعَلَّكُمْ تَعْقِلُونَ)

(in order that you may understand.) meaning, understand and comprehend.

(أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ  
حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ  
اللَّهَ لَدُوٌّ فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا  
يَشْكُرُونَ - وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ  
اللَّهَ سَمِيعٌ عَلِيمٌ - مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا  
حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ  
وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ )

(243. Did you (O Muhammad ) not think of those who went forth from their homes in the thousands, fearing death Allah said to them, "Die". And then He restored them to life. Truly, Allah is full of bounty to mankind, but most men thank not.) (244. And fight in the way of Allah and know that Allah is All-Hearer, All-Knower.) (245. Who is he that will lend to Allah a goodly loan so that He may multiply it to him many times And it is Allah that decreases or increases (your provisions), and unto Him you shall return.)

### The Story of the Dead People

Ibn Abu Hatim related that Ibn `Abbas said that these people mentioned herein, were the residents of a village called Dawardan. `Ali bin `Asim said that they were from Dawardan, a village several miles away from Wasit (in Iraq).

In his Tafsir, Waki` bin Jarrah said that Ibn `Abbas commented,

(أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ  
حَذَرَ الْمَوْتِ)

(Did you (O Muhammad ) not think of those who went forth from their homes in thousands, fearing death) that they were four thousand persons who escaped the plague (that broke out in their land). They said, "We should go to a land that is free of death!" When they reached a certain area, Allah said to them:

(مُوتُوا)

("Die.") and they all died. Afterwards, one of the Prophets passed by them and supplicated to Allah to resurrect them and Allah brought them back to life. So, Allah stated:

(أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ  
حَذَرَ الْمَوْتِ)

r(Did you (O Muhammad ) not think of those who went forth from their homes in the thousands, fearing death)

Furthermore, several scholars among the Salaf said that these people were the residents of a city during the time of the Children of Israel. The weather in their land did not suit them and an epidemic broke out. They fled their land fearing death and took refuge in the wilderness. They later arrived at a fertile valley and they filled what is between its two sides. Then Allah sent two angels to them, one from the lower side and the other from the upper side of the valley. The angels screamed once and all the people died instantly, just as the death of one man. They were later moved to a different place, where walls and graves were built around them. They all perished, and their bodies rotted and disintegrated. Long afterwards, one of the Prophets of the Children of Israel, whose name was Hizqil (Ezekiel), passed by them and asked Allah to bring them back to life by his hand. Allah accepted his supplication and commanded him to say, "O rotted bones, Allah commands you to come together." The bones of every body were brought together. Allah then commanded him to say, "O bones, Allah commands you to be covered with flesh, nerves and skin." That also happened while Hizqil was watching. Allah then commanded him to say, "O souls, Allah commands you to return, each to the body that it used to inhabit." They all came back to life, looked around and proclaimed, "All praise is due to You (O Allah!) and there is no deity worthy of worship except You." Allah brought them back to life after they had perished long ago.

We should state that bringing these people back to life is a clear proof that physical resurrection shall occur on the Day of Resurrection. This is why Allah said:

(إِنَّ اللَّهَ لَدُوٌّ فَضْلٍ عَلَى النَّاسِ)

(Truly, Allah is full of bounty to mankind,) meaning, in that He shows them His great signs, sound proofs and clear evidences. Yet,

(وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ)

(but most men thank not.) as they do not thank Allah for what He has given them with in their worldly life and religious affairs.

The story of the dead people (2:244 above) also indicates that no caution can ever avert destiny and that there is no refuge from Allah, but to Allah Himself. These people departed from their land fleeing the epidemic and seeking to enjoy a long life. What they earned was the opposite of what they sought, as death came quickly and instantaneously and seized them all.

There is an authentic Hadith that Imam Ahmad reported that `Abdullah bin `Abbas said that `Umar bin Al-Khattab once went to Ash-Sham (Syria). When he reached the area of Sargh, he was met by the commanders of the army: Abu `Ubaydah bin Jarrah and his companions. They told him that the plague had broken out in Ash-Sham. The Hadith then mentioned that `Abdur-Rahman bin `Awf, who was away attending to some of his affairs, came and said, "I have knowledge regarding this matter. I heard Allah's Messenger say:

«إِذَا كَانَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا فِرَارًا مِنْهُ، وَإِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلَا تَقْدَمُوا عَلَيْهِ»

(If it (the plague) breaks out in a land that you are in, do not leave that land to escape from it. If you hear about it in a land, do not enter it.)

`Umar then thanked Allah and went back. This Hadith is also reported in the Sahihayn.

### Abandoning Jihad does not alter Destiny

Allah said:

«وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ»

(And fight in the way of Allah and know that Allah is All-Hearer, All-Knower.)

This Ayah indicates that just as caution does not alter destiny, abandoning Jihad will neither bring the appointed term closer nor delay it. Rather, destiny and the appointed provisions are fixed and shall never be changed or altered, neither by addition nor deletion. Similarly, Allah said:

«الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَأُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ»

((They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed." Say: "Avert death from your own selves, if you speak the truth.") (3:168)

Allah said:

وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا  
إِلَى أَجَلٍ قَرِيبٍ قُلْ مَتَّعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ  
خَيْرٌ لِّمَنِ اتَّقَى وَلَا تُظْلَمُونَ فَتِيلًا أَيِنَّمَا تَكُونُوا  
يُذْرِكُكُمْ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ

(They say: "Our Lord! Why have you ordained for us fighting Would that you had granted us respite for a short period" Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allah, and you shall not be dealt with unjustly even equal to the Fatila (a scaly thread in the long slit of a date stone). Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!") (4:77, 78)

Abu Sulayman, Khalid bin Al-Walid, the commander of the Muslim armies, the veteran among Muslim soldiers, the protector of Islam and the Sword of Allah that was raised above His enemies, said while dying, "I have participated in so-and-so number of battles. There is not a part of my body, but suffered a shot (of an arrow), a stab (of a spear) or a strike (of a sword). Yet, here I am, I die on my bed just as the camel dies! May the eyes of the cowards never taste sleep." He, may Allah be pleased with him, was sorry and in pain because he did not die as martyr in battle. He was sad that he had to die on his bed!

### The Good Loan and its Reward

Allah said:

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ  
لَهُ أَضْعَافًا كَثِيرَةً

(Who is he that will lend to Allah a goodly loan so that He may multiply it to him many times)

In this Ayah, Allah encourages His servants to spend in His cause. Allah mentioned this same Ayah in several other parts of His Glorious Qur'an. The Hadith that mentions that Allah descends (every night down on the nearest heaven to us when the last third of the night remains) states that Allah says:

«مَنْ يُقْرِضُ غَيْرَ عَدِيمٍ وَلَا ظَلُومٍ»

(Who would give a loan to He Who is neither poor nor unjust.)

Allah's statement :

(فِيضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً)

(He may multiply it to him many times), is similar to His statement :

(مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ)

(The likeness of those who spend their wealth in the way of Allah, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He wills.) (2:261)

We will mention this Ayah later on. Allah then said:

(وَاللَّهُ يَقِضُ وَيَبْسُطُ)

(And it is Allah that decreases or increases (your provisions), ) meaning, 'Spend (in Allah's cause) and do not be anxious.' Certainly, Allah is the Sustainer Who increases or decreases the provisions to whomever He wills among His servants. Allah's wisdom is perfect, and,

(وَالِيهِ تُرْجَعُونَ)

(and unto Him you shall return.) on the Day of Resurrection.

(أَلَمْ تَرَ إِلَى الْمَلَإِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّهِمْ إِنَّهُمْ ابْعَثْ لَنَا مَلِكًا يُقَاتِلَ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ



الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ  
(

(246. Have you not thought about the group of the Children of Israel after (the time of) Musa When they said to a Prophet of theirs, "Appoint for us a king and we will fight in Allah's way." He said, "Would you then refrain from fighting, if fighting was prescribed for you" They said, "Why should we not fight in Allah's way while we have been driven out of our homes and our children (families have been taken as captives)" But when fighting was ordered for them, they turned away, all except a few of them. And Allah is All-Aware of the wrongdoers.)

### **The Story of the Jews Who sought a King to be appointed over Them**

Mujahid said that the Prophet (mentioned in the Ayah 2:246 above) is Shamwil (Samuel). Wahb bin Munabbih said: The Children of Israel remained on the straight path for a period of time after Moses. They then innovated in the religion and some of them even worshipped the idols. Yet, there were always Prophets sent among them who would command them to work righteous deeds, refrain from doing evil and who would rule them according to the commands of the Torah. When they (Israelites) committed the evil that they committed, Allah caused their enemies to overwhelm them, and many fatalities fell among them as a consequence. Their enemies also captured a great number of them, and took over large areas of their land. Earlier, anyone who would fight the Israelites would lose, because they had the Torah and the Tabut, which they inherited generation after generation ever since the time of Moses, who spoke to Allah directly. Yet, the Israelites kept indulging in misguidance until some king took the Tabut from them during a battle. That king also took possession of the Torah, and only a few of the Israelites who memorized it remained. The prophethood halted among their various tribes and only a pregnant woman remained of the offspring of Lavi (Levi), in whom the prophethood still appeared. Her husband had been killed, so the Israelites kept her in a house so that Allah may give her a boy, who would be their Prophet. The woman also kept invoking Allah to grant her a boy. Allah heard her pleas and gave her a boy whom she called `Shamwil' meaning `Allah has heard my pleas.' Some people said that the boy's name was Sham`un (Simeon), which also has a similar meaning.

As that boy grew, Allah raised him to be a righteous person. When he reached the age of prophethood, Allah revealed to him and commanded him to call (his people) to Him and to His Tawhid (Oneness). Shamwil called the Children of Israel (to Allah) and they asked him to appoint a king over them so that they could fight their enemies under his command. The kingship had also ended among them. Their Prophet said to them, "What if Allah appoints a king over you, would you fulfill your vow to fight under his command"

قَالُوا وَمَا لَنَا إِلَّا نُقْتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ  
أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا

(They said, "Why should we not fight in Allah's way while we have been driven out of our homes and our children") meaning, `After our land had been confiscated and our children had been taken from us' Allah said:

(قَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ  
وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ)

(But when fighting was ordered for them, they turned away, all except a few of them. And Allah is All-Aware of the wrongdoers) meaning, only a few of them kept their promise, but the majority abandoned Jihad and Allah has full knowledge of them.

(وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ  
مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ  
بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ قَالَ إِنَّ اللَّهَ  
اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ  
وَاللَّهُ يُؤْتِي مُلْكَهُ مَن يَشَاءُ وَاللَّهُ وَسِعٌ عَلِيمٌ )

(247. And their Prophet said to them, "Indeed Allah has appointed Talut (Saul) as a king over you." They said, "How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth." He said: "Verily, Allah has chosen him above you and has increased him abundantly in knowledge and stature. And Allah grants His kingdom to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower.")

When the Israelites asked their Prophet to appoint a king over them, he appointed Talut (Saul), who was then a soldier. But, Talut was not a descendant of the house of kings among them, which was exclusively in the offspring of Yahudha (Judah). This is why they said:

(أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا)

(How can he be a king over us) meaning, how can he be the king for us,

(وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ  
الْمَالِ)

(when we are fitter than him for the kingdom, and he has not been given enough wealth) They said that Talut was also poor and did not have the wealth that justifies him being king. Some people stated that Talut used to bring water to the people, while others stated that his profession was dyeing skins. The Jews, thus, disputed with their Prophet while they were supposed to obey him and to say good words to him.

Their Prophet answered them:

(إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ)

(Verily, Allah has chosen him above you) meaning, 'Allah chose Talut from amongst you while having better knowledge about him.' Their Prophet stated, "I did not choose Talut to be your king on my own. Rather, Allah has commanded that upon your request." Further:

(وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ)

(...and has increased him abundantly in knowledge and stature.) meaning, 'Talut is more knowledgeable and honorable than you, and stronger and more patient during combat, and has more knowledge of warfare. In short, he has more knowledge and is stronger than you are. The king should have sufficient knowledge, be fair looking and should have a strong soul and body.' He then said:

(وَاللَّهُ يُؤْتِي مَلَكَهُ مَن يَشَاءُ)

(And Allah grants His kingdom to whom He wills.) meaning, Allah Alone is the Supreme Authority Who does what He wills and no one can ask Him about His actions, while they will be asked (about their actions by Him). This is because Allah has perfect knowledge, wisdom and kindness with His creation. Allah said:

(وَاللَّهُ وَسِعَ عَلِيمٌ)

(And Allah is All-Sufficient for His creatures' needs, All-Knower.) meaning, His favor is encompassing and He grants His mercy to whom He wills. He also knows those who deserve to be kings and those who do not deserve it.

(وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ

وَعَالُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً  
لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ )

b(248. And their Prophet said to them: "Verily! The sign of His kingdom is that there shall come to you At-Tabut, wherein is Sakinah (peace and reassurance) from your Lord and a remnant of that which Musa (Moses) and Harun (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers.)

Their Prophet then proclaimed, "The sign of the blessings of Talut's kingship over you is that Allah will give you back the Tabut (wooden box) that has been taken from you." Allah said:

(فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ)

(wherein is Sakinah from your Lord) meaning, peace (or grace) and reassurance. `Abdur-Razzaq stated that Qatadah said:

(فِيهِ سَكِينَةٌ)

(wherein is Sakinah) means grace. In addition, Ar-Rabi` said that Sakinah means mercy. This is also the meaning given by Ibn `Abbas, as Al-`Awfi narrated.

Allah then said:

(وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ)

(...and a remnant of that which Musa (Moses) and Harun (Aaron) left behind,)

Ibn Jarir related that Ibn `Abbas said about this Ayah:

(وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ)

(...and a remnant of that which Musa (Moses) and Harun (Aaron) left behind, ) Meaning, Moses' staff and the remnants of the Tablets. This is the same Tafsir of Qatadah, As-Suddi, Ar-Rabi` bin Anas and `Ikrimah, who added, "And also the Torah." `Abdur-Razzaq said that he asked Ath-Thawri about the meaning of,

(وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ)

(...and a remnant of that which Musa (Moses) and Harun (Aaron) left behind,)

Ath-Thawri said, "Some said that it contained a pot of manna and the remnants of the Tablets, while some others said that it contained (Moses') staff and two shoes (and refer to 20:12)."

Allah then said:

(تَحْمِلُهُ الْمَلَائِكَةُ)

(...carried by the angels.)

Ibn Jurayj stated that Ibn `Abbas said, "The angels came down while carrying the Tabut between the sky and the earth, until they placed it before Talut while the people were watching." As-Suddi said, "The Tabut was brought to Talut's house, so the people believed in the prophethood of Sham`un (Simeon) and obeyed Talut"

The Prophet then said:

(إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ)

(Verily, in this is a sign for you) testifying to my truth in what I was sent with, my prophethood, and my command to you to obey Talut,

(إِنْ كُنْتُمْ مُؤْمِنِينَ)

(if you are indeed believers. ) in Allah and the Hereafter."

(فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنْ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ ءَامَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ) (p, %30(raster=Rrgjim=) " ز س

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(- "ف ق ك" Rrgkal=p,%30(raster

(249. Then when Talut set out with the army, he said: "Verily, Allah will try you by a river. So whoever drinks thereof, he is not of me; and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand." Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jalut (Goliath) and his hosts." But those who knew with certainty that they were going to meet Allah, said: "How often has a small group overcome a mighty host by Allah's leave" And Allah is with As-Sabirin (the patient).)

Allah states that Talut, the king of the Children of Israel, marched forth with his soldiers and the Israelites who obeyed him. His army was of eighty thousand then, according to As-Suddi, but Allah knows best. Talut said:

(إِنَّ اللَّهَ مُبْتَلِيكُمْ)

(Verily, Allah will try you) meaning, He will test you with a river, which flowed between Jordan and Palestine, i.e. , the Shari` ah river, according to Ibn ` Abbas and others. He continued,

(فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي)

(So whoever drinks thereof, he is not of me;) meaning, shall not accompany me today,

(لَمْ يَطْعَمَهُ فَإِنَّهُ مِنِّي إِلَّا مَنْ اغْتَرَفَ غُرْفَةً بِيَدِهِ)

(and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand.) meaning, there is no harm in this case. Allah then said:

(فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ)

(Yet, they drank thereof, all, except a few of them.)

Ibn Jurayj stated that Ibn ` Abbas commented, "Whoever took some of it (the river's water) in the hollow of his hand, quenched his thirst; as for those who drank freely from it, their thirst was not quenched."

Ibn Jarir reported that Al-Bara' bin ` Azib said, "We used to say that the Companions of Muhammad who accompanied him on the battle of Badr were more than three hundred and ten, just as many as the soldiers who crossed the river with Talut. Only those who believed crossed the river with him." Al-Bukhari also reported this.

This is why Allah said:

(فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ ءَامَنُوا مَعَهُ قَالُوا لَا  
طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ)

(So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jalut (Goliath) and his hosts.")

This Ayah indicates that the Israelites (who remained with Saul) thought that they were few in the face of their enemy who were many then. So, their knowledgeable scholars strengthened their resolve by stating that Allah's promise is true and that triumph comes from Allah Alone, not from the large numbers or the adequacy of the supplies. They said to them:

(كَمْ مِّنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ  
مَعَ الصَّابِرِينَ)

("How often has a small group overcome a mighty host by Allah's leave" And Allah is with As-Sabirin (the patient).)

(وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ  
عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ  
الْكَافِرِينَ- فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُودُ  
جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا  
يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ  
لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى  
الْعَالَمِينَ- تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ  
وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ V

(250. And when they advanced to meet Jalut (Goliath) and his forces, they invoked: "Our Lord! Pour forth on us patience, and set firm our feet and make us victorious over the disbelieving

people.") (251. So they routed them by Allah's leave and Dawud (David) killed Jalut (Goliath), and Allah gave him (Dawud) the kingdom after the death of Talut and Samuel and Al-Hikmah (prophethood), and taught him of that which He willed. And if Allah did not check one set of people by means of another, the earth would indeed be full of mischief. But Allah is full of bounty to the `Alamin (mankind, Jinn and all that exists.) (252. These are the verses of Allah, We recite them to you (O Muhammad ) in truth, and surely, you are one of the Messengers (of Allah.)

When the faithful party, who were few under the command of Talut, faced their enemy, who were many under the command of Jalut,

(قَالُوا رَبَّنَا أفرغ عَلَيْنَا صَبْرًا)

(they invoked: "Our Lord! Pour forth on us patience...") meaning, send down patience on us from You.

(وَتَبَّتْ أقدامَنَا)

(and set firm our feet) meaning, against the enemy and save us from running away and from feebleness,

(وَانصُرْنَا عَلَى الْقَوْمِ الْكافِرِينَ)

(and make us victorious over the disbelieving people.)

Allah said:

(فَهَزَمُوهُم بِإِذْنِ اللَّهِ)

(So they routed them by Allah's leave) meaning, they defeated and overwhelmed them by Allah's aid and support. Then,

(وَقَتَلَ دَاوُدُ جَالوتَ)

(and Dawud killed Jalut)

Israelite accounts claimed that (Prophet) David killed Goliath with a slingshot that he had, which he launched at Goliath causing his death.

Talut promised that whoever killed Jalut, would marry his daughter and would share his kingship and authority. He kept his promise. Later, the kingship was transferred to Prophet Dawud in addition to being granted Prophethood by Allah. So, Allah said:



(وَأَتَاهُ اللَّهُ الْمُلْكَ)

(...and Allah gave him (Dawud) the kingdom) that Talut had and,

(وَالْحِكْمَةَ)

(and Al-Hikmah) that comes with the prophethood, meaning, after Shamwil. Allah then said:

(وَعَلَّمَهُ مِمَّا يَشَاءُ)

(and taught him of that which He willed.) meaning, what He willed of the knowledge that He bestowed on (Prophet) Dawud.

Next, Allah said:

(وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ  
الْأَرْضُ)

(And if Allah did not check one set of people by means of another, the earth would indeed be full of mischief.)

This Ayah indicates that if it were not for the fact that Allah checks one set of people with another, such as when Talut and the bravery of Dawud helped the Children of Israel (against Goliath), then people would have perished. Similarly, Allah said:

(وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهْجَمَتِ  
صَوْمِعُ وَيَيْعُ وَصَلَوَاتُ وَمَسْجِدُ يُذَكَّرُ فِيهَا اسْمُ  
اللَّهِ كَثِيرًا)

(For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and Masjids, wherein the Name of Allah is mentioned much, would surely, have been pulled down.) (22:40)

Allah then said:

(وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ)

(But Allah is full of bounty to the `Alamin (mankind, Jinn and all that exists)) meaning, by His mercy and favor He fixes some of them by some others. Surely, Allah has the wisdom, the supreme authority and the clear proof against His creation in all of His actions and statements.

Allah said:

(تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ  
الْمُرْسَلِينَ)

(These are the verses of Allah, We recite them to you (O Muhammad ) in truth, and surely, you are one of the Messengers (of Allah).)

This Ayah states, `These Ayat (verses) of Allah that We have narrated for you in truth conform to the exact manner that these stories have occurred and to the truth that still remain in the (Divine) Books that the scholars of the Children of Israel have and know. Allah said: O Muhammad,

(وَإِنَّكَ)

(you are)

(لَمِنَ الْمُرْسَلِينَ)

(one of the Messengers (of Allah)) emphatically stating the truth of his prophethood

(تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ  
مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَءَاتَيْنَا  
عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ  
وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ  
مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ

ءَامَنَ وَمِنْهُمْ مَّنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا  
وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ )

(253. Those Messengers! We preferred some of them to others; to some of them Allah spoke (directly); others He raised to degrees (of honor); and to `Isa, the son of Maryam, We gave clear proofs and evidences, and supported him with Ruh-il-Qudus Jibril . If Allah had willed, succeeding generations would not have fought against each other, after clear Verses of Allah had come to them, but they differed some of them believed and others disbelieved. If Allah had willed, they would not have fought against one another, but Allah does what He wills.)

### Allah Honored Some Prophets Above Others

Allah states that He has honored some Prophets to others. For instance, Allah said,

(وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَّءَاتَيْنَا  
دَاوُدَ زَبُورًا)

(And indeed, We have preferred some of the Prophets above others, and to Dawud We gave the Zabur (Psalms)) 17:55 .

In the Ayah above, Allah said,

(تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِّنْهُمْ  
مَّن كَلَّمَ اللَّهُ)

(Those Messengers! We preferred some of them to others; to some of them Allah spoke (directly)) meaning, Musa and Muhammad , and also Adam according to a Hadith recorded in Sahih Ibn Hibban from Abu Dharr.

(وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ)

(Others He raised to degrees (of honor)) as is evident in the Hadith about the Isra' journey, when the Messenger of Allah saw the Prophets in the various heavens according to their rank with Allah.

If somebody asks about the collective meaning of this Ayah and the Hadith that the Two Sahihs collected from Abu Hurayrah which states, "Once, a Muslim man and a Jew had an argument and the Jew said, `No, by Him Who gave Musa superiority over all human beings!' Hearing him,

the Muslim man raised his hand and slapped the Jew on his face and said, `Over Muhammad too, O evil one! The Jew went to the Prophet and complained to him and the Prophet said,

«لَا تُفَضِّلُونِي عَلَى الْأَنْبِيَاءِ، فَإِنَّ النَّاسَ يَصْعَقُونَ  
يَوْمَ الْقِيَامَةِ فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ، فَأَجِدُ مُوسَى  
بَاطِشًا بِقَائِمَةِ الْعَرْشِ، فَلَا أُدْرِي أَفَاقَ قَبْلِي أَمْ  
جُوزِي بِصَعْقَةِ الطُّورِ؟ فَلَا تُفَضِّلُونِي عَلَى  
الْأَنْبِيَاءِ»

(Don't give me superiority above the Prophets, for the people will become unconscious on the Day of Resurrection, and I will be the first to be resurrected to see Musa holding on to the pillar of Allah's Throne. I will not know whether the unconsciousness Musa suffered on the Day of the Trumpet sufficed for him, or if he got up before me. So, do not give me superiority above the Prophets.) In another narration, the Prophet said, (Do not give superiority to some Prophets above others.)

The answer to this question is that this Hadith prohibits preferring some Prophets above others in cases of dispute and argument, such as the incident mentioned in the Hadith. The Hadith indicates that it is not up to creation to decide which Prophet is better, for this is Allah's decision. The creation is only required to submit to, obey and believe in Allah's decision.

Allah's statement,

(وَأَتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ)

(And We gave `Isa, the son of Maryam, clear signs) refers to the proofs and unequivocal evidences that testify to the truth that `Isa delivered to the Children of Israel, thus testifying that he was Allah's servant and His Messenger to them.

(وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ)

(And supported him with Ruh-il-Qudus) meaning Allah aided `Isa with Jibil, peace be upon him. Allah then said,

وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ  
مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ  
ءَامَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا)

(If Allah had willed, succeeding generations would not have fought against each other, after clear Verses of Allah had come to them, but they differed some of them believed and others disbelieved. If Allah had willed, they would not have fought against one another.) meaning all this happened by Allah's decree, and this is why He said next,

وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

(But Allah does what He wills.)

يَأْتِيهَا الَّذِينَ ءَامَنُوا أَنفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ  
أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَعَةٌ  
وَالْكَافِرُونَ هُمُ الظَّالِمُونَ

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

Allah commands His servants to spend for His sake, in the path of righteousness, from what He has granted them, so that they acquire and keep the reward of this righteous deed with their Lord and King. Let them rush to perform this deed in this life,

(مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ)

(before a Day comes) meaning, the Day of Resurrection,

(لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَعَةٌ)

(when there will be no bargaining, nor friendship, nor intercession.)

This Ayah indicates that on that Day, no one will be able to bargain on behalf of himself or ransom himself with any amount, even if it was the earth's fill of gold; nor will his friendship or relation to anyone benefit him. Similarly, Allah said,

(فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَبَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ )

(Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another) 23:101 .

(وَلَا شَفَعَةً)

(Nor intercession) meaning, they will not benefit by the intercession of anyone.

Allah's statement,

(وَالْكَافِرُونَ هُمُ الظَّالِمُونَ)

(and it is the disbelievers who are the wrongdoers) indicates that no injustice is worse than meeting Allah on that Day while a disbeliever. Ibn Abi Hatim recorded that `Ata' bin Dinar said, "All thanks are due to Allah Who said,

(وَالْكَافِرُونَ هُمُ الظَّالِمُونَ)

(and it is the disbelievers who are the wrongdoers) but did not say, "And it is the wrongdoers who are the disbelievers."

(اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا

شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا  
يَؤُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

(255. Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His permission He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.)

### The Virtue of Ayat Al-Kursi

This is Ayat Al-Kursi and tremendous virtues have been associated with it, for the authentic Hadith describes it as 'the greatest Ayah in the Book of Allah.' Imam Ahmad recorded that 'Ubayy bin Ka'b said that the Prophet asked him about the greatest Ayah in the Book of Allah, and 'Ubayy answered, "Allah and His Messenger know better." When the Prophet repeated his question several times, 'Ubayy said, "Ayat Al-Kursi." The Prophet commented,

«لِيَهْنِكَ الْعِلْمُ أَبَا الْمُنْذِرِ، وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّ  
لَهَا لِسَانًا وَشَفَتَيْنِ، تُقَدِّسُ الْمَلِكَ عِنْدَ سَاقِ  
الْعَرْشِ»

(Congratulations for having knowledge, O Abu Al-Mundhir! By He in Whose Hand is my soul! This Ayah has a tongue and two lips with which she praises the King (Allah) next to the leg of the Throne.)

This Hadith was also collected by Muslim, but he did not include the part that starts with, "By He in Whose Hand..."

Imam Ahmad recorded that Abu Ayyub said that he had some dates and a Ghoul used to take some, and he complained to the Prophet. The Prophet said to him, "When you see her, say, 'In the Name of Allah, answer to the Messenger of Allah.'" Abu Ayyub said that when she came again, he said these words and he was able to grab her. She begged, "I will not come again," so Abu Ayyub released her. Abu Ayyub went to the Prophet and the Prophet asked him, "What did your prisoner do?" Abu Ayyub said, "I grabbed her and she said twice, 'I will not come again,' and I released her." The Prophet said, "She will come back." Abu Ayyub said, "So I grabbed her twice or three times, yet each time I would release her when she vowed not to come back. I would go to the Prophet who would ask me, 'What is the news of your prisoner?' I would say, 'I grabbed her, then released her when she said that she would not return.' The Prophet would say that she would return. Once, I grabbed her and she said, 'Release me and I will teach you something to recite so that no harm touches you, that is, Ayat Al-Kursi.' Abu Ayyub went to the Prophet and told him, and the Prophet said, "She is liar, but she told the truth." At-Tirmidhi

recorded this Hadith in the chapter of the virtues of the Qur'an and said, "Hasan Gharib." In Arabic, 'Ghoul' refers to the Jinn when they appear at night.

Al-Bukhari recorded a similar story in his Sahih from Abu Hurayrah, in the chapters on the virtues of the Qur'an and the description of Shaytan. In this narration, Abu Hurayrah said,

"Allah's Messenger assigned me to keep watch over the Sadaqah (charity) of Ramadan. A person snuck in and started taking handfuls of foodstuff. I caught him and said, 'By Allah, I will take you to Allah's Messenger.' He said, 'Release me, for I am meek and have many dependents and am in great need.' I released him, and in the morning Allah's Messenger asked me, 'What did your prisoner do yesterday, O Abu Hurayrah?' I said, 'O Allah's Messenger! He complained of being needy and of having many dependents, so I pitied him and let him go.' Allah's Messenger said, 'Indeed, he told you a lie and will be coming again.' I believed that he would show up again, for Allah's Messenger had told me that he would return. So, I watched for him. When he (showed up and) started stealing handfuls of foodstuff, I caught hold of him again and said, 'I will definitely take you to Allah's Messenger.' He said, 'Leave me, for I am very needy and have many dependents. I promise I will not come back again.' I pitied him and let him go. In the morning Allah's Messenger asked me, 'What did your prisoner do last night, O Abu Hurayrah?' I replied, 'O Allah's Messenger! He complained of his great need and of too many dependents, so I took pity on him and set him free.' Allah's Messenger said, 'Verily, he told you a lie; he will return.' I waited for him attentively for the third time, and when he (came and) started stealing handfuls of the foodstuff, I caught hold of him and said, 'I will surely take you to Allah's Messenger as it is the third time you promised not to return, yet you returned.' He said, 'Let me teach you some words which Allah will give you benefit from.' I asked, 'What are they?' He replied, 'Whenever you go to bed, recite Ayat Al-Kursi- Allahu la ilaha illa Huwal-Hayyul-Qayyum, till you finish the whole verse. (If you do so), Allah will appoint a guard for you who will stay with you, and no Shaytan will come near you until morning.' So, I released him. In the morning, Allah's Messenger asked, 'What did your prisoner do yesterday?' I replied, 'O Allah's Messenger! He claimed that he would teach me some words by which Allah will grant me some benefit, so I let him go.' Allah's Messenger asked, 'What are they?' I replied, 'He said to me: Whenever you go to bed, recite Ayat Al-Kursi from the beginning to the end, Allahu la ilaha illa Huwal-Hayyul-Qayyum. He further said to me: (If you do so), Allah will appoint a guard for you who will stay with you, and no Shaytan will come near you until morning.' (One of the narrators) then commented that they (the Companions) were very keen to do good deeds. The Prophet said, 'He spoke the truth, although he is a liar. Do you know whom you were talking to, these three nights, O Abu Hurayrah?' Abu Hurayrah said, 'No.' He said, 'It was Shaytan.'" An-Nasa'i also recorded this Hadith in Al-Yawm wa Al-Laylah.

### Allah's Greatest Name is in Ayat Al-Kursi

Imam Ahmad recorded that Asma' bint Yazid bin As-Sakan said, "I heard the Messenger of Allah say about these two Ayat,

(اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ )

(Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists) 2:255 , and,

(الم - ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ )



(Alif-Lam-Mim. Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists) 3:1-2 ,

«إِنَّ فِيهِمَا اسْمَ اللَّهِ الْأَعْظَمِ»

(They contain Allah's Greatest Name.)

This is also the narration collected by Abu Dawud, At-Tirmidhi and Ibn Majah, and At-Tirmidhi said, "Hasan Sahih".

Further, Ibn Marduwyah recorded that Abu Umamah reported that the Prophet said,

«اسْمُ اللَّهِ الْأَعْظَمُ، الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ، فِي ثَلَاثِ سُورَةِ الْبَقَرَةِ وَآلِ عِمْرَانَ وَطِهِ»

(Allah's Greatest Name, if He was supplicated with it, He answers the supplication, is in three Surahs - Al-Baqarah, Al`Imran and Ta-Ha.)

Hisham bin `Ammar, the Khatib (orator) of Damascus (one of the narrators in the above narration), said, "As for Al-Baqarah, it is in,

(اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ)

(Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists) 2:255 ; in Al`Imran, it is in,

(الم - ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ)

(Alif-Lam-Mim. Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists) 3:1-2 , while in Ta-Ha, it is in,

(وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ)

(And (all) faces shall be humbled before (Allah), the Ever Living, the One Who sustains and protects all that exists) 20:111 ."

**Ayat Al-Kursi has Ten Complete Arabic Sentences 1. Allah's statement,**

(اللَّهُ لَا إِلَهَ إِلَّا هُوَ)

(Allah! None has the right to be worshipped but He) mentions that Allah is the One and Only Lord of all creation. 2. Allah's statement,

(الْحَىُّ الْقَيُّومُ)

(Al-Hayyul-Qayyum) testifies that Allah is the Ever Living, Who never dies, Who sustains everyone and everything. All creation stands in need of Allah and totally relies on Him, while He is the Most Rich, Who stands in need of nothing created. Similarly, Allah said,

(وَمِنْ ءَايَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ)

(And among His signs is that the heaven and the earth stand by His command) 30:25 . 3. Allah's statement,

(لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ)

(Neither slumber nor sleep overtakes Him) means, no shortcoming, unawareness or ignorance ever touches Allah. Rather, He is aware of, and controls what every soul earns, has perfect watch over everything, nothing escapes His knowledge, and no secret matter is secret to Him. Among His perfect attributes, is the fact that He is never effected by slumber or sleep. Therefore, Allah's statement,

(لَا تَأْخُذُهُ سِنَةٌ)

(Neither slumber overtakes Him) indicates that no unawareness due to slumber ever overtakes Allah. Allah said afterwards,

(وَلَا نَوْمٌ)

(nor sleep), which is stronger than slumber. It is recorded in the Sahih that Abu Musa said, "The Messenger of Allah delivered a speech regarding four words:

«إِنَّ اللّٰهَ لَهَلَّا يَنَامُ، وَلَا يَنبَغِي لَهُ أَنْ يَنَامَ،  
يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ، يُرْفَعُ إِلَيْهِ عَمَلُ النَّهَارِ

قَبْلَ عَمَلِ اللَّيْلِ، وَعَمَلُ اللَّيْلِ قَبْلَ عَمَلِ النَّهَارِ،  
حِجَابُهُ النُّورُ أَوْ النَّارُ لَوْ كَشَفَهُ لَأُحْرِقَتْ سُبُحَاتُ  
وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ»

(Allah does not sleep, and it does not befit His majesty that He sleeps. He lowers the scales and raises them. The deeds of the day are resurrected in front of Him before the deeds of the night, and the deeds of the night before the deeds of the day. His Veil is light, or fire, and if He removes it, the rays from His Face would burn whatever His sight reaches of His creation.)

4. Allah's statement,

(لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ)

(To Him belongs whatever is in the heavens and whatever is on the earth) indicates that everyone is a servant for Allah, a part of His kingdom and under His power and authority. Similarly, Allah said,

(إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتِي  
الرَّحْمَنِ عَبْدًا - لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا -  
وَكُلُّهُمْ عَائِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا )

(There is none in the heavens and the earth but comes unto the Most Gracious (Allah) 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 (without any helper, or protector or defender)) 19:93-95 . 5. Allah's statement,

(مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ)

(Who is he that can intercede with Him except with His permission) is similar to His statements,

(وَكَمْ مِّن مَّلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى  
(

(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,

(وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى)

(They cannot intercede except for him with whom He is pleased) 21:28 .

These Ayat assert Allah's greatness, pride, and grace, and that no one dares to intercede with Him on behalf of anyone else, except by His permission. Indeed, the Hadith about the intercession, states that the Prophet said,

«أَتِي تَحْتَ الْعَرْشِ فَأُخِرُّ سَاجِدًا، فَيَدْعُنِي مَا شَاءَ اللَّهُ أَنْ يَدْعُنِي. ثُمَّ يُقَالُ: ارْفَعْ رَأْسَكَ، وَقُلْ تُسْمِعْ، وَاشْفَعْ تُشَفَّعُ قَالَ: فَيَحُدُّ لِي حَدًّا فَأَدْخِلُهُمُ الْجَنَّةَ»

(I will stand under the Throne and fall in prostration, and Allah will allow me to remain in that position as much as He wills. I will thereafter be told, "Raise your head, speak and you will be heard, intercede and your intercession will be accepted". The Prophet then said, "He will allow me a proportion whom I will enter into Paradise.")

6. Allah's statement ,

(يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ)

(He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter) this refers to His perfect knowledge of all creation; its past, present and future. Similarly, Allah said that the angels proclaimed;

(وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا )

(And we (angels) descend not except by the command of your Lord (O Muhammad ). To Him belongs what is before us and what is behind us, and what is between those two; and your Lord is never forgetful) 19:64 . 7. Allah's statement,

(وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ)

(And they will never compass anything of His Knowledge except that which He wills), asserts the fact that no one attains any part of Allah's knowledge except what Allah conveys and allows. This part of the Ayah indicates that no one ever acquires knowledge of Allah and in His Attributes, except what He conveys to them. For instance, Allah said,

(وَلَا يُحِيطُونَ بِهِ عِلْمًا)

(But they will never compass anything of His knowledge) 20: 110 . 8. Allah said,

(وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ)

(His Kursi extends over the heavens and the earth.)

Waki` narrated in his Tafsir that Ibn `Abbas said, "Kursi is the footstool, and no one is able to give due consideration to Allah's Throne." Al-Hakim recorded this Hadith in his Mustadrak from Ibn `Abbas, who did not relate it to the Prophet . Al-Hakim said, "It is Sahih according to the criteria of the Two Sahih, and they (Al-Bukhari and Muslim) did not record it." In addition, Ad-Dahhak said that Ibn `Abbas said, "If the seven heavens and the seven earths were flattened and laid side by side, they would add up to the size of a ring in a desert, compared to the Kursi." 9. Allah said,

(وَلَا يَؤُودُهُ حِفْظُهُمَا)

(And He feels no fatigue in guarding and preserving them) meaning, it does not burden or cause Him fatigue to protect the heavens and earth and all that is in between them. Rather, this is an easy matter for Him. Further, Allah sustains everything, has perfect watch over everything, nothing ever escapes His knowledge and no matter is ever a secret to Him. All matters are insignificant, modest and humble before Him. He is the Most Rich, worthy of all praise. He does what He wills, and no one can ask Him about what He does, while they will be asked. He has supreme power over all things and perfect alertness concerning everything. He is the Most High, the Greatest, there is no deity worthy of worship except Him, and no Lord other than Him.

10. Allah's statement,

(وَهُوَ الْعَلِيُّ الْعَظِيمُ)

(And He is the Most High, the Most Great) is similar to His statement,

(الْكَبِيرُ الْمُتَعَالَى)

(the Most Great, the Most High) 13:9 .

These and similar Ayat and authentic Hadiths about Allah's Attributes must be treated the way the Salaf (righteous ancestors) treated them by accepting their apparent meanings without equating them with the attributes of the creation or altering their apparent meanings.

(لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ  
يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنِ بِاللَّهِ فَقَدِ اسْتَمْسَكَ  
بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ  
(

(256. There is no compulsion in religion. Verily, the right path has become distinct from the wrong path. Whoever disbelieves in Taghut and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower.)

### No Compulsion in Religion

Allah said,

(لَا إِكْرَاهَ فِي الدِّينِ)

(There is no compulsion in religion), meaning, "Do not force anyone to become Muslim, for Islam is plain and clear, and its proofs and evidence are plain and clear. Therefore, there is no need to force anyone to embrace Islam. Rather, whoever Allah directs to Islam, opens his heart for it and enlightens his mind, will embrace Islam with certainty. Whoever Allah blinds his heart and seals his hearing and sight, then he will not benefit from being forced to embrace Islam."

It was reported that the Ansar were the reason behind revealing this Ayah, although its indication is general in meaning. Ibn Jarir recorded that Ibn `Abbas said that before Islam , "When (an Ansar) woman would not bear children who would live, she would vow that if she gives birth to a child who remains alive, she would raise him as a Jew. When Banu An-Nadir (the Jewish tribe) were evacuated from Al-Madinah , some of the children of the Ansar were being raised among them, and the Ansar said, `We will not abandon our children.' Allah revealed,

(لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ)

(There is no compulsion in religion. Verily, the right path has become distinct from the wrong path.)"

Abu Dawud and An-Nasa'i also recorded this Hadith. As for the Hadith that Imam Ahmad recorded, in which Anas said that the Messenger of Allah said to a man,

«أَسْلِمِ»

قال: إني أجدني كارهًا قال

«وإن كنت كارهًا»

("Embrace Islam." The man said, "I dislike it." The Prophet said, "Even if you dislike it.")

First, this is an authentic Hadith, with only three narrators between Imam Ahmad and the Prophet . However, it is not relevant to the subject under discussion, for the Prophet did not force that man to become Muslim. The Prophet merely invited this man to become Muslim, and he replied that he does not find himself eager to become Muslim. The Prophet said to the man that even though he dislikes embracing Islam, he should still embrace it, `for Allah will grant you sincerity and true intent.'

### Tawhid is the Most Trustworthy Handhold

Allah's statement,

(فَمَنْ يَكْفُرْ بِالطَّغُوتِ وَيُؤْمِنَ بِاللَّهِ فَقَدِ اسْتَمْسَكَ  
بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ)

(Whoever disbelieves in Taghut and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower) is in reference to,

"Whoever shuns the rivals of Allah, the idols, and those that Shaytan calls to be worshipped besides Allah, whoever believes in Allah's Oneness, worships Him alone and testifies that there is no deity worthy of worship except Him, then

(فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى)

(then he has grasped the most trustworthy handhold.)

Therefore, this person will have acquired firmness in the religion and proceeded on the correct way and the straight path. Abu Al-Qasim Al-Baghawi recorded that `Umar said, "Jibt means magic, and Taghut means Shaytan. Verily, courage and cowardice are two instincts that appear in men, the courageous fights for those whom he does not know and the coward runs away from defending his own mother. Man's honor resides with his religion and his status is based upon his character, even if he was Persian or Nabatian." `Umar's statement that Taghut is Shaytan is very sound, for this meaning includes every type of evil that the ignorant people of Jahiliyyah (pre Islamic era of ignorance) fell into, such as worshipping idols, referring to them for judgement, and invoking them for victory.

Allah's statement,

(فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا)

(then he has grasped the most trustworthy handhold that will never break) means, "He will have hold of the true religion with the strongest grasp." Allah equated this adherence to the firm handhold that never breaks because it is built solid and because its handle is firmly connected. This is why Allah said here,

(فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا)

(then he has grasped the most trustworthy handhold that will never break.)

Mujahid said, "The most trustworthy handhold is Iman (faith)." As-Suddi said that it refers to Islam. Imam Ahmad recorded that Qays bin `Abbad said, "I was in the Masjid when a man whose face showed signs of humbleness came and prayed two Rak`ahs that were modest in length. The people said, `This is a man from among the people of Paradise.' When he left, I followed him until he entered his house, and I entered it after him and spoke with him. When he felt at ease, I said to him, `When you entered the Masjid, the people said such and such things.' He said, `All praise is due to Allah! No one should say what he has no knowledge of. I will tell you why they said that. I saw a vision during the time of the Messenger of Allah, and I narrated it to him. I saw that I was in a green garden, ' and he described the garden's plants and spaciousness, ` and there was an iron pole in the middle of the garden affixed in the earth and its tip reached the sky. On its tip, there was a handle, and I was told to ascend the pole. I said, `I cannot.' Then a helper came and raised my robe from behind and said to me, `Ascend.' I ascended until I grasped the handle and he said to me, `Hold on to the handle.' I awoke from that dream with the handle in my hand. I went to the Messenger of Allah and told him about the vision and he said,



«أَمَّا الرَّوْضَةُ فَرَوْضَةُ الْإِسْلَامِ، وَأَمَّا الْعَمُودُ  
فَعَمُودُ الْإِسْلَامِ، وَأَمَّا الْعُرْوَةُ فَهِيَ الْعُرْوَةُ الْوُثْقَى،  
أَنْتَ عَلَى الْإِسْلَامِ حَتَّى تَمُوتَ»

(As for the garden, it represents Islam; as for the pole, it represents the pillar of Islam; and the handle represents the most trustworthy handhold. You shall remain Muslim until you die.)

This Companion was `Abdullah bin Salam."

This Hadith was also collected in the Two Sahih; and Al-Bukhari also recorded it with another chain of narration.

(اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ  
إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَائُهُمُ الطَّاغُوتُ  
يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ  
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ )

(257. Allah is the Wali (Protector or Guardian) of those who believe. He brings them out from darknesses into light. But as for those who disbelieve, their Awliya' (supporters and helpers) are Taghut (false deities and false leaders), they bring them out from light into darknesses. Those are the dwellers of the Fire, and they will abide therein forever.)

Allah stated that whoever follows what pleases Him, He will guide him to the paths of peace, that is Islam, or Paradise. Verily, Allah delivers His believing servants from the darkness of disbelief, doubt and hesitation, to the light of the plain, clear, explained, easy and unequivocal truth. He also stated that Shaytan is the supporter of the disbelievers who beautifies the paths of ignorance and misguidance that they follow, thus causing them to deviate from the true path into disbelief and wickedness.

(أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ)

(Those are the dwellers of the Fire, and they will abide therein forever.)

This is why Allah mentioned the light in the singular while mentioned the darkness in the plural, because truth is one, while disbelief comes as several types, all of which are false. Similarly, Allah said,

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا  
السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ  
لَعَلَّكُمْ تَتَّقُونَ )

(And verily, this is my straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may have Taqwa) 6:153 ,

(وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ)

(And originated the darknesses and the light) 6:1 , and,

(ظِلُّهُ عَنِ الِيمِينِ)

(to the right and to the lefts) 16: 48 .

There are many other Ayat on the subject that mention the truth in the singular and falsehood in the plural, because of falsehood's many divisions and branches.

(أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ  
اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ  
قَالَ أَنَا أَحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي  
بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ  
فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ )

(258. Have you not looked at him who disputed with Ibrahim about his Lord (Allah), because Allah had given him the kingdom When Ibrahim said (to him): "My Lord is He Who gives life and causes death." He said, "I give life and cause death." Ibrahim said, "Verily, Allah brings the sun from the east; then bring it you from the west." So the disbeliever was utterly defeated. And Allah guides not the people, who are wrongdoers.)

**The Debate Between Ibrahim Al-Khalil and King Nimrod**

The king who disputed with Ibrahim was King Nimrod, son of Canaan, son of Kush, son of Sam, son of Noah, as Mujahid stated. It was also said that he was Nimrod, son of Falikh, son of `Abir, son of Shalikh, son of Arfakhshand, son of Sam, son of Noah. Mujahid said, "The kings who ruled the eastern and western parts of the world are four, two believers and two disbelievers. As for the two believing kings, they were Sulayman bin Dawud and Dhul-Qarnayn. As for the two disbelieving kings, they were Nimrod and Nebuchadnezzar." Allah knows best.

Allah said,

(أَلَمْ تَرَ)

(Have you not looked) meaning, "With your heart, O Muhammad!"

(إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ)

(at him who disputed with Ibrahim about his Lord) meaning, about the existence of Allah. Nimrod denied the existence of a god other than himself, as he claimed, just as Fir`awn said later to his people,

(مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي)

(I know not that you have a god other than me) 28:38 .

What made Nimrod commit this transgression, utter disbelief and arrant rebellion was his tyranny and the fact that he ruled for a long time. This is why the Ayah continued,

(أَنْ آتَاهُ اللَّهُ الْمُلْكَ)

(Because Allah had given him the kingdom. )

It appears that Nimrod asked Ibrahim to produce proof that Allah exists. Ibrahim replied,

(رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ)

(My Lord is He Who gives life and causes death) meaning, "The proof of Allah's existence is the creations that exist after they were nothing and perish after they had existed. This only proves the existence of the Creator, Who does what He wills, for these things could not have occurred on their own without a Creator who created them, and He is the Lord that I call to for worship, Alone without a partner."

This is when Nimrod said,

## (أَنَا أَحْيَى وَأُمِيتُ)

(I give life and cause death.)

Qatadah, Muhammad bin Ishaq and As-Suddi said that he meant, "Two men who deserved execution were to be brought before me, and I would command that one of them be killed, and he would be killed. I would command that the second man be pardoned, and he would be pardoned. This is how I bring life and death." However, it appears that since Nimrod did not deny the existence of a Creator, his statement did not mean what Qatadah said it meant. This explanation does not provide an answer to what Ibrahim said. Nimrod arrogantly and defiantly claimed that he was the creator and pretended that it was he who brings life and death. Later on, Fir`awn imitated him and announced,

## (مَا عَلِمْتُ لَكُمْ مِّنْ إِلَهِ غَيْرِي)

(I know not that you have a god other than me) 28: 38 .

This is why Ibrahim said to Nimrod,

## (فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ)

(Verily, Allah brings the sun from the east; then bring it you from the west.)

This Ayah means, "You claim that it is you who brings life and death. He who brings life and death controls the existence and creates whatever is in it, including controlling its planets and their movements. For instance, the sun rises everyday from the east. Therefore, if you were god, as you claimed, bringing life and death, then bring the sun from the west." Since the king was aware of his weakness, inadequacy and that he was not able to reply to Ibrahim's request, he was idle, silent and unable to comment. Therefore, the proof was established against him. Allah said,

## (وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ)

(And Allah guides not the people, who are wrongdoers) meaning, Allah deprives the unjust people of any valid proof or argument. Furthermore, their false proof and arguments are annulled by their Lord, and they have earned His anger and will suffer severe torment.

The meaning that we provided is better than the meaning that some philosophers offered, claiming that Ibrahim used the second argument because it was clearer than the first one. Rather, our explanation asserts that Ibrahim refuted both claims of Nimrod, all praise is due to Allah.

As-Suddi stated that the debate between Ibrahim and Nimrod occurred after Ibrahim was thrown in the fire, for Ibrahim did not meet the king before that day.

(أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ )

(259. Or like the one who passed by a town in ruin up to its roofs. He said: "How will Allah ever bring it to life after its death" So Allah caused him to die for a hundred years, then raised him up (again). He said: "How long did you remain (dead)" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day." He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh." When this was clearly shown to him, he said, "I know (now) that Allah is able to do all things.")

### The Story of ` Uzayr

Allah's statement ,

(أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ )

(Have you not looked at him who disputed with Ibrahim about his Lord) means, "Have you seen anyone like the person who disputed with Ibrahim about his Lord" Then, Allah connected the Ayah,

(أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا)

(Or like the one who passed by a town in ruin up to its roofs) to the Ayah above by using `or'.

Ibn Abi Hatim recorded that `Ali bin Abi Talib said that the Ayah 2:259 meant `Uzayr. Ibn Jarir also reported it, and this explanation was also reported by Ibn Jarir and Ibn Abi Hatim from Ibn `Abbas, Al-Hasan, Qatadah, As-Suddi and Sulayman bin Buraydah.

Mujahid bin Jabr said that the Ayah refers to a man from the Children of Israel, and the village was Jerusalem, after Nebuchadnezzar destroyed it and killed its people.

(وَهِيَ خَاوِيَةٌ)

(in ruin) means, it became empty of people. Allah's statement,

(عَلَى عُرُوشِهَا)

(up to its roofs) indicates that the roofs and walls (of the village) fell to the ground. `Uzayr stood contemplating about what had happened to that city, after a great civilization used to inhabit it. He said,

(أَتَى يُحْيَى هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا)

(Oh! How will Allah ever bring it to life after its death) because of the utter destruction he saw and the implausibility of its returning to what it used to be. Allah said,

(فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ)

(So Allah caused him to die for a hundred years, then raised him up (again).)

The city was rebuilt seventy years after the man (`Uzayr) died, and its inhabitants increased and the Children of Israel moved back to it. When Allah resurrected `Uzayr after he died, the first organ that He resurrected were his eyes, so that he could witness what Allah does with him, how He brings life back to his body. When his resurrection was complete, Allah said to him, meaning through the angel,

(كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ)

("How long did you remain (dead)" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day.")

The scholars said that since the man died in the early part of the day and Allah resurrected him in the latter part of the day, when he saw that the sun was still apparent, he thought that it was the sun of that very day. He said,

(أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتُ مِائَةَ عَامٍ فَأَنْظُرُ إِلَى  
طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ)

("Or part of a day. " He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change.")

He had grapes, figs and juice, and he found them as he left them; neither did the juice spoil nor the figs become bitter nor the grapes rot.

(وَأَنْظُرُ إِلَى حِمَارِكَ)

(And look at your donkey!), "How Allah brings it back to life while you are watching."

(وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ)

(And thus We have made of you a sign for the people) that Resurrection occurs.

(وَأَنْظُرُ إِلَى الْعِظَامِ كَيْفَ نُنْشِرُهَا)

(Look at the bones, how We Nunshizuha) meaning, collect them and put them back together. In his Mustadrak, Al-Hakim, recorded that Kharijah bin Zayd bin Thabit said that his father said that the Messenger of Allah read this Ayah,

(كَيْفَ نُنْشِرُهَا)

(how We Nunshizuha.) Al-Hakim said; "Its chain is Sahih and they (Al-Bukhari and Muslim) did not record it." The Ayah was also read,

( )

"Nunshiruha" meaning, bring them back to life, as Mujahid stated.

(ثُمَّ نَكْسُوهَا لَحْمًا)

(And clothe them with flesh. )

As-Suddi said, " Uzayr observed the bones of his donkey, which were scattered all around him to his right and left, and Allah sent a wind that collected the bones from all over the area. Allah then brought every bone to its place, until they formed a full donkey made of fleshless bones. Allah then covered these bones with flesh, nerves, veins and skin. Allah sent an angel who blew life in the donkeys' nostrils, and the donkey started to bray by Allah's leave." All this occurred while Uzayr was watching, and this is when he proclaimed,

(قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ)

(He said, "I know (now) that Allah is able to do all things,") meaning, "I know that, and I did witness it with my own eyes. Therefore, I am the most knowledgeable in this matter among the people of my time."

(وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ  
قَالَ أَوْلَمْ تُؤْمِنِ قَالَ بَلَىٰ وَلَكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ  
فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ  
عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ  
سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ )

(260. And (remember) when Ibrahim said, "My Lord! Show me how You give life to the dead." He (Allah) said: "Do you not believe" He (Ibrahim) said: "Yes (I believe), but to be stronger in faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allah is All-Mighty, All-Wise.")

### **The Khalil Supplicates to Allah to Show Him How He Resurrects the Dead**

The scholars said that there are reasons behind this request by Ibrahim. For instance, when Ibrahim said to Nimrod,

(رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ)



(My Lord (Allah) is He Who gives life and causes death,) he wanted to solidify his knowledge about resurrection by actually witnessing it with his eyes. Prophet Ibrahim said,

(رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَوْلَمْ تُؤْمِنِ  
قَالَ بَلَىٰ وَلَكِن لِّيَطْمَئِنَّ قَلْبِي)

("My Lord! Show me how You give life to the dead." He (Allah) said: "Do you not believe" He (Ibrahim) said: "Yes (I believe), but to be stronger in faith.")

Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said,

«نَحْنُ أَحَقُّ بِالشَّكِّ مِنْ إِبْرَاهِيمَ إِذْ قَالَ  
(رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَوْلَمْ تُؤْمِنِ  
قَالَ بَلَىٰ وَلَكِن لِّيَطْمَئِنَّ قَلْبِي)

(We are more liable to be in doubt than Ibrahim when he said, "My Lord! Show me how You give life to the dead." Allah said, "Don't you believe" Ibrahim said, "Yes (I believe), but (I ask) in order to be stronger in faith.")

The Prophet's statement in the Hadith means, "We are more liable to seek certainty."

### The Answer to Al-Khalil's Request

Allah said,

(قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ)

(He said: "Take four birds, then cause them to incline towards you.")

Scholars of Tafsir disagreed over the type of birds mentioned here, although this matter is not relevant due to the fact that the Qur'an did not mention it. Allah's statement,

(فَصُرْهُنَّ إِلَيْكَ)

(cause them to incline towards you) means, cut them to pieces. This is the explanation of Ibn `Abbas, `Ikrimah, Sa`id bin Jubayr, Abu Malik, Abu Al-Aswad Ad-Dili, Wahb bin Munabbih, Al-Hasan and As-Suddi. Therefore, Ibrahim caught four birds, slaughtered them, removed the

feathers, tore the birds to pieces and mixed the pieces together. He then placed parts of these mixed pieces on four or seven hills. Ibn ` Abbas said, "Ibrahim kept the heads of these birds in his hand. Next, Allah commanded Ibrahim to call the birds to him, and he did as Allah commanded him. Ibrahim witnessed the feathers, blood and flesh of these birds fly to each other, and the parts flew each to their bodies, until every bird came back to life and came walking at a fast pace towards Ibrahim, so that the example that Ibrahim was witnessing would become more impressive. Each bird came to collect its head from Ibrahim's hand, and if he gave the bird another head the bird refused to accept it. When Ibrahim gave each bird its own head, the head was placed on its body by Allah's leave and power. " This is why Allah said,

(وَاعْلَمَ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ)

(And know that Allah is All-Mighty, All-Wise) and no one can overwhelm or resist Him. Whatever Allah wills, occurs without hindrance, because He is the All-Mighty, Supreme above all things, and He is Wise in His statements, actions, legislation and decrees.

` Abdur-Razzaq recorded that Ma` mar said that Ayyub said that Ibn ` Abbas commented on what Ibrahim said,

(وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي)

(but to be stronger in Faith), "To me, there is no Ayah in the Qur'an that brings more hope than this Ayah." Ibn Abi Hatim recorded that Muhammad bin Al-Munkadir said that ` Abdullah bin ` Abbas met ` Abdullah bin ` Amr bin Al-` As and said to him, "Which Ayah in the Qur'an carries more hope for you" Ibn ` Amr said,

(قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا)

(Say: "O ` Ibadi (My servants) who have transgressed against themselves (by committing evil deeds and sins)! Despair not.) 39:53 .

Ibn ` Abbas said, "But I say that it is Allah's statement,

(وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أُولَٰئِكَ ثَوَمِنَ قَالَ بَلَىٰ)

(And (remember) when Ibrahim said, "My Lord! Show me how You give life to the dead." He (Allah) said: "Do you not believe" He (Ibrahim) said: "Yes (I believe)...)

Allah accepted Ibrahim's affirmation when he merely said, `Yes.' This Ayah refers to the doubts that attack the heart and the thoughts that Shaytan inspires." Al-Hakim also recorded this in Al-Mustadrak and said; "Its chain is Sahih but they did not record it."

(مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَسِعَ عَلِيمٌ)

(261. The parable of those who spend their wealth in the way of Allah, is that of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower.)

### Rewards of Spending in Allah's Cause

This is a parable that Allah made of the multiplication of rewards for those who spend in His cause, seeking His pleasure. Allah multiplies the good deed ten to seven hundred times. Allah said,

(مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ)

(The parable of those who spend their wealth in the way of Allah...)

Sa`id bin Jubayr commented, "Meaning spending in Allah's obedience." Makhul said that the Ayah means, "Spending on Jihad, on horse stalls, weapons and so forth." The parable in the Ayah is more impressive on the heart than merely mentioning the number seven hundred. This Ayah indicates that Allah `grows' the good deeds for its doers, just as He grows the plant for whoever sows it in fertile land. The Sunnah also mentions that the deeds are multiplied up to seven hundred folds. For instance, Imam Ahmad recorded that Abu Mas`ud said that a man once gave away a camel, with its bridle on, in the cause of Allah and the Messenger of Allah said,

«لَتَأْتِينَ يَوْمَ الْقِيَامَةِ بِسَبْعِمِائَةِ نَاقَةٍ مَخْطُومَةٍ»

(On the Day of Resurrection, you will have seven hundred camels with their bridles.)

Muslim and An-Nasa'i also recorded this Hadith, and Muslim's narration reads, "A man brought a camel with its bridle on and said, `O Messenger of Allah! This is in the sake of Allah.' The Messenger said,

«لَكَ بِهَا يَوْمَ الْقِيَامَةِ سَبْعِمِائَةِ نَاقَةٍ»

(You will earn seven hundred camels as reward for it on the Day of Resurrection. )

Another Hadith: Ahmad recorded that Abu Hurayrah said that the Messenger of Allah said,

«كُلُّ عَمَلِ ابْنِ آدَمَ يُضَاعَفُ، الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا، إِلَى سَبْعِمِائَةِ ضِعْفٍ، إِلَى مَا شَاءَ اللَّهُ، يَقُولُ اللَّهُ: إِلَّا الصَّوْمَ فَإِنَّهُ لِي، وَأَنَا أَجْزِي بِهِ، يَدَعُ طَعَامَهُ وَشَهْوَتَهُ مِنْ أَجْلِي، وَاللصَّائِمِ فَرْحَتَانِ: فَرْحَةٌ عِنْدَ فِطْرِهِ وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ، وَلِخَلُوفٍ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ، الصَّوْمُ جُبَّةٌ، الصَّوْمُ جُبَّةٌ»

(Every good deed that the son of Adam performs will be multiplied ten folds, to seven hundred folds, to many other folds, to as much as Allah wills. Allah said, "Except the fast, for it is for Me and I will reward for it. One abandons his food and desire in My sake." The fasting person has two times of happiness: when he breaks his fast and when he meets his Lord. Verily, the odor that comes from the mouth of whoever fasts is more pure to Allah than the scent of musk. Fasting is a shield (against sinning), fasting is a shield.) Muslim recorded this Hadith.

Allah's statement,

(وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ)

(Allah gives manifold increase to whom He wills) is according to the person's sincerity in his deeds.

(وَاللَّهُ وَسِعَ عَلِيمٌ)

(And Allah is All-Sufficient for His creatures' needs, All-Knower) meaning, His Favor is so wide that it encompasses much more than His creation, and He has full knowledge in whoever deserves it, or does not deserve it. All the praise and thanks are due to Allah.

(الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ  
مَا أَنْفَقُوا مَنًّا وَلَا أَدَىٰ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا  
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ قَوْلٌ مَّعْرُوفٌ  
وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعَهَا أَدَىٰ وَاللَّهُ غَنِيٌّ  
حَلِيمٌ يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يُبْطِلُوا صَدَقَاتِكُمْ  
بِالْمَنِّ وَالْأَدَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا  
يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ  
عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا  
يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي  
الْقَوْمَ الْكَافِرِينَ)

(262. Those who spend their wealth in the cause of Allah, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.) (263. Kind words and forgiving of faults are better than Sadaqah (charity) followed by injury. And Allah is Rich (free of all needs) and He is Most Forbearing.) (264. O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allah, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allah does not guide the disbelieving people.)

### To Remind About Charity Given is Forbidden

Allah praises those who spend from their money in His cause, and then refrain from reminding those who received the charity of that fact, whether these hints take the form of words or actions.

Allah's statement,

(وَلَا أَدَىٰ)

(or with injury), indicates that they do not cause harm to those whom they gave the charity to, for this harm will only annul the charity. Allah next promised them the best rewards for this good deed,

(لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ)

(their reward is with their Lord), indicating that Allah Himself will reward them for these righteous actions. Further,

(وَلَا خَوْفٌ عَلَيْهِمْ)

(On them shall be no fear) regarding the horrors of the Day of Resurrection,

(وَلَا هُمْ يَحْزَنُونَ)

(nor shall they grieve) regarding the offspring that they leave behind and the adornment and delights of this world. They will not feel sorry for this, because they will acquire what is far better for them.

Allah then said,

(قَوْلٌ مَّعْرُوفٌ)

(Kind words) meaning, compassionate words and a supplication for Muslims,

(وَمَغْفِرَةٌ)

(and forgiving) meaning, forgiving an injustice that took the form of actions or words,

(خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَذَى)

(are better than Sadaqah (charity) followed by injury.)

(وَاللَّهُ غَنِيٌّ)

(And Allah is Rich) not needing His creation,

(حَلِيمٌ)

(Most Forbearing) forgives, releases and pardons them.

There are several Hadiths that prohibit reminding people of acts of charity. For instance, Muslim recorded that Abu Dharr said that the Messenger of Allah said,

«ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ  
إِلَيْهِمْ، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: الْمَنَانُ بِمَا  
أَعْطَى، وَالْمُسْبِلُ إِزَارَهُ، وَالْمُنْفِقُ سِلْعَتَهُ بِالْحَلْفِ  
الْكَاذِبِ»

(Three persons whom Allah shall neither speak to on the Day of Resurrection nor look at nor purify, and they shall receive a painful torment: he who reminds (the people) of what he gives away, he who lengthens his clothes below the ankles and he who swears an oath while lying, to sell his merchandise.)

This is why Allah said,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ  
وَالْأَذَى)

(O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury) stating that the charity will be rendered in vain if it is followed by harm or reminders. In this case, the reward of giving away charity is not sufficient enough to nullify the harm and reminders. Allah then said,

(كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ)

(like him who spends his wealth to be seen of men) meaning, "Do not nullify your acts of charity by following them with reminders and harm, just like the charity of those who give it to show off to people." The boasting person pretends to give away charity for Allah's sake, but in reality seeks to gain people's praise and the reputation of being kind or generous, or other material gains of this life. All the while, he does not think about Allah or gaining His pleasure and generous rewards, and this is why Allah said,

(وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ)

(and he does not believe in Allah, nor in the Last Day.)

Allah next set the example of whoever gives charity to show off. Ad-Dahhak commented that the example fits one who follows his acts of charity with reminders or harm. Allah said,

(فَمَثَلُهُ كَمَثَلِ صَفْوَانَ)

(His likeness is the likeness of Safwan) where Safwan, from is Safwanah, meaning 'the smooth rocks,'

(عَلَيْهِ تُرَابٌ قَاصِبَةٌ وَأَيْلٌ)

(on which is little dust; on it falls a Wabil) meaning, heavy rain,

(فَتَرَكَهُ صَلْدًا)

(which leaves it bare.) This Ayah means that heavy rain left the Safwan completely barren of dust. Such is the case with Allah's action regarding the work of those who show off, as their deeds are bound to vanish and disappear, even though people think that these deeds are as plentiful as specks of dust. So Allah said,

(لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ)

(They are not able to do anything with what they have earned. And Allah does not guide the disbelieving people.)

(وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ  
وَتَنْبِيئًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا  
وَأَيْلٌ فَأَتَتْ أَكْلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَأَيْلٌ  
فَطُلٌّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ)



(265. And the parable of those who spend their wealth seeking Allah's pleasure while they in their own selves are sure and certain that Allah will reward them (for their spending in His cause), is that of a garden on a height; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allah is All-Seer (knows well) of what you do.) This is the example of the believers who give away charity seeking only Allah's pleasure,

(وَتَثْبِيئًا مِّنْ أَنفُسِهِمْ)

(while they in their own selves are sure and certain) meaning, they are certain that Allah shall reward them for these righteous acts with the best rewards. Similarly, in a Hadith collected by Al-Bukhari and Muslim, the Messenger of Allah said,

«مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا»

(Whoever fasts Ramadan with faith and expectation...) meaning, believing that Allah commanded the fast, all the while awaiting His reward for fasting it.

Allah's statement,

(كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ)

(is that of a garden on a Rabwah) means, the example of a garden on 'a height above the ground', as the majority of scholars have stated. Ibn `Abbas and Ad-Dahhak added that it also has flowing rivers.

Allah's statement,

(أَصَابَهَا وَايُّ)

(Wabil falls on it) means, heavy rain as we stated, So it produces its,

(أَكْلَهَا)

(yield of harvest) meaning, fruits or produce,

(ضِعْفَيْنِ)

(doubles), as compared to other gardens.

(فَإِنْ لَمْ يُصِْبْهَا وَابِلٌ فَطَلٌّ)

(And if it does not receive Wabil, a Tall suffices it.)

Ad-Dahhak said that the `Tall' is light rain. The Ayah indicates that the garden on the Rabwah is always fertile, for if heavy rain does not fall on it, light rain will suffice for it. Such is the case regarding the believer's good deeds, for they never become barren. Rather, Allah accepts the believer's righteous deeds and increases them, each according to his deeds. This is why Allah said next,

(وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ)

(And Allah is All-Seer of what you do) meaning, none of His servants' deeds ever escapes His perfect watch.

(أَيُّودٌ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ  
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ  
وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا  
إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ  
الآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ )

(266. Would any of you wish to have a garden with date palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein, while he is stricken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt Thus does Allah make clear His Ayat to you that you may give thought.)

### The Example of Evil Deeds Nullifying Good Deeds

Al-Bukhari recorded that Ibn `Abbas and `Ubayd bin `Umayr said that `Umar bin Al-Khattab asked the Companions of the Messenger of Allah, "According to your opinion, about whom was this Ayah revealed,

(أَيُّودٌ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ  
وَأَعْنَابٍ)

(Would any of you wish to have a garden with date palms and vines...).

They said, "Allah knows best." `Umar became angry and said, "Say we know or we do not know." Ibn `Abbas said, "O Leader of the Faithful! I have an opinion about it." `Umar said, "O my nephew! Say your opinion and do not belittle yourself." Ibn `Abbas said, "This is an example set for a deed." `Umar said, "What type of deed" Ibn `Abbas said, "For a wealthy man who works in Allah's pleasure and then Allah sends Shaytan to him, and he works in disobedience, until he annuls his good works."

This Hadith suffices as an explanation for the Ayah, for it explains the example it sets by a person who does good first and then follows it with evil, may Allah save us from this end. So, this man annulled his previous good works with his latter evil works. When he desperately needed the deeds of the former type, there were none. This is why Allah said,

وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا  
إِغْصَارٌ

(while he is stricken with old age, and his children are weak (not able to look after themselves), then it is struck with a whirlwind) with heavy wind,

(فِيهِ نَارٌ فَاحْتَرَقَتْ)

(that is fiery, so that it is burnt) meaning, its fruits were burnt and its trees were destroyed. Therefore, what will his condition be like

Ibn Abi Hatim recorded that Al-`Awfi said that Ibn `Abbas said, "Allah has set a good parable, and all His parables are good. He said,

(أَيُّودٌ أَحَدَكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ  
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ  
الثَّمَرَاتِ)

(Would any of you wish to have a garden with date palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein.)

But he lost all this in his old age,

(وَأَصَابَهُ الْكِبَرُ)

(while he is stricken with old age) while his offspring and children are weak just before the end of his life. Then a lightning storm came and destroyed his garden. Then he did not have the strength to grow another garden, nor did his offspring offer enough help. This is the condition of the disbeliever on the Day of Resurrection when he returns to Allah, for he will not have any good deeds to provide an excuse - or refuge - for him, just as the man in the parable had no strength to replant the garden. The disbeliever will not find anything to resort to for help, just as the offspring of the man in the parable did not provide him with help. So he will be deprived of his reward when he most needs it, just as the man in the parable was deprived of Allah's garden when he most needed it, when he became old and his offspring weak."

In his Mustadrak, Al-Hakim recorded that the Messenger of Allah used to say in his supplication,

«اللَّهُمَّ اجْعَلْ أَوْسَعَ رِزْقِكَ عَلَيَّ عِنْدَ كِبَرِ سِنِّي  
وَإِنْقِضَاءِ عُمُرِي»

(O Allah! Make Your biggest provision for me when I am old in age and at the time my life ends.)

This is why Allah said,

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

(Thus Allah makes clear to you His Laws in order that you may give thought) meaning, comprehend and understand the parables and their intended implications. Similarly, Allah said,

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا  
الْعَالِمُونَ

(And these similitudes We put forward for mankind; but none will understand them except those who have knowledge (of Allah and His signs)) 29:43 .

يَأْيُهَا الَّذِينَ ءَامَنُوا أَنفِقُوا مِن طَيِّبَاتِ مَا كَسَبْتُمْ  
وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا  
الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِأَخْذِيهِ إِلَّا أَنْ  
تُعْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ  
يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا وَاللَّهُ وَسِعَ عَلِيمٌ

(يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ  
أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ )

(267. O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allah is Rich (free of all needs), and worthy of all praise.) (268. Shaytan threatens you with poverty and orders you to commit Fahsha' (evil deeds) whereas Allah promises you forgiveness from Himself and bounty, and Allah is All-Sufficient for His creatures' needs, All-Knower.) (269. He grants Hikmah to whom He wills, and he, to whom Hikmah is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding.)

### The Encouragement to Spend Honest Money for Allah's Sake

Allah commands His believing servants to spend in charity, as Ibn ` Abbas stated, from the pure, honest money that they earned and from the fruits and vegetables that He has grown for them in the land. Ibn ` Abbas said, "Allah commanded them to spend from the purest, finest and best types of their money and prohibited spending from evil and dishonest money, because Allah is pure and good and only accepts that which is pure and good." This is why Allah said,

(وَلَا تَيْمَمُوا الْخَبِيثَ)

(and do not aim at that which is bad) meaning, filthy (impure) money,

(مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِأَخْذِيهِ)

(to spend from it, (though) you would not accept it) meaning, "If you were given this type, you would not take it, except if you tolerate the deficiency in it. Verily, Allah is far Richer than you, He is in no need of this money, so do not give, for His sake, what you would dislike for yourselves." It was reported that,

(وَلَا تَيْمَمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ)

(and do not aim at that which is bad to spend from it) means, "Do not spend from the dishonest, impure money instead of the honest, pure money."

Ibn Jarir recorded that Al-Bara' bin `Azib commented on Allah's statement,

(يَأْيَهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ  
وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا  
الْخَبِيثَ مِنْهُ تُنْفِقُونَ)

(O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it,) that it was revealed about the Ansar. When the season for harvesting date-trees would start, the Ansar would collect ripe-date branches from their gardens and hang them on a rope erected between two pillars in the Masjid of the Messenger of Allah. The poor emigrant Companions would eat from these dates. However, some of them (Ansar) would also add lesser type of dates in between ripe-date branches, thinking they are allowed to do so. Allah revealed this Ayah about those who did this,

(وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ)

(and do not aim at that which is bad to spend from it.)

`Ali bin Abi Talhah said that Ibn `Abbas commented on the Ayah,

(وَلَسْتُمْ بِأَخْذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ)

(you would not accept it save if you close your eyes and tolerate therein) means, "If you had a right on someone who would pay you less than what you gave them, you would not agree until you require more from them to make up the difference. This is why Allah said,

(إِلَّا أَنْ تُغْمِضُوا فِيهِ)

(save if you close your eyes and tolerate therein) meaning, `How do you agree for Me what you do not agree for yourselves, while I have a right to the best and most precious of your possessions" Ibn Abi Hatim and Ibn Jarir recorded this Hadith and Ibn Jarir added, "And this is the meaning of Allah's statement,

(لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ)

(By no means shall you attain Al-Birr, unless you spend of that which you love)" 4:92

Allah said next,

(وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ)

(And know that Allah is Rich (free of all needs), and worthy of all praise) meaning, "Although Allah commanded you to give away the purest of your money in charity, He is far Richer from needing your charity, but the purpose is that the distance between the rich and the poor becomes less." Similarly, Allah said,

(لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ  
التَّقْوَىٰ مِنْكُمْ)

(It is neither their meat nor their blood that reaches Allah, but it is piety from you that reaches Him) 22:37 .

Allah is Rich and free of needing anything from any of His creatures, while all of His creatures stand in need of Him. Allah's bounty encompassing, and what He has never ends. Therefore, whoever gives away good and pure things in charity, let him know that Allah is the Most Rich, His favor is enormous and He is Most Generous, Most Compassionate; and He shall reward him for his charity and multiply it many times. So who would lend to He Who is neither poor nor unjust, Who is worthy of all praise in all His actions, statements, and decisions, of Whom there is neither a deity worthy of worship except Him, nor a Lord other than Him

### **Shaytan's Doubts Concerning Spending in Charity**

Allah said,

(الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ  
يَعِدُكُمْ مَغْفِرَةً مِّنْهُ وَفَضْلًا وَاللَّهُ وَسِعَ عَلِيمٌ)

(Shaytan threatens you with poverty and orders you to commit Fahsha'; whereas Allah promises you forgiveness from Himself and bounty, and Allah is All-Sufficient for His creatures' needs, All-Knower.)

Ibn Abi Hatim recorded that `Abdullah bin Mas`ud said that the Messenger of Allah said,

«إِنَّ لِلشَّيْطَانِ لَمَّةً بِابْنِ آدَمَ، وَلِلْمَلَكِ لَمَّةً، فَأَمَّا لَمَّةُ الشَّيْطَانِ فَايْعَادُ بِالشَّرِّ، وَتَكْذِيبُ بِالحَقِّ، وَ أَمَّا لَمَّةُ الْمَلَكِ فَايْعَادُ بِالخَيْرِ، وَتَصْدِيقُ بِالحَقِّ، فَمَنْ وَجَدَ ذَلِكَ فَلْيَعْلَمْ أَنَّهُ مِنَ اللَّهِ، فَلْيَحْمَدِ اللَّهَ، وَمَنْ وَجَدَ الأُخْرَى فَلْيَتَعَوَّذْ مِنَ الشَّيْطَانِ»

(Shaytan has an effect on the son of Adam, and the angel also has an effect. As for the effect of Shaytan, it is by his threatening with evil repercussions and rejecting the truth. As for the effect of the angel, it is by his promise of a good end and believing in the truth. Whoever finds the latter, let him know that it is coming from Allah and let him thank Allah for it. Whoever finds the former, let him seek refuge - with Allah - from Shaytan.)

The Prophet then recited,

(الشَّيْطَانُ يَعْذُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالفَحْشَاءِ وَاللَّهُ يَعْذُكُم مَّغْفِرَةً مِنْهُ وَفَضْلاً)

(Shaytan threatens you with poverty and orders you to commit Fahsha'; whereas Allah promises you forgiveness from Himself and bounty)

This is the narration that At-Tirmidhi and An-Nasa'i collected in the book of Tafsir in their Sunan collections. Allah said,

(الشَّيْطَانُ يَعْذُكُمُ الْفَقْرَ)

(Shaytan threatens you with poverty), so that you hold on to whatever you have and refrain from spending it in Allah's pleasure.

(وَيَأْمُرُكُمْ بِالفَحْشَاءِ)

(And orders you to commit Fahsha'), meaning, "Shaytan forbids you from spending in charity because of the false fear of becoming poor, and he encourages evil deeds, sins, indulging in what is prohibited, and immoral conduct." Allah said,



(وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِّنْهُ)

(Whereas Allah promises you forgiveness from Himself) instead of the evil that Shaytan enjoins on you,

(وَفَضْلًا)

(And Bounty) as opposed to the poverty that Shaytan frightens you with,

(وَاللَّهُ وَسِعَ عَلِيمٌ)

(And Allah is All-Sufficient for His creatures' needs, All-Knower.)

### The Meaning of Al-Hikmah

Allah said,

(يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ)

(He grants Hikmah to whom He wills.)

`Ali bin Abi Talhah reported that Ibn `Abbas said, "That is knowledge of the Qur'an. For instance, the abrogating and the abrogated, what is plain and clear and what is not as plain and clear, what it allows, and what it does not allow, and its parables." Imam Ahmad recorded that Ibn Mas`ud said that he heard the Messenger of Allah saying,

«لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ مَالًا  
فَسَلَّطَهُ عَلَىٰ هَلْكَتِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ  
حِكْمَةً فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا»

(There is no envy except in two instances: a person whom Allah has endowed with wealth and he spends it righteously, and a person whom Allah has given Hikmah and he judges by it and teaches it to others.)

This was also collected by Al-Bukhari, Muslim, An-Nasa'i, Ibn Majah.

Allah's statement,

(وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ)

(But none remember (will receive admonition) except men of understanding.) means, "Those who will benefit from the advice are those who have sound minds and good comprehension with which they understand the words (of advice and reminder) and their implications."

(وَمَا أَنْفَقْتُمْ مِّنْ نَّفَقَةٍ أَوْ نَذَرْتُمْ مِّنْ نَّذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ - إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنْكُمْ مِّنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ)

(270. And whatever you spend for spendings (e.g., in Sadaqah) or whatever vow you make, be sure Allah knows it all. And for the wrongdoers there are no helpers.) (271. If you disclose your Sadaqat (almsgiving), it is well; but if you conceal them and give them to the poor, that is better for you. (Allah) will expiate you some of your sins. And Allah is Well-Acquainted with what you do.)

Allah states that He has perfect knowledge of the good deeds performed by all of His creation, such as charity and various vows, and He rewards tremendously for these deeds, provided they are performed seeking His Face and His promise. Allah also warns those who do not work in his obedience, but instead disobey His command, reject His revelation and worship others besides Him:

(وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ)

(And for the wrongdoers there are no helpers.) meaning, who will save them from Allah's anger and torment on the Day of Resurrection.

### The Virtue of Disclosing or Concealing Charity

Allah said,

(إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ)

(If you disclose your Sadaqat, it is well) meaning, "It is well if you make known the charity that you give away."

Allah's statement,

(وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ)

(But if you conceal them and give them to the poor, that is better for you.) this indicates that concealing charity is better than disclosing it, because it protects one from showing off and boasting. However, if there is an apparent wisdom behind disclosing the charity, such as the people imitating this righteous act, then disclosing it becomes better than concealing it. The Messenger of Allah said,

«الْجَاهِرُ بِالْقُرْآنِ كَالْجَاهِرِ بِالصَّدَقَةِ، وَالْمُسِرُّ بِالْقُرْآنِ كَالْمُسِرِّ بِالصَّدَقَةِ»

(He who utters aloud Qur'anic recitation is just like he who discloses charity acts. He who conceals Qur'anic recitation is just like he who conceals charity acts.)

The Ayah indicates that it is better that acts of charity be concealed, as reiterated by the Hadith that the Two Sahih recorded from Abu Hurayrah that the Messenger of Allah said,

«سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَادِلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ، وَرَجُلَانِ تَحَابَّا فِي اللَّهِ، اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ بِالْمَسْجِدِ، إِذَا خَرَجَ مِنْهُ حَتَّى يَرْجِعَ إِلَيْهِ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ، فَقَالَ: إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ، وَرَجُلٌ تَصَدَّقَ

بِصَدَقَةٍ فَأَخْفَاهَا، حَتَّىٰ لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ  
يَمِينُهُ»

(Allah will give shade to seven on the Day when there will be no shade but His. (They are:) a just ruler, a youth who has been brought up in the worship of Allah, two persons who love each other only for Allah's sake who meet and part in Allah's cause only, a man whose heart is attached to the Masjid from the time he departs the Masjid until he returns to it, a person who remembers Allah in seclusion and his eyes are then flooded with tears, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says, 'I fear Allah, Lord of the worlds', and a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given.)

Allah's statement,

(وَيُكَفِّرُ عَنْكُمْ مِّنْ سَيِّئَاتِكُمْ)

((Allah) will expiate you some of your sins) means, in return for giving away charity, especially if it was concealed. Therefore, you will gain goodness by your rank being raised, and your sins being forgiven.

Allah's statement,

(وَاللَّهُ يَمَا تَعْمَلُونَ خَبِيرٌ)

(And Allah is Well-Acquainted with what you do) means, "No good deed that you perform escapes His knowledge, and He shall reward for it."

(لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ  
وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَأَنفُسِكُمْ وَمَا تُنْفِقُونَ إِلَّا  
ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤَفَّ إِلَيْكُمْ  
وَأَنْتُمْ لَا تُظْلَمُونَ - لِلْفُقَرَاءِ الَّذِينَ أَحْصَرُوا فِي  
سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ  
يَحْسِبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ

بِسِيمِهِمْ لَا يَسْأَلُونَ النَّاسَ إِحْقَاقًا وَمَا تُنْفِقُوا مِنْ  
خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ - الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ  
بِالْأَيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ  
رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ )

(272. Not upon you (Muhammad ) is their guidance, but Allah guides whom He wills. And whatever you spend in good, it is for yourselves, when you spend not except seeking Allah's Face. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.) (273. (Charity is) for Fuqara' (the poor), who in Allah's cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely Allah knows it well.) (274. Those who spend their wealth (in Allah's cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.)

### Giving Charity to Polytheists

Abu `Abdur-Rahman An-Nasa'i recorded that Ibn `Abbas said that they, "Disliked giving charity to their polytheist relatives, but were later on allowed to give it to them when they inquired about this matter, and this Ayah was revealed,

(لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ  
وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَأَنْفُسِكُمْ وَمَا تُنْفِقُونَ إِلَّا  
ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوفَّ إِلَيْكُمْ  
وَأَنْتُمْ لَا تُظْلَمُونَ )

(Not upon you (Muhammad ) is their guidance, but Allah guides whom He wills. And whatever you spend in good, it is for yourselves, when you spend not except seeking Allah's Face. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.)

Allah's statement,

(وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَأَنْفُسِكُمْ)

(And whatever you spend in good, it is for yourselves) is similar to His other statement,

(مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ)

(Whosoever does righteous good deed, it is for (the benefit of) his ownself.)

There are many other similar Ayat in the Qur'an.

Allah said next,

(وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ)

(When you spend not except seeking Allah's Face. )

Al-Hasan Al-Basri commented, "Whenever the believer spends, including what he spends on himself, he seeks Allah's Face with it." `Ata' Al-Khurasani said that the Ayah means, "You give away charity for the sake of Allah. Therefore, you will not be asked about the deeds or wickedness of those who receive it." This is a sound meaning indicating that when one spends in charity for Allah's sake, then his reward will be with Allah. He will not be asked if the charity unintentionally reached righteous, evil, deserving or undeserving persons, for he will be rewarded for his good intention. The proof to this statement is the Ayah,

(وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ)

(And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.)

The Two Sahihs recorded a Hadith by Abu Hurayrah that the Messenger of Allah said,

«قَالَ رَجُلٌ: لَأَتَصَدَّقَنَّ اللَّيْلَةَ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ زَانِيَةٍ، فَأَصْبَحَ النَّاسُ يُتَحَدَّثُونَ: نُصَدِّقَ عَلَى زَانِيَةٍ، فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَى زَانِيَةٍ، لَأَتَصَدَّقَنَّ اللَّيْلَةَ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ غَنِيٍّ، فَأَصْبَحُوا

يَتَحَدَّثُونَ: نُصَدِّقَ اللَّيْلَةَ عَلَى غَنِيِّ، قَالَ: اللَّهُمَّ  
لَكَ الْحَمْدُ عَلَى غَنِيِّ، لَأَتَصَدَّقَنَّ اللَّيْلَةَ بِصَدَقَةٍ،  
فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ سَارِقٍ،  
فَأَصْبَحُوا يَتَحَدَّثُونَ: نُصَدِّقَ اللَّيْلَةَ عَلَى سَارِقٍ،  
فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَى زَانِيَةٍ، وَعَلَى غَنِيِّ،  
وَعَلَى سَارِقٍ. فَأْتِيَ فَقِيلَ لَهُ: أَمَا صَدَقْتُكَ فَقَدْ  
قُبِلَتْ، وَأَمَا الزَّانِيَةُ فَلَعَلَّهَا أَنْ تَسْتَعِفَّ بِهَا عَنْ  
زَنَاهَا، وَلَعَلَّ الْغَنِيَّ يَعْتَبِرُ فَيُنْفِقُ مِمَّا أَعْطَاهُ اللَّهُ،  
وَلَعَلَّ السَّارِقَ أَنْ يَسْتَعِفَّ بِهَا عَنْ سَرَقَتِهِ»

(A man said, "Tonight, I shall give charity." He went out with his charity and (unknowingly) gave it to an adulteress. The next morning the people said that alms were given to an adulteress. The man said, "O Allah! All the praises are for You. (I gave my alms) to an adulteress. Tonight, I shall give alms again." He went out with his charity and (unknowingly) gave it to a rich person. The next morning (the people) said, "Last night, a wealthy person was given alms." He said, "O Allah! All the praises are for You. (I gave alms) to a wealthy man. Tonight, I shall again give charity." So he went out with his charity and (unknowingly) gave it to a thief. The next morning (the people) said, "Last night, a thief was given alms." He said, "O Allah! All the praises are for You. (I have given alms) to an adulteress, a wealthy man and a thief." Then, someone came to him and said, "The alms that you gave away were accepted. As for the adulteress, the alms might make her abstain from adultery. As for the wealthy man, it might make him take a lesson and spend his wealth that Allah has given him. As for the thief, it might make him abstain from stealing.")

### Who Deserves Charity

Allah said,

(لِلْفُقَرَاءِ الَّذِينَ أَحْصِرُوا فِي سَبِيلِ اللَّهِ)

((Charity is) for the poor, who in Allah's cause are restricted (from travel)) meaning, the migrants who migrated to Allah and His Messenger, resided in Al-Madinah and did not have resources that sufficiently provided them with their needs,

(لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ)

(And cannot Darban (move about) in the land) meaning, "They cannot travel in the land to seek means of livelihood." Allah said in other instances using a variation of the word Darban

(وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ)

(And when you (Muslims) travel in the land, there is no sin on you if you shorten the Salah (the prayer)) 4:101 , and,

(أَنْ سَيَكُونُ مِنْكُمْ مَّرْضَىٰ وَءَاخِرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ وَءَاخِرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَاقْرَأُوا)

(He knows that there will be some among you sick, others traveling through the land, seeking of Allah's bounty, yet others fighting in Allah's cause) 73:20 .

Allah then said,

(يَحْسِبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ)

(The one who knows them not, thinks that they are rich because of their modesty) meaning, those who do not know their situation think that they are well-off, because they are modest in their clothes and speech. There is a Hadith with this meaning that the Two Sahih recorded from Abu Hurayrah that the Messenger of Allah said,

«لَيْسَ الْمِسْكِينُ بِهَذَا الطَّوَّافِ الَّذِي تَرُدُّهُ التَّمْرَةُ  
وَالنَّمْرَتَانِ، وَاللُّقْمَةُ وَاللُّقْمَتَانِ، وَالْأَكْلَةُ  
وَالْأَكْلَتَانِ، وَلَكِنَّ الْمِسْكِينُ الَّذِي لَا يَجِدُ غِنَىٰ



يُغْنِيهِ، وَلَا يُقْطَنُ لَهُ فَيُتَصَدَّقَ عَلَيْهِ، وَلَا يَسْأَلُ  
النَّاسَ شَيْئًا»

(The Miskin (needy) is not he who wanders about and whose need is sufficed by a date or two, a bite or two or a meal or two. Rather, the Miskin is he who neither has enough resources to sustain him, all the while people are unaware of his need so they do not give to him, nor does he ask people for anything.)

Imam Ahmad also recorded this Hadith from Ibn Mas'ud.

Allah's statement,

(تَعْرِفُهُمْ بِسِيمَاهُمْ)

(You may know them by their mark) means, "Those who have good minds discover their situation," just as Allah said in other instances,

(سِيمَاهُمْ فِي وُجُوهِهِمْ)

(The mark of them (i.e. of their faith) is on their faces) 48:29 , and,

(وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ)

(But surely, you will know them by the tone of their speech!) 47:30 . Allah's statement,

(لَا يَسْأَلُونَ النَّاسَ إِحَاقًا)

(they do not beg of people at all) means, they do not beg and, thus, do not require people to provide them with more than what they actually need. Indeed, those who ask people for help, while having what suffices for their needs, have begged.

Imam Ahmad recorded that Abu Sa' id said, "My mother sent me to the Messenger of Allah to ask him for help, but when I came by him I sat down. The Prophet faced me and said to me,

«مَنْ اسْتَعْنَىٰ أَغْنَاهُ اللَّهُ، وَمَنْ اسْتَعَفَّ أَعَقَّهُ اللَّهُ،  
وَمَنْ اسْتَكْفَىٰ كَفَّاهُ اللَّهُ، وَمَنْ سَأَلَ وَلَهُ قِيَمَةٌ أَوْ قِيَّةٍ  
فَقَدْ أَحْفَ»

(Whoever felt satisfied, then Allah will enrich him. Whoever is modest, Allah will make him decent. Whoever is content, then Allah will suffice for him. Whoever asks people, while having a small amount, he will have begged the people.)

Abu Sa`id said, "I said to myself, 'I have a camel, Al-Yaqutah, and indeed, it is worth more than a small amount.' And I went back without asking the Prophet for anything." This is the same wording for this Hadith collected by Abu Dawud and An-Nasa'i.

Allah's statement,

(وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ)

(And whatever you spend in good, surely Allah knows it well) indicates that no charity escapes Him, and He will reward it fully and perfectly on the Day of Resurrection, when it is most desperately needed.

### Praise for those who Spend in Charity

Allah said,

(الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا  
وَعَلَانِيَةً قَلَّ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ  
وَلَا هُمْ يَحْزَنُونَ )

(Those who spend their wealth (in Allah's cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.)

This Ayah praises those who spend in charity for Allah's sake, seeking His pleasure, day and night, publicly and in secret, including what one spends on his family. The Two Sahihs recorded that the Messenger of Allah said to Sa`d bin Abi Waqqas:

«وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا  
ازْدَدْتَ بِهَا دَرَجَةً وَرَفَعَةً، حَتَّىٰ مَا تَجْعَلُ فِي فِي  
امْرَأَتِكَ»

(You will not spend charity with which you seek Allah's Face, but you will ascend a higher degree and status because of it, including what you put in your wife's mouth.)

Imam Ahmad recorded that Abu Mas'ud said that the Prophet said,

«إِنَّ الْمُسْلِمَ إِذَا أَنْفَقَ عَلَىٰ أَهْلِهِ نَفَقَةً يَحْتَسِبُهَا،  
كَانَتْ لَهُ صَدَقَةً»

(When the Muslim spends on his family while awaiting the reward for it from Allah, it will be written as charity for him.)

Al-Bukhari and Muslim also recorded this Hadith.

Allah said,

(قَلْبُهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ)

(shall have their reward with their Lord), on the Day of Resurrection, as reward for what they spent in acts of obedience. We previously explained the Ayah,

(فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ)

(there shall be no fear on them nor shall they grieve.)

(الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ  
الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا  
إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ

الرِّبَّوْا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِّن رَّبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ )

(275. Those who eat Riba will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaytan leading him to insanity. That is because they say: "Trading is only like Riba," whereas Allah has permitted trading and forbidden Riba. So whosoever receives an admonition from his Lord and stops eating Riba, shall not be punished for the past; his case is for Allah (to judge); but whoever returns (to Riba), such are the dwellers of the Fire they will Abide therein.)

### The Punishment for Dealing with Riba (Interest and Usury)

After Allah mentioned the righteous believers who give charity, pay Zakah and spend on their relatives and families at various times and conditions, He then mentioned those who deal in usury and illegally acquire people's money, using various evil methods and wicked ways. Allah describes the condition of these people when they are resurrected from their graves and brought back to life on the Day of Resurrection:

(الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ  
الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ)

(Those who eat Riba will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaytan leading him to insanity.)

This Ayah means, on the Day of Resurrection, these people will get up from their graves just as the person afflicted by insanity or possessed by a demon would. Ibn `Abbas said, "On the Day of Resurrection, those who consume Riba will be resurrected while insane and suffering from seizures." Ibn Abi Hatim also recorded this and then commented, "This Tafsir was reported from `Awf bin Malik, Sa`id bin Jubayr, As-Suddi, Ar-Rabi` bin Anas, Qatadah and Muqatil bin Hayyan." Al-Bukhari recorded that Samurah bin Jundub said in the long Hadith about the dream that the Prophet had,

«فَأْتَيْنَا عَلَى نَهْرٍ حَسِبْتُ أَنَّهُ كَانَ يَقُولُ: أَحْمَرٌ  
مِثْلَ الدَّمِ، وَإِذَا فِي النَّهْرِ رَجُلٌ سَابِحٌ يَسْبَحُ، وَإِذَا  
عَلَى شَطِّ النَّهْرِ رَجُلٌ قَدْ جَمَعَ عِنْدَهُ حِجَارَةً

كَثِيرَةً، وَإِذَا ذَلِكَ السَّايِحُ يَسْبَحُ مَا يَسْبَحُ، ثُمَّ يَأْتِي  
ذَلِكَ الَّذِي قَدْ جَمَعَ الْحِجَارَةَ عِنْدَهُ، فَيَقْرَأُ لَهُ فَاهُ  
فَيُلْقِمُهُ حَجْرًا»

(We reached a river -the narrator said, "I thought he said that the river was as red as blood"- and found that a man was swimming in the river, and on its bank there was another man standing with a large collection of stones next to him. The man in the river would swim, then come to the man who had collected the stones and open his mouth, and the other man would throw a stone in his mouth.)

The explanation of this dream was that the person in the river was one who consumed Riba.

Allah's statement,

ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ  
الْبَيْعَ وَحَرَّمَ الرِّبَا

(That is because they say: "Trading is only like Riba," whereas Allah has permitted trading and forbidden Riba) indicates that the disbelievers claimed that Riba was allowed due to the fact that they rejected Allah's commandments, not that they equated Riba with regular trade. The disbelievers did not recognize that Allah allowed trade in the Qur'an, for if they did, they would have said, "Riba is trade." Rather, they said,

إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا

(Trading is only like Riba) meaning, they are similar, so why did Allah allow this, but did not allow that, they asked in defiance of Allah's commandments.

Allah's statement,

وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا

(Whereas Allah has permitted trading and forbidden Riba) might be a continuation of the answer to the disbelievers' claim, who uttered it, although they knew that Allah decided that ruling on trade is different from that of Riba. Indeed, Allah is the Most Knowledgeable, Most Wise, Whose decision is never resisted. Allah is never asked about what He does, while they will be asked. He is knowledgeable of the true reality of all things and the benefits they carry. He knows what benefits His servants, so He allows it for them, and what harms them, so He forbids them from it. He is more merciful with them than the mother with her own infant.

Thereafter, Allah said,

(فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ  
وَأَمْرُهُ إِلَى اللَّهِ)

(So whosoever receives an admonition from his Lord and stops eating Riba, shall not be punished for the past; his case is for Allah (to judge),) meaning, those who have knowledge that Allah made usury unlawful, and refrain from indulging in it as soon as they acquire this knowledge, then Allah will forgive their previous dealings in Riba,

(عَفَا اللَّهُ عَمَّا سَلَفَ)

(Allah has forgiven what is past.)

On the day Makkah was conquered the Prophet said,

«وَكُلُّ رِبَا فِي الْجَاهِلِيَّةِ مَوْضُوعٌ تَحْتَ قَدَمِي  
هَاتَيْنِ، وَأَوَّلُ رِبَا أُضْعُ، رَبَا الْعَبَّاسِ»

(All cases of Riba during the time of Jahiliyyah (pre-Islamic period of ignorance) is annulled and under my feet, and the first Riba I annul is the Riba of Al-'Abbas (the Prophet's uncle).)

We should mention that the Prophet did not require the return of the interest that they gained on their Riba during the time of Jahiliyyah. Rather, he pardoned the cases of Riba that occurred in the past, just as Allah said,

(فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ)

(shall not be punished for the past; his case is for Allah (to judge).)

Sa`id bin Jubayr and As-Suddi said that,

(فَلَهُ مَا سَلَفَ)

(shall not be punished for the past) refers to the Riba one consumed before it was prohibited. Allah then said,

(وَمَنْ عَادَ)

(But whoever returns) meaning, deals in Riba after gaining knowledge that Allah prohibited it, then that warrants punishment, and in this case, the proof will have been established against such person. This is why Allah said,

(قَأُولِيكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ)

(such are the dwellers of the Fire they will abide therein forever.)

Abu Dawud recorded that Jabir said, "When

(الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ  
الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ)

(Those who eat Riba will not stand (on the Day of Resurrection) except like a person beaten by Shaytan leading him to insanity) was revealed, the Messenger of Allah said,

«مَنْ لَمْ يَدْرِ الْمُخَابَرَةَ فَلْيُؤْذِنْ بِحَرْبٍ مِنَ اللَّهِ  
وَرَسُولِهِ»

(Whoever does not refrain from Mukhabarah, then let him receive a notice of war from Allah and His Messenger.)"

Al-Hakim also recorded this in his Mustadrak, and he said, "It is Sahih according to the criteria of Muslim, and he did not record it." Mukhabarah (sharecropping), farming land in return for some of its produce, was prohibited. Muzabanah, trading fresh dates still on trees with dried dates already on the ground, was prohibited. Muhaqalah, which refers to trading produce not yet harvested, with crops already harvested, was also prohibited. These were prohibited to eradicate the possibility that Riba might be involved, for the quality and equity of such items are only known after they become dry.

The subject of Riba is a difficult subject for many scholars. We should mention that the Leader of the Faithful, `Umar bin Al-Khattab, said, "I wished that the Messenger of Allah had made three matters clearer for us, so that we could refer to his decision: the grandfather (regarding inheriting from his grandchildren), the Kalalah (those who leave neither descendants nor ascendants as heirs) and some types of Riba." `Umar was referring to the types of transactions where it is not clear whether they involve Riba or not. The Shari`ah supports the rule that for any matter that is unlawful, then the means to it are also unlawful, because whatever results in the unlawful is unlawful, in the same way that whenever an obligation will not be complete except with something, then that something is itself an obligation.

The Two Sahihs recorded that An-Nu`man bin Bashir said that he heard the Messenger of Allah say,

«إِنَّ الْحَلَالَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ، وَبَيْنَ ذَلِكَ  
أُمُورٌ مُشْتَبِهَاتٌ، فَمَنْ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ  
لِدِينِهِ وَعَرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي  
الْحَرَامِ، كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ  
يَرْتَعَ فِيهِ»

(Both lawful and unlawful things are evident, but in between them there are matters that are not clear. So whoever saves himself from these unclear matters, he saves his religion and his honor. And whoever indulges in these unclear matters, he will have fallen into the prohibitions, just like a shepherd who grazes (his animals) near a private pasture, at any moment he is liable to enter it.)

The Sunan records that Al-Hasan bin `Ali said that he heard the Messenger of Allah say,

«دَعْ مَا يَرِيْبُكَ إِلَى مَا لَا يَرِيْبُكَ»

(Leave that which makes you doubt for that which does not make you doubt.)

Ahmad recorded that Sa`id bin Al-Musayyib said that `Umar said, "The Ayah about Riba was one of the last Ayat to be revealed, and the Messenger of Allah died before he explained it to us. So leave that which makes you doubt for that which does not make you doubt."

Ibn Majah recorded that Abu Hurayrah said that the Messenger of Allah said,

«الرِّبَا سَبْعُونَ حُوبًا، أَيْسَرُهَا أَنْ يَنْكِحَ الرَّجُلُ  
أُمَّهُ»

(Riba is seventy types, the least of which is equal to one having sexual intercourse with his mother.)

Continuing on the subject of prohibiting the means that lead to the unlawful, there is a Hadith that Ahmad recorded in which `Aishah said, "When the Ayat in Surat Al-Baqarah about Riba were revealed, the Messenger of Allah went out to the Masjid and recited them and also



prohibited trading in alcohol." The Six collections recorded this Hadith, with the exception of At-Tirmidhi. The Two Sahihis recorded that the Messenger of Allah said,

«لَعَنَ اللَّهُ الْيَهُودَ، حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ  
فَجَمَلُوهَا فَبَاعُوهَا، وَأَكَلُوا أَثْمَانَهَا»

(May Allah curse the Jews! Allah forbade them to eat animal fat, but they melted it and sold it, eating its price.)

Ali and Ibn Mas'ud narrated that the Messenger of Allah said,

«لَعَنَ اللَّهُ آكِلَ الرَّبَا وَمُوكِلَهُ وَشَاهِدَيْهِ وَكَاتِبَهُ»

(May Allah curse whoever consumes Riba, whoever pays Riba, the two who are witnesses to it, and the scribe who records it.)

They say they only have witnesses and a scribe to write the Riba contract when they want it to appear to be a legitimate agreement, but it is still invalid because the ruling is applied to the agreement itself, not the form that it appears in. Verily, deeds are judged by their intentions.

(يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ وَاللَّهُ لَا  
يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ - إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا  
الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ  
أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ  
يَحْزَنُونَ )

(276. Allah will destroy Riba and will give increase for Sadaqat. And Allah likes not the disbelievers, sinners.) (277. Truly, those who believe, and do deeds of righteousness, and perform the Salah and give Zakah, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.)

### Allah Does Not Bless Riba

Allah states that He destroys Riba, either by removing this money from those who eat it, or by depriving them of the blessing, and thus the benefit of their money. Because of their Riba,

Allah will torment them in this life and punish them for it on the Day of Resurrection. Allah said,

(قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ  
كَثْرَةُ الْخَبِيثِ)

(Say: "Not equal are Al-Khabith (evil things) and At-Tayyib (good things), even though the abundance of Al-Khabith may please you") 5:100

(وَيَجْعَلُ الْخَبِيثَ بَعْضَهُ عَلَى بَعْضٍ فَيَرْكُمُهُ  
جَمِيعًا فَيَجْعَلُهُ فِي جَهَنَّمَ)

(And put the wicked (disbelievers and doers of evil deeds) one over another, heap them together and cast them into Hell) 8:37 , and,

(وَمَا ءَاتَيْتُمْ مِّن رَّبًّا لِّيَرْبُوًّا فِي أَمْوَالِ النَّاسِ فَلَا  
يَرْبُوًّا عِنْدَ اللَّهِ)

(And that which you give in gift (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allah) 30:39 .

Ibn Jarir said that Allah's statement,

(يَمْحَقُ اللَّهُ الرِّبَا)

(Allah will destroy Riba) is similar to the statement reported of `Abdullah bin Mas`ud, "Riba will end up with less, even if it was substantial." Imam Ahmad recorded a similar statement in Al-Musnad.

### **Allah Increases Charity, Just as One Raises His Animal**

Allah's statement,

(وَيُرِي الصَّدَقَاتِ)

(And will give increase for Sadaqat) means, Allah makes charity grow, or He increases it. Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said,

«مَنْ تَصَدَّقَ بِعَدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ، وَلَا يَقْبَلُ اللَّهُ إِلَّا الطَّيِّبَ، فَإِنَّ اللَّهَ يَتَقَبَّلُهَا بِيَمِينِهِ، ثُمَّ يُرَبِّيهَا لِصَاحِبِهِ، كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ حَتَّى تَكُونَ مِثْلَ الْجَبَلِ»

(Whoever gives in charity what equals a date from honest resources, and Allah only accepts that which is good and pure, then Allah accepts it with His right (Hand) and raises it for its giver, just as one of you raises his animal, until it becomes as big as a mountain.)

This was recorded in the book of Zakah.

### Allah Does not Like the Disbelieving Sinners

Allah's statement,

(وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ)

(And Allah likes not the disbelievers, sinners) indicates that Allah does not like he who has a disbelieving heart, who is a sinner in tongue and action. There is a connection between the beginning of the Ayah on Riba and what Allah ended it with. Those who consume Riba are not satisfied with the permissible and pure resources that Allah provided them. Instead, they try to illegally acquire people's money by relying on evil methods. This demonstrates their lack of appreciation for the bounty that Allah provides.

### Praising Those Who Thank Allah

Allah praised those who believe in His Lordship, obey His commands, thank Him and appreciate Him. They are those who are kind to His creation, establish prayer and give charity due on their money. Allah informed them of the honor that He has prepared for them and that they will be safe from the repercussions of the Day of Resurrection. Allah said,

(إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ )

(Truly, those who believe, and do deeds of righteousness, and perform the Salah and give Zakah, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.)

(يَأْيَهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ  
الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ )

(فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ  
وَإِن تَابْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا  
تُظْلَمُونَ - وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَى  
مَيْسَرَةٍ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ )

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ  
نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ-)

(278. O you who believe! Have Taqwa of Allah and give up what remains from Riba, if you are (really) believers.) (279. And if you do not do it, then take a notice of war from Allah and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly, and you shall not be dealt with unjustly.) (280. And if the debtor is having a hard time, then grant him time till it is easy for him to repay; but if you remit it by way of charity, that is better for you if you did but know.) (281. And have Taqwa the Day when you shall be brought back to Allah. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.)

### The Necessity of Taqwa and Avoiding Riba

Allah commands His believing servants to fear Him and warns them against what would bring them closer to His anger and drive them away from His pleasure. Allah said,

(يَأْيَهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ)

(O you who believe! Have Taqwa of Allah) meaning, fear Him and remember that He is watching all that you do.

(وَدَّرُوا مَا بَقِيَ مِنَ الرِّبَا)

(And give up what remains of Riba) meaning, abandon the Riba that people still owe you upon hearing this warning,

(إِنْ كُنْتُمْ مُؤْمِنِينَ)

(if you indeed have been believers) believing in the trade that He allowed you and the prohibition of Riba. Zayd bin Aslam, Ibn Jurayj, Muqatil bin Hayyan and As-Suddi said that this Ayah was revealed about Bani `Amr bin `Umayr, a sub-tribe of Thaqif, and Bani Al-Mughirah, from the tribe of Bani Makhzum, between whom were outstanding transactions of Riba leftover from time of Jahiliyyah. When Islam came and both tribes became Muslims, Thaqif required Bani Al-Mughirah to pay the Riba of that transaction, but Bani Al-Mughirah said, "We do not pay Riba in Islam." `Attab bin Usayd, the Prophet's deputy on Makkah, wrote to the Messenger of Allah about this matter. This Ayah was then revealed and the Messenger of Allah conveyed it to `Attab,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَدَّرُوا مَا بَقِيَ مِنَ  
الرِّبَا إِنْ كُنْتُمْ مُؤْمِنِينَ )

(فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ)

(O you who believe! Be afraid of Allah and give up what remains (due to you) from Riba (from now onward), if you are (really) believers. And if you do not do it, then take a notice of war from Allah and His Messenger.)

They said, "We repent to Allah and abandon whatever is left of our Riba", and they all abandoned it This Ayah serves as a stern threat to those who continue to deal in Riba after Allah revealed this warning.

### **Riba Constitutes War Against Allah and His Messenger**

Ibn Jurayj said that Ibn `Abbas said that,

(فَأْذَنُوا بِحَرْبٍ)

(then take a notice of war) means, "Be sure of a war from Allah and His Messenger." He also said, "On the Day of Resurrection, those who eat Riba will be told, `take up arms for war.'" He then recited,

(فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ)

(And if you do not do it, then take a notice of war from Allah and His Messenger.)

`Ali bin Abi Talhah said that Ibn `Abbas said about,

(فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ)

(And if you do not do it, then take a notice of war from Allah and His Messenger,) "Whoever kept dealing with Riba and did not refrain from it, then the Muslim Leader should require him to repent. If he still did not refrain from Riba, the Muslim Leader should cut off his head."

Allah then said,

(وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ)

(But if you repent, you shall have your capital sums. Deal not unjustly) by taking the Riba,

(وَلَا تُظْلَمُونَ)

(And you shall not be dealt with unjustly) meaning, your original capital will not diminish. Rather, you will receive only what you lent without increase or decrease. Ibn Abi Hatim recorded that `Amr bin Al-Ahwas said, "The Messenger of Allah gave a speech during the Farewell Hajj saying;

«أَلَا إِنَّ كُلَّ رَبًّا كَانَ فِي الْجَاهِلِيَّةِ، مَوْضُوعٌ  
عَنْكُمْ كُلُّهُ، لَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ  
وَلَا تُظْلَمُونَ، وَأَوَّلُ رَبًّا مَوْضُوعٌ، رَبًّا الْعَبَّاسِ  
بْنِ عَبْدِ الْمُطَّلِبِ مَوْضُوعٌ كُلُّهُ»

(Verily, every case of Riba from the Jahiliyyah is completely annulled. You will only take back your capital, without increase or decrease. The first Riba that I annul is the Riba of Al-`Abbas bin `Abdul-Muttalib, all of it is annulled.)

## Being Kind to Debtors Who Face Financial Difficulties

Allah said,

(وَإِنْ كَانَ دُوْ عُسْرَةً فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ )

(And if the debtor is having a hard time, then grant him time till it is easy for him to repay; but if you remit it by way of charity, that is better for you if you did but know.) Allah commands creditors to be patient with debtors who are having a hard time financially,

(وَإِنْ كَانَ دُوْ عُسْرَةً فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ)

(And if the debtor is having a hard time (has no money), then grant him time till it is easy for him to repay.)

During the time of Jahiliyyah, when the debt came to term, the creditor would say to the debtor, "Either pay now or interest will be added to the debt."

Allah encouraged creditors to give debtors respite regarding their debts and promised all that is good, and a great reward from Him for this righteous deed,

(وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ)

(But if you remit it by way of charity, that is better for you if you did but know) meaning, if you forfeit your debts and cancel them completely.

Imam Ahmad recorded that Sulayman bin Buraydah said that his father said, "I heard the Messenger of Allah say,

«مَنْ أَنْظَرَ مُعْسِرًا، فَلَهُ بِكُلِّ يَوْمٍ مِثْلُهُ صَدَقَةٌ»

(Whoever gives time to a debtor facing hard times, will gain charity of equal proportions for each day he gives.)

I also heard the Prophet say,

«مَنْ أَنْظَرَ مُعْسِرًا، فَلَهُ بِكُلِّ يَوْمٍ مِثْلُهُ صَدَقَةٌ»

(Whoever gives time to a debtor facing hard times, will earn charity multiplied two times for each day he gives.) I said, `O Messenger of Allah! I heard you say, `Whoever gives time to a debtor facing hard times, will gain charity of equal proportions for each day he gives.' I also heard you say, `Whoever gives time to a debtor facing hard times, will earn charity multiplied by two times for each day he gives.' He said,

«لَهُ بِكُلِّ يَوْمٍ مِثْلُهُ صَدَقَةٌ قَبْلَ أَنْ يَحِلَّ الدَّيْنُ،  
فَإِذَا حَلَّ الدَّيْنُ فَأَنْظَرَهُ، فَلَهُ بِكُلِّ يَوْمٍ مِثْلَاهُ  
صَدَقَةٌ»

(He will earn charity of equal proportions for each day (he gives time) before the term of the debt comes to an end, and when the term comes to an end, he will again acquire charity multiplied by two times for each day if he gives more time.)"

Ahmad recorded that Muhammad bin Ka`b Al-Qurazi said that Abu Qatadah had a debt on a man, who used to hide from Abu Qatadah when he looked for him to pay what he owed him. One day, Abu Qatadah came looking for the debtor and a young boy came out, and he asked him about the debtor and found out that he was in the house eating. Abu Qatadah said in a loud voice, "O Fellow! Come out, for I was told that you are in the house." The man came out and Abu Qatadah asked him, "Why are you hiding from me" The man said, "I am having a hard time financially, and I do not have any money." Abu Qatadah said, "By Allah, are you truly facing a hard time" He said, "Yes." Abu Qatadah cried and said, "I heard the Messenger of Allah say,

«مَنْ نَقَّسَ عَنْ غَرِيمِهِ أَوْ مَحَا عَنْهُ، كَانَ فِي ظِلِّ  
الْعَرْشِ يَوْمَ الْقِيَامَةِ»

(Whoever gives time to his debtor, or forgives the debt, will be in the shade of the Throne (of Allah) on the Day of Resurrection.)"

Muslim also recorded this Hadith in his Sahih.

Al-Hafiz Abu Ya`la Al-Mawsili recorded that Hudhayfah said that the Messenger of Allah said,

«أَتَى اللَّهَ بِعَبْدِمِنْ عَيْدِهِ يَوْمَ الْقِيَامَةِ قَالَ: مَاذَا  
عَمِلْتَ لِي فِي الدُّنْيَا؟ فَقَالَ: مَا عَمِلْتُ لَكَ يَا رَبِّ  
مِنْقَالَ دُرَّةٌ فِي الدُّنْيَا أَرْجُوكَ بِهَا قَالَهَا ثَلَاثَ  
مَرَّاتٍ قَالَ الْعَبْدُ عِنْدَ آخِرِهَا: يَا رَبِّ إِنَّكَ كُنْتَ  
أَعْطَيْتَنِي فَضْلَ مَالٍ، وَكُنْتُ رَجُلًا أَبَايَعُ النَّاسَ،



وَكَانَ مِنْ خُلُقِي الْجَوَازُ، فَكُنْتُ أَيْسَرُ عَلَى  
الْمُوسِرِ وَأَنْظِرُ الْمُعْسِرَ، قَالَ: فَيَقُولُ اللَّهُ  
عَزَّوَجَلَّ: أَنَا أَحَقُّ مَنْ يُيسَّرُ، ادْخُلِ الْجَنَّةَ»

(On the Day of Resurrection, one of Allah's servants will be summoned before Him and He will ask him, "What deeds did you perform for Me in your life" He will say, "O Lord! In my life, I have not performed a deed for Your sake that equals an atom," three times. The third time, the servant will add, "O Lord! You granted me wealth and I used to be a merchant. I used to be lenient, giving easy terms to those well-off and giving time to the debtors who faced hard times." Allah will say, "I Am the Most Worthy of giving easy terms. Therefore, enter Paradise.")

Al-Bukhari, Muslim and Ibn Majah also recorded this Hadith from Hudhayfah, and Muslim recorded a similar wording from `Uqbah bin `Amir and Abu Mas`ud Al-Badri. Allah further advised His servants, by reminding them that this life will soon end and all the wealth in it will vanish. He also reminded them that the Hereafter will surely come, when the Return to Him will occur, and that He will hold His creation accountable for what they did, rewarding them or punishing them accordingly. Allah also warned them against His torment,

(وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ  
نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ )

(And have Taqwa for the Day when you shall be brought back to Allah. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.)

It was reported that this was the last Ayah revealed from the Glorious Qur'an. An-Nasa'i recorded that Ibn `Abbas said, "The last Ayah to be revealed from the Qur'an was,

(وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ  
نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ )

(And have Taqwa for the Day when you shall be brought back to Allah. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.")

This is the same narration reported by Ad-Dahhak and Al-`Awfi from Ibn `Abbas.

(يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَيْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ  
 مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا  
 يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ  
 وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا  
 يَبْخَسْ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا  
 أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ  
 بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِّن رِّجَالِكُمْ فَإِنْ لَّمْ  
 يَكُنَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ  
 الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكَّرَ إِحْدَاهُمَا  
 الْأُخْرَىٰ وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا  
 تَسْمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ  
 ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا  
 تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجْرَةً حَاضِرَةً يُدِيرُونَهَا  
 بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهِدُوا إِذَا  
 تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَعَّلُوا  
 فَإِنَّهُ فُسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ  
 بِكُلِّ شَيْءٍ عَلِيمٌ )

(282. O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write, as Allah has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must have Taqwa of Allah, his Lord, and diminish not anything of what he owes. But if the debtor is

of poor understanding, or weak, or is unable to dictate for himself, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called (for evidence). You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allah; more solid as evidence, and more convenient to prevent doubts among yourselves, save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So have Taqwa of Allah; and Allah teaches you. And Allah is the All-Knower of everything.)

### The Necessity of Writing Transactions That Take Effect Later on

This Ayah is the longest in the Glorious Qur'an. Imam Abu Ja`far bin Jarir recorded that Sa`id bin Al-Musayyib said that he was told that the Ayah most recently revealed from above the Throne -- the last Ayah to be revealed in the Qur'an -- was the Ayah about debts.

Allah's statement,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَيْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ

(O you who believe! When you contract a debt for a fixed period, write it down) directs Allah's believing servants to record their business transactions when their term is delayed, to preserve the terms and timing of these transactions, and the memory of witnesses, as mentioned at the end of the Ayah,

ذَٰلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا

(that is more just with Allah; more solid as evidence, and more convenient to prevent doubts among yourselves.)

The Two Sahihs recorded that Ibn `Abbas said, "Allah's Messenger came to Al-Madinah, while the people were in the habit of paying in advance for fruits to be delivered within one or two years. The Messenger of Allah said,

«مَنْ أَسْلَفَ، فَلْيُسَلَفْ فِي كَيْلِ مَعْلُومٍ، وَوَزَنَ مَعْلُومٍ، إِلَىٰ أَجَلٍ مَعْلُومٍ»

(Whoever pays money in advance (for dates to be delivered later) should pay it for known specified measure and weight (of the dates) for a specified date. )

Allah's statement,

(فَاكْتُبُوهُ)

(write it down) is a command from Him to record such transactions to endorse and preserve their terms. Ibn Jurayj said, "Whoever borrowed should write the terms, and whoever bought should have witnesses." Abu Sa`id, Ash-Sha`bi, Ar-Rabi` bin Anas, Al-Hasan, Ibn Jurayj and Ibn Zayd said that recording such transactions was necessary before, but was then abrogated by Allah's statement,

(فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ  
أَمَنَّتْهُ)

(Then if one of you entrusts the other, let the one who is entrusted discharge his trust (faithfully).)

Allah's statement,

(وَلْيَكْتُبْ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ)

(Let a scribe write it down in justice between you) and in truth. Therefore, the scribe is not allowed to cheat any party of the contract and is to only record what the parties of the contract agreed to, without addition or deletion. Allah's statement,

(وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ)

(Let not the scribe refuse to write, as Allah has taught him, so let him write) means, "Those who know how to write should not refrain from writing transaction contracts when asked to do so." Further, let writing such contracts be a type of charity from the scribe for those who are not lettered, just as Allah taught him what he knew not. Therefore, let him write, just as the Hadith stated,

«إِنَّ مِنْ الصَّدَقَةِ أَنْ تُعِينَ صَانِعًا، أَوْ تَصْنَعَ  
لِأَخْرَقٍ»

(It is a type of charity to help a worker and to do something for a feeble person.)

In another Hadith, the Prophet said,

«مَنْ كَتَمَ عِلْمًا يَعْلَمُهُ، أَلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ»

(Whoever kept knowledge to himself will be restrained by a bridle made of fire on the Day of Resurrection.) Mujahid and `Ata' said that if asked to do so, "The scribe is required to record."

Allah's statement,

(وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ)

(Let him (the debtor) who incurs the liability dictate, and he must have Taqwa of Allah, his Lord) indicates that the debtor should dictate to the scribe what he owes, so let him fear Allah,

(وَلَا يَخْسُ مِنْهُ شَيْئًا)

(And diminish not anything of what he owes,) meaning, not hide any portion of what he owes.

(فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا)

(But if the debtor is of poor understanding) and is not allowed to decide on such matters, because he used to waste money, for instance,

(أَوْ ضَعِيفًا)

(Or weak), such as being too young or insane,

(أَوْ لَا يَسْتَطِيعُ أَنْ يُمْلَأَ هُوَ)

(Or is unable to dictate for himself) because of a disease, or ignorance about such matters,

(فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ)

(then let his guardian dictate in justice.)

## Witnesses Should Attend the Dictation of Contracts

Allah said,

(وَاسْتَشْهِدُوا شَهِيدَيْنِ مِّن رِّجَالِكُمْ)

(And get two witnesses out of your own men) requiring witnesses to attend the dictation of contracts to further preserve the contents,

(فَإِن لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ)

(And if there are not two men (available), then a man and two women) this requirement is only for contracts that directly or indirectly involve money. Allah requires that two women take the place of one man as witness, because of the woman's shortcomings, as the Prophet described. Muslim recorded in his Sahih that Abu Hurayrah said that the Messenger of Allah said,

«يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ وَأَكْثِرْنَ الِاسْتِعْفَارَ،  
فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ»

(O women! Give away charity and ask for forgiveness, for I saw that you comprise the majority of the people of the Fire.)

One eloquent woman said, "O Messenger of Allah! Why do we comprise the majority of the people of the Fire" He said,

«تُكْفِرُنَّ اللَّعْنَ، وَتَكْفُرُنَّ الْعَشِيرَ، وَمَا رَأَيْتُ مِنْ  
نَاقِصَاتِ عَقْلِ وَدِينٍ، أَغْلَبَ لِذِي لُبٍّ مِنْكُنَّ»

(You curse a lot and you do not appreciate your mate. I have never seen those who have shortcoming in mind and religion controlling those who have sound minds, other than you.) She said, "O Messenger of Allah! What is this shortcoming in mind and religion" He said,

«أَمَّا نُقْصَانُ عَقْلِهَا، فَشَهَادَةُ امْرَأَتَيْنِ تَعْدِلُ  
شَهَادَةَ رَجُلٍ، فَهَذَا نُقْصَانُ الْعَقْلِ، وَتَمَكُّتُ اللَّيَالِي

لَا تُصَلِّيْ وَتُقَطِّرُ فِي رَمَضَانَ، فَهَذَا نُقْصَانُ  
الدِّينِ»

(As for the shortcoming in her mind, the testimony of two women equals the testimony of one man, and this is the shortcoming in the mind. As for the shortcoming in the religion, woman remains for nights at a time when she does not pray and breaks the fast in Ramadan)

Allah's statement,

(مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ)

(such as you agree for witnesses) requires competency in the witnesses. Further, Allah's statement,

(أَنْ تَضِلَّ إِحْدَاهُمَا)

(so that if one of them errs) refers to the two women witnesses; whenever one of them forgets a part of the testimony,

(فَتَذَكَّرَ إِحْدَاهُمَا الْأُخْرَى)

(the other can remind her) meaning, the other woman's testimony mends the shortcoming of forgetfulness in the first woman.

Allah's statement,

(وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا)

(And the witnesses should not refuse when they are called) means, when people are called to be witnesses, they should agree, as Qatadah and Ar-Rabi` bin Anas stated. Similarly, Allah said,

(وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ)

(Let not the scribe refuse to write as Allah has taught him,

«أَمَّا نُقْصَانُ عَقْلِهَا، فَشَهَادَةُ امْرَأَتَيْنِ تَعْدِلُ  
شَهَادَةَ رَجُلٍ، فَهَذَا نُقْصَانُ الْعَقْلِ، وَتَمَكُّتُ اللَّيَالِي  
لَا تُصَلِّي وَتُفْطِرُ فِي رَمَضَانَ، فَهَذَا نُقْصَانُ  
الدِّينِ»

(As for the shortcoming in her mind, the testimony of two women equals the testimony of one man, and this is the shortcoming in the mind. As for the shortcoming in the religion, woman remains for nights at a time when she does not pray and breaks the fast in Ramadan)

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(the other can remind her) meaning, the other woman's testimony mends the shortcoming of forgetfulness in the first woman.

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(وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا)

(And the witnesses should not refuse when they are called) means, when people are called to be witnesses, they should agree, as Qatadah and Ar-Rabi` bin Anas stated. Similarly, Allah said,

(وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ)



(Let not the scribe refuse to write as Allah has taught him, so let him write.)

Some say that this Ayah indicates that agreeing to become a witness is Fard Kifayah (required on at least a part of the Muslim Ummah). However, the majority of the scholars say that the Ayah,

(وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا)

(And the witnesses should not refuse when they are called) is referring to testifying to what the witnesses actually witnessed, thus befitting their description of being `witnesses'. Therefore, when the witness is called to testify to what he witnessed, he is required to give testimony, unless this obligation was already fulfilled, in which case such testimony becomes Fard Kifayah. Mujahid and Abu Mijlaz said, "If you are called to be a witness, then you have the choice to agree. If you witnessed and were called to testify, then come forward." It was reported that Ibn `Abbas and Al-Hasan Al-Basri said that the obligation includes both cases, agreeing to be a witness and testifying to what one witnessed.

Allah's statement,

(وَلَا تَسْمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ)

(You should not become weary to write it (your contract), whether it be small or large, for its fixed term) perfects this direction from Allah by commanding that the debt be written, whether the amount is large or small. Allah said,

(وَلَا تَسْمُوا)

(You should not become weary) meaning, do not be discouraged against writing transactions and their terms, whether the amount involved is large or small. Allah's statement,

(ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا)

(that is more just with Allah; more solid as evidence, and more convenient to prevent doubts among yourselves) means, writing transactions that will be fulfilled at a later date is more just with Allah meaning better and more convenient in order to preserve the terms of the contract. Therefore, recording such agreements helps the witnesses, when they see their handwriting - or signatures - later on and thus remember what they witnessed, for it is possible that the witnesses might forget what they witnessed.

## (وَأَدْنَىٰ أَلَّا تَرْتَابُوا)

(And more convenient to prevent doubts among yourselves) meaning, this helps repel any doubt. Since if you need to refer to the contract that you wrote and the doubt will end.

Allah's statement,

(إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ  
فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا)

(save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down) indicates that if the transaction will be fulfilled immediately, then there is no harm if it is not recorded.

As for requiring witnesses to be present in trading transactions, Allah said,

(وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ)

(But take witnesses whenever you make a commercial contract. )

However, this command was abrogated by,

(فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ  
أَمْنَهُ)

(Then if one of you entrusts the other, let the one who is entrusted discharge his trust (faithfully).)

Or, it could be that having witnesses in such cases is only recommended and not obligatory, as evident from the Hadith that Khuzaymah bin Thabit Al-Ansari narrated which Imam Ahmad collected. ` Umarah bin Khuzaymah Al-Ansari said that his uncle, who was among the Prophet's Companions, told him that the Prophet was making a deal for a horse with a bedouin man. The Prophet asked the bedouin to follow him so that he could pay him the price of the horse. The Prophet went ahead of the bedouin. The bedouin met several men who tried to buy his horse, not knowing if the Prophet was actually determined to buy it. Some people offered more money for the horse than the Prophet had. The bedouin man said to the Prophet , "If you want to buy this horse, then buy it or I will sell it to someone else." When he heard the bedouin man's words, the Prophet stood up and said, "Have I not bought that horse from you" The bedouin said, "By Allah! I have not sold it to you." The Prophet said, "Rather, I did buy it from you." The people gathered around the Prophet and the Bedouin while they were disputing, and the bedouin said, "Bring forth a witness who testifies that I sold you the horse." Meanwhile, the

Muslims who came said to the bedouin, "Woe to you! The Prophet only says the truth." When Khuzaymah bin Thabit came and heard the dispute between the Prophet and the bedouin who was saying, "Bring forth a witness who testifies that I sold you the horse," Khuzaymah said, "I bear witness that you sold him the horse." The Prophet said to Khuzaymah, "What is the basis of your testimony" Khuzaymah said, "That I entrusted you, O Messenger of Allah!" Therefore, the Messenger made Khuzaymah's testimony equal to the testimony of two men. This was also recorded by Abu Dawud and An-Nasa @299 . Allah's statement,

(وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ)

(Let neither scribe nor witness suffer (or cause) any harm) also indicates that the scribe and the witness must not cause any harm, such as, when the scribe writes other than what he is being dictated, or the witness testifies to other than what he heard or conceals his testimony. This is the explanation of Al-Hasan and Qatadah."

Allah's statement,

(وَإِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ)

(But if you do (such harm), it would be wickedness in you) means, "If you defy what you were commanded and commit what you were prohibited, then it is because of the sin that resides and remains with you; sin that you never release or rid yourselves from."

Allah's statement,

(وَ اتَّقُوا اللَّهَ)

(So have Taqwa of Allah) means, fear Him, remember His watch over you, implement His command and avoid what He prohibited,

(وَيُعَلِّمُكُمُ اللَّهَ)

(And Allah teaches you. ) Similarly, Allah said,

(يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنْ تَتَّقُوا اللَّهَ يَجْعَل لَكُمْ  
فُرْقَانًا)

(O you who believe! If you have Taqwa of Allah, He will grant you Furqan (a criterion to judge between right and wrong) ) 8:29 , and,

يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَءَامِنُوا بِرَسُولِهِ  
يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِ وَيَجْعَل لَكُمْ نُورًا  
تَمْشُونَ بِهِ)

(O you who believe! Have Taqwa of Allah, and believe in His Messenger, He will give you a double portion of His mercy, and He will give you a light by which you shall walk (straight))  
57:28 .

Allah said;

(وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ)

(And Allah is the All-Knower of everything) stating that Allah has perfect knowledge in all matters and in their benefits or repercussions, and nothing escapes His perfect watch, for His knowledge encompasses everything in existence.

(وَإِن كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنَ  
مَقْبُوضَةً فَإِنِ مِن بَعْضِكُمْ بَعْضًا فليؤدِّ الَّذِي  
أُوْتِمِنَ أَمْنَتَهُ وَلِيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ  
وَمَن يَكْتُمْهَا فَإِنَّهُ ءَاتِمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ  
عَلِيمٌ )

(283. And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging), then if one of you entrusts the other, let the one who is entrusted discharge his trust, and let him have Taqwa of Allah, his Lord. And conceal not the evidence, for he who hides it, surely, his heart is sinful. And Allah is All-Knower of what you do.)

### What is the `Mortgaging' Mentioned in the Ayah

Allah said,

(وَإِن كُنْتُمْ عَلَى سَفَرٍ)

(And if you are on a journey) meaning, traveling and some of you borrowed some money to be paid at a later date,

(وَلَمْ تَجِدُوا كَاتِبًا)

(and cannot find a scribe) who would record the debt for you. Ibn `Abbas said, "And even if they find a scribe, but did not find paper, ink or pen." Then,

(فَرَهْنٌ مَّقْبُوضَةٌ)

(let there be a pledge taken (mortgaging)) given to the creditor in lieu of writing the transaction. The Two Sahihs recorded that Anas said that the Messenger of Allah died while his shield was mortgaged with a Jew in return for thirty Wasq (approximately 180 kg) of barley, which the Prophet bought on credit as provisions for his household. In another narration, the Hadith stated that this Jew was among the Jews of Al-Madinah.

Allah said,

(فَإِنْ أَمِنَ بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ  
أَمَنَّتَهُ)

(then if one of you entrusts the other, let the one who is entrusted discharge his trust (faithfully).)

Ibn Abi Hatim recorded, with a sound chain of narration, that Abu Sa`id Al-Khudri said, "This Ayah abrogated what came before it (i.e. that which required recording the transaction and having witnesses present)." Ash-Sha`bi said, "If you trust each other, then there is no harm if you do not write the loan or have witnesses present." Allah's statement,

(وَلْيَتَّقِ اللَّهَ رَبَّهُ)

(And let him have Taqwa of Allah) means, the debtor.

Imam Ahmad and the Sunan recorded that Qatadah said that Al-Hasan said that Samurah said that the Messenger of Allah said,

«عَلَى الْيَدِ مَا أَخَذْتُ، حَتَّى تُؤَدِّيَهُ»

(The hand (of the debtor) will carry the burden of what it took until it gives it back.)

Allah's statement,

## (وَلَا تَكْتُمُوا الشَّهَادَةَ)

(And conceal not the evidence) means, do not hide it or refuse to announce it. Ibn `Abbas and other scholars said, "False testimony is one of the worst of the major sins, and such is the case with hiding the true testimony. This is why Allah said,

## (وَمَنْ يَكْتُمْهَا فَإِنَّهُ ءَاتِمٌ قَلْبُهُ)

(For he who hides it, surely, his heart is sinful).

As-Suddi commented, "Meaning he is a sinner in his heart."

This is similar to Allah's statement,

## (وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذًا لَمِنَ الْآثِمِينَ)

(We shall not hide testimony of Allah, for then indeed we should be of the sinful) 5:106 .

Allah said,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ  
شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ  
وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا  
فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْدِلُوا وَإِن تَلَوُوا أَوْ  
تُعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا )

(O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allah is a better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice; and if you distort your witness or refuse to give it, verily, Allah is Ever Well-Acquainted with what you do) 4:135 and in this Ayah 2:283 He said,

وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آتِمٌ قَلْبُهُ  
وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ

(And conceal not the evidence, for he who hides it, surely, his heart is sinful. And Allah is All-Knower of what you do.)

اللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا  
مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبِكُمْ بِهِ اللَّهُ فَيَغْفِرُ  
لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ  
قَدِيرٌ

(284. To Allah belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in yourselves or conceal it, Allah will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allah is able to do all things.)

### Would the Servants be Accountable for What They Conceal in Their Hearts

Allah states that His is the kingship of the heavens and earth and of what and whoever is on or between them, that He has perfect watch over them. No apparent matter or secret that the heart conceals is ever a secret to Him, however minor it is. Allah also states that He will hold His servants accountable for what they do and what they conceal in their hearts. In similar statements, Allah said,

قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمُهُ  
اللَّهُ وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ  
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

(Say (O Muhammad ): "Whether you hide what is in your breasts or reveal it, Allah knows it, and He knows what is in the heavens and what is in the earth. And Allah is able to do all things)  
3:29 , and,

(يَعْلَمُ السِّرَّ وَأَخْفَى)

(He knows the secret and that which is yet more hidden.)

There are many other Ayat on this subject. In this Ayah 2:284 , Allah states that He has knowledge of what the hearts conceal, and consequently, He will hold the creation accountable for whatever is in their hearts. This is why when this Ayah was revealed, it was hard on the Companions, since out of their strong faith and conviction, they were afraid that such reckoning would diminish their good deeds.

Imam Ahmad recorded that Abu Hurayrah said, "When

(لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا  
مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبِكُمْ بِهِ اللَّهُ فَيَغْفِرُ  
لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ  
قَدِيرٌ )

(To Allah belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in yourselves or conceal it, Allah will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allah is able to do all things)

was revealed to the Messenger of Allah , it was very hard for the Companions of the Messenger . The Companions came to the Messenger and fell to their knees saying, `O Messenger of Allah! We were asked to perform what we can bear of deeds: the prayer, the fast, Jihad and charity. However, this Ayah was revealed to you, and we cannot bear it.' The Messenger of Allah said,

«أَتُرِيدُونَ أَنْ تَقُولُوا كَمَا قَالَ أَهْلُ الْكِتَابَيْنِ مِنْ  
قَبْلِكُمْ: سَمِعْنَا وَعَصَيْنَا؟ بَلْ قُولُوا: سَمِعْنَا وَأَطَعْنَا  
غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ»

(Do you want to repeat what the People of the Two Scriptures before you said, that is, `We hear and we disobey' Father, say, `We hear and we obey, and we seek Your forgiveness, O our Lord, and the Return is to You.)

When the people accepted this statement and their tongues recited it, Allah sent down afterwards,



ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ  
وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ  
وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالُوا سَمِعْنَا  
وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ )

(The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. (They say,) "We make no distinction between one another of His Messengers and they say, "We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all).")

When they did that, Allah abrogated the Ayah 2:284 and sent down the Ayah,

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ  
وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ  
أَخْطَأْنَا)

(Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error.") until the end."

Muslim recorded it with the wording; "When they did that, Allah abrogated it 2:284 and sent down,

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ  
وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ  
أَخْطَأْنَا)

(Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error".)

Allah said, `I shall (accept your supplication),'

(رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى  
الَّذِينَ مِنْ قَبْلِنَا)

("Our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians)")

Allah said, `I shall (accept your supplication),'

(رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ)

("Our Lord! Put not on us a burden greater than we have strength to bear. ")

Allah said, `I shall (accept your supplication),'

(وَأَعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا  
فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ)

("Pardon us and grant us forgiveness. Have mercy on us. You are our Mawla (Supporter and Protector) and give us victory over the disbelieving people.")

Allah said, `I shall.'"

Imam Ahmad recorded that Mujahid said, "I saw Ibn `Abbas and said to him, `O Abu Abbas! I was with Ibn `Umar, and he read this Ayah and cried.' He asked, `Which Ayah' I said,

(وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ)

`(And whether you disclose what is in yourselves or conceal it.)'

Ibn `Abbas said, `When this Ayah was revealed, it was very hard on the Companions of the Messenger of Allah and worried them tremendously. They said: O Messenger of Allah! We know that we would be punished according to our statements and our actions, but as for what occurs in our hearts, we do not control what is in them.' The Messenger of Allah said,

«قُولُوا: سَمِعْنَا وَأَطَعْنَا»

(Say, `We hear and we obey.') They said, `We hear and we obey.' Thereafter, this Ayah abrogated the previous Ayah,

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ  
وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ

(The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah), until,

لَا يُكْفِ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ  
وَعَلَيْهَا مَا اكْتَسَبَتْ

(Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned.)

Therefore, they were pardoned what happens in their hearts, and were held accountable only for their actions."

The Group recorded that Abu Hurayrah said that the Messenger of Allah said,

«إِنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّتِي مَا حَدَّثَتْ بِهِ  
أَنْفُسَهَا مَا لَمْ تَكَلِّمْ أَوْ تَعْمَلْ»

(Allah has pardoned my Ummah for what they say to themselves, as long as they do not utter it or act on it.)

The Two Sahihs recorded that Abu Hurayrah said that the Messenger of Allah said,

«قَالَ اللَّهُ: إِذَا هَمَّ عَبْدِي بِسَيِّئَةٍ فَلَا تَكْتُبُوهَا عَلَيْهِ،  
فَإِنْ عَمِلَهَا فَارْتَبُوهَا سَيِّئَةً، وَإِذَا هَمَّ بِحَسَنَةٍ فَلَمْ  
يَعْمَلَهَا فَارْتَبُوهَا حَسَنَةً، فَإِنْ عَمِلَهَا فَارْتَبُوهَا  
عَشْرًا»

(Allah said (to His angels), "If My servant intends to commit an evil deed, do not record it as such for him, and if he commits it, write it for him as one evil deed. If he intends to perform a good deed, but did not perform it, then write it for him as one good deed, and if he performs it, write it for him as ten good deeds.")

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ  
وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ  
وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالُوا سَمِعْنَا  
وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ )

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ  
وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ  
أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ  
عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ  
لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا  
فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ-

1(285. The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. (They say,) "We make no distinction between one another of His Messengers and they say, "We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all).") (286. Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Mawla (Patron, Supporter and Protector) and give us victory over the disbelieving people.") The Hadiths on the Virtue of These Two Ayat, May Allah Benefit Us by Them Al-Bukhari recorded that Abu Mas`ud said that the Messenger of Allah said,

«مَنْ قَرَأَ بِالْآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ،  
كَفَّتَاهُ»

(Whoever recites the last two Ayat in Surat Al-Baqarah at night, they will suffice for him.)

The rest of the six also recorded similar wording for this Hadith. The Two Sahih's recorded this Hadith using various chains of narration, and Imam Ahmad also recorded it.

Muslim recorded that `Abdullah said, "When the Messenger of Allah went on the Isra journey, he ascended to the Sdrat Al-Muntaha in the sixth heaven, where whatever ascends from the earth ends at, and whatever descends from above it ends at.

(إِذْ يَعْشَى السِّدْرَةَ مَا يَعْشَى )

(When that covered the lote tree which did cover it!) 53:16 meaning, a mat made of gold.

The Messenger of Allah was then given three things: the five prayers, the last Ayat in Surat Al-Baqarah and forgiveness for whoever did not associate anything or anyone with Allah from his Ummah."

Earlier we mentioned the Hadith regarding the virtues of Surat Al-Fatihah from Ibn `Abbas which stated, "While the Messenger of Allah was with Jibil, he heard a noise from above. Jibil lifted his sight to the sky and said, `This is a door that was opened just now in heaven, and it was never opened before.' An angel came down through the door to the Prophet and said, `Receive the good news of two lights that you have been given and which no Prophet before you was given: the Opener of the Book (Al-Fatihah) and the last Ayat in Surat Al-Baqarah. You will not read a letter of them, but you will be granted its benefit.'" This Hadith was collected by Muslim and An-Nasa'i, and this is the wording collected by An-Nasa'i.

### The Tafsir of the Last Two Ayat of Surat Al-Baqarah

Allah said,

(كُلُّ ءَآمَنَ بِاللّٰهِ وَمَلٰئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ لَا نُفَرِّقُ  
بَيْنَ اَحَدٍ مِّنْ رُّسُلِهٖ)

(Each one believes in Allah, His Angels, His Books, and His Messengers. (They say,) "We make no distinction between one another of His Messengers.")

Therefore, each of the believers believes that Allah is the One and Only and the Sustainer, there is no deity worthy of worship except Him and there is no Lord except Him. The believers also believe in all Allah's Prophets and Messengers, in the Books that were revealed from heaven to the Messengers and Prophets, who are indeed the servants of Allah. Further, the believers do not differentiate between any of the Prophets, such as, believing in some of them and rejecting others. Rather, all of Allah's Prophets and Messengers are, to the believers, truthful, righteous, and they were each guided to the path of righteousness, even when some of them bring what abrogates the Law of some others by Allah's leave. Later on, the Law of Muhammad, the Final Prophet and Messenger from Allah, abrogated all the laws of the Prophets before him. So the Last Hour will commence while Muhammad's Law remains the only valid Law, and all the while a group of his Ummah will always be on the path of truth, apparent and dominant. Allah's statement,

(وَقَالُوا سَمِعْنَا وَأَطَعْنَا)

(And they say, "We hear, and we obey") means, we heard Your statement, O our Lord, comprehended and implemented it, and adhered to its implications.

(عُفْرَانَكَ رَبَّنَا)

((We seek) Your forgiveness, our Lord) contains a plea and supplication for Allah's forgiveness, mercy and kindness.

Allah's statement,

(لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا)

(Allah burdens not a person beyond his scope) means, Allah does not ask a soul what is beyond its ability. This only demonstrates Allah's kindness, compassion and generosity towards His creation. This Ayah is the Ayah that abrogated the Ayah that worried the Companions, that is, Allah's statement,

(وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبِكُمْ بِهِ  
اللَّهُ)

(And whether you disclose what is in yourselves or conceal it, Allah will call you to account for it.)

This indicates that although Allah will question His servants and judge them, He will only punish for what one is able to protect himself from. As for what one cannot protect himself from, such as what one says to himself - or passing thoughts - they will not be punished for that. We should state here that to dislike the evil thoughts that cross one's mind is a part of faith. Allah said next,

(لَهَا مَا كَسَبَتْ)

(He gets reward for that which he has earned) of good,

(وَعَلَيْهَا مَا اكْتَسَبَتْ)

(And he is punished for that which he has earned) of evil, that is, concerning the acts that one is responsible for.

Allah then said, mentioning what the believers said while directing His servants to supplicate to Him, all the while promising them that He will answer their supplication:

(رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا)

("Our Lord! Push us not if we forget or fall into error,") meaning, "If we forgot an obligation or fell into a prohibition, or made an error while ignorant of its ruling." We mentioned the Hadith by Abu Hurayrah, that Muslim collected, wherein Allah said, "I shall (accept your supplication)." There is also the Hadith by Ibn ` Abbas that Allah said, "I did (accept your supplication)."

(رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِمْرًا كَمَا حَمَلْتَهُ عَلَى  
الَّذِينَ مِنْ قَبْلِنَا)

(Our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians),) means, "Even if we were able to perform them, do not require us to perform the difficult deeds as You required the previous nations before us, such as the burdens that were placed on them. You sent Your Prophet Muhammad , the Prophet of mercy, to abrogate these burdens through the Law that You revealed to him, the Hanifi (Islamic Monotheism), easy religion." Muslim recorded that Abu Hurayrah said that the Messenger of Allah said that Allah said, "I shall (accept your supplication)." Ibn ` Abbas narrated that the Messenger of Allah said that Allah said, "I did (accept your supplication)." There is the Hadith recorded through various chains of narration that the Messenger of Allah said,

«بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَةِ»

(I was sent with the easy Hanifiyyah way.)

(رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ)

(Our Lord! Put not on us a burden greater than we have strength to bear) of obligations, hardships and afflictions, do not make us bear what we cannot bear of this.

(رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ)

(Our Lord! Put not on us a burden greater than we have strength to bear.)

We mentioned that Allah said, "I shall (accept your supplication)" in one narration, and, "I did (accept your supplication)," in another narration.

(وَاعْفُ عَنَّا)

(Pardon us) meaning, between us and You regarding what You know of our shortcomings and errors.

(وَاعْفِرْ لَنَا)

(And grant us forgiveness) concerning what is between us and Your servants. So do not expose our errors and evil deeds to them.

(وَارْحَمْنَا)

(Have mercy on us) in what will come thereafter. Therefore, do not allow us to fall into another error. They say that those who commit error need three things: Allah's forgiveness for what is between Him and them, that He conceals these errors from His other servants, and thus does not expose them before the servants, and that He grants them immunity from further error." We mentioned before that Allah answered these pleas, "I shall," in one narration and, "I did," in another narration.

(أَنْتَ مَوْلَانَا)

(You are our Mawla) meaning, You are our supporter and helper, our trust is in You, You are sought for each and every type of help and our total reliance is on You. There is no power or strength except from You.

(فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ)

(And give us victory over the disbelieving people) those who rejected Your religion, denied Your Oneness, refused the Message of Your Prophet , worshipped other than You and associated others in Your worship. Give us victory and make us prevail above them in this and the Hereafter. Allah said, "I shall," in one narration, and, "I did," in the Hadith that Muslim collected from Ibn ` Abbas.

Further, Ibn Jarir recorded that Abu Ishaq said that whenever Mu` adh would finish reciting this Surah,

(فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ)

(And give us victory over the disbelieving people), he would say "Amin."



## The Tafsir of Surah Al ` Imran

### (Chapter 3)

Surah Al ` Imran was revealed in Al-Madinah, as evident by the fact that the first eighty-three Ayat in it relate to the delegation from Najran that arrived in Al-Madinah on the ninth year of Hijrah (632 CE). We will elaborate on this subject when we explain the Ayah about the Mubalahah 3:61 in this Surah, Allah willing. We should also state that we mentioned the virtues of Surah Al ` Imran along with the virtues of Surat Al-Baqarah in the beginning of the Tafsir of Surat Al-Baqarah.

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ )

(الم - ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِیْهِ هُدًى لِّلْمُتَّقِیْنَ -  
الَّذِیْنَ یُؤْمِنُونَ بِالْغَیْبِ وَیُقِیْمُونَ الصَّلٰوةَ وَمِمَّا  
رَزَقْنٰهُمْ یُنْفِقُونَ - وَالَّذِیْنَ یُؤْمِنُونَ بِمَا اُنزِلَ اِلَیْكَ  
وَمَا اُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ یُوقِنُونَ )

(In the Name of Allah, the Most Gracious, the Most Merciful) (1. Alif-Lam-Mim.) (2. Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists.) (3. It is He Who has sent down the Book to you with truth, confirming what came before it. And He sent down the Tawrah and the Injil,) (4. Aforetime, as a guidance to mankind. And He sent down the criterion. Truly, those who disbelieve in the Ayat of Allah, for them there is a severe torment; and Allah is All-Mighty, All-Able of Retribution.)

We mentioned the Hadith in the Tafsir of Ayat Al-Kursi 2:255 that mentions that Allah's Greatest Name is contained in these two Ayat,

(اللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَیُّ الْقَیُّوْمُ )

(Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists) and,

(الم - ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِیْهِ هُدًى لِّلْمُتَّقِیْنَ )

(Alif-Lam-Mim. Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists.)

We also explained the Tafsir of,

(الم)

(Alif-Lam-Mim) in the beginning of Surat Al-Baqarah, and the meaning of,

(اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ)

(Allah! La ilaha illa Huwa, Al-Hayyul-Qayyum) in the Tafsir of Ayat Al-Kursi. Allah's statement,

(نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ)

(It is He Who has sent down the Book to you with truth, ) means, revealed the Qur'an to you, O Muhammad, in truth, meaning there is no doubt or suspicion that it is revealed from Allah. Verily, Allah revealed the Qur'an with His knowledge, and the angels testify to this fact, Allah is sufficient as a Witness. Allah's statement,

(مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ)

(Confirming what came before it) means, from the previous divinely revealed Books, sent to the servants and Prophets of Allah. These Books testify to the truth of the Qur'an, and the Qur'an also testifies to the truth these Books contained, including the news and glad tidings of Muhammad's prophethood and the revelation of the Glorious Qur'an.

Allah said,

(وَأَنْزَلَ التَّوْرَةَ)

(And He sent down the Tawrah) to Musa (Musa) son of `Imran,

(وَالْإِنْجِيلَ)

(And the Injil), to `Isa, son of Mary,

(مِنْ قَبْلُ)

(Aforetime) meaning, before the Qur'an was revealed,

(هُدًى لِلنَّاسِ)

(As a guidance to mankind) in their time.

(وَأَنْزَلَ الْفُرْقَانَ)

(And He sent down the criterion) which is the distinction between misguidance, falsehood and deviation on one hand, and guidance, truth and piety on the other hand. This is because of the indications, signs, plain evidences and clear proofs that it contains, and because of its explanations, clarifications, etc.

Allah's statement,

(إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ)

(Truly, those who disbelieve in the Ayat of Allah) means they denied, refused and unjustly rejected them,

(لَهُمْ عَذَابٌ شَدِيدٌ)

(For them there is a severe torment) on the Day of Resurrection,

(وَاللَّهُ عَزِيزٌ)

(And Allah is All-Mighty) meaning, His grandeur is invincible and His sovereignty is infinite,

(دُوَّانِيقَامِ)

(All-Able of Retribution.) from those who reject His Ayat and defy His honorable Messengers and great Prophets.

(إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ - هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ)

(5. Truly, nothing is hidden from Allah, in the earth or in the heaven.) (6. He it is Who shapes you in the wombs as He wills. None has the right to be worshipped but He, the Almighty, the All-Wise.)

Allah states that He has perfect knowledge in the heavens and earth and that nothing in them is hidden from His watch.

(هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ)

(He it is Who shapes you in the wombs as He wills.) meaning, He creates you in the wombs as He wills, whether male or female, handsome or otherwise, happy or miserable.

(لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ)

(La ilaha illa Huwa (none has the right to be worshipped but He), the Almighty, the All-Wise.) meaning, He is the Creator and thus is the only deity worthy of worship, without partners, and His is the perfect might, wisdom and decision. This Ayah refers to the fact that `Isa, son of Mary, is a created servant, just as Allah created the rest of mankind. Allah created `Isa in the womb (of his mother) and shaped him as He willed. Therefore, how could `Isa be divine, as the Christians, may Allah's curses descend on them, claim `Isa was created in the womb and his creation changed from stage to stage, just as Allah said,

(يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ  
فِي ظِلْمَاتٍ ثَلَاثٍ)

(He creates you in the wombs of your mothers, creation after creation in three veils of darkness.) 39:6 .

(هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ  
هُنَّ أُمُّ الْكِتَابِ وَأُخْرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي  
قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ  
وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ  
وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَأَمَّنَّا بِهِ كُلٌّ مِّنْ  
عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ - رَبَّنَا لَا

نُزِعَ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ  
رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ - رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ  
لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ )

(7. It is He Who has sent down to you the Book. In it are verses that are entirely clear, they are the foundations of the Book; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow (only) that which is not entirely clear thereof, seeking Al-Fitnah, and seeking its Ta'wil, but none knows its Ta'wil except Allah. And those who are firmly grounded in knowledge say: "We believe in it; all of it is from our Lord." And none receive admonition except men of understanding.) (8. (They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower.") (9. "Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allah never breaks His Promise.")

### The Mutashabihat and Muhkamat Ayat

Allah states that in the Qur'an, there are Ayat that are Muhkamat, entirely clear and plain, and these are the foundations of the Book which are plain for everyone. And there are Ayat in the Qur'an that are Mutashabihat not entirely clear for many, or some people. So those who refer to the Muhkam Ayat to understand the Mutashabih Ayat, will have acquired the correct guidance, and vice versa. This is why Allah said,

(هُنَّ أُمُّ الْكِتَابِ)

(They are the foundations of the Book), meaning, they are the basis of the Qur'an, and should be referred to for clarification, when warranted,

(وَأُخْرٌ مُتَشَابِهَاتٌ)

(And others not entirely clear) as they have several meanings, some that agree with the Muhkam and some that carry other literal indications, although these meaning might not be desired.

The Muhkamat are the Ayat that explain the abrogating rulings, the allowed, prohibited, laws, limits, obligations and rulings that should be believed in and implemented. As for the Mutashabihat Ayat, they include the abrogated Ayat, parables, oaths, and what should be believed in, but not implemented.

Muhammad bin Ishaq bin Yasar commented on,

(مِنْهُ آيَاتٌ مُّحْكَمَاتٌ)

(In it are verses that are entirely clear) as "Containing proof of the Lord, immunity for the servants and a refutation of opponents and of falsehood. They cannot be changed or altered from what they were meant for." He also said, "As for the unclear Ayat, they can (but must not) be altered and changed, and this is a test from Allah to the servants, just as He tested them with the allowed and prohibited things. So these Ayat must not be altered to imply a false meaning or be distorted from the truth."

Therefore, Allah said,

(فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ)

(So as for those in whose hearts there is a deviation) meaning, those who are misguided and deviate from truth to falsehood,

(فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ)

(they follow that which is not entirely clear thereof) meaning, they refer to the Mutashabih, because they are able to alter its meanings to conform with their false interpretation since the wordings of the Mutashabihat encompass such a wide area of meanings. As for the Muhkam Ayat, they cannot be altered because they are clear and, thus, constitute unequivocal proof against the misguided people. This is why Allah said,

(ابْتِغَاءَ الْفِتْنَةِ)

(seeking Al-Fitnah) meaning, they seek to misguide their following by pretending to prove their innovation by relying on the Qur'an -- the Mutashabih of it -- but, this is proof against and not for them. For instance, Christians might claim that `Isa is divine because the Qur'an states that he is Ruhullah and His Word, which He gave to Mary, all the while ignoring Allah's statements,

(إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ)

(He `Isa was not more than a servant. We granted Our favor to him.) 43:59 , and,

(إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ  
تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ )

(Verily, the likeness of `Isa before Allah is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" and he was.) 3:59 .

There are other Ayat that clearly assert that `Isa is but one of Allah's creatures and that he is the servant and Messenger of Allah, among other Messengers.

Allah's statement,

(وَابْتِغَاءَ تَأْوِيلِهِ)

(And seeking for its Ta'wil,) to alter them as they desire. Imam Ahmad recorded that `A'ishah said, "The Messenger of Allah recited,

(هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ  
هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ)

(It is He Who has sent down to you the Book. In it are verses that are entirely clear, they are the foundations of the Book; and others not entirely clear,) until,

(أُولُوا الْأَلْبَابِ)

(Men of understanding) and he said,

«فَإِذَا رَأَيْتُمُ الَّذِينَ يُجَادِلُونَ فِيهِ، فَهُمُ الَّذِينَ عَنَى  
اللَّهُ، فَاحْذَرُوا هُمْ»

(When you see those who argue in it (using the Mutashabihat), then they are those whom Allah meant. Therefore, beware of them.)"

Al-Bukhari recorded a similar Hadith in the Tafsir of this Ayah 3:7 , as did Muslim in the book of Qadar (the Divine Will) in his Sahih, and Abu Dawud in the Sunnah section of his Sunan, from `A'ishah; "The Messenger of Allah recited this Ayah,

(هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ  
مُحْكَمَاتٌ)

(It is He Who has sent down to you the Book. In it are verses that are entirely clear,) until,

(وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ)

(And none receive admonition except men of understanding.)

He then said,

«فَإِذَا رَأَيْتَ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ؛ فَأُولَئِكَ  
الَّذِينَ سَمَّى اللَّهُ، فَاحْذَرُوهُمْ»

(When you see those who follow what is not so clear of the Qur'an, then they are those whom Allah described, so beware of them.)"

This is the wording recorded by Al-Bukhari.

### **Only Allah Knows the True Ta'wil (Interpretation) of the Mutashabihat**

Allah said,

(وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ)

(But none knows its Ta'wil except Allah.)

Similarly, as preceded in what has been reported from Ibn `Abbas, "Tafsir is of four types: Tafsir that the Arabs know in their language; Tafsir that no one is excused of being ignorant of; Tafsir that the scholars know; and Tafsir that only Allah knows." Scholars of Qur'an recitation have different opinions about pausing at Allah's Name in this Ayah. This stop was reported from `A'ishah, `Urwah, Abu Ash-Sha`tha' and Abu Nahik.

Some pause after reciting,

(وَالرَّاسِخُونَ فِي الْعِلْمِ)

(And those who are firmly grounded in knowledge) saying that the Qur'an does not address the people with what they cannot understand. Ibn Abi Najih said that Mujahid said that Ibn `Abbas said, "I am among those who are firmly grounded in its Ta'wil interpretation." The Messenger of Allah supplicated for the benefit of Ibn `Abbas,

«اللَّهُمَّ فَفِّهْهُ فِي الدِّينِ وَعَلِّمَهُ التَّأْوِيلَ»



(O Allah! Bestow on him knowledge in the religion and teach him the Ta'wil (interpretation).)

Ta'wil has two meanings in the Qur'an, the true reality of things, and what they will turn out to be. For instance, Allah said,

(وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ)

(And he said: "O my father! This is the Ta'wil of my dream aforesaid!".) 12:100 , and,

(هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ)

(Await they just for it's Ta'wil On the Day (Day of Resurrection) it's Ta'wil is finally fulfilled.) (7:53) refers to the true reality of Resurrection that they were told about. If this is the meaning desired in the Ayah above 3:7 , then pausing after reciting Allah's Name is warranted, because only Allah knows the true reality of things. In this case, Allah's statement,

(وَالرَّاسِخُونَ فِي الْعِلْمِ)

(And those who are firmly grounded in knowledge) is connected to His statement,

(يَقُولُونَ ءَامَنَّا بِهِ)

(say: "We believe in it") If the word Ta'wil means the second meaning, that is, explaining and describing, such as what Allah said,

(نَبِّئْنَا بِتَأْوِيلِهِ)

((They said): "Inform us of the Ta'wil of this") meaning its explanation, then pausing after reciting,

(وَالرَّاسِخُونَ فِي الْعِلْمِ)

(And those who are firmly grounded in knowledge) is warranted. This is because the scholars have general knowledge in, and understand what they were addressed with, even though they do not have knowledge of the true reality of things. Therefore, Allah's statement,

(يَقُولُونَ ءَامَنَّا بِهِ)

(say: "We believe in it") describes the conduct of the scholars. Similarly, Allah said,

(وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا )

(And your Lord comes, and the angels, in rows.) 89:22 means, your Lord will come, and the angels will come in rows.

Allah's statement that the knowledgeable people proclaim,

(يَقُولُونَ ءَامَنَّا بِهِ)

(We believe in it) means, they believe in the Mutashabih.

(كُلُّ مَنْ عِنْدَ رَبِّنَا)

(all of it is from our Lord) meaning, both the Muhkam and the Mutashabih are true and authentic, and each one of them testifies to the truth of the other. This is because they both are from Allah and nothing that comes from Allah is ever met by contradiction or discrepancy. Allah said,

(أَفَلَا يَتَدَبَّرُونَ الْقُرْءَانَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ  
اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا )

(Do they not then consider the Qur'an carefully Had it been from other than Allah, they would surely have found therein many a contradiction.) 4:82 .

Allah said in his Ayah 3:7 ,

(وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ)

(And none receive admonition except men of understanding. ) meaning, those who have good minds and sound comprehension, understand, contemplate and comprehend the meaning in the correct manner. Further, Ibn Al-Mundhir recorded in his Tafsir that Nafi` bin Yazid said, "Those firmly grounded in knowledge are those who are modest for Allah's sake, humbly seek His pleasure, and do not exaggerate regarding those above them, or belittle those below them."

Allah said that they supplicate to their Lord,

(رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا)

(Our Lord! Let not our hearts deviate (from the truth) after You have guided us.) meaning, "Do not deviate our hearts from the guidance after You allowed them to acquire it. Do not make us like those who have wickedness in their hearts, those who follow the Mutashabih in the Qur'an. Rather, make us remain firmly on Your straight path and true religion."

(وَهَبْ لَنَا مِنْ لَدُنْكَ)

(And grant us from Ladunka) meaning, from You,

(رَحْمَةً)

(Mercy) with which You make our hearts firm, and increase in our Faith and certainty,

(إِنَّكَ أَنْتَ الْوَهَّابُ)

(Truly, You are the Bestower)

Ibn Abi Hatim and Ibn Jarir recorded that Umm Salamah said that the Prophet used to supplicate,

«يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ»

(O You Who changes the hearts, make my heart firm on Your religion.)

He then recited,

(رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ )

("Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower.") The Ayah continues,

(رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ)

("Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt") meaning, they say in their supplication: O our Lord! You will gather Your creation on the Day of Return, judge between them and decide over what they disputed about. Thereafter, You will reward or punish each according to the deeds they did in this life.

(إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا  
أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ -  
كَذَّابِ ءَالَ فِرْعَوْنَ وَالَّذِينَ مِنَ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا  
فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ )

n(10. Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allah; and it is they who will be fuel of the Fire.) (11. Like the behavior of the people of Fir`awn and those before them; they belied Our Ayat. So Allah punished them for their sins. And Allah is severe in punishment.)

**On the Day of Resur**Allah states that the disbelievers shall be fuel for the Fire,

(يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ  
سُوءُ الدَّارِ )

(The Day when their excuses will be of no profit to wrongdoers. Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire).) 40:52 .

Further, what they were granted in this life of wealth and offspring shall not avail them with Allah, or save them from His punishment and severe torment. Similarly, Allah said,

(فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ  
لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ  
كَافِرُونَ )

(So let not their wealth nor their children amaze you; in reality Allah's plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers.) 9:55 , and,

(لَا يَغُرَّتْكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ - مَتَّعٌ  
قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَيَسَّ الْمِهَادُ )

(Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest.)  
3:196, 197 .

Allah said in this Ayah 3:10 ,

(إِنَّ الَّذِينَ كَفَرُوا)

(Verily, those who disbelieve) meaning, disbelieved in Allah's Ayat, denied His Messengers, defied His Books and did not benefit from His revelation to His Prophets,

(لَنْ نُعْزِيَهُمْ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا  
وَأُولَئِكَ هُمْ وَقُودُ النَّارِ)

(Neither their properties nor their offspring will avail them whatsoever against Allah; and it is they who will be fuel of the Fire.) meaning, they will be the wood with which the Fire is kindled and fed. Similarly, Allah said,

(إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ)

(Certainly you (disbelievers) and that which you are worshipping now besides Allah, are (but) fuel for Hell!) 21:98 .

Allah said next,

(كَذَّابٍ ءَالَ فِرْعَوْنَ)

(Like the Da'b of the people of Fir`awn.) Ad-Dahhak said that Ibn `Abbas said that the Ayah means, "Like the behavior of the people of Fir`awn." This is the same Tafsir of `Ikrimah, Mujahid, Abu Malik, Ad-Dahhak, and others. Other scholars said that the Ayah means, "Like the practice, conduct, likeness of the people of Fir`awn." These meanings are all plausible, for the Da'b means practice, behavior, tradition and habit. The Ayah indicates that the disbelievers will not benefit from their wealth or offspring. Rather, they will perish and be punished. This is the same end the people of Fir`awn and the previous nations met, those who rejected the Messengers, the Ayat, and proofs of Allah that they were sent with.

(وَاللَّهُ شَدِيدُ الْعِقَابِ)

(And Allah is severe in punishment.) meaning, His punishment is severe and His torment is painful. None can escape Allah's grasp, nor does anything escape His knowledge. Allah does

what He wills and prevails over all things, it is He to Whom everything is humbled and there is no deity worthy of worship, nor any Lord except Him.

(قُلْ لِلَّذِينَ كَفَرُوا سُنُوعُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ  
وَبِئْسَ الْمِهَادُ - قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ التَّاتِيَاتِ  
فِئَةٌ تَقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ  
مِّثْلِهِمْ رَأَىٰ الْعَيْنُ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَنْ يَشَاءُ  
إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ )

(12. Say to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place of rest.") (13. There has already been a sign for you in the two armies that met. One was fighting in the cause of Allah, and as for the other, in disbelief. They saw them with their own eyes twice their number. And Allah supports with His aid whom He wills. Verily, in this is a lesson for those who understand.)

### On the Day of Resurrection, No Wealth or Offspring Shall Avail

Allah states that the disbelievers shall be fuel for the Fire,

(يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ  
سُوءُ الدَّارِ )

(The Day when their excuses will be of no profit to wrongdoers. Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire).) 40:52 .

Further, what they were granted in this life of wealth and offspring shall not avail them with Allah, or save them from His punishment and severe torment. Similarly, Allah said,

(فَلَا تُعْجِبُكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ  
لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ  
كَافِرُونَ )

(So let not their wealth nor their children amaze you; in reality Allah's plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers.) 9:55 , and,

(لَا يَغُرَّتْكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ - مَتَّعٌ  
قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَيُسَّ الْمِهَادُ )

(Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest.)  
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Allah said in this Ayah 3:10 ,

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(Verily, those who disbelieve) meaning, disbelieved in Allah's Ayat, denied His Messengers, defied His Books and did not benefit from His revelation to His Prophets,

(لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا  
وَأُولَئِكَ هُمْ وَقُودُ النَّارِ)

(Neither their properties nor their offspring will avail them whatsoever against Allah; and it is they who will be fuel of the Fire.) meaning, they will be the wood with which the Fire is kindled and fed. Similarly, Allah said,

(إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ)

(Certainly you (disbelievers) and that which you are worshipping now besides Allah, are (but) fuel for Hell!) 21:98 .

Allah said next,

(كَذَّابٍ ءَالَ فِرْعَوْنَ)

(Like the Da'b of the people of Fir`awn.) Ad-Dahhak said that Ibn `Abbas said that the Ayah means, "Like the behavior of the people of Fir`awn." This is the same Tafsir of `Ikrimah, Mujahid, Abu Malik, Ad-Dahhak, and others. Other scholars said that the Ayah means, "Like the practice, conduct, likeness of the people of Fir`awn." These meanings are all plausible, for the Da'b means practice, behavior, tradition and habit. The Ayah indicates that the disbelievers

will not benefit from their wealth or offspring. Rather, they will perish and be punished. This is the same end the people of Fir`awn and the previous nations met, those who rejected the Messengers, the Ayat, and proofs of Allah that they were sent with.

## (وَاللَّهُ شَدِيدُ الْعِقَابِ)

(And Allah is severe in punishment.) meaning, His punishment is severe and His torment is painful. None can escape Allah's grasp, nor does anything escape His knowledge. Allah does what He wills and prevails over all things, it is He to Whom everything is humbled and there is no deity worthy of worship, nor any Lord except Him.

(قُلْ لِلَّذِينَ كَفَرُوا سُنُوعْلُبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ  
وَبِئْسَ الْمِهَادُ - قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا  
فِئَةٌ تَقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ  
مِّثْلِهِمْ رَأَىٰ الْعَيْنُ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَن يَشَاءُ  
إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ )

(12. Say to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place of rest.") (13. There has already been a sign for you in the two armies that met. One was fighting in the cause of Allah, and as for the other, in disbelief. They saw them with their own eyes twice their number. And Allah supports with His aid whom He wills. Verily, in this is a lesson for those who understand.)

### **Threatening the Jews With Defeat and Encouraging Them to Learn a Lesson From the Battle of Badr**

Allah commanded the Prophet Muhammad to proclaim to the disbelievers,

(سُنُوعْلُبُونَ)

(You will be defeated) in this life,

(وَتُحْشَرُونَ)

(And gathered together) on the Day of Resurrection,



(إِلَىٰ جَهَنَّمَ وَيُسَّ الْمِهَادُ)

(to Hell, and worst indeed is that place of rest)

Muhammad bin Ishaq bin Yasar recorded that `Asim bin `Umar bin Qatadah said that when the Messenger of Allah gained victory in the battle of Badr and went back to Al-Madinah, he gathered the Jews in the marketplace of Bani Qaynuqa`.

Therefore, Allah said,

(قَدْ كَانَ لَكُمْ آيَةٌ)

(There has already been a sign for you) meaning, O Jews, who said what you said! You have an Ayah, meaning proof, that Allah will make His religion prevail, award victory to His Messenger, make His Word apparent and His religion the highest.

(فِي فِئَتَيْنِ)

(In the two armies) meaning, two camps,

(التَّقَاتِ)

(that met) in combat (in Badr),

(فِي سَبِيلِ اللَّهِ)

(One was fighting in the Cause of Allah) the Muslims,

(وَأُخْرَىٰ كَافِرَةٌ)

(And as for the other, in disbelief) meaning, the idolators of Quraysh at Badr. Allah's statement,

(يَرَوْنَهُمْ مِّثْلَيْهِمْ رَأَى الْعَيْنِ)

(They saw them with their own eyes twice their number) means, the idolators thought that the Muslims were twice as many as they were, for Allah made this illusion a factor in the victory that Islam had over them.

It was said that the meaning of Allah's statement,

(يَرَوْنَهُمْ مِّثْلَيْهِمْ رَأَى الْعَيْنِ)

(They saw them with their own eyes twice their number) is that the Muslims saw twice as many idolators as they were, yet Allah gave them victory over the disbelievers. `Abdullah bin Mas`ud said, "When we looked at the disbelievers' forces, we found that they were twice as many as we were. When we looked at them again, we thought they did not have one man more than we had. So Allah's statement,

(وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّفَاقُتِمْ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ)

(And (remember) when you met, He showed them to you as few in your eyes and He made you appear as few in their eyes.) 8:44 "

When the two camps saw each other, the Muslims thought that the idolators were twice as many as they were, so that they would trust in Allah and seek His help. The idolators thought that the believers were twice as many as they were, so that they would feel fear, horror, fright and despair. When the two camps stood in lines and met in battle, Allah made each camp look smaller in the eyes of the other camp, so that they would be encouraged to fight each other,

(لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا)

(so that Allah might accomplish a matter already ordained.) 8:42 meaning, so that the truth and falsehood are distinguishable, and thus the word of faith prevails over disbelief and deviation, so that the believers prevail and the disbelievers are humiliated. In a similar statement, Allah said;

(وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ)

(And Allah has already made you victorious at Badr, when you were a weak little force) 3:123 . In this Ayah 3:13 Allah said,

(وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ مَنْ يَشَاءُ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ)

(And Allah supports with His victory whom He wills. Verily, in this is a lesson for those who understand.) meaning, this should be an example for those who have intelligence and sound

comprehension. They should contemplate about Allah's wisdom, decisions and decree, that He gives victory to His believing servants in this life and on the Day the witnesses stand up to testify.

زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ  
وَالْقَنْطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ  
الْمُسَوَّمَةِ وَالْأَنْعَمِ وَالْحَرثِ ذَلِكَ مَتَعُ الْحَيَاةِ  
الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ- قُلْ أُوْنَبِّئُكُمْ بِخَيْرِ  
مِّنْ ذَلِكَمُ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ  
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ  
وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ V

(14. Beautified for men is the love of things they covet; women, children, Qanatir Al-Muqantarah of gold and silver, branded beautiful horses (Musawwamah), cattle and fertile land. This is the pleasure of the present world's life; but Allah has the excellent return with Him.) (15. Say: "Shall I inform you of things far better than those For those who have Taqwa there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and Azwajun Mutahharatun (purified mates or wives). And Allah will be pleased with them. And Allah is All-Seer of the servants.")

### The True Value of This Earthly Life

Allah mentions the delights that He put in this life for people, such as women and children, and He started with women, because the test with them is more tempting. For instance, the Sahih recorded that the Messenger said,

«مَا تَرَكْتُ بَعْدِي فِتْنَةٌ أَضْرَّ عَلَى الرَّجَالِ مِنَ  
النِّسَاءِ»

(I did not leave behind me a test more tempting to men than women.)

When one enjoys women for the purpose of having children and preserving his chastity, then he is encouraged to do so. There are many Hadiths that encourage getting married, such as,

«وَأِنَّ خَيْرَ هَذِهِ الْأُمَّةِ مَنْ كَانَ أَكْثَرَ نِسَاءً»

(Verily, the best members of this Ummah are those who have the most wives) He also said,

«الدُّنْيَا مَتَاعٌ، وَخَيْرُ مَتَاعِهَا الْمَرْأَةُ الصَّالِحَةُ»

(This life is a delight, and the best of its delight is a righteous wife)

The Prophet said in another Hadith,

«حُبِّبَ إِلَيَّ النِّسَاءُ وَالطَّيِّبُ، وَجُعِلَتْ قُرَّةُ عَيْنِي  
فِي الصَّلَاةِ»

(I was made to like women and perfume, and the comfort of my eye is the prayer.)

`A'ishah, may Allah be pleased with her, said, "Nothing was more beloved to the Messenger of Allah than women, except horses," and in another narration, "...than horses except women."

The desire to have children is sometimes for the purpose of pride and boasting, and as such, is a temptation. When the purpose for having children is to reproduce and increase the Ummah of Muhammad with those who worship Allah alone without partners, then it is encouraged and praised. A Hadith states,

«تَزَوَّجُوا الْوَدُودَ الْوَلُودَ، فَإِنِّي مَكَاثِرٌ بِكُمْ الْأُمَّمَ  
يَوْمَ الْقِيَامَةِ»

(Marry the Wadud (kind) and Walud (fertile) woman, for I will compare your numbers to the rest of the nations on the Day of Resurrection.)

The desire of wealth sometimes results out of arrogance, and the desire to dominate the weak and control the poor, and this conduct is prohibited. Sometimes, the want for more money is for the purpose of spending it on acts of worship, being kind to the family, the relatives, and spending on various acts of righteousness and obedience; this behavior is praised and encouraged in the religion.

Scholars of Tafsir have conflicting opinions about the amount of the Qintar, all of which indicate that the Qintar is a large amount of money, as Ad-Dahhak and other scholars said. Abu Hurayrah said "The Qintar is twelve thousand Uwqiyah, each Uwqiyah is better than what is between the heavens and earth." This was recorded by Ibn Jarir .

The desire to have horses can be one of three types. Sometimes, owners of horses collect them to be used in the cause of Allah, and when warranted, they use their horses in battle. This type of owner shall be rewarded for this good action. Another type collects horses to boast, and out of enmity to the people of Islam, and this type earns a burden for his behavior. Another type collects horses to fulfill their needs and to collect their offspring, and they do not forget Allah's right due on their horses. This is why in this case, these horses provide a shield of sufficiency for their owner, as evident by a Hadith that we will mention, Allah willing, when we explain Allah's statement,

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ  
الْخَيْلِ﴾

(And make ready against them all you can of power, including steeds of war.) 8:60 .

As for the Musawwamah horses, Ibn `Abbas said that they are the branded, beautiful horses. This is the same explanation of Mujahid, `Ikrimah, Sa`id bin Jubayr, `Abdur-Rahman bin `Abdullah bin Abza, As-Suddi, Ar-Rabi` bin Anas and Abu Snan and others. Makhul said the Musawwamah refers to the horse with a white spotted faced, and the horse with white feet. Imam Ahmad recorded that Abu Dharr said that the Messenger of Allah said,

«لَيْسَ مِنْ فَرَسٍ عَرَبِيٍّ إِلَّا يُؤَدِّنُ لَهُ مَعَ كُلِّ فَجْرٍ  
يَدْعُو بِدَعْوَتَيْنِ يَقُولُ: اللَّهُمَّ إِنَّكَ خَوَّلْتَنِي مِنْ بَنِي  
آدَمَ، فَاجْعَلْنِي مِنْ أَحَبِّ مَالِهِ وَأَهْلِهِ إِلَيْهِ أَوْ أَحَبِّ  
أَهْلِهِ وَمَالِهِ إِلَيْهِ»

(Every Arabian horse is allowed to have two supplications every dawn, and the horse supplicates, `O Allah! You made me subservient to the son of Adam. Therefore, make me among the dearest of his wealth and household to him, or, ...make me the dearest of his household and wealth to him.)

Allah's statement,

﴿وَالْأَنْعَامِ﴾

(Cattle) means, camels, cows and sheep.

﴿وَالْحَرثِ﴾

(And fertile land) meaning, the land that is used to farm and grow plants.

Allah then said,

(ذَلِكَ مَتَعُ الْحَيَاةِ الدُّنْيَا)

(This is the pleasure of the present world's life) Ymeaning, these are the delights of this life and its short lived joys,

(وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ)

(But Allah has the excellent return with Him) meaning, the best destination and reward.

### **The Reward of the Those Who Have Taqwa is Better Than All Joys of This World**

This is why Allah said,

(قُلْ أَوْ نَبِّئُكُمْ بِخَيْرٍ مِّنْ ذَلِكَم)

(Say: "Shall I inform you of things far better than those")

This Ayah means, "Say, O Muhammad, to the people, `Should I tell you about what is better than the delights and joys of this life that will soon perish" Allah informed them of what is better when He said,

(لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا  
الْأَنْهَارُ)

(For those who have Taqwa there are Gardens (Paradise) with their Lord, underneath which rivers flow) meaning, rivers run throughout it. These rivers carry various types of drinks: honey, milk, wine and water such that no eye has ever seen, no ear has ever heard, and no heart has ever imagined,

(خَالِدِينَ فِيهَا)

(Therein (is their) eternal (home)) meaning, they shall remain in it forever and ever and will not want to be removed from it.

(وَأَزْوَاجٌ مُّطَهَّرَةٌ)

(And Azwajun Mutahharatun (purified mates or wives)) meaning, from filth, dirt, harm, menstruation, post birth bleeding, and other things that affect women in this world.

(وَرَضُونَ مِنْ اللَّهِ)

(And Allah will be pleased with them) meaning, Allah's pleasure will descend on them and He shall never be angry with them after that. This is why Allah said in in Surah Bara`ah,

(وَرَضُونَ مِنْ اللَّهِ أَكْبَرُ)

(But the pleasure of Allah is greater) 9:72 , meaning, greater than the eternal delight that He has granted them. Allah then said,

(وَاللَّهُ بَصِيرٌ بِالْعِبَادِ)

(And Allah is All-Seer of the (His) servants) and, He gives each provisions according to what they deserve.

(الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا ءَامِنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا  
وَقِنَا عَذَابَ النَّارِ - الصَّابِرِينَ وَالصَّادِقِينَ  
وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ )

(16. Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire.") (17. (They are) the patient, the true believers, and obedient with sincere devotion in worship to Allah. Those who spend in good and those who pray and beg Allah's pardon in the last hours of the night.)

### The Supplication and Description of Al-Muttaqin

Allah describes the Muttaqin, His pious servants, whom He promised tremendous rewards,

(الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا ءَامِنَّا)

(Those who say: "Our Lord! We have indeed believed") in You, Your Book and Your Messenger.

(فَاغْفِرْ لَنَا ذُنُوبَنَا)

(so forgive us our sins) because of our faith in You and in what You legislated for us. Therefore, forgive us our errors and shortcomings, with Your bounty and mercy,

(وَقِنَا عَذَابَ النَّارِ)

(and save us from the punishment of the Fire.)

Allah then said,

(الصَّابِرِينَ)

((They are) those who are patient) while performing acts of obedience and abandoning the prohibitions.

(وَالصَّادِقِينَ)

(those who are true) concerning their proclamation of faith, by performing the difficult deeds.

(وَالْقَانِتِينَ)

(and obedient) meaning, they submit and obey Allah,

(وَالْمُنْفِقِينَ)

(those who spend) from their wealth on all the acts of obedience they were commanded, being kind to kith and kin, helping the needy, and comforting the destitute.

(وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ)

(and those who pray and beg Allah's pardon in the last hours of the night) and this testifies to the virtue of seeking Allah's forgiveness in the latter part of the night. It was reported that when Ya`qub said to his children,

(سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي)



(I will ask my Lord for forgiveness for you) 12:98 he waited until the latter part of the night to say his supplication.

Furthermore, the Two Sahihs, the Musnad and Sunan collections recorded through several Companions that the Messenger of Allah said,

«يَنْزِلُ اللَّهُ تَبَارَكَ وَتَعَالَى فِي كُلِّ لَيْلَةٍ إِلَى سَمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ، فَيَقُولُ: هَلْ مِنْ سَائِلٍ فَأَعْطِيَهُ؟ هَلْ مِنْ دَاعٍ فَأَسْتَجِيبَ لَهُ؟ هَلْ مِنْ مُسْتَغْفِرٍ فَأَغْفِرَ لَهُ؟»

(Every night, when the last third of it remains, our Lord, the Blessed, the Superior, descends to the lowest heaven saying, "Is there anyone to ask Me, so that I may grant him his request Is there anyone to invoke Me, so that I may respond to his invocation Is there anyone seeking My forgiveness, so that I may forgive him")

The Two Sahihs recorded that `A'ishah said, "The Messenger of Allah performed Witr during the first part, the middle and latter parts of the night. Then, later (in his life), he would perform it (only) during the latter part." `Abdullah bin `Umar used to pray during the night and would ask, "O Nafi`! Is it the latter part of the night yet" and if Nafi` said, "Yes," Ibn `Umar would start supplicating to Allah and seeking His forgiveness until dawn. This Hadith was collected by Ibn Abi Hatim.

(شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلِكَةُ وَأَوْلُوا الْعِلْمَ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ - إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًّا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ - فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنَ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ

ءَأَسْلَمْتُمْ فَإِنِ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِن تَوَلَّوْا فَإِنَّمَا  
عَلَيْكَ الْبَلْغُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ )

(18. Allah bears witness that none has the right to be worshipped but He, and the angels, and those having knowledge (also bear witness to this); (He always) maintains His creation in justice. None has the right to be worshipped but He, the Almighty, the All-Wise.) (19. Truly, the religion with Allah is Islam. Those who were given the Scripture (Jews and Christians) did not differ except out of rivalry, after knowledge had come to them. And whoever disbelieves in the Ayat of Allah, then surely, Allah is Swift in reckoning.) (20. So if they dispute with you say: "I have submitted myself to Allah, and (so have) those who follow me." And say to those who were given the Scripture (Jews and Christians) and to those who are illiterate (Arab pagans): "Do you (also) submit yourselves" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allah sees the servants.)

### The Testimony of Tawhid

Allah bears witness, and verily, Allah is sufficient as a Witness, and He is the Most Truthful and Just Witness there is; His statement is the absolute truth,

(أَنَّهُ لَا إِلَهَ إِلَّا هُوَ)

(that La ilaha illa Huwa) meaning, He Alone is the Lord and God of all creation; everyone and everything are His servants, creation and in need of Him. Allah is the Most Rich, Free from needing anyone or anything. Allah said in another Ayah,

(لَكِنِ اللَّهُ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ)

(But Allah bears witness to that which He has sent down (the Qur'an) unto you (O Muhammad ))  
4:166 .

Allah then mentioned the testimony of His angels and those who have knowledge after he mentioned His own testimony,

(شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو  
الْعِلْمِ)

(Allah bears witness that none has the right to be worshipped but He), and the angels, and those having knowledge (also bear witness to this)). This Ayah emphasizes the great virtue of those who have knowledge.

(قَائِمًا بِالْقِسْطِ)

((He) maintains His creation in justice) in all that He does,

(لَا إِلَهَ إِلَّا هُوَ)

(None has the right to be worshipped but He) thus emphasizing this fact,

(الْعَزِيزُ الْحَكِيمُ)

(the Almighty, the All-Wise.) the Mighty that does not submit to weakness due to His might and greatness, the Wise in all His statements, actions, legislation and decrees.

### The Religion with Allah is Islam

Allah said,

(إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ)

(Truly, the religion with Allah is Islam.) Allah states that there is no religion accepted with Him from any person, except Islam. Islam includes obeying all of the Messengers until Muhammad who finalized their commission, thus closing all paths to Allah except through Muhammad . Therefore, after Allah sent Muhammad , whoever meets Allah following a path other than Muhammad's, it will not be accepted of him. In another Ayah, Allah said,

(وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ)

(And whoever seeks a religion other than Islam, it will never be accepted of him) 3:85 .

In this Ayah 3:19 , Allah said, asserting that the only religion accepted with Him is Islam,

(إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ)

(Truly, the religion with Allah is Islam.)

Allah then states that those who were given the Scripture beforehand divided in the religion after Allah sent the Messengers and revealed the Books to them providing them the necessary proofs to not do so. Allah said,

وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا  
جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ)

(Those who were given the Scripture (Jews and Christians) did not differ except out of rivalry, after knowledge had come to them.) meaning, some of them wronged others. Therefore, they differed over the truth, out of envy, hatred and enmity for each other. This hatred made some of them defy those whom they hated even if they were correct. Allah then said,

(وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ)

(And whoever disbelieves in the Ayat of Allah) meaning, whoever rejects what Allah sent down in His Book,

(فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ)

(then surely, Allah is Swift in reckoning.) Allah will punish him for his rejection, reckon him for his denial, and torment him for defying His Book. Thereafter, Allah said.

(فَإِنْ حَاجُّوكَ)

(So if they dispute with you (Muhammad )) so if they argue with you about Tawhid,

(فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ)

(Say: "I have submitted myself to Allah (in Islam), and (so have) those who follow me") meaning, Say, `I have made my worship sincere for Allah Alone without partners, rivals, offspring or companion,

(وَمَنِ اتَّبَعَنِ)

(and those who follow me) who followed my religion and embraced my creed.' In another Ayah, Allah said,

(قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا  
وَمَنِ اتَّبَعَنِي)

(Say (O Muhammad ): "This is my way; I invite unto Allah with sure knowledge, I and whosoever follows me...") 12:108 .

## Islam is the Religion of Mankind and the Prophet Was Sent to all Mankind

Allah commanded His servant and Messenger, Muhammad , to call the People of the Two Scriptures and the unlettered idolators to his religion, way, Law and all that Allah sent him with. Allah said,

وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَأَسْلَمْتُمْ فَإِنْ  
أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ

(And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message.) meaning, their reckoning is with Allah and their return and final destination is to Him. It is He Who guides whom He wills and allows whom He wills to stray, and He has the perfect wisdom and the unequivocal proof for all of this. This is why Allah said,

وَاللَّهُ بَصِيرٌ بِالْعِبَادِ

(And Allah sees the servants.) for He has perfect knowledge of who deserves to be guided and who does not deserve to be guided. Verily,

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ

(He cannot be questioned for what He does, while they will be questioned.) 21:23 because of His perfect wisdom and mercy. This and similar Ayat are clear proofs that the Message of Muhammad is universal to all creation, as it is well established in the religion, according to the various texts of the Book and Sunnah. For instance, Allah said,

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

(Say (O Muhammad ): "O mankind! Verily, I am sent to you all as the Messenger of Allah.") 7:158 , and,

(تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ  
لِلْعَالَمِينَ نَذِيرًا )

(Blessed be He Who sent down the criterion to His servant that he may be a warner to the  
`Alamin (mankind and Jinn).) 25:1 .

The Two Sahihs and other collections of Hadith recorded that the Prophet sent letters to the  
kings of the earth during his time and to different peoples, Arabs and non-Arabs, People of the  
Book and the unlettered, just as Allah had commanded him. `Abdur-Razzaq recorded that  
Ma` mar said, that Hammam said that Abu Hurayrah said that the Prophet said,

«وَالَّذِي نَفْسِي بِيَدِهِ، لَأَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ  
الْأُمَّةِ: يَهُودِيٌّ وَلَا نَصْرَانِيٌّ، وَمَاتَ وَلَمْ يُؤْمِنْ  
بِالَّذِي أُرْسِلْتُ بِهِ، إِلَّا كَانَ مِنْ أَهْلِ النَّارِ»

(By He in Whose Hand is my soul! No member of this Ummah, no Jew or Christian, hears of me  
but dies without believing in what I was sent with, but will be among the people of the Fire.)  
Muslim recorded this Hadith.

The Prophet said,

«بُعِثْتُ إِلَى الْأَحْمَرِ وَالْأَسْوَدِ»

(I was sent to the red and black. ) and,

«كَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى  
النَّاسِ عَامَّةً»

(A Prophet used to be sent to his people, but I was sent to all mankind.)

(إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ  
بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ

النَّاسَ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ - أُولَئِكَ الَّذِينَ  
حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِّنْ  
نَّصِيرِينَ )

(21. Verily, those who disbelieve in the Ayat of Allah and kill the Prophets without right, and kill those men who order just dealings, then announce to them a painful torment.) (22. They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers.)

### Chastising the Jews for Their Disbelief and for Killing the Prophets and Righteous People

This Ayah chastises the People of the Book for the transgression and prohibitions they committed by their denials in the past and more recent times, of Allah's Ayat and the Messengers. They did this due to their defiance and rejection of the Messengers, denial of the truth and refusal to follow it. They also killed many Prophets when they conveyed to them what Allah legislated for them, without cause or criminal behavior committed by these Prophets, for they only called them to the truth,

(وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ)

(And kill those men who order just dealings) thus, demonstrating the worst type of arrogance. Indeed, the Prophet said,

«الْكِبْرُ بَطْرُ الْحَقِّ وَغَمَطُ النَّاسِ»

(Kibr (arrogance) is refusing the truth and degrading people)

This is why when they rejected the truth and acted arrogantly towards the creation, Allah punished them with humiliation and disgrace in this life, and humiliating torment in the Hereafter. Allah said,

(فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ )

(then announce to them a painful torment) meaning, painful and humiliating,

(أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ  
وَمَا لَهُمْ مِّن نَّاصِرِينَ )

(They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers. ).

(أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ  
يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكَمَ بَيْنَهُمْ ثُمَّ يُتَوَلَّى  
فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ - ذَلِكَ بِأَنَّهُمْ قَالُوا لَن  
تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ وَغَرَّهُمْ فِي دِينِهِمْ  
مَا كَانُوا يَفْتَرُونَ - فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَّا  
رَيْبَ فِيهِ وَوُقِّيتَ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَّا  
يُظْلَمُونَ )

(23. Have you not seen those who have been given a portion of the Scripture They are being invited to the Book of Allah to settle their dispute, then a party of them turned away, and they are averse.) (24. This is because they say: "The Fire shall not touch us but for a number of days." And that which they used to invent in their religion has deceived them.) (25. How (will it be) when We gather them together on the Day about which there is no doubt (i.e. the Day of Resurrection). And each person will be paid in full what he has earned And they will not be dealt with unjustly.)

### **Chastising the People of the Book for Not Referring to the Book of Allah for Judgment**

Allah criticizes the Jews and Christians who claim to follow their Books, the Tawrah and the Injil, because when they are called to refer to these Books where Allah commanded them to follow Muhammad, they turn away with aversion. This censure and criticism from Allah was all because of their defiance and rejection. Allah said next,

(ذَلِكَ بِأَنَّهُمْ قَالُوا لَن تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا  
مَّعْدُودَاتٍ)



(This is because they say: "The Fire shall not touch us but for a number of days.") meaning, what made them dare to challenge and defy the truth is their false claim that Allah will only punish them for seven days in the Fire, a day for every one thousand years in this life. We mentioned this subject in the Tafsir of Surat Al-Baqarah.

Allah then said,

(وَعَرَّهَمْ فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ)

(And that which they used to invent regarding their religion has deceived them.) meaning, what caused them to remain on their false creed is that they deceived themselves, believing that the Fire will only touch them for a few days for their errors. However, it is they who have invented this notion, and Allah did not grant them authority to support this claim. Allah said, while threatening and warning them,

(فَكَيْفَ إِذَا جَمَعْنَهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ)

(How (will it be) when We gather them together on the Day about which there is no doubt (i. e. the Day of Resurrection).) meaning, what will their condition be like after they have uttered this lie about Allah, rejected His Messengers and killed His Prophets and their scholars who enjoined righteousness and forbade evil Allah will ask them about all this and punish them for what they have done. This is why Allah said,

(فَكَيْفَ إِذَا جَمَعْنَهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ)

(How (will it be) when We gather them together on the Day about which there is no doubt.) meaning, there is no doubt that this Day will come,

(وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ)

(And each person will be paid in full what he has earned And they will not be dealt with unjustly.)

(قُلِ اللَّهُمَّ مَلِكَ الْمَلِكِ نُؤْتِي الْمَلِكَ مَنْ تَشَاءُ  
وَتَنْزِعُ الْمَلِكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُنْزِلُ  
مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ -  
تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ

وَأُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَأُخْرِجُ الْمَيِّتَ مِنَ  
الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ )

(26. Say: "O Allah! Possessor of the power, You give power to whom You will, and You take power from whom You will, and You endue with honor whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are able to do all things.) (27. You make the night to enter into the day, and You make the day to enter into the night, You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit.)

### Encouraging Gratitude

Allah said,

(قُلْ)

(Say) O Muhammad , while praising your Lord, thanking Him, relying in all matters upon Him and trusting in Him.

(اللَّهُمَّ مَلِكِ الْمَلِكِ)

(O Allah! Possessor of the power) meaning, all sovereignty is Yours,

(أُوتِي الْمَلِكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمَلِكَ مِمَّنْ تَشَاءُ  
وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ)

(You give power to whom You will, and You take power from whom You will, and You endue with honor whom You will, and You humiliate whom You will.) meaning, You are the Giver, You are the Taker, it is Your will that occurs and whatever You do not will, does not occur. This Ayah encourages thanking Allah for the favors He granted His Messenger and his Ummah. Allah transferred the prophethood from the Children of Israel to the Arab, Qurashi, Makkan, unlettered Prophet, the Final and Last of all Prophets and the Messenger of Allah to all mankind and Jinn. Allah endowed the Prophet with the best of qualities from the prophets before him. Allah also granted him extra qualities that no other Prophet or Messenger before him was endowed with, such as granting him (more) knowledge of Allah and His Law, knowledge of more of the matters of the past and the future, such as what will occur in the Hereafter. Allah allowed Muhammad's Ummah to reach the eastern and western parts of the world and gave dominance to his religion and Law over all other religions and laws. May Allah's

peace and blessings be on the Prophet until the Day of Judgment, and as long as the day and night succeed each other. This is why Allah said,

(قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ)

(Say: "O Allah! Possessor of the power,") meaning, You decide what You will concerning Your creation and You do what you will. Allah refutes those who thought that they could decide for Allah,

(وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ)

(And they say: "Why is not this Qur'an sent down to some great man of the two towns (Makkah and Ta'if)") 43:31 .

Allah refuted them by saying,

(أَهُمْ يَقْسِمُونَ رَحْمَةَ رَبِّكَ)

(Is it they who would portion out the Mercy of your Lord) 43:32 , meaning, "We decide for Our creation what We will, without resistance or hindrance by anyone. We have the perfect wisdom and the unequivocal proof in all of this, and We give the prophethood to whom We will." Similarly, Allah said,

(اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ)

(Allah knows best with whom to place His Message) and,

(انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ)

(See how We prefer one above another (in this world)) 17: 21

Allah said,

(تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ)

(You make the night enter into the day, and You make the day enter into the night) meaning, You take from the length of one of them and add it to the shortness of the other, so that they become equal, and take from the length of one of them and add it to the other so that they

are not equal. This occurs throughout the seasons of the year: spring, summer, fall and winter. Allah's statement,

وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ  
(الْحَيُّ)

(You bring the living out of the dead, and You bring the dead out of the living.) means, You bring out the seed from the plant and the plant from the seed; the date from its seed and the date's seed from the date; the faithful from the disbeliever and the disbeliever from the faithful; the chicken from the egg and the egg from the chicken, etc.

وَتَرزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ

(And You give wealth and sustenance to whom You will, without limit.) meaning, You give whomever You will innumerable amounts of wealth while depriving others from it, out of wisdom, and justice.

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ  
الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ  
إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَةً وَيُحَدِّثْكُمْ اللَّهُ نَفْسَهُ وَإِلَى  
اللَّهِ الْمَصِيرُ

(28. Let not the believers take the disbelievers as friends instead of the believers, and whoever does that, will never be helped by Allah in any way, unless you indeed fear a danger from them. And Allah warns you against Himself, and to Allah is the final return.)

### The Prohibition of Supporting the Disbelievers

Allah prohibited His believing servants from becoming supporters of the disbelievers, or to take them as comrades with whom they develop friendships, rather than the believers. Allah warned against such behavior when He said,

وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ

(And whoever does that, will never be helped by Allah in any way) meaning, whoever commits this act that Allah has prohibited, then Allah will discard him. Similarly, Allah said,

يَأْيَهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ  
أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ)

(O you who believe! Take not My enemies and your enemies as friends, showing affection towards them), until,

وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ)

(And whosoever of you does that, then indeed he has gone astray from the straight path.)  
60:1 . Allah said,

يَأْيَهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْكٰفِرِينَ أَوْلِيَاءَ  
مِنْ دُونِ الْمُؤْمِنِينَ أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلّٰهِ عَلَيْكُمْ  
سُلْطٰنًا مُّبِينًا )

(O you who believe! Take not for friends disbelievers instead of believers. Do you wish to offer Allah a manifest proof against yourselves) 4:144 , and,

يَأْيَهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ  
وَالنَّصْرٰى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ  
يَتَوَلَّهُمْ مِنْكُمْ فَاِنَّهُ مِنْهُمْ)

(O you who believe! Take not the Jews and the Christians as friends, they are but friends of each other. And whoever befriends them, then surely, he is one of them.) 5:51 .

Allah said, after mentioning the fact that the faithful believers gave their support to the faithful believers among the Muhajirin, Ansar and Bedouins,

(وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ  
تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ)

(And those who disbelieve are allies of one another, (and) if you do not behave the same, there will be Fitnah and oppression on the earth, and a great mischief and corruption.) 8:73 .

Allah said next,

(إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً)

(unless you indeed fear a danger from them) meaning, except those believers who in some areas or times fear for their safety from the disbelievers. In this case, such believers are allowed to show friendship to the disbelievers outwardly, but never inwardly. For instance, Al-Bukhari recorded that Abu Ad-Darda' said, "We smile in the face of some people although our hearts curse them." Al-Bukhari said that Al-Hasan said, "The Tuqyah is allowed until the Day of Resurrection." Allah said,

(وَيَحذِّرُكُمْ اللَّهُ نَفْسَهُ)

(And Allah warns you against Himself.) meaning, He warns you against His anger and the severe torment He prepared for those who give their support to His enemies, and those who have enmity with His friends,

(وَالِإِلَى اللَّهِ الْمَصِيرُ)

(And to Allah is the final return) meaning, the return is to Him and He will reward or punish each person according to their deeds.

(قُلْ إِنْ تُخَفُوا مَا فِي صُدُورِكُمْ أَوْ يُبْدُوهُ يَعْلَمُهُ  
اللَّهُ وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ  
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ - يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا  
عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ

تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ  
نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ )

(29. Say: "Whether you hide what is in your breasts or reveal it, Allah knows it, and He knows what is in the heavens and what is in the earth. And Allah is able to do all things.") (30. On the Day when every person will be confronted with the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allah warns you against Himself and Allah is full of kindness with the servants.)

### Allah Knows What the Hearts Conceal

Allah tells His servants that He knows the secrets and apparent matters and that nothing concerning them escapes His observation. Rather, His knowledge encompasses them in all conditions, time frames, days and instances. His knowledge encompasses all that is in heaven and earth, and nothing not even the weight of an atom, or what is smaller than that in the earth, seas and mountains, escapes His observation. Indeed,

(وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ)

(And Allah is able to do all things.) and His ability encompasses everything. This Ayah alerts Allah's servants that they should fear Him enough to not commit what He prohibits and dislikes, for He has perfect knowledge in all they do and is able to punish them promptly. And He gives respite to some of them, then He punishes them, and He is Swift and Mighty in taking account. This is why Allah said afterwards,

(يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا)

(On the Day when every person will be confronted with all the good he has done,) meaning, on the Day of Resurrection, Allah brings the good and evil deeds before the servant, just as He said,

(يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ يَمَا قَدَّمَ وَأَخَّرَ )

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

When the servant sees his good deeds, he becomes happy and delighted. When he sees the evil deeds he committed, he becomes sad and angry. Then he will wish that he could disown his evil work and that a long distance separated it from him. He will also say to the devil who used to accompany him in this life, and who used to encourage him to do evil;

(يَلَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَيُبْسَ الْقَرِينُ)

("Would that between me and you were the distance of the two easts a horrible companion (indeed)!) 43:38 .

Allah then said, while threatening and warning,

(وَيُحَذِّرُكُمْ اللَّهُ نَفْسَهُ)

(And Allah warns you against Himself) meaning, He warns you against His punishment. Allah then said, while bringing hope to His servants, so that they do not despair from His mercy or feel hopeless of His kindness,

(وَاللَّهُ رَعُوفٌ بِالْعِبَادِ)

(And Allah is full of kindness with the servants)

Al-Hasan Al-Basri said, "Allah is so kind with them that He warns them against Himself." Others commented, "He is merciful with His creation and likes for them to remain on His straight path and chosen religion, and to follow His honorable Messenger."

(قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ - قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ )

(31. Say (O Muhammad to mankind): "If you (really) love Allah, then follow me (i.e. Muhammad), Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful.") (32. Say: "Obey Allah and the Messenger." But if they turn away, then Allah does not like the disbelievers.)

### Allah's Love is Attained by Following the Messenger

This honorable Ayah judges against those who claim to love Allah, yet do not follow the way of Muhammad . Such people are not true in their claim until they follow the Shari` ah (Law) of Muhammad and his religion in all his statements, actions and conditions. It is recorded in the Sahih that the Messenger of Allah said,

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»



(Whoever commits an act that does not conform with our matter (religion), then it will be rejected of him.)

This is why Allah said here,

(قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ)

(Say (O Muhammad to mankind): "If you (really) love Allah, then follow me, Allah will love you...") meaning, what you will earn is much more than what you sought in loving Him, for Allah will love you. Al-Hasan Al-Basri and several scholars among the Salaf commented, "Some people claimed that they love Allah. So Allah tested them with this Ayah;

(قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ)

(Say (O Muhammad to mankind): "If you (really) love Allah, then follow me, Allah will love you..."). "

Allah then said,

(وَيَعْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ)

("And forgive you your sins. And Allah is Oft-Forgiving, Most Merciful.") meaning, by your following the Messenger , you will earn all this with the blessing of his mission. Allah next commands everyone,

(قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا)

(Say: "Obey Allah and the Messenger." But if they turn away) by defying the Prophet ,

(فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ)

(then Allah does not like the disbelievers.) thus, testifying that defiance of the Messenger's way constitutes Kufr. Indeed, Allah does not like whoever does this, even if he claims that he loves Allah and seeks a means of approach to Him, unless, and until, he follows the unlettered Prophet, the Final Messenger from Allah to the two creations: mankind and the Jinn. This is the Prophet who, if the previous Prophets and mighty Messengers were to have been alive during his time, they would have no choice but to follow, obey him, and to abide by his Law. We will mention this fact when we explain the Ayah,

(وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ)

(And (remember) when Allah took the Covenant of the Prophets) 3:81 , Allah willing.

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَعَآلَ إِبْرَاهِيمَ وَعَآلَ  
عِمْرَانَ عَلَى الْعَالَمِينَ - ذُرِّيَّةً بَعْضُهَا مِن بَعْضٍ  
وَاللَّهُ سَمِيعٌ عَلِيمٌ )

(33. Allah chose Adam, Nuh (Noah), the family of Ibrahim and the family of `Imran above the nations.) (34. Offspring, one of the other, and Allah is All-Hearer, All-Knower.)

### The Chosen Ones Among the People of the Earth

Allah states that He has chosen these households over the people of the earth. For instance, Allah chose Adam, created him with His Hand and blew life into him. Allah commanded the angels to prostrate before Adam, taught him the names of everything and allowed him to dwell in Paradise, but then sent him down from it out of His wisdom. Allah chose Nuh and made him the first Messenger to the people of the earth, when the people worshipped idols and associated others with Allah in worship. Allah avenged the way Nuh was treated, for he kept calling his people day and night, in public and in secret, for a very long time. However, his calling them only made them shun him more, and this is when Nuh supplicated against them. So Allah caused them to drown, and none among them was saved, except those who followed the religion that Allah sent to Nuh. Allah also chose the household of Ibrahim, including the master of all mankind, and the Final Prophet, Muhammad, peace be upon him. Allah also chose the household of `Imran, the father of Maryam bint `Imran, the mother of `Isa, peace be upon them. So `Isa is from the offspring of Ibrahim, as we will mention in the Tafsir of Surat Al-An`am, Allah willing, and our trust is in Him.

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا  
فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ  
الْعَلِيمُ - فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا  
أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ  
كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيدُهَا بِنكِ  
وَدُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ )

(35. (Remember) when the wife of `Imran said: "O my Lord! I have vowed to You what is in my womb to be dedicated for Your services, so accept this from me. Verily, You are the All-Hearer, the All-Knowing.") (36. Then when she gave birth to her, she said: "O my Lord! I have given birth to a female child, and Allah knew better what she bore, "And the male is not like the female, and I have named her Maryam, and I seek refuge with You for her and for her offspring from Shaytan, the outcast.")

## The Story of Maryam's Birth

The wife of `Imran mentioned here is the mother of Maryam, and her name is Hannah bint Faqudh. Muhammad bin Ishaq mentioned that Hannah could not have children and that one day, she saw a bird feeding its chick. She wished she could have children and supplicated to Allah to grant her offspring. Allah accepted her supplication, and when her husband slept with her, she became pregnant. She vowed to make her child concentrate on worship and serving Bayt Al-Maqdis (the Masjid in Jerusalem), when she became aware that she was pregnant. She said,

(رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ)

(O my Lord! I have vowed to You what is in my womb to be dedicated for Your services, so accept this from me. Verily, You are the All-Hearer, the All-Knowing.) meaning, You hear my supplication and You know my intention. She did not know then what she would give birth to, a male or a female.

(فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ)

(Then when she gave birth to her, she said: "O my Lord! I have given birth to a female child, and Allah knew better what she bore.)

(وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ)

(And the male is not like the female,) in strength and the commitment to worship Allah and serve the Masjid in Jerusalem.

(وَإِنِّي سَمَّيْتُهَا مَرْيَمَ)

(And I have named her Maryam,) thus, testifying to the fact that it is allowed to give a name to the newly born the day it is born, as is apparent from the Ayah, which is also a part of the law of those who were before us. Further, the Sunnah of the Messenger of Allah mentioned that the Prophet said,

«وُلِدَ لِي اللَّيْلَةَ وَوَلَدٌ، سَمَّيْتُهُ بِاسْمِ أَبِي إِبْرَاهِيمَ»

(This night, a son was born for me and I called him by my father's name, Ibrahim.) Al-Bukhari and Muslim collected this Hadith.

They also recorded that Anas bin Malik brought his newborn brother to the Messenger of Allah who chewed a piece of date and put it in the child's mouth and called him `Abdullah. Other new born infants were also given names on the day they were born.

Qatadah narrated that Al-Hasan Al-Basri said, that Samurah bin Jundub said that the Messenger of Allah said,

«كُلُّ غُلَامٍ رَهِينٌ بِعَقِيْقَتِهِ، يُذْبَحُ عَنْهُ يَوْمَ سَابِعِهِ،  
وَيُسَمَّى وَيُحْلَقُ رَأْسُهُ»

(Every new born boy held in security by his `Aqiqah, until his seventh day, a sacrifice is offered on his behalf, he is given a name, and the hair on his head is shaved.)

This Hadith was collected by Ahmad and the collectors of the Sunan, and was graded Sahih by At-Tirmidhi. We should mention that another narration for this Hadith contained the wording, "and blood is offered on his behalf," which is more famous and established than the former narration, and Allah knows best.

Allah's statement that Maryam's mother said,

«وَإِنِّي أَعِيْذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيْمِ»

("...And I seek refuge with You for her and for her offspring from Shaytan, the outcast.") means, that she sought refuge with Allah from the evil of Shaytan, for her and her offspring, i.e., `Isa, peace be upon him. Allah accepted her supplication, for `Abdur-Razzaq recorded that Abu Hurayrah said that the Messenger of Allah said,

«مَا مِنْ مَوْوَدٍ يُوَلَّدُ إِلَّا مَسَّهُ الشَّيْطَانُ حِيْنَ يُوَلَّدُ،  
فَيَسْتَهْلُ صَارِحًا مِنْ مَسِّهِ إِيَّاهُ، إِلَّا مَرِيْمَ وَابْنَهَا»

(Every newly born baby is touched by Shaytan when it is born, and the baby starts crying because of this touch, except Maryam and her son.)

Abu Hurayrah then said, "Read if you will,

(وَإِنِّي أَعِيذُهَا بِكَ وَدُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ)

(And I seek refuge with You for her and for her offspring from Shaytan, the outcast)." The Two Sahihs recorded this Hadith.

(فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا  
وَوَكَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ  
وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَمْرَيْمُ أَنَّى لَكَ هَذَا قَالَتْ  
هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ  
حِسَابٍ)

(37. So her Lord (Allah) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyya. Every time he entered the Mhrab to (visit) her, he found her supplied with sustenance. He said: "O Maryam! From where have you gotten this" She said, "This is from Allah." Verily, Allah provides sustenance to whom He wills, without limit.)

### **Maryam Grows Up; Her Honor is with Allah**

Allah states that He has accepted Maryam as a result of her mother's vow and that He,

(وَأَنْبَتَهَا نَبَاتًا حَسَنًا)

(made her grow in a good manner) meaning, made her conduct becoming, her mannerism delightful and He made her well liked among people. He also made her accompany the righteous people, so that she learned righteousness, knowledge and religion.

(وَوَكَّلَهَا زَكَرِيَّا)

(And put her under the care of Zakariyya) meaning, Allah made Zakariyya her sponsor. Allah made Zakariyya Maryam's guardian for her benefit, so that she would learn from his

tremendous knowledge and righteous conduct. He was the husband of her maternal aunt, as Ibn Ishaq and Ibn Jarir stated, or her brother-in-law, as mentioned in the Sahih,

«فَإِذَا بِيَحْيَىٰ وَعِيسَىٰ، وَهُمَا ابْنَا الْخَالَةِ»

(I saw John and `Isa, who are maternal cousins.)

We should state that in general terms, what Ibn Ishaq said is plausible, and in this case, Maryam was under the care of her maternal aunt. The Two Sahih recorded that the Messenger of Allah decided that `Amarah, the daughter of Hamzah, be raised by her maternal aunt, the wife of Ja`far bin Abi Talib, saying,

«الْخَالَةُ بِمَنْزِلَةِ الْأُمِّ»

(The maternal aunt is just like the mother.)

Allah then emphasizes Maryam's honor and virtue at the place of worship she attended,

كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا  
رِزْقًا

(Every time he entered the Mihrab to (visit) her, he found her supplied with sustenance.)

Mujahid, `Ikrimah, Sa`id bin Jubayr, Abu Ash-Sha`tha, Ibrahim An-Nakha`i, Ad-Dahhak, Qatadah, Ar-Rabi` bin Anas, `Atiyah Al-`Awfi and As-Suddi said, "He would find with her the fruits of the summer during winter, and the fruits of the winter during summer." When Zakariyya would see this; d

قَالَ يَمْرِيْمُ أَيُّ لَكَ هَذَا

(He said: "O Maryam! From where have you gotten this") meaning, where did you get these fruits from

قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ  
بِغَيْرِ حِسَابٍ

(She said, "This is from Allah." Verily, Allah provides sustenance to whom He wills, without limit.)

(هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ  
لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ - فَنادتهُ  
المَلِيكَةُ وَهُوَ قائِمٌ يُصَلِّي فِي المِحْرَابِ أَنَّ اللّٰهَ  
يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللّٰهِ وَسَيِّدًا  
وَحَصُورًا وَنَبِيًّا مِّنَ الصّٰلِحِيْنَ - قَالَ رَبِّ اُنِّي  
يَكُوْنُ لِي عُلْمٌ وَقَدْ بَلَغَنِي الكِبَرُ وَاْمْرَاتِي عَاقِرٌ  
قَالَ كَذٰلِكَ اللّٰهُ يَفْعَلُ مَا يَشَآءُ - قَالَ رَبِّ اجْعَلْ  
لِي ءَايَةً قَالَ ءَايٰتُكَ اِلَّا تُكَلِّمُ النَّاسَ ثَلٰثَةَ اَيَّامٍ اِلَّا  
رَمْزًا وَاذْكُر رَّبَّكَ كَثِيْرًا وَسَبِّحْ بِالعَشِيِّ وَاَلْبَكْرِ  
(

(38. At that time Zakariyya invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation.") (39. Then the angels called him, while he was standing in prayer in the Mihrab, (saying): "Allah gives you glad tidings of Yahya, believing in the Word from Allah, and Sayyidan, and Hasuran, a Prophet, from among the righteous.") (40. He said: "O my Lord! How can I have a son when I am very old, and my wife is barren" (Allah) said: "Thus Allah does what He wills.") (41. He said: "O my Lord! Make a sign for me." (Allah) said: "Your sign is that you shall not speak to the people for three days except by signals. And remember your Lord much, and glorify (Him) in the afternoon and in the morning.")

### **The Supplication of Zakariyya, and the Good News of Yahya's Birth**

When Zakariyya saw that Allah provided sustenance for Maryam by giving her the fruits of winter in summer and the fruits of summer in winter, he was eager to have a child of his own. By then, Zakariyya had become an old man, his bones feeble and his head full of gray hair. His wife was an old women who was barren. Yet, he still supplicated to Allah and called Him in secret,

(رَبِّ هَبْ لِي مِنْ لَدُنْكَ)

(O my Lord! Grant me from Ladunka,) from You,

(ذُرِّيَّةٌ طَيِّبَةٌ)

(A good offspring) meaning, a righteous offspring,

(إِنَّكَ سَمِيعُ الدُّعَاءِ)

(You are indeed the All-Hearer of invocation.) Allah said,

(فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ)

(Then the angels called him, while he was standing in prayer in the Mhrab,) meaning, the angels spoke to him directly while he was secluded, standing in prayer at his place of worship. Allah told us about the good news that the angels delivered to Zakariyya,

(أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى)

(Allah gives you glad tidings of Yahya, ) of a child from your offspring, his name is Yahya. Qatadah and other scholars said that he was called Yahya (literally, `he lives') because Allah filled his life with faith.

Allah said next,

(مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ)

(believing in the Word from Allah) Al-`Awfi reported that Ibn `Abbas said, and also Al-Hasan, Qatadah, `Ikrimah, Mujahid, Abu Ash-Sha`tha, As-Suddi, Ar-Rabi` bin Anas, Ad-Dahhak, and several others said that the Ayah,

(مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ)

(believing in the Word from Allah) means, "Believing in `Isa, son of Maryam."

Abu Al-`Aliyah, Ar-Rabi` bin Anas, Qatadah and Sa`id bin Jubayr said that Allah's statement,

(وَسَيِّدًا)

(And Sayyidan) means, a wise man. Ibn `Abbas, Ath-Thawri and Ad-Dahhak said that Sayyidan means, "The noble, wise and pious man." Sa`id bin Al-Musayyib said that Sayyid is the scholar



and Faqih. `Atiyah said that Sayyid is the man noble in behavior and piety. `Ikrimah said that it refers to a person who is not overcome by anger, while Ibn Zayd said that it refers to the noble man. Mujahid said that Sayyidan means, honored by Allah.

Allah's statement,

(وَحَصُورًا)

(And Hasuran) does not mean he refrains from sexual relations with women, but that he is immune from illegal sexual relations. This does not mean that he does not marry women and have legal sexual relations with them, for Zakariyya said in his supplication for the benefit of Yahya,

(هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً)

(Grant me from You, a good offspring), meaning, grant me a son who will have offspring, and Allah knows best.

Allah's statement,

(وَنَبِيًّا مِّنَ الصَّالِحِينَ)

(A Prophet, from among the righteous) delivers more good news of sending Yahya as Prophet after the good news that he will be born. This good news was even better than the news of Yahya's birth. In a similar statement, Allah said to the mother of Musa,

(إِنَّا رَادُّوهُ إِلَيْكَ وَجَعَلُوهُ مِنَ الْمُرْسَلِينَ)

(Verily, We shall bring him back to you, and shall make him one of the Messengers.) 28:7

When Zakariyya heard the good news, he started contemplating about having children at his age. He said,

(قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلْمٌ وَقَدْ بَلَغَنِي الْكِبَرُ  
وَأَمْرَاتِي عَاقِرٌ قَالَ)

("O my Lord! How can I have a son when I am very old, and my wife is barren" (He) said...) meaning the angel said,

(كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ)

("Thus Allah does what He wills.") meaning, this is Allah's matter, He is so Mighty that nothing escapes His power, nor is anything beyond His ability.

(قَالَ رَبِّ اجْعَلْ لِي آيَةً)

(He said: "O my Lord! Make a sign for me") meaning make a sign that alerts me that the child will come,

(قَالَ آيَاتُكَ إِلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْزًا)

((Allah) said: "Your sign is that you shall not speak to the people for three days except by signals.") meaning, you will not be able to speak except with signals, although you are not mute. In another Ayah, Allah said,

(ثَلَاثَ لَيَالٍ سَوِيًّا)

(For three nights, though having no bodily defect.) 19:10

Allah then commanded Zakariyya to supplicate, thank and praise Him often in that condition,

(وَادْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَرِ)

(And remember your Lord much and glorify (Him) in the afternoon and in the morning. )

We will elaborate more on this subject in the beginning of Surah Maryam (chapter 19), Allah willing.

(وَإِذْ قَالَتِ الْمَلِكَةُ يَمْرَيْمُ إِنَّ اللَّهَ اصْطَفَاكِ  
وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ - يَمْرَيْمُ  
اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ -  
ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ

إِذْ يُلقُونَ أَقْلَمَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ  
إِذْ يَخْتَصِمُونَ )

(42. And (remember) when the angels said: "O Maryam! Verily, Allah has chosen you, purified you, and chosen you above the women of the nations.") (43. "O Maryam! Submit yourself with obedience (Aqnuti) to your Lord and prostrate yourself, and bow down along with Ar-Raki`in.") (44. This is a part of the news of the Ghayb (Unseen) which We reveal to you. You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam; nor were you with them when they disputed.)

### The Virtue of Maryam Over the Women of Her Time

Allah states that the angels spoke to Maryam by His command and told her that He chose her because of her service to Him, because of her modesty, honor, innocence, and conviction. Allah also chose her because of her virtue over the women of the world. At-Tirmidhi recorded that `Ali bin Abi Talib said, "I heard the Messenger of Allah say,

«خَيْرُ نِسَائِهَا مَرْيَمُ بِنْتُ عِمْرَانَ، وَخَيْرُ نِسَائِهَا  
خَدِيجَةُ بِنْتُ خُوَيْلِدٍ»

(The best woman (in her time) was Maryam, daughter of `Imran, and the best woman (of the Prophet's time) is Khadijah (his wife), daughter of Khuwaylid.)"

The Two Sahihs recorded this Hadith. Ibn Jarir recorded that Abu Musa Al-Ash`ari said that the Messenger of Allah said,

«كَمُلَ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ  
إِلَّا مَرْيَمُ بِنْتُ عِمْرَانَ وَآسِيَةُ امْرَأَةَ فِرْعَوْنَ»

(Many men achieved perfection, but among women, only Maryam the daughter of `Imran and Asiah, the wife of Fir`awn, achieved perfection.)

The Six -- with the exception of Abu Dawud - recorded it. Al-Bukhari's wording for it reads,

«كَمُلَ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ  
إِلَّا أَسِيَّةُ امْرَأَةِ فِرْعَوْنَ، وَمَرْيَمُ بِنْتُ عِمْرَانَ،  
وَإِنَّ فَضْلَ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ  
عَلَى سَائِرِ الطَّعَامِ»

(Many men reached the level of perfection, but no woman reached such a level except Asiah, the wife of Fir`awn, and Maryam, the daughter of `Imran. The superiority of `Aishah (his wife) to other women, is like the superiority of Tharid (meat and bread dish) to other meals.)

We mentioned the various chains of narration and wordings for this Hadith in the story of `Isa, son of Maryam, in our book, Al-Bidayah wan-Nihayah, all the thanks are due to Allah.

Allah states that the angels commanded Maryam to increase acts of worship, humbleness, submission, prostration, bowing, and so forth, so that she would acquire what Allah had decreed for her, as a test for her. Yet, this test also earned her a higher grade in this life and the Hereafter, for Allah demonstrated His might by creating a son inside her without male intervention. Allah said,

(يَمْرِيْمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ  
الرَّكَعِيْنَ)

("O Maryam! Submit yourself with obedience (Aqnuti) and prostrate yourself, and bow down along with Ar-Raki`in.")

As for Qunut (Aqnuti in the Ayah), it means to submit with humbleness. In another Ayah, Allah said,

(بَلْ لَّهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَّهُ قَانُونَ)

(Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (Qanitun) to Him.) 2:116

Allah next said to His Messenger after He mentioned Maryam's story,

(ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ)

(This is a part of the news of the Ghayb which We reveal.) "and narrate to you (O Muhammad ),

(وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَمَهُمْ أَيُّهُمْ يَكْفُلُ  
مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ)

(You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam; nor were you with them when they disputed.) meaning, "You were not present, O Muhammad, when this occurred, so you cannot narrate what happened to the people as an eye witness. Rather, Allah disclosed these facts to you as if you were a witness, when they conducted a lottery to choose the custodian of Maryam, seeking the reward of this good deed."

Ibn Jarir recorded that `Ikrimah said, "Maryam's mother left with Maryam, carrying her in her infant cloth, and took her to the rabbis from the offspring of Aaron, the brother of Musa. They were responsible for taking care of Bayt Al-Maqdis (the Masjid) at that time, just as there were those who took care of the Ka'bah. Maryam's mother said to them, `Take this child whom I vowed to serve the Masjid, I have set her free, since she is my daughter, for no menstruating woman should enter the Masjid, and I shall not take her back home.' They said, `She is the daughter of our Imam,' as `Imran used to lead them in prayer, `who took care of our sacrificial rituals.' Zakariyya said, `Give her to me, for her maternal aunt is my wife.' They said, `Our hearts cannot bear that you take her, for she is the daughter of our Imam.' So they conducted a lottery with the pens with which they wrote the Tawrah, and Zakariyya won the lottery and took Maryam into his care." `Ikrimah, As-Suddi, Qatadah, Ar-Rabi` bin Anas, and several others said that the rabbis went into the Jordan river and conducted a lottery there, deciding to throw their pens into the river. The pen that remained afloat and idle would indicate that its owner would take care of Maryam. When they threw their pens into the river, the water took all the pens under, except Zakariyya's pen, which remained afloat in its place. Zakariyya was also their master, chief, scholar, Imam and Prophet, may Allah's peace and blessings be on him and the rest of the Prophets.

(إِذْ قَالَتِ الْمَلِكَةُ يَمْرَيْمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ  
مِّنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي  
الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ - وَيُكَلِّمُ النَّاسَ فِي  
الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ - قَالَتْ رَبِّ أَنَّى  
يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ

يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ  
فَيَكُونُ )

(45. (Remember) when the angels said: "O Maryam! Verily, Allah gives you the glad tidings of a Word from Him, his name will be Al-Masih, `Isa, the son of Maryam, held in honor in this world and in the Hereafter, and he will be one of those who are near to Allah.") (46. "He will speak to the people, in the cradle and in manhood, and he will be one of the righteous.") (47. She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allah creates what He wills. When He has decreed something, He says to it only: `Be! and it is.")

### Delivering the Good News to Maryam of `Isa's Birth

This Ayah contains the glad tidings the angels brought to Maryam that she would give birth to a mighty son who will have a great future. Allah said,

إِذْ قَالَتِ الْمَلِكَةُ مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ  
مِّنْهُ )

((Remember) when the angels said: "O Maryam! Verily, Allah gives you the glad tidings of a Word from Him,) a son who will come into existence with a word from Allah, `Be', and he was. This is the meaning of Allah's statement (about Yahya)

(مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ)

(Believing in the Word from Allah.) 3:39 , according to the majority of the scholars.

(اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ)

(His name will be Al-Masih, `Isa, the son of Maryam) and he will be known by this name in this life, especially by the believers. `Isa was called "Al-Masih" (the Messiah) because when he touched (Mash) those afflicted with an illness, they would be healed by Allah's leave. Allah's statement,

(عِيسَى ابْنُ مَرْيَمَ)

(`Isa, the son of Maryam) relates `Isa to his mother, because he did not have a father.

## (وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ)

(Held in honor in this world and in the Hereafter, and will be one of those who are near to Allah.) meaning, he will be a leader and honored by Allah in this life, because of the Law that Allah will reveal to him, sending down the Scripture to him, along with the other bounties that Allah will grant him with. `Isa will be honored in the Hereafter and will intercede with Allah, by His leave, on behalf of some people, just as is the case with his brethren the mighty Messengers of Allah, peace be upon them all.

### `Isa Spoke When He was Still in the Cradle

Allah said,

(وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا)

(He will speak to the people, in the cradle and in manhood,) calling to the worship of Allah Alone without partners, while still in the cradle, as a miracle from Allah, and when he is a man, by Allah's revelation to him.

Muhammad bin Ishaq recorded that Abu Hurayrah said that the Messenger of Allah said,

«مَا تَكَلَّمَ مَوْلُودٌ فِي صِغَرِهِ إِلَّا عِيسَى وَصَاحِبُ  
جُرَيْجٍ»

(No infant spoke in the cradle except `Isa and the companion of Jurayj.)

Ibn Abi Hatim recorded that Abu Hurayrah said that the Prophet said,

«لَمْ يَتَكَلَّمْ فِي الْمَهْدِ إِلَّا ثَلَاثَةٌ: عِيسَى، وَصَيْبِيُّ  
كَانَ فِي زَمَنِ جُرَيْجٍ، وَصَيْبِيُّ آخَرَ»

(No infant spoke in the cradle except three, `Isa, the boy during the time of Jurayj, and another boy.)

(وَمِنَ الصَّالِحِينَ)

(And he will be one of the righteous.) in his statements and actions, for he will possess, pure knowledge and righteous works.

## ` Isa was Created Without a Father

When Maryam heard the good news that the angels conveyed from Allah, she said;

(رَبِّ أُنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ)

("O my Lord! How shall I have a son when no man has touched me.")

Mary said, "How can I have a son while I did not marry, nor intend to marry, nor am I an indecent woman, may Allah forbid" The angel conveyed to Maryam, Allah's answer,

(كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ)

(So (it will be) for Allah creates what He wills.)

He is Mighty in power and nothing escapes His ability. Allah used the word `create' here instead of the word `does' as in the tale about Zakariyya 3:40 , to eradicate any evil thought concerning `Isa. Allah next emphasized this fact when He said,

(إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ)

(When He has decreed something, He says to it only: "Be! and it is.) meaning, what Allah wills, comes into existence instantly and without delay. In another Ayah, Allah said,

(وَمَا أَمْرُنَا إِلَّا وَحِدَةً كَلَمْحٍ بِالْبَصَرِ )

(And Our commandment is but one as the twinkling of an eye.) 54:50 , meaning, "We only issue the command once, and it comes into existence instantly, as fast as, and faster than, a blink of the eye. "

(وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ -  
وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن  
رَّبِّكُمْ أَنِّي أَخْلَقُ لَكُمْ مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ



فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ  
 وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا  
 تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً  
 لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ - وَمُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ  
 التَّوْرَةِ وَالْإِنْجِيلِ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ  
 وَجِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا - إِنَّ  
 اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ )

(48. And He will teach him the Book and Al-Hikmah, and the Tawrah and the Injil.) (49. And will make him a Messenger to the Children of Israel (saying): "I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allah's leave; and I heal the blind, and the leper, and I bring the dead to life by Allah's leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe.") (50. "(And I have come) confirming that which was before me of the Tawrah, and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So have Taqwa of Allah and obey me.") (51. "Truly, Allah is my Lord and your Lord, so worship Him (Alone). This is the straight path.")

### The Description of `Isa and the Miracles He Performed

Allah states that the good news brought to Maryam about `Isa was even better because Allah would teach him,

(الْكِتَابَ وَالْحِكْمَةَ)

(the Book and Al-Hikmah). It appears that the `Book' the Ayah mentioned here refers to writing. We explained the meaning of Al-Hikmah in the Tafsir of Surat Al-Baqarah.

(التَّوْرَةَ وَالْإِنْجِيلَ)

(the Tawrah and the Injil). The Tawrah is the Book that Allah sent down to Musa, son of `Imran, while the Injil is what Allah sent down to `Isa, son of Maryam, peace be upon them, and `Isa memorized both Books. Allah's statement,

## (وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ)

(And will make him a Messenger to the Children of Israel) means, that Allah will send `Isa as a Messenger to the Children of Israel, proclaiming to them,

(أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلَقُ لَكُمْ مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ)

(I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allah's leave). These are the miracles that `Isa performed; he used to make the shape of a bird from clay and blow into it, and it became a bird by Allah's leave. Allah made this a miracle for `Isa to testify that He had sent him.

## (وَأُبْرِئُ الْأَكْمَهَ)

(And I heal him who is Akmah) meaning, 'a person who was born blind,' which perfects this miracle and makes the challenge more daring.

## (وَالأَبْرَصَ)

(And the leper) which is a known disease,

## (وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ)

(And I bring the dead to life by Allah's leave).

Many scholars stated that Allah sent every Prophet with a miracle suitable to his time. For instance, in the time of Musa, magic was the trade of the time, and magicians held a high position. So Allah sent Musa with a miracle that captured the eyes and bewildered every magician. When the magicians realized that Musa's miracle came from the Almighty, Most Great, they embraced Islam and became pious believers. As for `Isa, he was sent during a time when medicine and knowledge in physics were advancing. `Isa brought them the types of miracles that could not be performed, except by one sent by Allah. How can any physician bring life to clay, cure blindness and leprosy and bring back to life those entrapped in the grave Muhammad was sent during the time of eloquent people and proficient poets. He brought them a Book from Allah; if mankind and the Jinn tried to imitate ten chapters, or even one chapter of it, they will utterly fail in this task, even if they tried to do it by collective

cooperation. This is because the Qur'an is the Word of Allah and is nothing like that of the creatures.

`Isa's statement,

(وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ)

(And I inform you of what you eat, and what you store in your houses) means, I tell you about what one of you has just eaten and what he is keeping in his house for tomorrow.

(إِنَّ فِي ذَلِكَ)

(Surely, therein), all these miracles,

(لَايَةً لَّكُمْ)

(is a sign for you) testifying to the truth of what I was sent to you with,

(إِنْ كُنْتُمْ مُؤْمِنِينَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ  
التَّوْرَةِ)

(If you believe. And I have come confirming that which was before me of the Tawrah,) affirming the Tawrah and upholding it,

(وَالْحِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ)

(and to make lawful to you part of what was forbidden to you.)

This part of the Ayah indicates that `Isa abrogated some of the Laws of the Tawrah and informed the Jews of the truth regarding some issues that they used to dispute about. In another Ayah;

(وَلَا بَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلَفُونَ فِيهِ)

(And in order to make clear to you some of the (points) in which you differ) 43:63 .

`Isa said next,

(وَجِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ)

(And I have come to you with a proof from your Lord.) "Containing affirmation and evidence to the truth of what I am conveying to you."

(فَاتَّقُوا اللَّهَ وَأَطِيعُوا اللَّهَ وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ  
فَاعْبُدُوهُ)

(So have Taqwa of Allah and obey me. Truly, Allah is my Lord and your Lord, so worship Him (Alone).) for I and you are equal in our servitude, submission and humbleness to Him,

(هَذَا صِرَاطٌ مُسْتَقِيمٌ)

(This is the straight path.)

(فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي  
إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ءَامِنًا  
بِاللَّهِ وَآشْهَدُ بِأَنَا مُسْلِمُونَ - رَبَّنَا ءَامِنًا بِمَا أَنْزَلْتَ  
وَآتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ - وَمَكْرُوهٌ  
وَمَكْرَ اللَّهِ وَاللَّهُ خَيْرُ الْمَكْرِينَ )

(52. Then when `Isa came to know of their disbelief, he said: "Who will be my helpers in Allah's cause" Al-Hawariyyun said: "We are the helpers of Allah; we believe in Allah, and bear witness that we are Muslims.") (53. "Our Lord! We believe in what You have sent down, and we follow the Messenger `Isa ; so write us down among those who bear witness.") (54. And they (disbelievers) plotted and Allah planned too. And Allah is the Best of those who plot)

### The Disciples Give Their Support to `Isa

Allah said,

(فَلَمَّا أَحَسَّ عِيسَى)

(Then when `Isa came to know), meaning, `Isa felt that they were adamant in disbelief and continuing in misguidance. He said to them,

﴿مَنْ أَنْصَارِي إِلَى اللَّهِ﴾

(Who will be my helper in Allah's cause) Mujahid commented, "Meaning, who would follow me to Allah" However, it appears that `Isa was asking, "Who would help me convey the Message of Allah"

The Prophet said during the Hajj season, before the Hijrah,

﴿مَنْ رَجُلٌ يُؤْوِينِي حَتَّى أَبْلُغَ كَلَامَ رَبِّي؟، فَإِنَّ  
فَرِيضًا قَدْ مَنَعُونِي أَنْ أَبْلُغَ كَلَامَ رَبِّي﴾

(Who will give me asylum so that I can convey the Speech of my Lord, for the Quraysh have prevented me from conveying the Speech of my Lord.) until he found the Ansar. The Ansar helped the Prophet and gave him refuge. He later migrated to them, they comforted the Prophet and protected him from all his enemies, may Allah be pleased with them all. This is similar to what happened with `Isa, for some of the Children of Israel believed in him, gave him their aid and support and followed the light that was sent with him. This is why Allah said about them;

﴿قَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي  
إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ءَامَنَّا  
بِاللَّهِ وَآشْهَدُ بِأَنَا مُسْلِمُونَ - رَبَّنَا ءَامَنَّا بِمَا أَنْزَلْتَ  
وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ )

(Al-Hawariyyun said: "We are the helpers of Allah; we believe in Allah, and bear witness that we are Muslims. Our Lord! We believe in what You have sent down, and we follow the Messenger; so write us down among those who bear witness.") Hawari in Arabic - means `support'. The Two Sahih recorded that when the Prophet encouraged the people to fight during the battle of Al-Ahzab, Az-Zubayr came forward, and again, when the Prophet asked for fighters a second time. The Prophet said,

﴿إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا، وَحَوَارِيِّي الزُّبَيْرُ﴾

(Every Prophet has a Hawari, and Az-Zubayr is my Hawari)

Ibn Abi Hatim recorded that Ibn ` Abbas said about,

## (فَاكْتُبْنَا مَعَ الشَّاهِدِينَ)

(so write us down among those who bear witness) "Meaning among the Ummah of Muhammad."  
This Hadith has a good chain of narration

### The Jews Plot to Kill ` Isa

Allah states that the Children of Israel tried to kill ` Isa by conspiring to defame him and crucify him. They complained about him to the king who was a disbeliever. They claimed that ` Isa was a man who misguided people, discouraged them from obeying the king, caused division, and separated between man and his own son. They also said other lies about ` Isa, which they will carry on their necks, including accusing him of being an illegitimate son. The king became furious and sent his men to capture ` Isa to torture and crucify him. When they surrounded ` Isa's home and he thought that they would surely capture him, Allah saved him from them, raising him up from the house to heaven. Allah put the image of ` Isa on a man who was in the house; when the unjust people went in the house while it was still dark, they thought that he was ` Isa. They captured that man, humiliated and crucified him. They also placed thorns on his head. However, Allah deceived these people. He saved and raised His Prophet from them, leaving them in disarray in the darkness of their transgression, thinking that they had successfully achieved their goal. Allah made their hearts hard, and defiant of the truth, disgracing them in such disgrace that it will remain with them until the Day of Resurrection. This is why Allah said,

## (وَمَكْرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ)

(And they plotted, and Allah planned too. And Allah is the Best of those who plot.)

(إِذْ قَالَ اللَّهُ يَعْيسَى ابْنُ مَرْيَمَ مَا كَفَرْتَ بِالَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ -  
فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَذَّبْنَاهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا  
وَالْآخِرَةِ وَمَا لَهُمْ مِّن نَّاصِرِينَ - وَأَمَّا الَّذِينَ  
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ

وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ - ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ  
الآيَاتِ وَالذِّكْرِ الْحَكِيمِ )

t(55. And (remember) when Allah said: "O `Isa! I will take you and raise you to Myself and purify save you from those who disbelieve, and I will make those who follow you superior to those who disbelieve till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute." (56. "As to those who disbelieve, I will punish them with severe torment in this world and in the Hereafter, and they will have no helpers.") (57. And as for those who believe and do righteous good deeds, Allah will pay them their reward in full. And Allah does not like the wrongdoers.) (58. This is what We recite to you of the verses and the Wise Reminder.)

### Meaning of ` Take You

Allah said,

(إِنِّي مُتَوَقِّعُكَ وَرَأْفَعُكَ إِلَيَّ)

(I will take you and raise you to Myself) while you are asleep. Allah said in a similar Ayat,

(وَهُوَ الَّذِي يَتَوَقَّكُمْ بِاللَّيْلِ)

(It is He Who takes your souls by night (when you are asleep).) 6:60 , and,

(اللَّهُ يَتَوَقَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ  
فِي مَنَامِهَا)

(It is Allah Who takes away the souls at the time of their death, and those that die not during their sleep.) 39:42 .

The Messenger of Allah used to recite the following words when he would awaken;

«الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا، وَإِلَيْهِ  
النُّشُورُ»

(All the thanks are due to Allah Who brought us back to life after He had caused us to die (sleep), and the Return is to Him).

Allah said,

(وَيَكْفُرُهُمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَنًا عَظِيمًا  
وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ  
اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ)

(And because of their disbelief and allegations against Maryam and because of their saying "We killed Al-Masih `Isa, son of Maryam, the Messenger of Allah, but they killed him not, nor crucified him, but it appeared that way to them) until,

(وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ  
رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ  
وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ بِهِ  
مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا - بَلْ  
رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا )

(وَإِنْ مِّنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ  
وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا )

(For surely; they killed him not But Allah raised him up unto Himself. And Allah is Ever All-Powerful, All-Wise. And there is none of the people of the Scripture (Jews and Christians) but must believe in him before his death. And on the Day of Resurrection, he `Isa will be a witness against them.) 4:156-159

`His death' refers to `Isa, and the Ayah means that the People of the Book will believe in `Isa, before `Isa dies. This will occur when `Isa comes back to this world before the Day of Resurrection, as we will explain. By that time, all the People of the Book will believe in `Isa, for he will annul the Jizyah and he will only accept Islam from people. Ibn Abi Hatim recorded that Al-Hasan said that Allah's statement,



(إِنِّي مُتَوَقِّئُكَ)

(I will take you) is in reference to sleep, for Allah raised `Isa while he was asleep.

### Altering the Religion of `Isa

Allah said,

(وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا)

(And purify save you from those who disbelieve) by raising you to heaven,

(وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى  
يَوْمِ الْقِيَامَةِ)

(And I will make those who follow you superior to those who disbelieve, till the Day of Resurrection)

This is what happened. When Allah raised `Isa to heaven, his followers divided into sects and groups. Some of them believed in what Allah sent `Isa as, a servant of Allah, His Messenger, and the son of His female-servant.

However, some of them went to the extreme over `Isa, believing that he was the son of Allah. Some of them said that `Isa was Allah Himself, while others said that he was one of a Trinity. Allah mentioned these false creeds in the Qur'an and refuted them. The Christians remained like this until the third century CE, when a Greek king called, Constantine, became a Christian for the purpose of destroying Christianity. Constantine was either a philosopher, or he was just plain ignorant. Constantine changed the religion of `Isa by adding to it and deleting from it. He established the rituals of Christianity and the so-called Great Trust, which is in fact the Great Treachery. He also allowed them to eat the meat of swine, changed the direction of the prayer that `Isa established to the east, built churches for `Isa, and added ten days to the fast as compensation for a sin that he committed, as claimed. So the religion of `Isa became the religion of Constantine, who built more than twelve thousand churches, temples and monasteries for the Christians as well as the city that bears his name, Constantinople (Istanbul). Throughout this time, the Christians had the upper hand and dominated the Jews. Allah aided them against the Jews because they used to be closer to the truth than the Jews, even though both groups were and still are disbelievers, may Allah's curse descend on them.

When Allah sent Muhammad , those who believed in him also believed in Allah, His Angels, Books and Messengers in the correct manner. So they were the true followers of every Prophet who came to earth. They believed in the unlettered Prophet , the Final Messenger and the master of all mankind, who called them to believe in the truth in its entirety. This is why they had more right to every Prophet than his own nation, especially those who claim to follow their Prophet's way and religion, yet change and alter his religion. Furthermore, Allah abrogated all the laws that were sent down to the Prophets with the Law He sent Muhammad with, which

consists of the true religion that shall never change or be altered until the commencement of the Last Hour. Muhammad's religion shall always be dominant and victorious over all other religions. This is why Allah allowed Muslims to conquer the eastern and western parts of the world and the kingdoms of the earth. Furthermore, all countries submitted to them; they demolished Kisra (king of Persia) and destroyed the Czar, ridding them of their treasures and spending these treasures for Allah's sake. All this occurred just as their Prophet told them it would, when he conveyed Allah's statement,

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ  
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن  
قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ  
وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا  
يُشْرِكُونَ بِي شَيْئًا

(Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession in the land, as He granted it to those before them, and that He will grant them the authority to practice their religion which He has chosen for them. And He will surely give them in exchange a safe security after their fear (provided) they worship Me and do not associate anything with Me.) 24:55 .

Therefore, Muslims are the true believers in `Isa. The Muslims then acquired Ash-Sham from the Christians, causing them to evacuate to Asia Minor, to their fortified city in Constantinople. The Muslims will be above them until the Day of Resurrection. Indeed, he, Muhammad , who is truthful and who received the true news, has conveyed to Muslims that they will conquer Constantinople in the future, and seize its treasures.

### Threatening the Disbelievers with Torment in This Life and the Hereafter

Allah said,

إِذْ قَالَ اللَّهُ يٰعِيسَى ابْنُ مَرْيَمَ خُذْ إِلَيْنَا مَا نَزَّلْنَا فِي الْفُتُورِ  
وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ  
اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ  
مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ -

فَأَمَّا الَّذِينَ كَفَرُوا فَأَعْدَبُهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا  
وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَّاصِرِينَ )

(And I will make those who follow you superior to those who disbelieve till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute. As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers.)

This is what Allah did to the Jews who disbelieved in `Isa and the Christians who went to the extreme over him. Allah tormented them in this life; they were killed, captured, and lost their wealth and kingdoms. Their torment in the Hereafter is even worse and more severe,

(وَمَا لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ)

(And they have no Waq (defender or protector) against Allah) 13:34 .

(وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ  
أَجْرَهُمْ)

(And as for those who believe and do righteous good deeds, Allah will pay them their reward in full) in this life, with victory and domination, and in the Hereafter, with Paradise and high grades,

(وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ)

(And Allah does not like the wrongdoers.)

Allah then said,

(ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ )

(This is what We recite to you of the verses and the Wise Reminder.) meaning, "What We narrated to you, O Muhammd, regarding `Isa, his birth and his life, is what Allah conveyed and revealed to you, sent down from the Al-Lawh Al-Mahfuz (The Preserved Tablet). So there is no doubt in it. Similarly, Allah said in Surah Maryam;

ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ  
يَمْتَرُونَ - مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وُلْدٍ سُبْحَانَهُ  
إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ )

(Such is `Isa, son of Maryam. (It is) a statement of truth, about which they doubt (or dispute). It befits not Allah that He should beget a son. Glorified be He. When He decrees a thing, He only says to it: "Be!" and it is.)

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ  
تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ - الْحَقُّ مِنْ رَبِّكَ فَلَا  
تَكُنْ مِنَ الْمُمْتَرِينَ - فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا  
جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ  
وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ  
فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ - إِنَّ هَذَا لَهُوَ  
الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ  
الْعَزِيزُ الْحَكِيمُ - فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ  
بِالْمُفْسِدِينَ )

(59. Verily, the likeness of `Isa before Allah is the likeness of Adam. He created him from dust, then said to him: "Be!" and he was.) (60. (This is) the truth from your Lord, so be not of those who doubt.) (61. Then whoever disputes with you concerning him after the knowledge that has come to you, say: "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then we pray and we invoke Allah's curse upon the liars.") (62. Verily, this is the true narrative, and there is no god except Allah. And indeed, Allah is the Almighty, the All-Wise.) (63. And if they turn away, then surely, Allah is All-Aware of those who do mischief.)

**The Similarities Between the Creation of Adam and the Creation of  
`Isa**

Allah said,

(إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ)

(Verily, the likeness of `Isa before Allah) regarding Allah's ability, since He created him without a father,

(كَمَثَلِ آدَمَ)

(is the likeness of Adam), for Allah created Adam without a father or a mother. Rather,

(خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ)

(He created him from dust, then (He) said to him: "Be!" and he was.)

Therefore, He Who created Adam without a father or a mother is able to create `Isa, as well, without a father. If the claim is made that `Isa is Allah's son because he was created without a father, then the same claim befits Adam even more. However, since such a claim regarding Adam is obviously false, then making the same claim about `Isa is even more false.

Furthermore, by mentioning these facts, Allah emphasizes His ability, by creating Adam without a male or female, Hawa' from a male without a female, and `Isa from a mother without a father, compared to His creating the rest of creation from male and female. This is why Allah said in Surah Maryam,

(وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ)

(And We made him a sign for mankind) 19: 21 .

Allah said in this Ayah,

(الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ)

((This is) the truth from your Lord, so be not of those who doubt.) meaning, this is the only true story about `Isa, and what is beyond truth save falsehood Allah next commands His Messenger to call those who defy the truth, regarding `Isa, to the Mubalah (the curse).

## The Challenge to the Mubalah

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ  
تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ  
وَأَنْفُسَنَا وَأَنْفُسَكُمْ

(Then whoever disputes with you concerning him after the knowledge that has come to you, say: "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves") for the Mubalahah,

(ثُمَّ نَبْتَهِلُ)

(then we pray), supplicate,

فَنَجْعَلُ لَعْنَتُ اللَّهِ عَلَى الْكَاذِبِينَ

(and we invoke Allah's curse upon the liars) among the two of us.

The reason for the call to Mubalahah and the revelation of the Ayat from the beginning of this Surah until here, is that a delegation from the Christians of Najran (in Yemen) came to Al-Madinah to argue about `Isa, claiming that he was divine and the son of Allah. Allah sent down the beginning of this Surah until here, to refute their claims, as Imam Muhammad bin Ishaq bin Yasar and other scholars stated.

Muhammad bin Ishaq bin Yasar said in his famous Sraah, "The delegation of Christians from Najran came to the Messenger of Allah . The delegation consisted of sixty horsemen, including fourteen of their chiefs who make decisions. These men were Al-`Aqib, also known as `Abdul-Masih, As-Sayyid, also known as Al-Ayham, Abu Harithah bin `Alqamah, of the family of Bakr bin Wa`il and Uways bin Al-Harith. They also included, Zayd, Qays, Yazid, Nabih, Khuwaylid, `Amr, Khalid, `Abdullah and Yuhannas. Three of these men were chiefs of this delegation, Al-`Aqib, their leader and to whom they referred for advice and decision; As-Sayyid, their scholar and leader in journeys and social gatherings; and Abu Harithah bin `Alqamah, their patriarch, priest and religious leader. Abu Harithah was an Arab man from the family of Bakr bin Wa`il, but when he embraced Christianity, the Romans and their kings honored him and built churches for him (or in his honor). They also supported him financially and gave him servants, because they knew how firm his faith in their religion was." Abu Harithah knew the description of the Messenger of Allah from what he read in earlier divine Books. However, his otherwise ignorance led him to insist on remaining a Christian, because he was honored and had a high position with the Christians. Ibn Ishaq said, "Muhammad bin Ja`far bin Az-Zubayr said that, `The (Najran) delegation came to the Messenger of Allah in Al-Madinah, entered his Masjid wearing robes and garments, after the Prophet had prayed the `Asr prayer. They accompanied a caravan of camels led by Bani Al-Harith bin Ka`b. The Companions of the Messenger of Allah who saw them said that they never saw a delegation like them after that... Then Abu Harithah bin `Alqamah and Al-`Aqib `Abdul-Masih or As-Sayyid Al-Ayham spoke to the Messenger of Allah , and they were Christians like the king (Roman King). However, they disagreed about `Isa; some

of them said, 'He is Allah,' while some said, 'He is the son of Allah,' and some others said, 'He is one of a trinity.' Allah is far from what they attribute to Him."

Indeed, these are the creeds of the Christians. They claim that 'Isa is God, since he brought the dead back to life, healed blindness, leprosy and various illnesses, told about matters of the future, created the shape of birds and blew life into them, bringing them to life. However, all these miracles occurred by Allah's leave, so that 'Isa would be a sign from Allah for people.

They also claim that 'Isa is the son of Allah, since he did not have a father and he spoke when he was in the cradle, a miracle which had not occurred by any among the Children of Adam before him, so they claim. They also claim that 'Isa is one of a trinity, because Allah would say, 'We did, command, create and demand.' They said, 'If Allah were one, he would have said, 'I did, command, create and decide.' This is why they claim that 'Isa and Allah are one (Trinity). Allah is far from what they attribute to Him, and we should mention that the Qur'an refuted all these false Christian claims.

Ibn Ishaq continued, "When these Ayat came to the Messenger from Allah, thus judging between him and the People of the Book, Allah also commanded the Prophet to call them to the Mubalahah if they still refused the truth. The Prophet called them to the Mubalahah. They said, 'O Abu Al-Qasim! Let us think about this matter and get back to you with our decision to what we want to do.' They left the Prophet and conferred with Al-'Aqib, to whom they referred to for advice. They said to him, 'O 'Abdul-Masih! What is your advice?' He said, 'By Allah, O Christian fellows! You know that Muhammad is a Messenger and that he brought you the final word regarding your fellow ('Isa). You also know that no Prophet conducted Mubalahah with any people, and the old persons among them remained safe and the young people grew up. Indeed, it will be the end of you if you do it. If you have already decided that you will remain in your religion and your creed regarding your fellow ('Isa), then conduct a treaty with the man (Muhammad) and go back to your land.' They came to the Prophet and said, 'O Abu Al-Qasim! We decided that we cannot do Mubalahah with you and that you remain on your religion, while we remain on our religion. However, send with us a man from your Companions whom you are pleased with to judge between us regarding our monetary disputes, for you are acceptable to us in this regard.'"

Al-Bukhari recorded that Hudhayfah said, "Al-'Aqib and As-Sayyid, two leaders from Najran, came to the Messenger of Allah seeking to invoke Allah for curses (against whoever is unjust among them), and one of them said to the other, 'Let us not do that. By Allah, if he were truly a Prophet and we invoke Allah for curses, we and our offspring shall never succeed afterwards.' So they said, 'We will give you what you asked and send a trusted man with us, just a trusted man.' The Messenger of Allah said;

«لَأُبْعَثَنَّ مَعَكُمْ رَجُلًا أَمِينًا حَقَّ أَمِينٍ»

:

«قُمْ يَا أَبَا عُبَيْدَةَ بْنِ الْجَرَّاحِ»

:

## «هَذَا أَمِينُ هَذِهِ الْأُمَّةِ»

("Verily, I will send a trusted man with you, a truly trustworthy man." The Companions of the Messenger of Allah all felt eager to be that man. The Messenger said, "O Abu `Ubaydah bin Al-Jarrah! Stand up." When Abu `Ubaydah stood up, the Messenger of Allah said, "This is the trustee of this Ummah.")

Al-Bukhari recorded that Anas said that the Messenger of Allah said on another occasion,

«لِكُلِّ أُمَّةٍ أَمِينٌ، وَأَمِينُ هَذِهِ الْأُمَّةِ أَبُو عُبَيْدَةَ بْنُ  
الْجَرَّاحِ»

(Every Ummah has a trustee, and the trustee of this Ummah is Abu `Ubaydah bin Al-Jarrah.)

Imam Ahmad recorded that Ibn `Abbas said, "Abu Jahl, may Allah curse him, said, 'If I see Muhammad praying next to the Ka`bah, I will step on his neck.' The Prophet later said,

«لَوْ فَعَلَ لَأَخَذَتْهُ الْمَلَائِكَةُ عِيَانًا، وَلَوْ أَنَّ الْيَهُودَ  
تَمَنَوُا الْمَوْتَ لَمَاتُوا، وَرَأَوْا مَقَاعِدَهُمْ مِنَ النَّارِ،  
وَلَوْ خَرَجَ الَّذِينَ يَبَاهِلُونَ رَسُولَ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ لَرَجَعُوا لَا يَجِدُونَ مَالًا وَلَا أَهْلًا»

(Had he tried to do it, the angels would have taken him publicly. Had the Jews wished for death, they would have perished and would have seen their seats in the Fire. Had those who sought Mubalahah with the Messenger of Allah, went ahead with it, they would not have found estates or families when they returned home)." Al-Bukhari, At-Tirmidhi and An-Nasa'i also recorded this Hadith, which At-Tirmidhi graded Hasan Sahih.

Allah then said,

(إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ)

(Verily, this is the true narrative) meaning, what we narrated to you, O Muhammad, about `Isa is the plain truth that cannot be avoided,



وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ  
الْحَكِيمُ فَإِنْ تَوَلَّوْا

(and none has the right to be worshipped but Allah. And indeed, Allah is the All-Mighty, the All-Wise. And if they turn away,) by abandoning this truth,

فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ

(then surely, Allah is All-Aware of those who do mischief.) for those who abandon the truth for falsehood commit mischief, and Allah has full knowledge of them and will subject them to the worst punishment. Verily, Allah is able to control everything, all praise and thanks are due to Him, and we seek refuge with Him from His revenge.

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا  
وَبَيْنَكُمْ إِلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا  
يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِنْ  
تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

(64. Say: "O people of the Scripture: Come to a word that is just between us and you, that we worship none but Allah the same, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah." Then, if they turn away, say: "Bear witness that we are Muslims.")

### Every Person Knows about Tawhid

This Ayah includes the People of the Book, the Jews and Christians, and those who follow their ways.

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ

(Say: "O people of the Scripture! Come to a word")

`Word' - in Arabic - also means a complete sentence, as evident from this Ayah. Allah described this word as being one,

(سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ)

(that is the same between us and you), an honest and righteous word that is fair to both parties. Allah then explained this word,

(أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا)

(that we worship none but Allah (Alone), and that we associate no partners with Him,) we worship neither a statue, cross, idol, Taghut (false gods), fire or anything else. Rather, we worship Allah Alone without partners, and this is the message of all of Allah's Messengers. Allah said,

(وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ  
أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ)

(And We did not send any Messenger before you but We revealed to him (saying): "None has the right to be worshipped but I (Allah) , so worship Me (Alone and none else).") 21:25 and,

(وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ  
وَاجْتَنِبُوا الطَّاغُوتَ)

(And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allah (Alone), and avoid (or keep away from) Taghut (all false deities).") 16:36 . Allah said next,

(وَلَا يَتَّخِذُ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ)

("and that none of us shall take others as lords besides Allah.") Ibn Jurayj commented, "We do not obey each other in disobedience to Allah."

(فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ)

(Then, if they turn away, say: "Bear witness that we are Muslims.") if they abandon this fair call, then let them know that you will remain in Islam as Allah has legislated for you.

We should mention that the letter that the Prophet sent to Heraclius reads, "In the Name of Allah, the Most Gracious, the Most Merciful. From Muhammad, the Messenger of Allah, to Heraclius, Leader of the Romans: peace be upon those who follow the true guidance. Embrace

Islam and you will acquire safety, embrace Islam and Allah will grant you a double reward. However, if you turn away from it, then you will carry the burden of the peasants, and,

(يَأْهَلِ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ  
أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ  
بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِن تَوَلَّوْا  
فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ)

("O people of the Scripture: Come to a word that is the same between us and you, that we worship none but Allah (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allah." Then, if they turn away, say: "Bear witness that we are Muslims.")"

Muhammad bin Ishaq and other scholars said that the beginning of Surah Al `Imran, and more than eighty verses thereafter; were revealed about the delegation of Najran. Az-Zuhri stated that the people of Najran were the first people to pay the Jizyah (tax money paid to the Muslim State). However, there is no disagreement that the Ayah that ordained the Jizyah 9:29 was revealed after the Fath (conquering Makkah, and therefore, after the delegation of Najran came to Al-Madinah). So, how can this Ayah 3:64 be contained in the Prophet's letter to Heraclius before the victory of Makkah, and how can we harmonize between the statements of Muhammad bin Ishaq and Az-Zuhri The answer is that the delegation of Najran came before Al-Hudaybiyyah (before the victory of Makkah), and what they paid was in lieu of the Mubahalah; not as Jizyah. The Ayah about the Jizyah was later revealed, and its ruling supported what occurred with the Najran people. In support of this opinion, we should mention that in another instance, the ruling on dividing the booty into one - fifth (for the Prophet ) and four-fifths (for the fighters) agreed with the practice of `Abdullah bin Jahsh during the raid that he led before Badr. An Ayah later on upheld the way `Abdullah divided the booty. Therefore, it is possible that the Prophet wrote this statement (Say, "O People of the Scripture. . .") in his letter to Heraclius before the Ayah was revealed. Later on, the Qur'an agreed with the Prophet's statement, word by word. It is also a fact that the Qur'an was revealed in agreement with what `Umar said regarding the captured disbelievers at Badr, the Hijab (Muslim woman code of dress), refraining from performing prayer for the hypocrites, and regarding his statements:

(وَآتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى)

(And take you the Maqam (place) of Ibrahim as a place of prayer.) 2:125 , and,

(عَسَى رَبُّهُ إِن طَلَّقَنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا  
مِّنْكَنَّ)

(It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you.) 66:5 .

(يَأْهَلِ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ  
التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ -  
هَأَنْتُمْ هَؤُلَاءِ حَجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ  
تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا  
تَعْلَمُونَ - مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا  
وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ  
- إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لِلَّذِينَ اتَّبَعُوهُ وَهَذَا  
النَّبِيُّ وَالَّذِينَ ءَامَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ )

(65. O people of the Scripture! Why do you dispute about Ibrahim, while the Tawrah and the Injil were not revealed till after him Have you then no sense) (66. Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge It is Allah Who knows, and you know not.) (67. Ibrahim was neither a Jew nor a Christian, but he was a true Muslim Hanifa and he was not of the Mushrikin ) (68. Verily, among mankind who have the best claim to Ibrahim are those who followed him, and this Prophet and those who have believed. And Allah is the Wali (Protector and Helper) of the believers.)

### **Disputing with the Jews and Christians About the Religion of Ibrahim**

Allah censures the Jews and Christians for their dispute with Muslims over Ibrahim Al-Khalil and the claim each group made that he was one of them. Muhammad bin Ishaq bin Yasar reported that Ibn `Abbas said, "The Christians of Najran and Jewish rabbis gathered before the Messenger of Allah and disputed in front of him. The rabbis said, `Ibrahim was certainly Jewish.' The Christians said, `Certainly, Ibrahim was Christian.' So Allah sent down,

(يَأْهَلِ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ)

(O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrahim,) meaning, `How is it that you, Jews, claim that Ibrahim was Jew, although he lived before Allah sent down the Tawrah to Musa How is it that you, Christians, claim that Ibrahim was Christian, although Christianity came after his time" This is why Allah said,

(أَفَلَا تَعْقِلُونَ)

(Have you then no sense)

Allah then said,

(هَأَنْتُمْ هَؤُلَاءِ حَاجِبْتُمْ فِيْمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ  
تُحَاجُّونَ فِيْمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ)

(Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge)

This Ayah criticizes those who argue and dispute without knowledge, just as the Jews and Christians did concerning Ibrahim. Had they disputed about their religions, which they had knowledge of, and about the Law that was legislated for them until Muhammad was sent, it would have been better for them. Rather, they disputed about what they had no knowledge of, so Allah criticized them for this behavior. Allah commanded them to refer what they have no knowledge of to He Who knows the seen and unseen matters and Who knows the true reality of all things. This is why Allah said,

(وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ)

(It is Allah Who knows, and you know not.)

Allah said,

(مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ  
حَنِيفًا مُّسْلِمًا)

(Ibrahim was neither a Jew nor a Christian, but he was a true Muslim Hanifa), shunning Shirk and living in Iman,

(وَمَا كَانَ مِنَ الْمُشْرِكِينَ)

(and he was not of the Mushrikin.)

This Ayah is similar to the Ayah in Surat Al-Baqarah,

(وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا)

(And they say, "Be Jews or Christians, then you will be guided...") 2:135 .

Allah said next,

(إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ الَّذِينَ اتَّبَعُوهُ وَهَذَا  
النَّبِيُّ وَالَّذِينَ ءَامَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ )

(Verily, among mankind who have the best claim to Ibrahim are those who followed him, and this Prophet and those who have believed. And Allah is the Wali (Protector and Helper) of the believers.)

This Ayah means, "The people who have the most right to be followers of Ibrahim are those who followed his religion and this Prophet, Muhammad , and his Companions from the Muhajirin, Ansar and those who followed their lead." Sa`id bin Mansur recorded that Ibn Mas`ud said that the Messenger of Allah said,

«إِنَّ لِكُلِّ نَبِيٍّ وَلِيًّا مِنْ النَّبِيِّينَ، وَإِنَّ وَلِيَّيَّ مِنْهُمْ  
أَبِي وَخَلِيلُ رَبِّي عَزَّ وَجَلَّ»

(Every Prophet had a Wali (supporter, best friend) from among the Prophets. My Wali among them is my father Ibrahim, the Khalil (intimate friend) of my Lord, the Exalted and Most Honored)

The Prophet then recited,

(إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ الَّذِينَ اتَّبَعُوهُ)

(Verily, among mankind who have the best claim to Ibrahim are those who followed him...)

Allah's statement,

(وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ)

(And Allah is the Wali (Protector and Helper) of the believers.) means, Allah is the Protector of all those who believe in His Messengers.

(وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ - يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ - يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ - وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ ءَامِنُوا بِالَّذِي أُنزِلَ عَلَى الَّذِينَ ءَامَنُوا وَجَهُ النَّهَارِ وَكُفِّرُوا ءَاخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ - وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ أَنْ يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيْتُمْ أَوْ يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَسِعٌ عَلِيمٌ - يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ )

(69. A party of the People of the Scripture wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive not.) (70. "O People of the Scripture! Why do you disbelieve in the Ayat of Allah, while you bear witness.") (71. "O People of the Scripture! Why do you mix truth with falsehood and conceal the truth while you know") (72. And a party of the People of the Scripture say: "Believe in the morning in that which is revealed to the believers, and reject it at the end of the day, so that they may turn back.) (73. And believe no one except the one who follows your religion." Say (O Prophet): "Verily, right guidance is the guidance of Allah." (And they say:) "Do not believe that anyone can receive like that which you have received, otherwise they would engage you in argument before your Lord." Say: "All the bounty is in the Hand of Allah; He grants to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower.") (74. He selects for His Mercy whom He wills and Allah is the Owner of great bounty.)

**The Envy the Jews Feel Towards Muslims; Their Wicked Plots  
Against Muslims**

Allah states that the Jews envy the faithful and wish they could misguide them. Allah states that the punishment of this behavior will fall back upon them, while they are unaware. Allah criticizes them,

(يَاهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ  
تَشْهَدُونَ )

(O People of the Scripture!: Why do you disbelieve in the Ayat of Allah, while you bear witness.)

You know for certain that Allah's Ayat are true and authentic,

(يَاهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَطْلِ وَتَكْتُمُونَ  
الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ )

(O People of the Scripture: Why do you mix truth with falsehood and conceal the truth while you know) by hiding what is in your Books about the description of Muhammad , while you know what you do.

(وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ ءَامِنُوا بِالَّذِي  
أُنزِلَ عَلَى الَّذِينَ ءَامِنُوا وَجَهَ النَّهَارَ وَكَفَرُوا  
ءَاخِرَهُ )

(And a party of the People of the Scripture say: "Believe in the morning in that which is revealed to the believers, and reject it at the end of the day,)

This is a wicked plan from the People of the Book to deceive Muslims who are weak in the religion. They decided that they would pretend to be believers in the beginning of the day, by attending the dawn prayer with the Muslims. However, when the day ended, they would revert to their old religion so that the ignorant people would say, "They reverted to their old religion because they uncovered some shortcomings in the Islamic religion." This is why they said next.

(لَعَلَّهُمْ يَرْجِعُونَ )

(so that they may turn back.) Ibn Abi Najih said that Mujahid commented about this Ayah, which refers to the Jews, "They attended the dawn prayer with the Prophet and disbelieved in



the end of the day in order to misguide the people. This way, people would think that they have uncovered shortcomings in the religion that they briefly followed."

(وَلَا تُؤْمِنُوا إِلَّا لِمَن تَبِعَ دِينَكُمْ)

("And believe no one except the one who follows your religion.")

They said, do not trust anyone with your secret knowledge, except those who follow your religion. Therefore, they say, do not expose your knowledge to Muslims in order to prevent them from believing in it and, thus, use it as proof against you. Allah replied,

(قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ)

(Say: (O Prophet) "Verily, right guidance is the guidance of Allah.")

Allah guides the hearts of the faithful to the perfect faith through the clear Ayat, plain proofs and unequivocal evidence that He has sent down to His servant and Messenger Muhammad . This occurs, O you Jews, even though you hide the description of Muhammad . the unlettered Prophet whom you find in your Books that you received from the earlier Prophets. Allah's statement;

(أَنْ يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيْتُمْ أَوْ يُحَاجُّوْكُمْ عِنْدَ رَبِّكُمْ)

((And they say: ) "Do not believe that anyone can receive like that which you have received, otherwise they would engage you in argument before your Lord.")

They say, "Do not disclose the knowledge that you have to the Muslims, to prevent them from learning it and thus becoming your equals. They will be even better because they will believe in it or will use it against you as evidence with your Lord, and thus establish Allah's proof against you in this life and the Hereafter." Allah said,

(قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ)

(Say: "All the bounty is in the Hand of Allah; He grants to whom He wills.) meaning, all affairs are under His control, and He gives and takes. Verily, Allah gives faith, knowledge and sound comprehension to whomever He wills. He also misguides whomever He wills by blinding his sight, mind, sealing his heart, hearing and stamping his eyes closed. Allah has the perfect wisdom and the unequivocal proofs.

(وَاللَّهُ وَسِعَ عَلِيمِيحْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ  
دُو الْفَضْلِ الْعَظِيمِ )

(And Allah is All-Sufficient for His creatures' needs, All-Knower." He selects for His mercy whom He wills and Allah is the Owner of great bounty.) meaning, He has endowed you, O believers, with tremendous virtue, in that He honored your Prophet Muhammad over all other prophets, and by directing you to the best Shari` ah there is.

(وَمِنَ أَهْلِ الْكِتَابِ مَنْ إِن تَأْمَنهُ بِقِنطَارٍ يُؤَدُّهُ  
إِلَيْكَ وَمِنْهُمْ مَّنْ إِن تَأْمَنهُ بدينَارٍ لَّا يُؤَدُّهُ إِلَيْكَ إِلَّا  
مَا دُمْتَ عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا  
فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ  
يَعْلَمُونَ - بَلَى مَنْ أَوْفَى بِعَهْدِهِ وَاتَّقَى فَإِنَّ اللَّهَ  
يُحِبُّ الْمُتَّقِينَ )

(75. Among the People of the Scripture is he who, if entrusted with a Qintar (a great amount of wealth), will readily pay it back; and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding, because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)." But they tell a lie against Allah while they know it.) (76. Yes, whoever fulfills his pledge and fears Allah much; verily, then Allah loves the Muttaqin (the pious).)

### How Trustworthy Are the Jews

Allah states that there are deceitful people among the Jews. He also warns the faithful against being deceived by them, because some of them,

(مَنْ إِن تَأْمَنهُ بِقِنطَارٍ)

(if entrusted with a Qintar (a great amount)) of money,

(يُؤَدُّهُ إِلَيْكَ)

(will readily pay it back;) This Ayah indicates that this type would likewise give what is less than a Qintar, as is obvious. However,

(وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بِدِينَارٍ لَّا يُؤَدُّهُ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا)

(and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding,) and insisting on acquiring your rightful property. If this is what he would do with one Dinar, then what about what is more than a Dinar We mentioned the meaning of Qintar in the beginning of this Surah, while the value of Dinar is well known. Allah's statement,

(ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ)

(because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs).") means, what made them reject the truth (or what they owed) is that they said, "There is no harm in our religion if we eat up the property of the unlettered ones, the Arabs, for Allah has allowed it for us." Allah replied,

(وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ)

(But they tell a lie against Allah while they know it.) for they invented this lie and word of misguidance. Rather, Allah would not allow this money for them unless they had a right to it.

`Abdur-Razzaq recorded that Sa`sa`ah bin Yazid said that a man asked Ibn `Abbas, "During battle, we capture some property belonging to Ahl Adh-Dhimmah, such as chickens and sheep." Ibn `Abbas said, "What do you do in this case" The man said, "We say that there is no sin (if we confiscate them) in this case." He said, "That is what the People of the Book said,

(لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ)

(There is no blame on us to betray and take the properties of the illiterates (Arabs).)

Verily, if they pay the Jizyah, then you are not allowed their property, except when they willingly give it up."

Allah then said,

(بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ)

(Yes, whoever fulfills his pledge and fears Allah much,) fulfills his promise and fears Allah among you, O People of the Book, regarding the covenant Allah took from you to believe in Muhammad when he is sent, just as He took the same covenant from all Prophets and their nations. Whoever avoids Allah's prohibitions, obeys Him and adheres to the Shari`ah that He sent with His Final Messenger and the master of all mankind.

(فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ)

(verily, then Allah loves the Muttaqin.)

(إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا  
أُولَئِكَ لَا خَلْقَ لَهُمْ فِي الْأُخْرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ  
وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ  
عَذَابٌ أَلِيمٌ)

(77. Verily, those who purchase a small gain at the cost of Allah's covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allah speak to them nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.)

### **There is No Share in the Hereafter for Those Who Break Allah's Covenant**

Allah states that whoever prefers the small things of this short, soon to end life, instead of fulfilling what they have promised Allah by following Muhammad , announcing his description from their books to people and affirming his truth, then,

(أُولَئِكَ لَا خَلْقَ لَهُمْ فِي الْأُخْرَةِ)

(they shall have no portion in the Hereafter.)

They will not have a share or part in the Hereafter's rewards,

(وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ)

(Neither will Allah speak to them nor look at them on the Day of Resurrection) with His mercy. This Ayah indicates that Allah will not speak words of kindness nor look at them with any mercy,

(وَلَا يُزَكِّيهِمْ)

(nor will He purify them) from sins and impurities. Rather, He will order them to the Fire,

(وَلَهُمْ عَذَابٌ أَلِيمٌ)

(and they shall have a painful torment.)

There are several Hadiths on the subject of this Ayah, some of which follow. The First Hadith

Imam Ahmad recorded that Abu Dharr said, "The Messenger of Allah said, c

«ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ، وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ»

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«المُسَيَّلُ، وَالْمُنَقِقُ سِلْعَتَهُ بِالْحَلْفِ الْكَاذِبِ،  
وَالْمَنَّانُ»

(There are three persons whom Allah will not speak to, look at on the Day of Resurrection or purify, and they shall taste a painful torment. I said, `O Messenger of Allah! Who are they, may they gain failure and loss' He said, repeating this statement thrice, `The Musbil (man whose clothes reach below the ankles), he who swears while lying so as to sell his merchandize and the one who gives charity and reminds people of it).'" This was also recorded by Muslim, and the collectors of the Sunan. Another Hadith

Imam Ahmad recorded that `Adi bin `Amirah Al-Kindi said, "Imru' Al-Qays bin `Abis, a man from Kindah, disputed with a man from Hadramut in front of the Messenger of Allah concerning a piece of land. The Prophet required the man from Hadramut to present his evidence, but he did not have any. The Prophet required Imru' Al-Qays to swear to his truthfulness, but the man

from Hadramut said, `O Messenger of Allah! If you only require him to swear, then by the Lord of the Ka`bah (Allah), my land is lost.' The Messenger of Allah said,

«مَنْ حَلَفَ عَلَى يَمِينٍ كَاذِبَةٍ لِيَقْتَطِعَ بِهَا مَالَ أَحَدٍ، لَقِيَ اللَّهَ عَزَّ وَجَلَّ وَهُوَ عَلَيْهِ غَضَبَانِ»

(Whoever swears while lying to acquire the property of others, will meet Allah while He is angry with him.)" Raj'a' one of the narrators of the Hadith, said that the Messenger of Allah then recited,

(إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا)

(Verily, those who purchase a small gain at the cost of Allah's covenant and their oaths...)

Imru' Al-Qays said, `What if one forfeits this dispute, what will he gain, O Messenger of Allah' The Prophet answered, `Paradise.' Imru' Al-Qays said, `Bear witness that I forfeit all the land for him.'" An-Nasa'i also recorded this Hadith. Another Hadith

Imam Ahmad recorded that `Abdullah said that the Messenger of Allah said,

«مَنْ حَلَفَ عَلَى يَمِينٍ هُوَ فِيهَا فَاجِرٌ، لِيَقْتَطِعَ بِهَا مَالَ امْرِئٍ مُسْلِمٍ، لَقِيَ اللَّهَ عَزَّ وَجَلَّ وَهُوَ عَلَيْهِ غَضَبَانِ»

(Whoever takes a false oath to deprive a Muslim of his property will meet Allah while He is angry with him.)

Al-Ash`ath said, "By Allah! This verse was revealed concerning me. I owned some land with a Jewish man who denied my right, and I complained against him to the Messenger of Allah. The Prophet asked me, `Do you have evidence' I said, `I don't have evidence.' He said to the Jew, `Take an oath then.' I said, `O Allah's Messenger! He will take a (false) oath immediately, and I will lose my property.' Allah revealed the verse,

(إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا)

(Verily, those who purchase a small gain at the cost of Allah's covenant and their oaths...)"

The Two Sahihs recorded this Hadith. Another Hadith

Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah said,

«ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ  
إِلَيْهِمْ، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: رَجُلٌ مَنَعَ  
ابْنَ السَّبِيلِ فَضْلَ مَاءٍ عِنْدَهُ، وَرَجُلٌ حَلَفَ عَلَى  
سِلْعَةٍ بَعْدَ الْعَصْرِ يَعْنِي كَاذِبًا وَرَجُلٌ بَايَعَ إِمَامًا،  
فَإِنْ أَعْطَاهُ وَفَى لَهُ، وَإِنْ لَمْ يُعْطِهِ لَمْ يَفِ لَهُ»

(Three persons whom Allah shall not speak to on the Day of Resurrection, or look at, or purify them, and they shall taste a painful torment. (They are) a man who does not give the wayfarer some of the water that he has; a man who swears, while lying, in order to complete a sales transaction after the `Asr prayer; and a man who gives his pledge of allegiance to an Imam (Muslim Ruler), and if the Imam gives him (something), he fulfills the pledge, but if the Imam does not give him, he does not fulfill the pledge).

Abu Dawud and At-Tirmidhi also recorded this Hadith, and At-Tirmidhi graded it Hasan Sahih.

(وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُونَ أَلْسِنَتَهُم بِالْكِتَابِ  
لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ  
وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ  
وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ )

78. And verily, among them is a party who distort the Book with their tongues, so that you may think it is from the Book, but it is not from the Book, and they say: This is from Alla0h, but it is not from Alla0h and they speak a lie against Alla0h while they know it.

### The Jews Alter Allah's Words

Allah states that some Jews, may Allah's curses descend on them, distort Allah's Words with their tongues, change them from their appropriate places, and alter their intended meanings. They do this to deceive the ignorant people by making it appear that their words are in the Book of Allah. They attribute their own lies to Allah, even though they know that they have lied and invented falsehood. Therefore, Allah said,

(وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ)

(and they speak a lie against Allah while they know it.)

Mujahid, Ash-Sha`bi, Al-Hasan, Qatadah and Ar-Rabi` bin Anas said that,

(يَلْوُونَ أَلْسِنَتَهُمْ بِالْكِتَابِ)

(who distort the Book with their tongues,) means, "They alter them (Allah's Words)."

Al-Bukhari reported that Ibn `Abbas said that the Ayah means they alter and add although none among Allah's creation can remove the Words of Allah from His Books, they alter and distort their apparent meanings. Wahb bin Munabbih said, "The Tawrah and the Injil remain as Allah revealed them, and no letter in them was removed. However, the people misguide others by addition and false interpretation, relying on books that they wrote themselves. Then,

(وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ)

(they say: "This is from Allah," but it is not from Allah;)

As for Allah's Books, they are still preserved and cannot be changed." Ibn Abi Hatim recorded this statement. However, if Wahb meant the books that are currently in the hands of the People of the Book, then we should state that there is no doubt that they altered, distorted, added to and deleted from them. For instance, the Arabic versions of these books contain tremendous error, many additions and deletions and enormous misinterpretation. Those who rendered these translations have incorrect comprehension in most, rather, all of these translations. If Wahb meant the Books of Allah that He has with Him, then indeed, these Books are preserved and were never changed.

(مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ  
وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ  
اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ  
الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ - وَلَا يَأْمُرُكُمْ أَنْ  
تَتَّخِذُوا الْمَالِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكَفْرِ  
بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ )



(79. It is not (possible) for any human being to whom Allah has given the Book and Al-Hukm and prophethood to say to the people: "Be my worshippers rather than Allah's." On the contrary (he would say): "Be you Rabbaniyyun, because you are teaching the Book, and you are studying it.")  
(80. Nor would he order you to take angels and Prophets for lords. Would he order you to disbelieve after you have submitted to Allah's will)

## **No Prophet Ever Called People to Worship him or to Worship Other Than Allah**

This Ayah 3:79 means, it is not for a person whom Allah has given the Book, knowledge in the Law and prophethood to proclaim to the people, "Worship me instead of Allah," meaning, along with Allah. If this is not the right of a Prophet or a Messenger, then indeed, it is not the right of anyone else to issue such a claim.

This criticism refers to the ignorant rabbis, priests and teachers of misguidance, unlike the Messengers and their sincere knowledgeable followers who implement their knowledge; for they only command what Allah commands them, as their honorable Messengers conveyed to them. They also forbid what Allah forbade for them, by the words of His honorable Messengers. The Messengers, may Allah's peace and blessings be on all of them, are the emissaries between Allah and His creation, conveying Allah's Message and Trust. The messengers indeed fulfilled their mission, gave sincere advice to creation and conveyed the truth to them. Allah's statement,

(وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ  
وَمَا كُنْتُمْ تَدْرُسُونَ)

(On the contrary (he would say), "Be you Rabbaniyyun, because you are teaching the Book, and you are studying it.") means, the Messenger recommends the people to be Rabbaniyyun. Ibn `Abbas, Abu Razin and several others said that Rabbaniyyun means, "Wise, learned, and forbearing." Ad-Dahhak commented concerning Allah's statement,

(بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ)

(because you are teaching the Book, and you are studying it.) "Whoever learns the Qur'an deserves to become a Faqih (learned)."

(وَبِمَا كُنْتُمْ تَدْرُسُونَ)

(and you are studying it), preserving its words.

Allah then said,

(وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا)

(Nor would he order you to take angels and Prophets for lords.) The Prophet does not command worshipping other than Allah, whether a sent Messenger or an angel.

(أَيَأْمُرُكُمْ بِالْكَفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ)

(Would he order you to disbelieve after you have submitted to Allah's will) meaning, he would not do that, for whoever calls to worshipping other than Allah, will have called to Kufr. The Prophets only call to Iman which commands worshipping Allah Alone without partners. Allah said in other Ayat,

(وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ  
أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ)

(And We did not send any Messenger before you (O Muhammad ) but We revealed to him (saying): "None has the right to be worshipped but I, so worship Me".) 21:25 ,

(وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ  
وَاجْتَنِبُوا الطَّاغُوتَ)

(And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allah (Alone), and avoid Taghut (all false deities).") 16:36 , and,

(وَأَسْأَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا  
مِنْ دُونِ الرَّحْمَنِ ءَالِهَةً يُعْبَدُونَ)

(And ask those of Our Messengers whom We sent before you: "Did We ever appoint gods to be worshipped besides the Most Gracious (Allah)") 43:45

Allah said concerning the angels,

وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِّنْ دُونِهِ فَذَلِكَ نَجْزِيهِ  
جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ )

(And if any of them should say: "Verily, I am a god besides Him (Allah)," such a one We should recompense with Hell. Thus We recompense the wrongdoers.) 21:29 .

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ كِتَابٍ  
وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ  
لْتُؤْمِنُنَّ بِهِ وَتَتَّصِرُنَّهُ قَالُوا أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ  
ذَلِكَمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا  
مَعَكُمْ مِنَ الشَّاهِدِينَ - فَمَنْ تَوَلَّىٰ بَعْدَ ذَلِكَ فَأُولَٰئِكَ  
هُمُ الْفَاسِقُونَ )

(81. And (remember) when Allah took the covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah, and afterwards there will come to you a Messenger confirming what is with you; you must, then, believe in him and help him." Allah said: "Do you agree (to it) and will you take up Isri" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses.") (82. Then whoever turns away after this, they are the rebellious.)

### **Taking a Pledge From the Prophets to Believe in Our Prophet, Muhammad**

Allah states that He took a pledge from every Prophet whom He sent from Adam until `Isa, that when Allah gives them the Book and the Hikmah, thus acquiring whatever high grades they deserve, then a Messenger came afterwards, they would believe in and support him. Even though Allah has given the Prophets the knowledge and the prophethood, this fact should not make them refrain from following and supporting the Prophet who comes after them. This is why Allah, the Most High, Most Honored, said

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ  
وَحِكْمَةٍ

(And (remember) when Allah took the covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah.") meaning, if I give you the Book and the Hikmah,

ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ  
وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَلِكُمْ  
إِصْرِي

("and afterwards there will come to you a Messenger confirming what is with you; you must, then, believe in him and help him." Allah said, "Do you agree (to it) and will you take up Isri")

Ibn `Abbas, Mujahid, Ar-Rabi`, Qatadah and As-Suddi said that `Isri' means, "My covenant." Muhammad bin Ishaq said that,

(إِصْرِي)

(Isri) means, "The responsibility of My covenant that you took," meaning, the ratified pledge that you gave Me.

قَالُوا أَأَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ  
الشَّاهِدِينَ قَالُوا تَوَلَّىٰ بَعْدَ ذَلِكَ

(They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses." then whoever turns away after this,") from fulfilling this pledge and covenant, c

(قَالُوا لَيْسَ بِكَ مِنَ الْفَاسِقِينَ)

(they are the rebellious.) `Ali bin Abi Talib and his cousin `Abdullah bin `Abbas said, "Allah never sent a Prophet but after taking his pledge that if Muhammad were sent in his lifetime, he would believe in and support him." Allah commanded each Prophet to take a pledge from his nation that if Muhammad were sent in their time, they would believe in and support him. Tawus, Al-Hasan Al-Basri and Qatadah said, "Allah took the pledge from the Prophets that they would believe in each other", and this statement does not contradict what `Ali and Ibn `Abbas stated.

Therefore, Muhammad is the Final Prophet until the Day of Resurrection. He is the greatest Imam, who if he existed in any time period, deserves to be obeyed, rather than all other Prophets. This is why Muhammad led the Prophets in prayer during the night of Isra' when they gathered in Bayt Al-Maqdis (Jerusalem). He is the intercessor on the Day of Gathering, when the Lord comes to judge between His servants. This is Al-Maqam Al-Mahmud (the praised station) refer to 17:79 that only Muhammad deserves, a responsibility which the mighty Prophets and Messengers will decline to assume. However, Muhammad will carry the task of intercession, may Allah's peace and blessings be on him.

(أَفْغَيْرَ دِينَ اللَّهِ يَبْعُونَ وَلَهُ أُسْلِمَ مَنْ فِي  
السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ  
يُرْجَعُونَ - قُلْ ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا  
أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ  
وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيِّينَ  
مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ  
مُسْلِمُونَ - وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ  
مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ )

(83. Do they seek other than the religion of Allah, while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.) (84. Say: "We believe in Allah and in what has been sent down to us, and what was sent down to Ibrahim, Isma`il, Ishaq, Ya`qub and Al-Asbat, and what was given to Musa, `Isa and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allah) we have submitted.") (85. And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.)

### The Only Valid Religion To Allah is Islam

Allah rebukes those who prefer a religion other than the religion that He sent His Books and Messengers with, which is the worship of Allah Alone without partners, to Whom,

(وَلَهُ أُسْلِمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ)

(submitted all creatures in the heavens and the earth,) Willingly, or not. Allah said in other Ayat,

(وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا  
وَكَرْهًا)

(And unto Allah (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly.) 13:15 , and,

(أَوْ لَمِيرُوا إِلَى خَلْقِ اللَّهِ مِنْ شَيْءٍ يَتَفَيَّ ظِلُّهُ  
عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ وَلِلَّهِ يَسْجُدُ  
مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ  
وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ يَخْفُونَ رَبَّهُمْ مَنْ  
فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ )

(Have they not observed things that Allah has created: (how) their shadows incline to the right and to the left, making prostration unto Allah, and they are lowly And to Allah prostrate all that is in the heavens and all that is in the earth, of the moving creatures and the angels, and they are not proud. They fear their Lord above them, and they do what they are commanded) 16: 48-50 .

Therefore, the faithful believer submits to Allah in heart and body, while the disbeliever unwillingly submits to Him in body only, since he is under Allah's power, irresistible control and mighty kingship that cannot be repelled or resisted. Waki` reported that Mujahid said that the Ayah,

(وَلَهُ أُسْلِمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا  
وَكَرْهًا)

(While to Him submitted all creatures in the heavens and the earth, willingly or unwillingly), is similar to the Ayah,

وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ  
لَيَقُولَنَّ اللَّهُ

(And verily, if you ask them: "Who created the heavens and the earth" Surely, they will say: "Allah") 39:38 .

He also reported that Ibn ` Abbas said about,

وَلَهُ أُسْلِمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا  
وَكَرْهًا

(while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly.)

"When He took the covenant from them."

وَالِيهِ يُرْجَعُونَ

(And to Him shall they all be returned) on the Day of Return, when He will reward or punish each person according to his or her deeds.

Allah then said,

قُلْ ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا

(Say: "We believe in Allah and in what has been sent down to us) the Qur'an,

وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ  
وَيَعْقُوبَ

(and what was sent down to Ibrahim, Ismai` Ol, Ishaq, Ya` qub) the scriptures and revelation,

وَالْأَسْبَاطِ

(and the Asbat,) the Asbat are the twelve tribes who originated from the twelve children of Israel (Ya` qub).

(وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ)

(and what was given to Musa, `Isa) the Tawrah and the Injil,

(وَالنَّبِيِّينَ مِنْ رَبِّهِمْ)

(and the Prophets from their Lord.) and this encompasses all of Allah's Prophets.

(لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ)

(We make no distinction between one another among them) we believe in all of them,

(وَنَحْنُ لَهُ مُسْلِمُونَ)

(And to Him (Allah) we have submitted (in Islam))

Therefore, faithful Muslims believe in every Prophet whom Allah has sent and in every Book He revealed, and never disbelieve in any of them. Rather, they believe in what was revealed by Allah, and in every Prophet sent by Allah. Allah said next,

(وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ)

(And whoever seeks a religion other than Islam, it will never be accepted of him,) whoever seeks other than what Allah has legislated, it will not be accepted from him,

(وَهُوَ فِي الآخِرَةِ مِنَ الْخَاسِرِينَ)

(and in the Hereafter he will be one of the losers.)

As the Prophet said in an authentic Hadith,

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا، فَهُوَ رَدٌّ»

(Whoever commits an action that does not conform to our matter (religion) then it is rejected).



(كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ  
 وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ  
 لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ - أُولَئِكَ جَزَاءُهُمْ أَنْ  
 عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ  
 خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ  
 يُنظَرُونَ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا  
 فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ)

(86. How shall Allah guide a people who disbelieved after their belief and after they bore witness that the Messenger is true and after clear proofs came to them And Allah guides not the people who are wrongdoers. (87. They are those whose recompense is that on them (rests) the curse of Allah, of the angels and of all mankind.) (88. They will abide therein. Neither will their torment be lightened nor will it be delayed or postponed.) (89. Except for those who repent after that and do righteous deeds. Verily, Allah is Oft-Forgiving, Most Merciful.)

### **Allah Does Not Guide People Who Disbelieve After they Believed, Unless They Repent**

Ibn Jarir recorded that Ibn `Abbas said, "A man from the Ansar embraced Islam, but later reverted and joined the polytheists. He later on became sorry and sent his people to, `Ask the Messenger of Allah for me, if I can repent.' Then,

(كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ)

(How shall Allah guide a people who disbelieved after their belief) until,

(فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ)

(Verily, Allah is Oft-Forgiving, Most Merciful.) was revealed and his people sent word to him and he re-embraced Islam."

This is the wording recorded by An-Nasa'i, Al-Hakim and Ibn Hibban. Al-Hakim said, "Its chain is Sahih and they did not record it."

Allah's statement,

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ  
وَشَهِدُوا أَنَّ الرِّسُولَ حَقٌّ وَجَاءَهُمُ البَيِّنَاتُ

(How shall Allah guide a people who disbelieved after their belief and after they bore witness that the Messenger is true and after clear proofs came to them)

means, the proofs and evidences were established, testifying to the truth of what the Messenger was sent with. The truth was thus explained to them, but they reverted to the darkness of polytheism. Therefore, how can such people deserve guidance after they willingly leapt into utter blindness This is why Allah said,

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

(And Allah guides not the people who are wrongdoers.)

He then said,

أُولَئِكَ جزَاؤُهُمْ أَنَّ عَلَيْهِمُ لعنة الله وَالْمَلَائِكَةِ  
وَالنَّاسِ أَجْمَعِينَ

(They are those whose recompense is that on them (rests) the curse of Allah, of the angels and of all mankind.)

Allah curses them and His creation also curses them.

خَالِدِينَ فِيهَا

(They will abide therein) in the curse,

لَا يُخَفَّفُ عَنْهُمُ العَذَابُ وَلَا هُمْ يُنظَرُونَ

(Neither will their torment be lightened nor will it be delayed or postponed.) for, the torment will not be lessened, not even for an hour. After that, Allah said,

(إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ  
غَفُورٌ رَحِيمٌ)

(Except for those who repent after that and do righteous deeds. Verily, Allah is Oft-Forgiving, Most Merciful.)

This Ayah indicates Allah's kindness, graciousness, compassion, mercy and favor on His creatures when they repent to Him, for He forgives them in this case.

(إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَنْ  
تُقْبَلَ تَوْبَتُهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ - إِنَّ الَّذِينَ  
كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ  
مِلَّةٌ الْأَرْضُ ذَهَبًا وَلَوْ اقْتَدَى بِهِ أُولَئِكَ لَهُمْ  
عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ)

(90. Verily, those who disbelieved after their belief and then went on increasing in their disbelief never will their repentance be accepted. And they are those who are astray.) (91. Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them if they offered it as a ransom. For them is a painful torment and they will have no helpers.)

### **Neither Repentance of the Disbeliever Upon Death, Nor His Ransoming Himself on the Day of Resurrection Shall be Accepted**

Allah threatens and warns those who revert to disbelief after they believed and who thereafter insist on disbelief until death. He states that in this case, no repentance shall be accepted from them upon their death. Similarly, Allah said,

(وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا  
حَضَرَ أَحَدَهُمُ الْمَوْتُ)

(And of no effect is the repentance of those who continue to do evil deeds until death faces one of them) 4:18 .

This is why Allah said,

(لَنْ يُقْبَلَ تَوْبُهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ)

(never will their repentance be accepted. And they are those who went astray.) to those who abandon the path of truth for the path of wickedness. Al-Hafiz Abu Bakr Al-Bazzar recorded that Ibn `Abbas said that some people embraced Islam, reverted to disbelief, became Muslims again, then reverted from Islam. They sent their people inquiring about this matter and they asked the Messenger of Allah . On that, this Ayah was revealed,

(إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ اذْدَابُوا كُفْرًا لَنْ يُقْبَلَ تَوْبُهُمْ)

(Verily, those who disbelieved after their belief and then went on increasing in their disbelief never will their repentance be accepted). The chain of narration is satisfactory. Thereafter, Allah said,

(إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلءُ الْأَرْضِ ذَهَبًا وَلَوْ اقْتَدَى بِهِ)

(Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom.)

Those who die while disbelievers, shall have no good deed ever accepted from them, even if they spent the earth's fill of gold in what was perceived to be an act of obedience. The Prophet was asked about `Abdullah bin Jud`an, who used to be generous to guests, helpful to the indebted and who gave food (to the poor); will all that benefit him The Prophet said,

«لَا، إِنَّهُ لَمْ يَقُلْ يَوْمًا مِنَ الدَّهْرِ: رَبِّ اغْفِرْ لِي خَطِيئَتِي يَوْمَ الدِّينِ»

(No, for not even one day during his life did he pronounce, `O my Lord! Forgive my sins on the Day of Judgment.)

Similarly, if the disbeliever gave the earth's full of gold as ransom, it will not be accepted from him. Allah said,

(وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفْعَةٌ)

(...nor shall compensation be accepted from him, nor shall intercession be of use to him,) 2:123 , and

(لَا يَبِيعُ فِيهِ وَلَا خِلٌّ)

(...on which there will be neither mutual bargaining nor befriending.) 14:31 , and,

(إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ  
جَمِيعًا وَمِثْلَهُ مَعَهُ لِيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ  
الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ )

(Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment) 5:36 .

This is why Allah said here,

(إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ  
أَحَدِهِمْ مِلءُ الْأَرْضِ ذَهَبًا وَلَوْ اقْتَدَى بِهِ)

.(Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them if they offered it as a ransom).

The implication of this Ayah is that the disbeliever shall never avoid the torment of Allah, even if he spent the earth's fill of gold, or if he ransoms himself with the earth's fill of gold, - all of its mountains, hills, sand, dust, valleys, forests, land and sea.

Imam Ahmad recorded that Anas said that the Messenger of Allah said,

«يُوتَى بِالرَّجُلِ مِنْ أَهْلِ الْجَنَّةِ فَيَقُولُ لَهُ: يَا ابْنَ  
آدَمَ، كَيْفَ وَجَدْتَ مَنْزِلَكَ؟ فَيَقُولُ: أَيُّ رَبِّ خَيْرَ  
مَنْزَلٍ، فَيَقُولُ: سَلْ وَتَمَنَّ، فَيَقُولُ: مَا أَسْأَلُ وَلَا  
أَتَمَنَّى إِلَّا أَنْ تَرُدَّنِي إِلَى الدُّنْيَا فَأَقْتَلَ فِي سَبِيلِكَ

عَشْرَ مِرَارٍ، لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ، وَيُؤْتَى  
 بِالرَّجُلِ مِنْ أَهْلِ النَّارِ فَيَقُولُ لَهُ: يَا ابْنَ آدَمَ،  
 كَيْفَ وَجَدْتَ مَنْزِلَكَ؟ فَيَقُولُ: يَا رَبِّ شَرَّ مَنْزِلٍ،  
 فَيَقُولُ لَهُ: تَقْتَدِي مِنِّي بِطِلَاعِ الْأَرْضِ ذَهَبًا؟  
 فَيَقُولُ: أَيُّ رَبِّ نَعَمْ، فَيَقُولُ: كَذَبْتَ، قَدْ سَأَلْتُكَ  
 أَقْلَ مِنْ ذَلِكَ وَأَيْسَرَ فَلَمْ تَفْعَلْ، فَيُرَدُّ إِلَى النَّارِ»

(A man from among the people of Paradise will be brought and Allah will ask him, "O son of Adam! How did you find your dwelling" He will say, "O Lord, it is the best dwelling." Allah will say, "Ask and wish." The man will say, "I only ask and wish that You send me back to the world so that I am killed ten times in Your cause," because of the honor of martyrdom he would experience. A man from among the people of the Fire will be brought, and Allah will say to him, "O son of Adam! How do you find your dwelling" He will say, "It is the worst dwelling, O Lord." Allah will ask him, "Would you ransom yourself from Me with the earth's fill of gold" He will say, "Yes, O Lord." Allah will say, "You have lied. I asked you to do what is less and easier than that, but you did not do it," and he will be sent back to the Fire.)

This is why Allah said,

(أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ)

(For them is a painful torment and they will have no helpers.) for they shall not have anyone who will save them from the torment of Allah or rescue them from His painful punishment.

(لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا  
 تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ)

(92. By no means shall you attain Al-Birr, unless you spend of that which you love; and whatever of good you spend, Allah knows it well.)

### Al-Birr is Spending from the Best of One's Wealth

In his Tafsir, Waki` reported, that `Amr bin Maymun said that

## (لَنْ تَنَالُوا الْبِرَّ)

(By no means shall you attain Al-Birr) is in reference to attaining Paradise.

Imam Ahmad reported that Anas bin Malik said, "Abu Talhah had more property than any other among the Ansar in Al-Madinah, and the most beloved of his property to him was Bayruha' garden, which was in front of the (Messenger's) Masjid. Sometimes, Allah's Messenger used to go to the garden and drink its fresh water." Anas added, "When these verses were revealed,

## (لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ)

(By no means shall you attain Al-Birr unless You spend of that which you love,)

Abu Talhah said, ` O Allah's Messenger! Allah says,

## (لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ)

(By no means shall you attain Al-Birr, unless you spend of that which you love;) No doubt, Bayruha' garden is the most beloved of all my property to me. So I want to give it in charity in Allah's cause, and I expect its reward and compensation from Allah. O Allah's Messenger! Spend it where Allah makes you think is feasible. ' On that, Allah's Messenger said,

«بَخٍ بَخٍ، ذَاكَ مَالٌ رَاحٍ، ذَاكَ مَالٌ رَاحٍ، وَقَدْ  
سَمِعْتُ، وَأَنَا أَرَى أَنْ تَجْعَلَهَا فِي الْأَقْرَبِينَ»

(Well-done! It is profitable property, it is profitable property. I have heard what you have said, and I think it would be proper if you gave it to your kith and kin.)

Abu Talhah said, ` I will do so, O Allah's Messenger.' Then Abu Talhah distributed that garden among his relatives and cousins."

This Hadith was recorded in the Two Sahihs. They also recorded that ` Umar said, "O Messenger of Allah! I never gained possession of a piece of property more precious to me than my share in Khaybar. Therefore, what do you command me to do with it" The Prophet said,

«حَبَسَ الْأَصْلَ وَسَبَّلَ الثَّمَرَةَ»

(Retain the land to give its fruits in Allah's cause.)

(كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ  
 إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنزَلَ التَّوْرَةُ قُلْ  
 فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ - فَمَنْ  
 افْتَرَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَئِكَ هُمُ  
 الظَّالِمُونَ - قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ  
 حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ )

(93. All food was lawful to the Children of Israel, except what Isra'il made unlawful for himself before the Tawrah was revealed. Say: "Bring here the Tawrah and recite it, if you are truthful." (94. Then after that, whosoever shall invent a lie against Allah, then it is these that are the wrongdoers.) (95. Say: "Allah has spoken the truth; follow the religion of Ibrahim the Hanif (monotheist), and he was not of the Mushrikin (idolators).")

### The Questions that the Jews Asked Our Prophet

Imam Ahmad recorded that Ibn `Abbas said, "A group of Jews came to Allah's Prophet and said, `Talk to us about some things we will ask you and which only a Prophet would know.' He said, `Ask me about whatever you wish. However, give your pledge to Allah, similar to the pledge that Ya`qub took from his children, that if I tell you something and you recognize its truth, you will follow me in Islam.' They said, `Agreed.' The Prophet said, `Ask me about whatever you wish.' They said, `Tell us about four matters: 1. What kinds of food did Isra'il prohibit for himself 2. What about the sexual discharge of the woman and the man, and what role does each play in producing male or female offspring 3. Tell us about the condition of the unlettered Prophet during sleep, 4. And who is his Wali (supporter) among the angels' The Prophet took their covenant that they will follow him if he answers these questions, and they agreed. He said, `I ask you by He Who sent down the Tawrah to Musa, do you not know that Isra'il once became very ill When his illness was prolonged, he vowed to Allah that if He cures His illness, he would prohibit the best types of drink and food for himself. Was not the best food to him camel meat and the best drink camel milk' They said, `Yes, by Allah.' The Messenger said, `O Allah, be Witness against them.' The Prophet then said, `I ask you by Allah, other than Whom there is no deity (worthy of worship), Who sent down the Tawrah to Musa, do you not know that man's discharge is thick and white and woman's is yellow and thin If any of these fluids becomes dominant, the offspring will take its sex and resemblance by Allah's leave. Hence, if the man's is more than the woman's, the child will be male, by Allah's leave. If the woman's discharge is more than the man's, then the child will be female, by Allah's leave.' They said, `Yes.' He said, `O Allah, be Witness against them.' He then said, `I ask you by He Who sent down the Tawrah to Musa, do you not know that the eyes of this unlettered Prophet sleep, but his heart does not sleep' They said, `Yes, by Allah!' He said, `O Allah, be Witness.' They said, `Tell us now about your Wali among the angels, for this is when we either follow or shun you.' He said, `My Wali (who brings down the revelation from Allah) is Jibril, and Allah never sent a Prophet, but Jibril is his Wali.' They said, `We then shun you. Had you a Wali other than Jibril, we would have followed you.' On that, Allah, the Exalted revealed,



(قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ)

(Say: "Whoever is an enemy to Jibril..." ) 2:97 ."

Allah's statement ,

(نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ)

(before the Tawrah was revealed) 3:93 , means, Isra'il forbade that for himself before the Tawrah was revealed. There are two objectives behind revealing this segment of the Ayah. First, he forbade himself the most delightful things for Allah's sake. This practice was allowed during his period of Law, and is, thus, suitable that it is mentioned after Allah's statement,

(لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ)

(By no means shall you attain Al-Birr, unless you spend of that which you love) 3: 92 .

What we are allowed in our Law is to spend in Allah's obedience from what we like and covet but not to prohibit what Allah has allowed . Allah said in other Ayat;

(وَأَتَى الْمَالَ عَلَى حُبِّهِ)

(And gives his wealth, in spite of love for it,) 2:177 , and;

(وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ)

(And they give food, in spite of their love for it,) 76:8 .

The second reason is that after Allah refuted the false Christian beliefs and allegations about `Isa and his mother. Allah started refuting the Jews here, may Allah curse them, by stating that the abrogation of the Law, that they denied occurs, already occurred in their Law. For instance, Allah has stated in their Book, the Tawrah, that when Nuh departed from the ark, Allah allowed him to eat the meat of all types of animals. Afterwards, Isra'il forbade the meat and milk of camels for himself, and his children imitated this practice after him. The Tawrah later on prohibited this type of food, and added several more types of prohibitions. Allah allowed Adam to marry his daughters to his sons, and this practice was later forbidden. The Law of Ibrahim allowed the man to take female servants as companions along with his wife, as Ibrahim did when he took Hajar, while he was married to Sarah. Later on, the Tawrah prohibited this practice. It was previously allowed to take two sisters as wives at the same time, as Ya`qub married two sisters at the same time. Later on, this practice was prohibited in the Tawrah. All these examples are in the Tawrah and constitute a Naskh (abrogation) of the Law. Therefore, let the Jews consider what Allah legislated for `Isa and if such legislation falls under the category of abrogation or not. Why do they not then follow `Isa in this regard

Rather, the Jews defied and rebelled against `Isa and against the correct religion that Allah sent Muhammad with.

This is why Allah said,

(كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ  
إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ)

(All food was lawful to the Children of Israel, except what Isra'il made unlawful for himself before the Tawrah was revealed) 3:93 meaning, before the Tawrah was revealed, all types of foods were allowed, except what Isra'il prohibited for himself. Allah then said,

(التَّوْرَةَ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِنْ كُنْتُمْ)

(Say: "Bring here the Tawrah and recite it, if you are truthful."),

for the Tawrah affirms what we are stating here. Allah said next,

(فَمَنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ  
فَأُولَئِكَ هُمُ الظَّالِمُونَ)

(Then after that, whosoever shall invent a lie against Allah, then these it is that are the wrongdoers.) 3:94 , in reference to those who lie about Allah and claim that He made the Sabbath and the Tawrah eternal. They are those who claim that Allah did not send another Prophet calling to Allah with the proofs and evidences, although evidence indicates that abrogation, as we have described, occurred before in the Tawrah,

(فَأُولَئِكَ هُمُ الظَّالِمُونَ)

(then these it is that are the wrongdoers.)

Allah then said,

(قُلْ صَدَقَ اللَّهُ)

(Say, "Allah has spoken the truth;") 3:95 meaning, O Muhammad, say that Allah has said the truth in what He conveyed and legislated in the Qur'an,

فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ  
الْمُشْرِكِينَ

(follow the religion of Ibrahim the Hanif, and he was not of the idolators.) 3:95 .

Therefore, follow the religion of Ibrahim that Allah legislated in the Qur'an. Indeed, this is the truth, there is no doubt in it, and the perfect way, and no Prophet has brought a more complete, clear, plain and perfect way than he did. Allah said in other Ayat,

قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا  
قِيمًا مِّلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

(Say: "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrahim, the Hanif, and he was not of the idolators.") 6:161

and,

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا  
كَانَ مِنَ الْمُشْرِكِينَ

(Then, We have sent the revelation to you (saying): "Follow the religion of Ibrahim, the Hanif, and he was not of the idolators.) 16:123 .

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا  
وَهُدًى لِلْعَالَمِينَ - فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ  
وَمَنْ دَخَلَهُ كَانَ ءَامِنًا وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ  
مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ  
عَنِ الْعَالَمِينَ

(96. Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Alamin (mankind and Jinn). (97. In it are manifest signs (for example), the Maqam (station) of Ibrahim; whosoever enters it, he attains security. And

Hajj to the House is a duty that mankind owes to Allah, for those who are able to undertake the journey; and whoever disbelieves, then Allah stands not in need of any of the `Alamin.)

## The Ka` bah is the First House of Worship

Allah said,

(إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ)

(Verily, the first House appointed for mankind) for all people, for their acts of worship and religious rituals. They go around the House in Tawaf, pray in its vicinity and remain in its area in I'tikaf.

(لِلَّذِي بُيِّنَّا)

(was that at Bakkah,) meaning, the Ka` bah that was built by Ibrahim Al-Khalil, whose religion the Jews and Christians claim they follow. However, they do not perform Hajj to the house that Ibrahim built by Allah's command, and to which he invited the people to perform Hajj. Allah said next, i

(مُبَارَكًا)

(full of blessing), sanctified,

(وَهُدًى لِّلْعَالَمِينَ)

(and a guidance for Al-`Alamin.)

Imam Ahmad recorded that Abu Dharr said; "I said, `O Allah's Messenger! Which Masjid was the first to be built on the surface of the earth' He said, `Al-Masjid Al-Haram (in Makkah).' I said, `Which was built next' He replied `Al-Masjid Al-Aqsa (in Jerusalem).' I said, `What was the period of time between building the two' He said, `Forty years.' He added,

«ثُمَّ حَيْثُ أُدْرِكْتَ الصَّلَاةَ فَصَلِّ، فَكُلُّهَا مَسْجِدٌ»

(Wherever (you may be, and) the prayer becomes due, perform the prayer there, for the whole earth was made a Masjid.)" Al-Bukhari and Muslim also collected this Hadith.

## The Names of Makkah, Such As `Bakkah

Allah said,

## (اللَّذِي بَكَتْ)

(was that at Bakkah), where Bakkah is one of the names of Makkah. Bakkah means, 'it brings Buka' (crying, weeping) to the tyrants and arrogant, meaning they cry and become humble in its vicinity. It was also said that Makkah was called Bakkah because people do Buka next to it, meaning they gather around it. There are many names for Makkah, such as Bakkah, Al-Bayt Al-`Atiq (the Ancient House), Al-Bayt Al-Haram (the Sacred House), Al-Balad Al-Amin (the City of Safety) and Al-Ma'mun (Security). Makkah's names include Umm Rahm (Mother of Mercy), Umm Al-Qura (Mother of the Towns), Salah, as well as others .

### The Station of Ibrahim

Allah's statement,

(فِيهِ آيَاتٌ بَيِّنَاتٌ)

(In it are manifest signs) 3:97 , means, clear signs that Ibrahim built the Ka`bah and that Allah has honored and blessed it. Allah then said,

(مَقَامُ إِبْرَاهِيمَ)

(the Maqam (station) of Ibrahim) When the building the Ka`bah was raised, Ibrahim stood on; the Maqam so that he could raise the walls higher, while his son Isma`il was handing the stones to him. We should mention that the Maqam used to be situated right next to the House. Later, and during his reign, `Umar bin Al-Khattab moved the Maqam farther to the east, so that those who go around the House in Tawaf are able to perform it easily, without disturbing those who pray next to the Maqam after finishing their Tawaf. Allah commanded us to pray next to the Maqam;

(وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى)

(And take you (people) the Maqam (station) of Ibrahim as a place of prayer) 2:125 .

We mentioned the Hadiths about this subject before, and all the thanks are due to Allah. Al-`Awfi said that, Ibn `Abbas commented on Allah's statement,

(فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ)

(In it are manifest signs, the Maqam of Ibrahim;)

"Such as the Maqam and Al-Mash`ar Al-Haram ." Mujahid said, "The impression of Ibrahim's feet remains on the Maqam as a clear sign." It was reported that `Umar bin `Abdul-`Aziz, Al-Hasan, Qatadah, As-Suddi, Muqatil bin Hayyan and others said similarly.

### Al-Haram, the Sacred Area, is a Safe Area

Allah said,

(وَمَنْ دَخَلَهُ كَانَ آمِنًا)

(whosoever enters it, he attains security,) 3:97 meaning, the Haram of Makkah is a safe refuge for those in a state of fear. There in its vicinity, they will be safe, just as was the case during the time of Jahiliyyah. Al-Hasan Al-Basri said, "(During the time of Jahiliyyah) a man would commit murder, then wear a piece of wool around his neck and enter the Haram. And even when the son of the murdered person would meet him, he would not make a move against him, until he left the sanctuary." Allah said,

(أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيُتَخَطَّفُ  
النَّاسُ مِنْ حَوْلِهِمْ)

(Have they not seen that We have made (Makkah) a secure sanctuary, while men are being snatched away from all around them) 29:67 , and,

(فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ - الَّذِي أَطْعَمَهُمْ مِنْ  
جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ )

(So let them worship (Allah) the Lord of this House (the Ka`bah). (He) Who has fed them against hunger, and has made them safe from fear) 106:3-4 .

It is not allowed for anyone to hunt in the Haram or to drive game out of its den to be hunted, or cut the trees in its vicinity, or pick its grass, as the Hadiths of the Prophet and the statements of the Companions testify. The Two Sahihs recorded (this being the wording of Muslim) that Ibn `Abbas said, "On the day of the conquest of Makkah, the Messenger of Allah said,

«لَا هِجْرَةَ، وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتَنْفَرْتُمْ  
فَأَنْفِرُوا»

(There is no more Hijrah (migration to Makkah), only Jihad and good intention. If you were mobilized, then march forth.)

He also said on the day of the conquest of Makkah,

«إِنَّ هَذَا الْبَلَدَ حَرَّمَهُ اللَّهُ يَوْمَ خَلَقَ السَّمَوَاتِ  
وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ  
الْقِيَامَةِ، وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لِأَحَدٍ قَبْلِي، وَلَمْ  
يَحِلَّ لِي إِلَّا فِي سَاعَةٍ مِنْ نَهَارٍ، فَهُوَ حَرَامٌ  
بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، لَا يُعْضَدُ شَوْكُهُ، وَلَا  
يُنَقَرُ صَيْدُهُ، وَلَا يَلْتَقَطُ لِقَطَّتْهَا إِلَّا مَنْ عَرَفَهَا، وَلَا  
يُخْتَلَى خَلَاهَا»

(Beware! Allah made this town (Makkah) a sanctuary when He created the heavens and earth, and it is sacred by Allah's decree until the Day of Resurrection. Fighting in Makkah was not permitted for anyone before me, and it was made legal for me for only a few hours or so on that day. No doubt it is at this moment a sanctuary by Allah's decree until the Day of Resurrection. It is not allowed to uproot its thorny shrubs, hunt its game, pick up its lost objects, except by announcing it, or to uproot its trees.)

Al-` Abbas said, `Except the lemon grass, O Allah's Messenger, as they use it in their houses and graves.' The Prophet said:

«إِلَّا الْإِدْخِرَ»

(Except lemongrass)."

The Two Sahihs also recorded that Abu Shurayh Al-` Adawi said that he said to ` Amr bin Sa`id while he was sending the troops to Makkah (to fight ` Abdullah bin Az-Zubayr), "O Commander! Allow me to tell you what Allah's Messenger said on the day following the conquest of Makkah. My ears heard it and my heart memorized it thoroughly, and I saw the Prophet with my own eyes when he, after glorifying and praising Allah, said,

«إِنَّ مَكَّةَ حَرَّمَهَا اللَّهُ، وَلَمْ يُحَرِّمْهَا النَّاسُ، فَلَا يَحِلُّ لِأَمْرِي يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَسْفِكَ بِهَا دَمًا، وَلَا يَعْضِدَ بِهَا شَجَرَةً، فَإِنْ أَحَدٌ تَرَخَّصَ بِقِتَالِ رَسُولِ اللَّهِ عَلَيْهِ وَسَلَّمَ فِيهَا فَقُولُوا لَهُ: إِنَّ اللَّهَ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذِنْ لَكُمْ، وَإِنَّمَا أَذِنَ لِي فِيهَا سَاعَةً مِنْ نَهَارٍ، وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ»

(Allah, not the people, made Makkah a sanctuary. Therefore, anybody who has belief in Allah and the Last Day, should neither shed blood in it nor cut down its trees. If anybody argues that fighting in it is permissible on the basis that Allah's Messenger fought in Makkah, say to him, 'Allah allowed His Messenger and did not allow you.' Allah allowed me only for a few hours on that day (of the conquest), and today its sanctity is as valid as it was before. So, those who are present, should inform those who are absent of this fact.)."

Abu Shurayh was asked, "What did `Amr reply" He said that `Amr said, "O Abu Shurayh! I know better than you in this respect; Makkah does not give protection to a sinner, a murderer or a thief."

Jabir bin `Abdullah said, "I heard the Messenger of Allah saying,

«لَا يَحِلُّ لِأَحَدِكُمْ أَنْ يَحْمِلَ بِمَكَّةَ السَّلَاحَ»

(None of you is allowed to carry a weapon in Makkah.) Muslim recorded this Hadith.

`Abdullah bin `Adi bin Al-Hamra' Az-Zuhri said that he heard the Messenger of Allah say while standing at Al-Hazwarah in the marketplace of Makkah,

«وَاللَّهِ إِنَّكَ لَخَيْرُ أَرْضِ اللَّهِ، وَأَحَبُّ أَرْضِ اللَّهِ إِلَى اللَّهِ، وَلَوْلَا أَنِّي أُخْرِجْتُ مِنْكَ مَا خَرَجْتُ»



(By Allah! You are the best of Allah's land and the most beloved land to Allah. Had it not been for the fact that I was driven out of you, I would not have left you.)

Imam Ahmad collected this Hadith and this is his wording. At-Tirmidhi, An-Nasa'i and Ibn Majah also collected it. At-Tirmidhi said, "Hasan Sahih."

## The Necessity of Performing Hajj

Allah said,

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ  
سَبِيلًا

(And Hajj to the House is a duty that mankind owes to Allah, for those who are able to undertake the journey) 3:97 .

This Ayah established the obligation of performing Hajj. There are many Hadiths that mention it as one of the pillars and fundamentals of Islam, and this is agreed upon by the Muslims. According to texts and the consensus of the scholars, it is only obligatory for the adult Muslim to perform it once during his lifetime. Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah once gave a speech in which he said,

«أَيُّهَا النَّاسُ قَدْ فُرِضَ عَلَيْكُمُ الْحَجُّ فَحُجُّوا»

(O people! Hajj has been enjoined on you, therefore, perform Hajj.)

A man asked, "Is it every year, O Allah's Messenger" The Prophet remained silent until the man repeated the question three times and he then said,

«لَوْ قُلْتُ: نَعَمْ لَوْجِبَتْ وَلَمَّا اسْتَطَعْتُمْ»

(Had I said yes, it would have become an obligation and you would not have been able to fulfill it.) He said next,

«ذَرُونِي مَا تَرَكْتُكُمْ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ  
بِكثْرَةِ سُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ، وَإِذَا

أَمْرُكُمْ بِشَيْءٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَإِذَا  
نَهَيْتُمْ عَنْ شَيْءٍ فَدَعُوهُ»

(Leave me as I leave you, those before you were destroyed because of their many questions and disputing with their Prophets. If I command you with something, perform it as much as you can. If I forbid something for you, then refrain from it.) Muslim recorded similarly.

### Meaning of `Afford' in the Ayah

There are several categories of "the ability to under take the journey". There is the physical ability of the person himself and the ability that is related to other things as mentioned in the books of jurisprudence. Abu `Isa At-Tirmidhi recorded that Ibn `Umar said, "A man stood up and asked the Messenger of Allah , `O Messenger of Allah! Who is the pilgrim' He said, `He who has untidy hair and clothes.' Another man asked, `Which Hajj is better, O Messenger of Allah' He said, `The noisy (with supplication to Allah) and bloody (with sacrifice).' Another man asked, `What is the ability to undertake the journey, O Messenger of Allah' He said, `Having provision and a means of transportation.'" This is the narration that Ibn Majah collected. Al-Hakim narrated that Anas said that the Messenger of Allah was asked about Allah's statement,

(مَنْ اسْتَطَعَ إِلَيْهِ سَبِيلًا)

(for those who are able to undertake the journey;) 3:97 "What does `able to undertake the journey' mean" The Prophet answered, "Having sufficient provision and a means of transportation." Al-Hakim stated that this Hadith's chain of narration is authentic, following the guidelines of Muslim in his Sahih, but the Two Sahihs did not collect it. Ahmad recorded that Ibn `Abbas said that the Messenger of Allah said,

«مَنْ أَرَادَ الْحَجَّ فَلْيَتَّعَجَّلْ»

(Whoever intends to perform Hajj, let him rush to perform it.) Abu Dawud also collected this Hadith.

### The One who Denies the Necessity of Hajj Becomes a Disbeliever

Allah said,

(وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ)

(...and whoever disbelieves, then Allah stands not in need of any of the `Alamin) 3:97 .

Ibn `Abbas, Mujahid and several others commented on this Ayah, "Whoever denies the necessity of Hajj becomes disbeliever, and Allah is far Richer than to need him." Al-Hafiz Abu Bakr Al-Isma`ili recorded that `Umar bin Al-Khattab said, "Whoever can afford Hajj but did not perform it, there is no difference in his case if he dies while Jew or Christian." This has an authentic chain of narration leading to `Umar.

(قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ - قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَن سَبِيلِ اللَّهِ مَنْ ءَامَنَ تَبْغُونَهَا عِوَجًا وَأَنتُمْ شُهَدَاءُ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ )

(98. Say: "O People of the Scripture (Jews and Christians)! Why do you reject the Ayat of Allah, while Allah is Witness to what you do") (99. Say: "O People of the Scripture (Jews and Christians)! Why do you stop those who have believed, from the path of Allah, seeking to make it seem crooked, while you (yourselves) are witnesses And Allah is not unaware of what you do.")

### **Chastising the People of the Book for Their Disbelief and Blocking the Path of Allah**

In this Ayah Allah criticizes the disbelieving People of the Book for refusing the truth, rejecting Allah's Ayat and hindering those who seek to believe from His path, although they know that what the Messenger was sent with is the truth from Allah. They learned this from the previous Prophets and honorable Messengers, may Allah's peace and blessings be on them all. They all brought the glad tidings and the good news of the coming of the unlettered, Arab, Hashimi Prophet from Makkah, the master of the Children of Adam, the Final Prophet and the Messenger of the Lord of heavens and earth. Allah has warned the People of the Book against this behavior, stating that He is Witness over what they do, indicating their defiance of the knowledge conveyed to them by the Prophets. They rejected, denied and refused the very Messenger whom they were ordered to convey the glad tidings about his coming. Allah states that He is never unaware of what they do, and He will hold them responsible for their actions,

(يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ )

(The Day whereon neither wealth nor sons will avail) 26:88 .

(يَأْيَهَا الَّذِينَ ءَامَنُوا إِنْ تُطِيعُوا فَرِيقًا مِّنَ الَّذِينَ  
أَوْثُوا الْكِتَابَ يَرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ كَافِرِينَ -  
وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُنْتَلَىٰ عَلَيْكُمْ ءَايَاتُ اللَّهِ  
وَفِيكُمْ رَسُولُهُ وَمَنْ يَعْتَصِمِ بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ  
صِرَاطٍ مُّسْتَقِيمٍ )

(100. O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!) (101. And how would you disbelieve, while unto you are recited the verses of Allah, and among you is His Messenger And whoever depends upon Allah, then he is indeed guided to the right path.)

### Warning Muslims Against Imitating People of the Scriptures

Allah warns His believing servants against obeying the People of the Book, who envy the believers for the favor that Allah gave them by sending His Messenger . Similarly, Allah said,

(وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ  
إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ)

(Many of the People of the Scripture (Jews and Christians) wish that they could turn you away as disbelievers after you have believed, out of their own envy) 2:109 .

In this Ayah 3:100 , Allah said,

(إِنْ تُطِيعُوا فَرِيقًا مِّنَ الَّذِينَ أَوْثُوا الْكِتَابَ  
يَرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ كَافِرِينَ)

(If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!), then said,

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ  
وَفِيكُمْ رَسُولُهُ)

(And how would you disbelieve, while unto you are recited the verses of Allah, and among you is His Messenger), meaning, disbelief is far from touching you, since the Ayat of Allah are being sent down on His Messenger day and night, and he recites and conveys them to you. Similarly, Allah said,

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ  
لِئْتُمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ  
(

(And what is the matter with you that you believe not in Allah! While the Messenger invites you to believe in your Lord; and He has indeed taken your covenant, if you are real believers) 57:8 . A Hadith states that one day, the Prophet said to his Companions,

«أَيُّ الْمُؤْمِنِينَ أَعْجَبُ إِلَيْكُمْ إِيْمَانًا؟»

: . . :

«وَكَيْفَ لَا يُؤْمِنُونَ وَهُمْ عِنْدَ رَبِّهِمْ»

:

«وَكَيْفَ لَا يُؤْمِنُونَ وَالْوَحْيُ يَنْزِلُ عَلَيْهِمْ؟»

: . . :

«وَكَيْفَ لَا يُؤْمِنُونَ وَأَنَا بَيْنَ أَعْظَمِكُمْ؟»

: . . :

«قَوْمٌ يَحِبُّونَ مِنْ بَعْدِكُمْ يَجِدُونَ صُحُفًا يُؤْمِنُونَ  
بِمَا فِيهَا»

("Who among the faithful believers do you consider has the most amazing faith" They said, "The angels." He said, "Why would they not believe, since they are with their Lord" They mentioned the Prophets, and the Prophet said, "Why would they not believe while the revelation is sent down to them" They said, "Then, we are." He said, "Why would not you believe when I am among you" They asked, "Who has the most amazing faith" The Prophet said, "A people who will come after you and who will find only books that they will believe in.")

Allah said next,

(وَمَنْ يَعْتَصِمِ بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ)

(And whoever depends upon Allah, then he is indeed guided to the right path) 3:101 for trusting and relying on Allah are the basis of achieving the right guidance and staying away from the path of wickedness. They also represent the tool to acquiring guidance and truth and achieving the righteous aims.

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا  
تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ - وَاعْتَصِمُوا بِحَبْلِ  
اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ  
إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ  
إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ  
مِّنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ )

(102. O you who believe! Have Taqwa of Allah as is His due, and die not except as (true) Muslims.) (103. And hold fast, all of you together, to the Rope of Allah, and be not divided among yourselves, and remember Allah's favor on you, for you were enemies of one another but He joined your hearts together, so that, by His grace, you became brethren, and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayat clear to you, that you may be guided.)

### Meaning of `Taqwa of Allah

Ibn Abi Hatim recorded that `Abdullah bin Mas`ud commented on the Ayah,

## (اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ)

(Have Taqwa of Allah as is His due,)

"That He is obeyed and not defied, remembered and not forgotten and appreciated and not unappreciated." This has an authentic chain of narration to `Abdullah bin Mas`ud. Al-Hakim collected this Hadith in his Mustadrak, from Ibn Mas`ud, who related it to the Prophet . Al-Hakim said, "It is authentic according to the criteria of the Two Shaykhs Al-Bukhari and Muslim , and they did not record it." This is what he said, but it appears that it is only a statement of `Abdullah bin Mas`ud, and Allah knows best. It was also reported that Anas said, "The servant will not have Taqwa of Allah as is His due until he keeps his tongue idle." Allah's statement,

## (وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ)

(and die not except as (true) Muslims) 3:102 , means, preserve your Islam while you are well and safe, so that you die as a Muslim. The Most Generous Allah has made it His decision that whatever state one lives in, that is what he dies upon and is resurrected upon. We seek refuge from dying on other than Islam.

Imam Ahmad recorded that Mujahid said, "The people were circling around the Sacred House when Ibn `Abbas was sitting, holding a bent-handled walking stick. Ibn `Abbas said, The Messenger of Allah recited ,

## (يَأْيُهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ)

(Have Taqwa of Allah as is His due, die not except as (true) Muslims.) 3:102 , then he said;

«وَلَوْ أَنَّ قَطْرَةً مِنَ الزَّقُّومِ فَطِرَتْ لَأَمَرْتُ عَلَى  
أَهْلِ الْأَرْضِ عَيْشَتَهُمْ، فَكَيْفَ يَمَنْ لَيْسَ لَهُ طَعَامٌ  
إِلَّا الزَّقُّومُ؟»

(Verily, if a drop of Zaqqum (a tree in Hell) falls, it will spoil life for the people of earth. What about those whose food is only from Zaqqum)"

This was recorded by At-Tirmidhi, An-Nasa'i, Ibn Majah, Ibn Hibban in his Sahih and Al-Hakim his Mustadrak. At-Tirmidhi said, "Hasan Sahih" while Al-Hakim said; "It meets the conditions of the Two Sahihis and they did not record it."

Imam Ahmad recorded that Jabir said that three nights before the Messenger of Allah died he heard him saying;

«لَا يَمُوتَنَّ أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ الظَّنَّ بِاللَّهِ عَزَّ وَجَلَّ»

(None of you should die except while having sincere trust in Allah, the Exalted and Most Honorable.) Muslim also recorded it. The Two Sahihis record that Abu Hurayrah said that the Messenger of Allah said,

«يَقُولُ اللَّهُ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي»

(Allah said, "I am as My servant thinks of Me.")

### **The Necessity of Holding to the Path of Allah and the Community of the Believers**

Allah said next,

(وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا)

(And hold fast, all of you together, to the Rope of Allah, and be not divided among yourselves.) It was said that,

(بِحَبْلِ اللَّهِ)

(to the Rope of Allah) refers to Allah's covenant, just as Allah said in the following Ayah,

(ضُرِبَتْ عَلَيْهِمُ الدَّلَّةُ أَيْنَ مَا تُقِفُوا إِلَّا بِحَبْلِ مِّنَ اللَّهِ وَحَبْلِ مِّنَ النَّاسِ)

(Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allah, and from men;) 3:112 , in reference to pledges and peace treaties.

Allah's statement



## (وَلَا تَفَرَّقُوا)

(and be not divided among yourselves), orders sticking to the community of the believers and forbids division. There are several Hadiths that require adhering to the Jama` ah (congregation of believers) and prohibit division. Muslim recorded that Abu Hurayrah said that the Messenger of Allah said,

«إِنَّ اللَّهَ يَرْضَى لَكُمْ ثَلَاثًا، وَيَسْخَطُ لَكُمْ ثَلَاثًا: يَرْضَى لَكُمْ أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا، وَأَنْ تَنَاصَحُوا مَنْ وَلَّاهُ اللَّهُ أَمْرَكُمْ. وَيَسْخَطُ لَكُمْ ثَلَاثًا: قِيلَ وَقَالَ، وَكَثْرَةُ السُّؤَالِ، وَإِضَاعَةُ الْمَالِ»

(It pleases Allah for you to acquire three qualities and displeases Him that you acquire three characteristics. It pleases Him that you worship Him Alone and not associate anything or anyone with Him in worship, that you hold on to the Rope of Allah altogether and do not divide, and that you advise whoever Allah appoints as your Leader. The three that displease Him are that you say, 'It was said,' and, 'So-and-so said,' asking many unnecessary questions and wasting money.)

Allah said,

(وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا)

(and remember Allah's favor on you, for you were enemies one to another but He joined your hearts together, so that, by His grace, you became brethren) 3:103 .

This was revealed about the Aws and Khazraj. During the time of Jahiliyyah, the Aws and Khazraj were at war and had great hatred, enmity and ill feelings towards each other, causing long conflicts and battles to occur between them. When Allah brought Islam, those among them who embraced it became brothers who loved each other by Allah's grace, having good ties for Allah's sake and helping each other in righteousness and piety. Allah said,

(هُوَ الَّذِي أَيْدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ أَلْفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ)

(He it is Who has supported you with His Help and with the believers. And He has united their hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allah has united them) 8:62,63 , until the end of the Ayah. Before Islam, their disbelief had them standing at the edge of a pit of the Fire, but Allah saved them from it and delivered them to faith. The Messenger of Allah reminded the Ansar from both Aws and Khazraj of this bounty when he was dividing the war booty of Hunayn. During that time, some Ansar did not like the way the booty was divided, since they did not get what the others did, although that was what Allah directed His Prophet to do. The Messenger of Allah gave them a speech, in which he said,

«يَا مَعْشَرَ الْأَنْصَارِ أَلَمْ أُجِدْكُمْ ضَلَالًا فَهَدَاكُمْ اللَّهُ بِي، وَكُنْتُمْ مُتَفَرِّقِينَ فَأَلَّفَكُمْ اللَّهُ بِي، وَعَالَةٌ فَأَغْنَاكُمْ اللَّهُ بِي؟»

(O Ansar! Did I not find you misguided and Allah directed you to guidance because of me Were you not divided beforehand and Allah united you around me Were you not poor and Allah enriched you because of me)

Whenever the Prophet asked them a question, they would answer, "Indeed, Allah and His Messenger have granted us bounty."

(وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُقْلِحُونَ - وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ - يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ

فَدُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ - وَأَمَّا الَّذِينَ  
ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا  
خَالِدُونَ - تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ  
وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ )

(وَاللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِلَى اللَّهِ  
تُرْجَعُ الْأُمُورُ )

(104. Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma`ruf (all that Islam orders) and forbidding Al-Munkar (all that Islam has forbidden). And it is they who are the successful.) (105. And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.) (106. On the Day (i.e. 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.") (107. And for those whose faces will become white, they will be in Allah's mercy (Paradise), therein they shall dwell forever.) (108. These are the Ayat of Allah. We recite them to you in truth, and Allah wills no injustice to the `Alamin.) (109. And to Allah belongs all that is in the heavens and all that is in the earth. And all matters go back (for decision) to Allah.)

### The Command to Establish the Invitation to Allah

Allah said,

(وَلْتَكُنْ مِنْكُمْ أُمَّةٌ)

(Let there arise out of you a group of people)

that calls to righteousness, enjoins all that is good and forbids evil in the manner Allah commanded,

(وَأُولَئِكَ هُمُ الْمُقْلِحُونَ)

(And it is they who are the successful.)

Ad-Dahhak said, "They are a special group of the Companions and a special group of those after them, that is those who perform Jihad and the scholars."

The objective of this Ayah is that there should be a segment of this Muslim Ummah fulfilling this task, even though it is also an obligation on every member of this Ummah, each according to his ability. Muslim recorded that Abu Hurayrah said that the Messenger of Allah said,

«مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أضعفُ الْإِيمَانِ»

(Whoever among you witnesses an evil, let him change it with his hand. If he is unable, then let him change it with his tongue. If he is unable, then let him change it with his heart, and this is the weakest faith.) In another narration, The Prophet said,

«وَلَيْسَ وَرَاءَ ذَلِكَ مِنَ الْإِيمَانِ حَبَّةُ خَرْدَلٍ»

(There is no faith beyond that, not even the weight of a mustard seed.)

Imam Ahmad recorded that Hudhayfah bin Al-Yaman said that the Prophet said,

«وَالَّذِي نَفْسِي بِيَدِهِ، لَتَأْمُرَنَّ بِالْمَعْرُوفِ، وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ، أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْ عِنْدِهِ، ثُمَّ لَتَدْعُنَّهُ فَلَا يُسْتَجِيبَ لَكُمْ»

(By He in Whose Hand is my soul! You will enjoin righteousness and forbid evil, or Allah shall send down a punishment from Him to you. Then, you will supplicate to Him, but He will not accept your supplication.)

At-Tirmidhi also collected this Hadith and said, "Hasan". There are many other Hadiths and Ayat on this subject, which will be explained later.

## The Prohibition of Division

Allah said,

(وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا  
جَاءَهُمُ الْبَيِّنَاتُ)

(And be not as those who divided and differed among themselves after the clear proofs had come to them) 3:105 .

In this Ayah, Allah forbids this Ummah from imitating the division and discord of the nations that came before them. These nations also abandoned enjoining righteousness and forbidding evil, although they had proof of its necessity.

Imam Ahmad recorded that Abu `Amir `Abdullah bin Luhay said, "We performed Hajj with Mu`awiyah bin Abi Sufyan. When we arrived at Makkah, he stood up after praying Zuhr and said, `The Messenger of Allah said,

«إِنَّ أَهْلَ الْكِتَابَيْنِ افْتَرَقُوا فِي دِينِهِمْ عَلَى ثِنْتَيْنِ  
وَسَبْعِينَ مِئَةً، وَإِنَّ هَذِهِ الْأُمَّةَ سَتَفْتَرِقُ عَلَى ثَلَاثٍ  
وَسَبْعِينَ مِئَةً يَعْنِي الْأَهْوَاءَ كُلَّهَا فِي النَّارِ إِلَّا  
وَاحِدَةً وَهِيَ الْجَمَاعَةُ وَإِنَّهُ سَيَخْرُجُ فِي أُمَّتِي  
أَقْوَامٌ تَجَارَى بِهِمْ تِلْكَ الْأَهْوَاءُ كَمَا يَتَجَارَى  
الْكَلْبُ بِصَاحِبِهِ، لَا يَبْقَى مِنْهُ عِرْقٌ وَلَا مَفْصِلٌ  
إِلَّا دَخَلَهُ»

(The People of the Two Scriptures divided into seventy-two sects. This Ummah will divide into seventy-three sects, all in the Fire except one, that is, the Jama' ah. Some of my Ummah will be guided by desire, like one who is infected by rabies; no vein or joint will be saved from these desires.)

Mu`awiyah said next: By Allah, O Arabs! If you do not adhere to what came to you from your Prophet then other people are even more prone not to adhere to it. " Similar was recorded by Abu Dawud from Ahmad bin Hanbal and Muhammad bin Yahya.

**The Benefits of Brotherly Ties and Unity and the Consequence of  
Division on the Day of the Gathering**

Allah said next,

(يَوْمَ تَبْيَضُّ وُجُوهٌُ وَتَسْوَدُّ وُجُوهٌُ)

(On the Day when some faces will become white and some faces will become black;) 3:106 on the Day of Resurrection. This is when the faces of followers of the Sunnah and the Jama`ah will radiate with whiteness, and the faces of followers of Bid`ah (innovation) and division will be darkened, as has been reported from Ibn `Abbas. Allah said,

(فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ  
إِيمَانِكُمْ)

(As for those whose faces will become black (to them will be said): "Did you reject faith after accepting it")

Al-Hasan Al-Basri said, "They are the hypocrites."

(فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ)

(Then taste the torment (in Hell) for rejecting faith,) and this description befits every disbeliever.

(وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ  
فِيهَا خَالِدُونَ )

(And for those whose faces will become white, they will be in Allah's mercy (Paradise), therein they shall dwell forever.) in Paradise, where they will reside for eternity and shall never desire to be removed. Abu `Isa At-Tirmidhi recorded that Abu Ghalib said, "Abu Umamah saw heads (of the Khawarij sect) hanging on the streets of Damascus. He commented, `The Dogs of the Fire and the worst dead people under the cover of the sky. The best dead men are those whom these have killed.' He then recited,

(يَوْمَ تَبْيَضُّ وُجُوهٌُ وَتَسْوَدُّ وُجُوهٌُ)

(On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black;) until the end of the Ayah. I said to Abu Umamah, `Did you hear this from the Messenger of Allah' He said, `If I only heard it from the Messenger of Allah once, twice, thrice, four times, or seven times, I would not have narrated it to you.'" At-Tirmidhi said, "This Hadith is Hasan." Ibn Majah and Ahmad recorded similarly.

Allah said,

(تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ)

(These are the Ayat of Allah. We recite them to you) meaning, `These are the verses of Allah, His proofs and signs that We reveal to you, O Muhammad,'

(بِالْحَقِّ)

(in truth) making known the true reality of this world and the Hereafter.

(وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ)

(and Allah wills no injustice to the `Alamin. ) for He never treats them with injustice. Rather, He is the Just Ruler Who is able to do everything and has knowledge of everything. Therefore, He does not need to treat any of His creatures with injustice, and this is why He said next,

(وَاللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ)

(and to Allah belongs all that is in the heavens and all that is in the Earth.),

they are all His servants and His property,

(وَالِى اللَّهِ تُرْجَعُ الْأُمُورُ)

(And all matters go back to Allah,) for His is the decision concerning the affairs of this life and the Hereafter, and His is the Supreme Authority in this life and the Hereafter.

(كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ  
بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ  
وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ  
الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ - لَنْ يَضُرُّكُمْ إِلَّا  
أَدَى وَإِنْ يُقْتَلُوا يُوَلَّوْكُمْ الْأُدْبَارَ ثُمَّ لَا

يُنصَرُونَ - ضُرِبَتْ عَلَيْهِمُ الدَّلَّةُ أَيْنَ مَا تُقِفُوا إِلَّا  
بِحَبْلِ مِّنَ اللَّهِ وَحَبْلِ مِّنَ النَّاسِ وَبَاءُوا بِغَضَبٍ  
مِّنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ  
كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ  
حَقٍّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ )

(110. You are the best of peoples ever raised up for mankind; you enjoin Al-Ma`ruf (all that Islam has ordained) and forbid Al-Munkar (all that Islam has forbidden), and you believe in Allah. And had the People of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Fasiqun (rebellious).) (111. They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped.) (112. They are stricken with humility wherever they may be, except when under a covenant (of protection) from Allah, and a covenant from men; they have drawn on themselves the wrath of Allah, and destitution is put over them. This is because they disbelieved in the Ayat of Allah and killed the Prophets without right. This is because they disobeyed (Allah) and used to transgress (the limits set by Allah).)

### Virtues of the Ummah of Muhammad , the Best Nation Ever

Allah states that the Ummah of Muhammad is the best nation ever,

(كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ)

(You are the best of peoples ever raised up for mankind) 3:110 .

Al-Bukhari recorded that Abu Hurayrah commented on this Ayah, "(You, Muslims, are) the best nation of people for the people, you bring them tied in chains on their necks (capture them in war) and they later embrace Islam." Similar was said by Ibn `Abbas, Mujahid, `Atiyah Al-`Awfi, `Ikrimah, `Ata' and Ar-Rabi` bin Anas that,

(كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ)

(You are the best of peoples ever raised up for mankind;) means, the best of peoples for the people.

The meaning of the Ayah is that the Ummah of Muhammad is the most righteous and beneficial nation for mankind. Hence Allah's description of them,



تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ  
وَتُؤْمِنُونَ بِاللَّهِ

(you enjoin Al-Ma`ruf and forbid Al-Munkar and believe in Allah) 3:110 .

Ahmad, At-Tirmidhi, Ibn Majah, and Al-Hakim recorded that Hakim bin Mu`awiyah bin Haydah narrated that his father said that the Messenger of Allah said,

«أَنْتُمْ تُوَقُّونَ سَبْعِينَ أُمَّةً، أَنْتُمْ خَيْرُهَا، وَأَنْتُمْ  
أَكْرَمُ عَلَى اللَّهِ عَزَّ وَجَلَّ»

(You are the final of seventy nations, you are the best and most honored among them to Allah.)

This is a well-known Hadith about which At-Tirmidhi said, "Hasan", and which is also narrated from Mu`adh bin Jabal and Abu Sa`id. The Ummah of Muhammad achieved this virtue because of its Prophet, Muhammad, peace be upon him, the most regarded of Allah's creation and the most honored Messenger with Allah. Allah sent Muhammad with the perfect and complete Law that was never given to any Prophet or Messenger before him. In Muhammad's Law, few deeds take the place of the many deeds that other nations performed. For instance, Imam Ahmad recorded that `Ali bin Abi Talib said, "The Messenger of Allah said,

«أُعْطِيتُ مَا لَمْ يُعْطَ أَحَدٌ مِنَ الْأَنْبِيَاءِ»

(I was given what no other Prophet before me was given.)

We said, `O Messenger of Allah! What is it' He said,

«نُصِرْتُ بِالرُّعْبِ، وَأُعْطِيتُ مَفَاتِيحَ الْأَرْضِ،  
وَسُمِّيتُ أَحْمَدَ، وَجُعِلَ التُّرَابُ لِي طَهُورًا،  
وَجُعِلَتْ أُمَّتِي خَيْرَ الْأُمَّمِ»

(I was given victory by fear, I was given the keys of the earth, I was called Ahmad, the earth was made a clean place for me (to pray and perform Tayammum with it) and my Ummah was made the best Ummah.)"

The chain of narration for this Hadith is Hasan. There are several Hadiths that we should mention here.

The Two Sahihs recorded that Az-Zuhri said that, Sa`id bin Al-Musayyib said that Abu Hurayrah narrated to him, "I heard the Messenger of Allah saying,

«يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي زُمْرَةٌ وَهُمْ سَبْعُونَ  
أَلْفًا، تُضِيءُ وُجُوهُهُمْ إِضَاءَةَ الْقَمَرِ لَيْلَةَ الْبَدْرِ»

«اللَّهُمَّ اجْعَلْهُ مِنْهُمْ»

«سَبَقَكَ بِهَا عُكَّاشَةُ»

(A group of seventy thousand from my Ummah will enter Paradise, while their faces are radiating, just like the moon when it is full." Ukkashah bin Mihsan Al-Asadi stood up, saying, `O Messenger of Allah! Supplicate to Allah that I am one of them.' The Messenger of Allah said, `O Allah! Make him one of them.' A man from the Ansar also stood and said, `O Messenger of Allah! Supplicate to Allah that I am one of them.' The Messenger said, `Ukkashah has beaten you to it.)

### **Another Hadith that Establishes the Virtues of the Ummah of Muhammad in this Life and the Hereafter.**

Imam Ahmad recorded that Jabir said, "I heard the Messenger of Allah saying,

«إِنِّي لَأَرْجُو أَنْ يَكُونَ مَنْ يَتَّبِعُنِي مِنْ أُمَّتِي يَوْمَ  
الْقِيَامَةِ رُبْعَ الْجَنَّةِ»

قال: فكبرنا، ثم قال

«أَرْجُو أَنْ يَكُونُوا ثُلُثَ النَّاسِ»

قال: فكبرنا، ثم قال

«أَرْجُو أَنْ تَكُونُوا الشَّطْرَ»

('I hope that those who follow me will be one-fourth of the residents of Paradise on the Day of Resurrection.' We said, `Allahu Akbar'. He then said, `I hope that they will be one-third of the people.' We said, `Allahu Akbar'. He then said, `I hope that you will be one-half.')

Imam Ahmad recorded the same Hadith with another chain of narration, and this Hadith meets the criteria of Muslim in his Sahih. In the Two Sahih, it is recorded that `Abdullah bin Mas`ud said, "The Messenger of Allah said to us,

«أَمَّا تَرْضَوْنَ أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ؟»

(Does it please you that you will be one-fourth of the people of Paradise)

We said, `Allahu Akbar!' He added,

«أَمَّا تَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟»

(Does it please you that you will be one-third of the people of Paradise) We said, `Allahu Akbar!' He said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ؟»

(I hope that you will be half of the people of Paradise.)" Another Hadith

Imam Ahmad recorded that Buraydah said that the Prophet said,

«أَهْلُ الْجَنَّةِ عِشْرُونَ وَمِائَةٌ صَفًّا، هَذِهِ الْأُمَّةُ  
مِنْ ذَلِكَ تَمَانُونَ صَفًّا»

(The people of Paradise are one hundred and twenty rows, this Ummah takes up eighty of them.)

Imam Ahmad also collected this Hadith through another chain of narration. At-Tirmidhi and Ibn Majah also collected this Hadith, and At-Tirmidhi said, `This Hadith is Hasan.` `Abdur-Razzaq recorded that Abu Hurayrah said that, the Prophet said,

«نَحْنُ الْآخِرُونَ الْأَوَّلُونَ يَوْمَ الْقِيَامَةِ، نَحْنُ أَوَّلُ  
النَّاسِ دُخُولًا الْجَنَّةَ، بَيِّدَ أَنَّهُمْ أُوتُوا الْكِتَابَ مِنْ  
قَبْلِنَا وَأُوتِينَاهُ مِنْ بَعْدِهِمْ، فَهَدَانَا اللَّهُ لِمَا اخْتَلَفُوا  
فِيهِ مِنَ الْحَقِّ، فَهَذَا الْيَوْمُ الَّذِي اخْتَلَفُوا فِيهِ،  
النَّاسُ لَنَا فِيهِ تَبَعٌ، غَدًا لِلْيَهُودِ، وَلِلنَّصَارَى بَعْدَ  
غَدٍ»

(We (Muslims) are the last to come, but the foremost on the Day of Resurrection, and the first people to enter Paradise, although the former nations were given the Scriptures before us and we after them. Allah gave us the guidance of truth that they have been disputing about. This (Friday) is the Day that they have been disputing about, and all the other people are behind us in this matter: the Jews' (day of congregation is) tomorrow (Saturday) and the Christians' is the day after tomorrow (Sunday). )

Al-Bukhari and Muslim collected this Hadith. Muslim recorded Abu Hurayrah saying that the Messenger of Allah said,

«نَحْنُ الْآخِرُونَ الْأَوَّلُونَ يَوْمَ الْقِيَامَةِ، نَحْنُ أَوَّلُ  
مَنْ يَدْخُلُ الْجَنَّةَ»

(We (Muslims) are the last (to come), but (will be) the foremost on the Day of Resurrection, and will be the first people to enter Paradise...) until the end of the Hadith.

These and other Hadiths conform to the meaning of the Ayah,

(كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ  
بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ)

(You are the best of peoples ever raised up for mankind; you enjoin Al-Ma`ruf (all that Islam has ordained) and forbid Al-Munkar (all that Islam has forbidden), and you believe in Allah).

Therefore, whoever among this Ummah acquires these qualities, will have a share in this praise. Qatadah said, "We were told that `Umar bin Al-Khattab recited this Ayah 3:110 during a Hajj that he performed, when he saw that the people were rushing. He then said, `Whoever

likes to be among this praised Ummah, let him fulfill the condition that Allah set in this Ayah." Ibn Jarir recorded this. Those from this Ummah who do not acquire these qualities will be just like the People of the Scriptures whom Allah criticized, when He said,

(كَانُوا لَا يَتَنَاهَوْنَ عَن مَّنْكَرٍ فَعَلُوهُ)

(They did not forbid one another from the Munkar which they committed. ..) 5:79 .

This is the reason why, after Allah praised the Muslim Ummah with the qualities that He mentioned, He criticized the People of the Scriptures and chastised them, saying,

(وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ)

(And had the People of the Scripture (Jews and Christians) believed) 3:110 ,

in what was sent down to Muhammad ,

(لَكَانَ خَيْرًا لَهُمْ مِّنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ  
الْفَاسِقُونَ)

(it would have been better for them; among them are some who have faith, but most of them are Fasiqun (rebellious).)

Therefore only a few of them believe in Allah and in what was sent down to you and to them. The majority of them follow deviation, disbelief, sin and rebellion.

### **The Good News that Muslims will Dominate the People of the Book**

While delivering the good news to His believing servants that victory and dominance will be theirs against the disbelieving, atheistic People of the Scriptures, Allah then said,

(لَنْ يَضُرُّكُمْ إِلَّا أَدَىٰ وَإِن يَاقْتُلُوكُمْ يُوَلُّوكُمُ  
الْأُدْبَارَ ثُمَّ لَا يُنصَرُونَ )

(They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped.) 3:111

This is what occurred, for at the battle of Khaybar, Allah brought humiliation and disgrace to the Jews. Before that, the Jews in Al-Madinah, the tribes of Qaynuqa` , Nadir and Qurayzah, were also humiliated by Allah. Such was the case with the Christians in the area of Ash-Sham

later on, when the Companions defeated them in many battles and took over the leadership of Ash-Sham forever. There shall always be a group of Muslims in Ash-Sham area until `Isa, son of Maryam, descends while they are like this on the truth, apparent and victorious . `Isa will at that time rule according to the Law of Muhammad , break the cross, kill the swine, banish the Jizyah and only accept Islam from the people.

Allah said next,

(ضُرِبَتْ عَلَيْهِمُ الدَّلَّةُ أَيْنَ مَا تُقِفُوا إِلَّا بِحَبْلٍ مِّنَ اللَّهِ وَحَبْلِ مِّنَ النَّاسِ)

(Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allah, and a covenant from men;) meaning, Allah has placed humiliation and disgrace on them wherever they may be, and they will never be safe,

(إِلَّا بِحَبْلٍ مِّنَ اللَّهِ)

(except when under a covenant from Allah,) under the Dhimmah (covenant of protection) from Allah that requires them to pay the Jizyah (tax, to Muslims,) and makes them subservient to Islamic Law.

(وَحَبْلِ مِّنَ النَّاسِ)

(and a covenant from men;) meaning, covenant from men, such as pledges of protection and safety offered to them by Muslim men and women, and even a slave, according to one of the sayings of the scholars. Ibn `Abbas said that,

(إِلَّا بِحَبْلٍ مِّنَ اللَّهِ وَحَبْلِ مِّنَ النَّاسِ)

(except when under a covenant from Allah, and a covenant from men;) refers to a covenant of protection from Allah and a pledge of safety from people. Similar was said by Mujahid, `Ikrimah, `Ata', Ad-Dahhak, Al-Hasan, Qatadah, As-Suddi and Ar-Rabi` bin Anas. Allah's statement,

(وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ)

(they have drawn on themselves the wrath of Allah,) means, they earned Allah's anger, which they deserved,

## (وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ)

(and destitution is put over them), meaning they deserve it by decree and legislatively.

Allah said next,

(ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ  
الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ)

(This is because they disbelieved in the Ayat of Allah and killed the Prophets without right.) meaning, what drove them to this was their arrogance, transgression and envy, earning them humiliation, degradation and disgrace throughout this life and the Hereafter. Allah said,

(ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ)

(This is because they disobeyed and used to transgress (the limits set by Allah).) meaning, what lured them to disbelieve in Allah's Ayat and kill His Messengers, is the fact that they often disobeyed Allah's commands, committed His prohibitions and transgressed His set limits. We seek refuge from this behavior, and Allah Alone is sought for each and every type of help.

(لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ  
آيَاتِ اللَّهِ ءَانَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ - يُؤْمِنُونَ  
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ  
عَنِ الْمُنْكَرِ وَيُسْرِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ  
الصَّالِحِينَ - وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ  
وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ - إِنَّ الَّذِينَ كَفَرُوا لَنْ نُغْنِيَ  
عَنْهُمْ أَمْوَالَهُمْ وَلَا أَوْلَادَهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ  
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ - مَثَلُ مَا يُنْفِقُونَ

فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ  
أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأُهْلِكَتْهُ وَمَا  
ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسَهُمْ يَظْلِمُونَ )

(113. Not all of them are alike; a party of the People of the Scripture stand for the right, they recite the verses of Allah during the hours of the night, prostrating themselves in prayer.) (114. They believe in Allah and the Last Day; they enjoin Al-Ma`ruf and forbid Al-Munkar; and they hasten in (all) good works; and they are among the righteous.) (115. And whatever good they do, nothing will be rejected of them; for Allah knows well the Muttaqin (the pious).) (116. Surely, those who disbelieve, neither their properties nor their offspring will avail them against Allah. They are the dwellers of the Fire, therein they will abide.) (117. The parable of what they spend in this world is that of a wind of Sr; it struck the harvest of a people who did wrong against themselves and destroyed it. Allah wronged them not, but they wronged themselves.)

### **Virtues of the People of the Scriptures Who Embrace Islam**

Muhammad bin Ishaq and others, including Al-`Awfi who reported it from Ibn `Abbas, said; "These Ayat were revealed about the clergy of the People of the Scriptures who embraced the faith. For instance, there is `Abdullah bin Salam, Asad bin `Ubayd, Tha`labah bin Sa`yah, Usayd bin Sa`yah, and so forth. This Ayah means that those among the People of the Book whom Allah rebuked earlier are not at all the same as those among them who embraced Islam. Hence Allah's statement,

(لَيْسُوا سَوَاءً)

(Not all of them are alike) 3:113 ."

Therefore, these two types of people are not equal, and indeed, there are believers and also criminals among the People of the Book, just as Allah said,

(مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ)

(a party of the People of the Scripture stand for the right) for they implement the Book of Allah, adhere to His Law and follow His Prophet Muhammad . Therefore, this type is on the straight path,

(يَتْلُونَ آيَاتِ اللَّهِ عِندَ اللَّيْلِ وَهُمْ يَسْجُدُونَ)

(they recite the verses of Allah during the hours of the night, prostrating themselves in prayer.)

They often stand in prayer at night for Tahajjud, and recite the Qur'an in their prayer,



(يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ  
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسْرِعُونَ فِي  
الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ )

(They believe in Allah and the Last Day; they enjoin Al-Ma`ruf and forbid Al-Munkar; and they hasten in (all) good works; and they are among the righteous) 3: 114 .

This is the same type of people mentioned at the end of the Surah;

(وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ  
إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَشَعِينَ لِلَّهِ)

(And there are, certainly, among the People of the Scripture (Jews and Christians), those who believe in Allah and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allah.) 3:199 .

Allah said here,

(وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ)

(And whatever good they do, nothing will be rejected of them;) 3:115 meaning, their good deeds will not be lost with Allah. Rather, He will award them the best rewards,

(وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ)

(for Allah knows well the Muttaqin (the pious).) for no deed performed by any person ever escapes His knowledge, nor is any reward for those who do good deeds ever lost with Him. Allah mentions the disbelieving polytheists:

(لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ  
شَيْئًا)

(neither their properties nor their offspring will avail them against Allah) 3:116 . meaning, nothing can avert Allah's torment and punishment from striking them,

وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

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

### The Parable of What the Disbelievers Spend in This Life

Allah gave a parable for what the disbelievers spend in this life, as Mujahid, Al-Hasan and As-Suddi said.

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ  
فِيهَا صِرٌّ

(The likeness of what they spend in this world is the likeness of a wind of Sr; a frigid wind, as Ibn `Abbas, `Ikrimah, Sa`id bin Jubayr, Al-Hasan, Qatadah, Ad-Dahhak, Ar-Rabi` bin Anas and others have said. `Ata' said that Sr, means, `cold and snow.' Ibn `Abbas and Mujahid are also reported to have said that Sr means, `fire'. This latter meaning does not contradict the meanings we mentioned above, because extreme cold weather, especially when accompanied by snow, burns plants and produce, and has the same effect fire has on such growth.

أَصَابَتْ حَرَّتَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ

(It struck the harvest of a people who did wrong against themselves and destroyed it) 3:117 , by burning. This Ayah mentions a calamity that strikes produce that is ready to harvest, destroying it by burning and depriving its owner of it when he needs it the most. Such is the case with the disbelievers, for Allah destroys the rewards for their good deeds in this life, just as He destroyed the produce of the sinner because of his sins. Both types did not build their work on firm foundations,

وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسَهُمْ يَظْلِمُونَ

(And Allah wronged them not, but they wronged themselves.)

يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بَطَانَةَ مَنْ دُونِكُمْ  
لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ  
مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا

لَكُمْ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ - هَآأَنْتُمْ أَوْلَآءِ  
تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ  
وَإِذَا لَفُوكُمْ قَالُوا ءَامَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمْ  
الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ مُؤْتُوا بَغَيْظِكُمْ إِنْ أَرَادَ اللَّهُ  
عَلَيْكُمْ بَدَاتِ الصُّدُورِ - إِنْ تَمَسَسَكُمْ حَسَنَةٌ تَسُؤْهُمْ  
وَإِنْ تُصِيبَكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصِيرُوا  
وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنْ أَرَادَ اللَّهُ بِمَا  
يَعْمَلُونَ مُحِيطٌ )

(118. O you who believe! Take not as (your) Bitanah (advisors, helpers) those other than your own, since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayat if you understand.) (119. Lo! You are the ones who love them but they love you not, and you believe in all the Scriptures. And when they meet you, they say, "We believe." But when they are alone, they bite their Anamil at you in rage. Say: "Perish in your rage. Certainly, Allah knows what is in the breasts (all the secrets). ") (120. If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and have Taqwa, not the least harm will their cunning do to you. Surely, Allah surrounds all that they do.)

### **The Prohibition of Taking Advisors From Among the Disbelievers**

Allah forbids His believing servants from taking the hypocrites as advisors, so that the hypocrites do not have the opportunity to expose the secrets of the believers and their plans against their enemies. The hypocrites try their very best to confuse, oppose and harm the believers any way they can, and by using any wicked, evil means at their disposal. They wish the very worst and difficult conditions for the believers. Allah said,

(لَا تَتَّخِذُوا بَطَانَةً مِّنْ دُونِكُمْ)

(Take not as (your) Bitanah those other than your own) 3:118 , in reference to taking followers of other religions as consultants and advisors, for advisors of a certain person have access to his most secret affairs. Al-Bukhari and An-Nasa'i recorded that, Abu Sa'id said that the Messenger of Allah said,

«مَا بَعَثَ اللَّهُ مِنْ نَبِيٍّ وَلَا اسْتَخْلَفَ مِنْ خَلِيفَةٍ إِلَّا  
كَانَتْ لَهُ بِطَانَتَانِ: بَطَانَةٌ تَأْمُرُهُ بِالْخَيْرِ وَتَحُضُّهُ  
عَلَيْهِ، وَبَطَانَةٌ تَأْمُرُهُ بِالسُّوءِ وَتَحُضُّهُ عَلَيْهِ،  
وَالْمَعْصُومُ مَنْ عَصَمَ اللَّهُ»

(Allah has not sent any Prophet nor was there any Khalifah but they have two types of advisors, one that commands him with righteousness and advises it, and another that commands him with evil and advises him with it. Only those whom Allah gives immunity are immune.)

Ibn Abi Hatim reported that Ibn Abi Ad-Dahqanah said, "Umar bin Al-Khattab was told, 'There is young man here from the people of Hirah (in Iraq, who were Christians) who is a proficient scribe. Why do you not appoint him as a scribe?' Umar said, 'I would then be taking advisors from among the disbelievers.'" This Ayah and the story about Umar testify to the fact that Muslims are not allowed to use Ahl Adh-Dhimmah to be scribes in matters that affect the affairs of Muslims and expose their secrets, for they might convey these secrets to combatant disbelievers. This is why Allah said,

(لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ)

(since they will not fail to do their best to corrupt you. They desire to harm you severely.)

Allah then said,

(قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي  
صُدُورُهُمْ أَكْبَرُ)

(Hatred has already appeared from their mouths, but what their breasts conceal is far worse.) meaning, enmity appears on their faces and in what they sometimes utter, as well as, the enmity they have against Islam and its people in their hearts. Since this fact is apparent to every person who has sound comprehension, therefore,

(قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ)

(Indeed We have made plain to you the Ayat if you understand.)

Allah said next,

(هَآأَنُتُمْ أَوْلَآءُ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمُ)

(O! You are the ones who love them but they love you not), meaning, O believers! You like the hypocrites because you think they are believers, for they pretend to be so, but they do not like you publicly or secretly.

(وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ)

(And you believe in all the Scriptures) meaning, you have no doubt in any part of Allah's Book, while the hypocrites have deep doubts, confusion and reservations about it.

Muhammad bin Ishaq reported that Ibn ` Abbas said that,

(وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ)

(and you believe in all the Scriptures,) means, you believe in your Book, their Book, and the previous Books, while the hypocrites disbelieve in your Book, and this is why they deserve that you dislike them instead of them disliking you. Ibn Jarir collected this statement.

(وَإِذَا لَفَوْكُمْ قَالُوا ءَامَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ  
الْأَنَامِلَ مِنَ الْغَيْظِ)

(And when they meet you, they say, "We believe." But when they are alone, they bite their Anamil at you in rage.)

The word Anamil, means the tips of the fingers, as Qatadah stated. This is the behavior of the hypocrites who pretend to be believers and kind when they are with the believers, all the while concealing the opposite in their hearts in every respect. This is the exact situation that Allah describes,

(وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ)

(But when they are alone, they bite their Anamil at you in rage) and rage is extreme anger and fury. Allah said to them,

(قُلْ مَوْتُوْا بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ)

(Say: "Perish in your rage. Certainly, Allah knows what is in the breasts (all the secrets).") for no matter how much you envy the believers and feel rage towards them, know that Allah shall

perfect His favor on His believing servants, complete His religion, raise high His Word and give dominance to His religion. Therefore, O hypocrites, die in rage,

(إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ)

(Allah knows what is in the breasts.)

Allah has perfect knowledge of what you conceal in your hearts and chests and in the rage, envy and hatred you have against the believers. Allah will punish you for all this in this life, and they will have the good that you dislike for them. In the Hereafter, you will suffer severe torment in the Fire where you will remain for eternity.

Thereafter, Allah said,

(إِنْ تَمَسَسَكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِيبَكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا)

(If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it) 3:120 . This only emphasizes the severity of the enmity that the hypocrites feel against the believers. If the believers enjoy fertile years, victories, support and their numbers and following increase, the hypocrites become displeased. When the Muslims suffer a drought or their enemies gain the upper hand against them, by Allah's decree, just as occurred during the battle of Uhud, the hypocrites become pleased. Allah said to His believing servants,

(وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا)

(But if you remain patient and have Taqwa, not the least harm will their cunning do to you.)

Allah directs the believers to safety from the wickedness of evil people and the plots of the sinners, by recommending them to revert to patience and by having fear of Allah and trusting Him. Allah encompasses the enemies of the believers, all the while the believers have no power or strength except from Him. Whatever Allah wills, occurs, and whatever He does not will, does not occur. Nothing happens in His Kingdom except with His decision and according to His decrees. Verily, whoever relies on Allah, Allah shall suffice for him.

Allah then mentions the story of Uhud, the defeat that He tested the believers with, His distinguishing the believers from the hypocrites and their patience.

(وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ - إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ

أَنْ تَقْسَلَا وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ  
الْمُؤْمِنُونَ - وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ  
فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ )

(121. And (remember) when you left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allah is All-Hearer, All-Knower.) (122. When two parties from among you were about to lose heart, but Allah was their Wali (Supporter and Protector). And in Allah should the believers put their trust.) (123. And Allah has already made you victorious at Badr, when you were a weak little force. So have Taqwa of Allah that you may be grateful.)

### **The Battle of Uhud**

According to the majority of scholars, these Ayat are describing the battle of Uhud, as Ibn `Abbas, Al-Hasan, Qatadah, As-Suddi and others said. The battle of Uhud occurred on a Saturday, in the month of Shawwal on the third year of Hijrah. `Ikrimah said that Uhud occurred in the middle of the month of Shawwal, and Allah knows best.

### **The Reason Behind the Battle of Uhud**

The idolators suffered many casualties among their noble men at the battle of Badr. The caravan that Abu Sufyan led (before Badr) returned safely to Makkah, prompting the remaining Makkan leaders and the children of those who were killed at Badr to demand from Abu Sufyan to, "Spend this money on fighting Muhammad!" Consequently, they spent the money from the caravan on warfare expenses and mobilized their forces including the Ahabish tribes (tribes living around the city). They gathered three thousand soldiers and marched until they camped near Uhud facing Al-Madinah. The Messenger of Allah led the Friday prayer and when he finished with it, he performed the funeral prayer for a man from Bani An-Najjar called Malik bin `Amr. The Prophet then asked the Muslims for advice, if they should march to meet the disbelievers, or fortify themselves in Al-Madinah. `Abdullah bin Ubayy (the chief hypocrite) advised that they should remain in Al-Madinah, saying that if the disbelievers lay siege to Al-Madinah, the siege would be greatly disadvantageous to them. He added that if they decide to attack Al-Madinah, its men would face off with them, while women and children could throw rocks at them from above their heads; and if they decide to return to Makkah, they would return with failure. However, some companions who did not attend the battle of Badr advised that the Muslims should go out to Uhud to meet the disbelievers.

The Messenger of Allah went to his home, put on his shield and came out. The companions were weary then and said to each other, "Did we compel the Messenger of Allah to go out" They said, "O Messenger of Allah! If you wish, we will remain in Al-Madinah. " The Messenger of Allah said,

«مَا يَبْغِي لِنَبِيِّ إِذَا لَيْسَ لَأُمَّتِهِ أَنْ يَرْجِعَ حَتَّى  
يَحْكُمَ اللَّهُ لَهُ»

(It is not for a Prophet to wear his shield for war then lay down his arms before Allah decides in his favor.)

The Messenger of Allah marched with a thousand of his Companions. When they reached the Shawt area, `Abdullah bin Ubayy went back to Al-Madinah with a third of the army, claiming he was angry the Prophet did not listen to his advice. He and his supporters said, "If we knew that you would fight today, we would have accompanied you. However, we do not think that you will fight today." The Messenger of Allah marched until he reached the hillside in the area of Uhud, where they camped in the valley with Mount Uhud behind them. The Messenger of Allah said,

«لَا يُقَاتِلَنَّ أَحَدٌ حَتَّى نَأْمُرَهُ بِالْقِتَالِ»

(No one starts fighting until I issue the command to fight.)

The Messenger prepared his forces for battle, and his army was seven hundred men. He appointed `Abdullah bin Jubayr, from Bani `Amr bin `Awf, to lead the archers who were fifty men. The Prophet said to them,

«انْضَحُوا الْخَيْلَ عَنَّا، وَلَا تُؤْتَيْنَّ مِن قِبَلِكُمْ،  
وَالزَّمُوا مَكَانَكُمْ، إِنْ كَانَتِ النَّوْبَةُ لَنَا أَوْ عَلَيْنَا،  
وَإِنْ رَأَيْتُمُونَا تَخْطِفُنَا الطَّيْرُ فَلَا تَبْرَحُوا مَكَانَكُمْ»

(Keep the horsemen away from us, and be aware that we might be attacked from your direction. If victory was for or against us, remain in your positions. And even if you see us being picked up by birds, do not abandon your positions.)

The Prophet wore two protective shields and gave the flag to Mus`ab bin `Umayr of Bani `Abd Ad-Dar. The Prophet also allowed some young men to participate in fighting, but not others, whom he allowed to participate in the battle of Al-Khandaq two years later. The Quraysh mobilized their forces of three thousand men with two hundred horsemen on each flank. They appointed Khalid bin Al-Walid to lead the right side of the horsemen and `Ikrimah Ibn Abi Jahl on the left side. They also gave their grand flag to the tribe of Bani `Abd Ad-Dar. Allah willing, we will mention the details of this battle later on, if Allah wills. Allah said here,



وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ  
لِلْقِتَالِ

(And (remember) when you left your household in the morning to post the believers at their stations for the battle) 3:121 , designating them to various positions, dividing the army to the left and right sides and placing them wherever you command them.

وَاللَّهُ سَمِيعٌ عَلِيمٌ

(And Allah is All-Hearer, All-Knower), He hears what you say and knows what you conceal in your hearts. Allah said next,

إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا

(When two parties from among you were about to lose heart,) 3:122 .

Al-Bukhari recorded that Jabir bin `Abdullah said, "The Ayah,

إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا

(When two parties from among you were about to lose heart) was revealed about us, the two Muslim tribes of Bani Harithah and Bani Salamah. I (or we) would not be pleased if it was not revealed, because Allah said in it,

وَاللَّهُ وَلِيُّهُمَا

(but Allah was their Wali (Supporter and Protector)) 3:122 ."

Muslim recorded this Hadith from Sufyan bin `Uyaynah.

### Reminding the Believers of Their Victory at Badr

Allah said,

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ

(And Allah has already made you victorious at Badr,) 3:123 meaning, during the battle of Badr, which occurred on a Friday, the seventeenth of Ramadan, in the second year of Hijrah.

The day of Badr is known as Yawm Al-Furqan the Day of the Clarification , by which Allah gave victory and dominance to Islam and its people and disgraced and destroyed Shirk, even though the Muslims were few. The Muslims numbered three hundred and thirteen men, with two horses and seventy camels. The rest were foot soldiers without enough supplies for the battle. The enemy army consisted of nine hundred to a thousand men, having enough shields and supplies, battle-ready horses and even various adornments.

However, Allah gave victory to His Messenger , supported His revelation, and illuminated success on the faces of the Prophet and his following. Allah also brought disgrace to Shayatan and his army. This is why Allah reminded His believing servants and pious party of this favor,

(وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ)

(And Allah has already made you victorious at Badr, when you were a weak little force), when you were few then. This Ayah reminds them that victory is only from Allah, not because of a large army and adequate supplies. This is why Allah said in another Ayah,

(وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا)

(. .and on the day of Hunayn (battle) when you rejoiced at your great number, but it availed you naught) 9:25 , until,

(وَاللَّهُ غَفُورٌ رَحِيمٌ)

(And Allah is Oft-Forgiving, Most Merciful) 9:27 .

Badr is an area between Makkah and Al-Madinah and is known by the well that bears its name, which in turn was so named after Badr bin An-Narayn, the person who dug the well.

(فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُشْكُرُونَ)

(So have Taqwa of Allah that you may be grateful.) 3:123 , means, fulfill the obligations of His obedience.

(إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آَلَفٍ مِنَ الْمَلَائِكَةِ مُنَزَّلِينَ - بَلَى إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ فُورِهِمْ هَذَا يُمِدِّكُمْ رَبُّكُمْ بِخَمْسَةِ آَلَفٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ - وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ - لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا خَائِبِينَ - لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ )

(وَاللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ )

(124. (Remember) when you said to the believers, "Is it not enough for you that your Lord should help you with three thousand angels sent down") (125. "But, if you hold on to patience and have Taqwa, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction).") (126. Allah made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allah, the All-Mighty, the All-Wise.) (127. That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated.) (128. Not for you is the decision; whether He turns in mercy to (pardon) them or punishes them; verily, they are the wrongdoers.) (129. And to Allah belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And Allah is Oft-Forgiving, Most Merciful.)

### The Support of the Angels

The scholars of Tafsir differ over whether the promise contained in these Ayat referred to the battle of Badr or Uhud. The First View

There are two opinions about this, one of them saying that Allah's statement,

(إِذْ تَقُولُ لِلْمُؤْمِنِينَ)

((Remember) when you said to the believers) 3:124 , is related to His statement,

(وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ)

(And Allah has already made you victorious at Badr) 3:123 .

This was reported from Al-Hasan Al-Basri, `Amr Ash-Sha`bi, Ar-Rabi` bin Anas and several others, Ibn Jarir also agreed with this opinion. `Abbad bin Mansur said that Al-Hasan said that Allah's statement,

(إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ  
بِثَلَاثَةِ آفٍ مِنَ الْمَلَائِكَةِ)

((Remember) when you said to the believers, "Is it not enough for you that your Lord should help you with three thousand angels") 3:124 , is about the battle of Badr; Ibn Abi Hatim also recorded this statement.

Ibn Abi Hatim then reported that `Amr Ash-Sha`bi said, "On the day of Badr, the Muslims received information that Kurz bin Jabir (a prominent tribe chief) was aiding the idolators, and this news was hard on them, so Allah revealed;

(أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آفٍ مِنَ  
الْمَلَائِكَةِ مُنَزَّلِينَ)

("Is it not enough for you that your Lord (Allah) should help you with three thousand angels sent down"), until,

(مُسَوِّمِينَ)

(having marks (of distinction)) 3:124,125 .

The news of the defeat of the idolators at Badr reached Kurz and he did not reinforce them, and thus, Allah did not reinforce the Muslims with the five (thousands of angels)."

As for Ar-Rabi` bin Anas, he said, "Allah supported the Muslims with one thousand (angels), then the number reached three thousand, then five thousand." If one asks, according to this opinion, how can we combine between this Ayah and Allah's statement about Badr,

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ  
بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرَدِّفِينَ )

((Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand angels, each behind the other (following one another) in succession.") 8:9 , until,

(أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ)

(Verily! Allah is All-Mighty, All-Wise) We say that the one thousand mentioned here does not contradict the three thousand mentioned in the above Ayah 3:124 . The word "in succession" means they follow each other and thus indicates that thousands more will follow them. The two Ayat above 8:9 and 3:124 are similar in meaning and it appears that they both were about the battle of Badr, because the angels did fight in the battle of Badr, as the evidence indicates. Allah knows best. Allah's statement,

(بَلَىٰ إِن تَصْبِرُوا وَتَتَّقُوا)

(But if you hold on to patience and have Taqwa,) 3:125 means, if you observe patience while fighting the enemy, all the while fearing Me and obeying My command. Al-Hasan, Qatadah, Ar-Rabi` and As-Suddi said that Allah's statement,

(وَيَأْتُوكُمْ مِّن قَوْمِهِمْ هَذَا)

(and they will come rushing) means, they (angels) will rush to you instantaneously. Al-`Awfi said that Ibn `Abbas said that the Ayah means, "All at once". It is also said that it means, before their anger subsides (against the disbelievers). The Second View

The second opinion stipulates that the promise mentioned here concerning the angels participating in battle is related to Allah's statement,

(وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ  
لِلْقِتَالِ)

(And (remember) when you left your household in the morning to post the believers at their stations for the battle) of Uhud. However, we should add, the angels did not come to the aid of Muslims at Uhud, because Allah made it conditional,

(بَلَىٰ إِن تَصْبِرُوا وَتَتَّقُوا)

(But if you hold on to patience and have Taqwa) 3: 125 .

The Muslims were not patient at Uhud. Rather, they ran away and, consequently, did not receive the support of even one angel.

Allah's statement,

(يُمَدِّدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ)

(your Lord will help you with five thousand angels having marks), of distinction.

Abu Ishaq As-Subay`i said; from Harithah bin Mudarrib said that `Ali bin Abi Talib said, "The angels were distinguished by wearing white wool at Badr." The angels also had special markings distinguishing their horses.

Allah said,

(وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ)

(Allah made it not but as a message of good news for you and as an assurance to your hearts) 3:126 .

This Ayah means, "Allah sent down angels and told you about their descent to encourage you and to comfort and reassure your hearts. You should know that victory only comes from Allah and that if He willed, He would have defeated your enemy without you having to fight them." For instance, Allah said after commanding the believers to fight,

(ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرَ مِنْهُمْ وَلَكِن لِّيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَالَهُمْ سَيَهْدِيهِمْ وَيُصَلِّحُ بِأَلْهِم وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ)

(But if it had been Allah's will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others. But those who are killed in the way of Allah, He will never let their deeds be lost. He will guide them and set right their state. And admit them to Paradise which He has made known to them) 47:4-6 .

This is why Allah said here,

(وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ  
بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ )

(Allah made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allah, the All-Mighty, the All-Wise) 3:126 .

This Ayah means, "Allah is the Almighty Whose power can never be undermined, and He has the perfect wisdom in His decrees and in all His decisions." Allah said,

(لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا)

(That He might cut off a part of those who disbelieve,) 3:127 meaning, out of His wisdom, He commands you to perform Jihad and to fight.

Allah then mentions the various consequences of performing Jihad against the disbelievers. For instance, Allah said,

(لِيَقْطَعَ طَرَفًا)

(That He might cut off a part...) meaning, to cause a part of a nation to perish,

(مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ)

(of those who disbelieve, or expose them to infamy,) by disgracing them and forcing them to return with only their rage, having failed in their aim to harm you. This is why Allah said next,

(أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا)

(or expose them to infamy, so that they retire) to go back to their land,

(خَائِبِينَ)

(frustrated) without achieving their aims.

Allah then mentions a statement that testifies that the decision in this life and the Hereafter is for Him Alone without partners,

(لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ)

(Not for you is the decision) 3:128

meaning, "The matter is all in My Hand." Allah also said,

(فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ)

(your duty is only to convey (the Message) and on Us is the reckoning.) 13:40 , and,

(لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ)

(Not upon you is their guidance, but Allah guides whom He wills.) 2:272 , and,

(إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ)

(Verily, you guide not whom you like, but Allah guides whom He wills) 28: 56 .

Muhammad bin Ishaq said that Allah's statement,

(لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ)

(Not for you is the decision;), means, "No part of the decision regarding My servants is yours, except what I command you." Allah then mentions the rest of the consequences of Jihad,

(أَوْ يَتُوبَ عَلَيْهِمْ)

(whether He pardons them) concerning the acts of disbelief that they commit, thus delivering them from misguidance to the guidance.



(أَوْ يُعَذِّبُهُمْ)

(or punishes them;) in this life and the Hereafter because of their disbelief and errors,

(فَإِنَّهُمْ ظَالِمُونَ)

(verily, they are the wrongdoers), and thus, they deserve such a fate.

Al-Bukhari recorded that, Salim bin `Abdullah said that his father said that he heard the Messenger of Allah saying -- when he raised his head from bowing in the second unit of the Fajr prayer -- "O Allah! Curse so-and-so," after saying; Sami` Allahu Liman Hamidah, Rabbana wa lakal-Hamd. Thereafter, Allah revealed this Ayah,

(لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ)

(Not for you is the decision;) This was also recorded by An-Nasa'i. Imam Ahmad recorded that Salim bin `Abdullah said that his father said that he heard the Messenger of Allah saying,

«اللَّهُمَّ الْعَنْ فُلَانًا، اللَّهُمَّ الْعَنْ الْحَارِثَ بْنَ هِشَامٍ،  
اللَّهُمَّ الْعَنْ سُهَيْلَ بْنَ عَمْرٍو، اللَّهُمَّ الْعَنْ صَفْوَانَ  
بْنَ أُمَيَّةَ»

(O Allah! Curse so-and-so. O Allah! Curse Al-Harith bin Hisham. O Allah! Curse Suhayl bin `Amr. O Allah! Curse Safwan bin Umayyah.)

Thereafter, this Ayah was revealed;

(لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ  
يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ)

(Not for you is the decision; whether He turns in mercy to (pardon) them or punishes them; verily, they are the wrongdoers) 3:128 .

All these persons were pardoned (after they embraced Islam later on).

Al-Bukhari recorded that Abu Hurayrah said that when Allah's Messenger would supplicate against or for someone, he would do so when he was finished bowing and saying; Sami` Allahu Liman Hamidah, Rabbana wa lakal-Hamd. He would then say, (the Qunut)

«اللَّهُمَّ أَنْجِ الْوَالِدَ بْنَ الْوَالِدِ، وَسَلْمَةَ بْنَ هِشَامٍ  
وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ، وَالْمُسْتَضْعَفِينَ مِنْ  
الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ،  
وَاجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسَنِي يُوسُفُ»

(O Allah! Save Al-Walid bin Al-Walid, Salamah bin Hisham, `Ayyash bin Abi Rabi`ah and the weak and the helpless people among the faithful believers. O Allah! Be hard on the tribe of Mudar and let them suffer from years of famine like that of the time of Yusuf. )

He would say this supplication aloud. He sometimes would supplicate during the Dawn prayer, "O Allah! Curse so-and-so (persons)," mentioning some Arab tribes. Thereafter, Allah revealed,

(لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ)

(Not for you is the decision.)

Al-Bukhari recorded that Hamid and Thabit said that, Anas bin Malik said that the Prophet was injured during the battle of Uhud and said,

«كَيْفَ يُفْلِحُ قَوْمٌ شَجَّوْا نَبِيَّهُمْ؟»

(How can a people achieve success after having injured their Prophet)

Thereafter,

(لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ)

(Not for you is the decision,) was revealed.

Imam Ahmad recorded that Anas said that, the Prophet's front tooth was broken during the battle of Uhud and he also sustained injuries on his forehead until blood dripped on his face. The Prophet said,

«كَيْفَ يُقْلِحُ قَوْمٌ فَعَلُوا هَذَا بِنَبِيِّهِمْ، وَهُوَ يَدْعُوهُمْ  
إِلَى رَبِّهِمْ عَزَّ وَجَلَّ؟»

(How can a people achieve success after having done this to their Prophet who is calling them to their Lord, the Exalted and Most Honored) Allah revealed,

(لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ  
يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ )

(Not for you is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the wrongdoers.) Muslim also collected this Hadith.

Allah then said,

(وَاللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ)

(And to Allah belongs all that is in the heavens and all that is in the Earth.) 3:129 , everything is indeed the property of Allah and all are servants in His Hand.

(يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ)

(He forgives whom He wills, and punishes whom He wills.) for His is the decision and none can resist His decision. Allah is never asked about what He does, while they will be asked,

(وَاللَّهُ غَفُورٌ رَّحِيمٌ)

(and Allah is Oft-Forgiving, Most Merciful.)

(يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا  
مُّضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ - وَاتَّقُوا النَّارَ  
الَّتِي أُعِدَّتْ لِلْكَافِرِينَ - وَأَطِيعُوا اللَّهَ وَالرَّسُولَ

لَعَلَّكُمْ تُرْحَمُونَ - وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ  
وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ  
لِلْمُتَّقِينَ - الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ  
وَالكُظْمِينَ الْغَيْظِ وَالْعَفِينَ عَنِ النَّاسِ وَاللَّهُ  
يُحِبُّ الْمُحْسِنِينَ - وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ  
ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ  
وَمَن يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى مَا  
فَعَلُوا وَهُمْ يَعْلَمُونَ - أُولَئِكَ جَزَاؤُهُمْ مَّغْفِرَةٌ مِّن  
رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ  
فِيهَا وَنِعْمَ أَجْرُ الْعَمَلِينَ )

(130. O you who believe! Do not consume Riba doubled and multiplied, but fear Allah that you may be successful.) (131. And fear the Fire, which is prepared for the disbelievers.) (132. And obey Allah and the Messenger that you may obtain mercy.) (133. And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for the Muttaqin (the pious).) (134. Those who spend (in Allah's cause) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allah loves the Muhsinin (the good-doers).) (135. And those who, when they have committed Fahishah (immoral sin) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; and none can forgive sins but Allah, and do not persist in what (wrong) they have done, while they know.) (136. For such, the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (of good).)

### Interest (Riba) is Prohibited

Allah prohibits His believing servants from dealing in Riba and from requiring interest on their capital, just as they used to do during the time of Jahiliyyah. For instance, when the time to pay a loan comes, the creditor would say to the debtor, "Either pay now, or the loan will incur interest." If the debtor asks for deferment of the loan, the creditor would require interest and this would occur year after year until the little capital becomes multiplied many times. Allah also commands His servants to have Taqwa of Him so that they may achieve success in this life and the Hereafter. Allah also threatens them with the Fire and warns them against it, saying,

(وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ - وَأَطِيعُوا  
اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ )

(And fear the Fire, which is prepared for the disbelievers. And obey Allah and the Messenger that you may obtain mercy.) 3:131,132 .

### The Encouragement to Do Good for which Paradise is the Result

Allah encourages His servants to perform righteous deeds and to rush to accomplish the acts of obedience. Allah said,

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

(And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for the Muttaqin (the pious)) 3:133 .

Just as the Fire was prepared for the disbelievers. It was reported that the meaning of Allah's statement,

(عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ)

(as wide as the heavens and the earth) draws the attention to the spaciousness of Paradise. For instance, Allah said in another Ayah, while describing the couches of Paradise,

(بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ)

(lined with silk brocade) 55:54 , so what about their outer covering It was also said that Paradise is as wide as its length, because it is a dome under the Throne. The width and length of a dome or a circle are the same in distance. This is supported by what is found in the Sahih;

«إِذَا سَأَلْتُمُ اللَّهَ الْجَنَّةَ فَاسْأَلُوهُ الْفِرْدَوْسَ، فَإِنَّهُ  
أَعْلَى الْجَنَّةِ، وَأَوْسَطُ الْجَنَّةِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ  
الْجَنَّةِ، وَسَقْفُهَا عَرْشُ الرَّحْمَنِ»

(When you ask Allah for Paradise, ask Him for Al-Firdaws which is the highest and best part of Paradise. From it originate the rivers of Paradise, and above it is the Throne of the Most Beneficent (Allah).)

This Ayah 3:133 above is similar to Allah's statement in Surat Al-Hadid,

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

(Race with one another in hastening towards forgiveness from your Lord (Allah), and Paradise the width whereof is as the width of the heaven and the Earth) 57:21 .

Al-Bazzar recorded that Abu Hurayrah said that a man came to the Messenger of Allah and asked him, about Allah's statement,

(وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ)

(Paradise as wide as the heavens and the Earth) 3:133 ; "Where is the Fire then" The Prophet said,

«أَرَأَيْتَ اللَّيْلَ إِذَا جَاءَ لَيْسَ كُلَّ شَيْءٍ، فَأَيْنَ  
النَّهَارُ؟»

(When the night comes, it overtakes everything, so where is the day) The man said, "Where Allah wants it to be." The Prophet said,

«وَكَذَلِكَ النَّارُ تَكُونُ حَيْثُ شَاءَ اللَّهُ عَزَّ وَجَلَّ»

(Similarly, the Fire is where Allah wants it to be.) This Hadith has two possible meanings. First, when we do not see the night during the day, this does not mean that the day is not somewhere else, even though we cannot see it. Such is the case with Hell-fire, for it is where Allah wants it to be. The second meaning is that when the day overcomes this part of the world, the night overtakes the other part. Such is the case with Paradise, for it is in the utmost heights above the heavens and under the Throne. The width of Paradise is, as Allah stated,

(كَعَرْضِ السَّمَاءِ وَالْأَرْضِ)

(whereof is as the width of the heaven and the Earth) 57:21 .

The Fire, on the other hand, is in the lowest of lows. Therefore, Paradise being as wide as the heavens and Earth does not contradict the fact that the Fire exists wherever Allah wills it to be.

Allah said, while describing the people of Paradise,

(الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ)

(Those who spend (in Allah's cause) in prosperity and in adversity) 3:134 , in hard times and easy times, while active (or enthusiastic) and otherwise, healthy or ill, and in all conditions, just as Allah said in another Ayah,

(الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً)

(Those who spend their wealth (in Allah's cause) by night and day, in secret and in public) 2:274 These believers are never distracted from obeying Allah, spending on what pleases Him, being kind to His servants and their relatives, and other acts of righteousness. Allah said,

(وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ)

(who repress anger, and who pardon men;) 3:134 for when they are angry, they control their anger and do act upon it. Rather, they even forgive those who hurt them. Imam Ahmad recorded that Abu Hurayrah said that the Prophet said,

«لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ، وَلَكِنَّ الشَّدِيدَ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ»

(The strong person is not he who is able to physically overcome people. The strong person is he who overcomes his rage when he is angry.)

This Hadith is also recorded in the Two Sahih. Imam Ahmad recorded that Ibn ` Abbas said that the Messenger of Allah said,

«مَنْ أَنْظَرَ مُعْسِرًا أَوْ وَضَعَ لَهُ، وَقَاهُ اللَّهُ مِنْ فَيْحِ جَهَنَّمَ، أَلَا إِنَّ عَمَلَ الْجَنَّةِ حَزْنٌ بِرَبْوَةٍ ثَلَاثًا

أَلَا إِنَّ عَمَلَ النَّارِ سَهْلٌ بِسَهْوَةٍ. وَالسَّعِيدُ مَنْ وَقِيَ  
الْفِتْنَ، وَمَا مِنْ جَرْعَةٍ أَحَبُّ إِلَى اللَّهِ مِنْ جَرْعَةٍ  
غَيْظٍ يَكْظِمُهَا عَبْدٌ، مَا كَظَمَهَا عَبْدٌ لِلَّهِ إِلَّا مَلَأَ  
جَوْفَهُ إِيْمَانًا»

(He who gives time to a debtor or forgives him, then Allah will save him from the heat of Jahannam (Hell-fire). Behold! The deeds of Paradise are difficult to reach, for they are on top of a hill, while the deeds of the Fire are easy to find in the lowlands. The happy person is he who is saved from the tests. Verily, there is no dose of anything better to Allah than a dose of rage that the servant controls, and whenever the servant of Allah controls it, he will be internally filled with faith.)

This Hadith was recorded by Imam Ahmad, its chain of narration is good, it does not contain any dispraised narrators, and the meaning is good.

Imam Ahmad recorded that Sahl bin Mu`adh bin Anas said that his father said that the Messenger of Allah said,

«مَنْ كَظَمَ غَيْظًا وَهُوَ قَادِرٌ عَلَى أَنْ يُنْفِذَهُ دَعَاهُ  
اللَّهُ عَلَى رُؤُوسِ الْخَلَائِقِ حَتَّى يُخَيِّرَهُ مِنْ أَيِّ  
الْحُورِ شَاءَ»

(Whoever controlled rage while able to act upon it, then Allah will call him while all creation is a witness, until He gives him the choice of any of the Huris (fair females with wide, lovely eyes - as mates for the pious) he wishes.)

Abu Dawud, At-Tirmidhi and Ibn Majah collected this Hadith, which At-Tirmidhi said was "Hasan Gharib".

Ibn Marduwyah recorded that Ibn `Umar said that the Messenger of Allah said,

«مَا تَجَرَّعَ عَبْدٌ مِنْ جَرْعَةٍ أَفْضَلَ أَجْرًا مِنْ  
جَرْعَةٍ غَيْظٍ كَظَمَهَا ابْتِغَاءَ وَجْهِ اللَّهِ»



(There is not a dose of anything that the servant takes which is better than a dose of control of rage that he feels, when he does it seeking Allah's Face.) Ibn Jarir and Ibn Majah also collected this Hadith.

Allah said,

(وَالْكٰظِمِيْنَ الْغَيْظِ)

(who repress anger) meaning, they do not satisfy their rage upon people. Rather, they refrain from harming them and await their rewards with Allah, the Exalted and Most Honored. Allah then said,

(وَالْعٰفِيْنَ عَنِ النَّاسِ)

(and who pardon men;) They forgive those who treat them with injustice. Therefore, they do not hold any ill feelings about anyone in their hearts, and this is the most excellent conduct in this regard. This is why Allah said,

(وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ)

(verily, Allah loves the Muhsinin (the good-doers)).

This good conduct is a type of Ihsan excellence in the religion . There is a Hadith that reads,

«ثَلَاثٌ أَقْسِمُ عَلَيْهِنَّ: مَا نَقَصَ مَالٌ مِنْ صَدَقَةٍ،  
وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا، وَمَنْ تَوَاضَعَ لِلَّهِ  
رَفَعَهُ اللَّهُ»

(I swear regarding three matters: no charity shall ever decrease the wealth; whenever one forgives people, then Allah will magnify his honor; and he who is humble for Allah, then Allah will raise his rank.)

Allah said,

(وَالَّذِيْنَ إِذَا فَعَلُوا فَحِيْشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ  
ذَكَرُوا اللّٰهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ)

(And those who, when they have committed Fahishah or wronged themselves with evil, remember Allah and ask forgiveness for their sins) 3:135 .

Therefore, if they commit an error they follow it with repentance and ask forgiveness. Imam Ahmad recorded that Abu Hurayrah said that the Prophet said,

«إِنَّ رَجُلًا أَذْنَبَ ذَنْبًا فَقَالَ: رَبِّ إِنِّي أَذْنَبْتُ ذَنْبًا  
فَاغْفِرْهُ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ: عَبْدِي عَمِلَ ذَنْبًا  
فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ، قَدْ غَفَرْتُ  
لِعَبْدِي، ثُمَّ عَمِلَ ذَنْبًا آخَرَ فَقَالَ: رَبِّ إِنِّي عَمِلْتُ  
ذَنْبًا فَاغْفِرْهُ، فَقَالَ تَبَارَكَ وَتَعَالَى: عَلِمَ عَبْدِي أَنَّ  
لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ، قَدْ غَفَرْتُ لِعَبْدِي،  
ثُمَّ عَمِلَ ذَنْبًا آخَرَ فَقَالَ: رَبِّ إِنِّي عَمِلْتُ ذَنْبًا  
فَاغْفِرْهُ لِي، فَقَالَ اللَّهُ عَزَّ وَجَلَّ: عَلِمَ عَبْدِي أَنَّ  
لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ، قَدْ غَفَرْتُ لِعَبْدِي،  
ثُمَّ عَمِلَ ذَنْبًا آخَرَ فَقَالَ: رَبِّ إِنِّي عَمِلْتُ ذَنْبًا  
فَاغْفِرْهُ لِي، فَقَالَ اللَّهُ عَزَّ وَجَلَّ: عَلِمَ عَبْدِي أَنَّ  
لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ، أَشْهَدُكُمْ أَنِّي قَدْ  
غَفَرْتُ لِعَبْدِي فَلْيَعْمَلْ مَا شَاءَ»

(A man once committed an error and said, 'O Lord! I committed an error, so forgive me.' Allah said, 'My servant committed an error and knew that he has a Lord Who forgives or punishes for the error. I have forgiven My servant.' The man committed another error and said, 'O Lord! I committed an error, so forgive me.' Allah said, 'My servant knew that he has a Lord Who forgives or punishes for the sin. I have forgiven My servant.' The man committed another error and said, 'O Lord! I committed an error, so forgive me.' Allah said, 'My servant knew that he has a Lord Who forgives or punishes for the error. I have forgiven my servant.' He then committed another error and said, 'O Lord! I committed an error, so forgive me.' Allah said, 'My servant knew that he has a Lord Who forgives or punishes for the error. Bear witness that I

have forgiven My servant, so let him do whatever he likes.') A similar narration was collected in the Sahih.

`Abdur-Razzaq recorded that Anas bin Malik said, "I was told that when the Ayah,

(وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ  
ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ)

(And those who, when they have committed Fahishah or wronged themselves with evil, remember Allah and ask forgiveness for their sins,) was revealed, Iblis (Shayatan) cried." Allah's statement,

(وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ)

(and none can forgive sins but Allah), means that none except Allah forgives sins. Allah said,

(وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ)

(And do not persist in what (wrong) they have done, while they know), for they repent from their error, return to Allah before death, do not insist on error, and if they err again, they repent from it. Allah said here,

(وَهُمْ يَعْلَمُونَ)

(while they know) Mujahid and `Abdullah bin `Ubayd bin `Umayr commented, "Whoever repents, then Allah will forgive him." Similarly, Allah said,

(أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ)

(Know they not that Allah accepts repentance from His servants) 9:104 , and,

(وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ  
يَجِدِ اللَّهَ غَفُورًا رَحِيمًا )

(And whoever does evil or wrongs himself but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful.) 4: 110 and there are several examples similar to this Ayah.

Next, Allah said after this description,

(أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِّن رَّبِّهِمْ)

(For such, the reward is forgiveness from their Lord) 3:136 , as a reward for these qualities,

(مَغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا  
الأنهـرُ)

(forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise)) carrying all kinds of drinks,

(خَالِدِينَ فِيهَا)

(wherein they shall abide forever) and ever,

(وَنِعْمَ أَجْرُ الْعَمَلِينَ)

(How excellent is this reward for the doers) Allah praises Paradise in this part of the Ayah.

(قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ  
فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ - هَذَا بَيَانٌ  
لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ )

(وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ  
مُؤْمِنِينَ - إِنْ يَمَسُّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ  
مِّثْلُهُ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ  
الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ

الظَّالِمِينَ - وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ  
الْكَافِرِينَ - أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ  
اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ - وَلَقَدْ  
كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ  
وَأَنْتُمْ تَنْظُرُونَ )

(137. Many similar ways (and mishaps of life) were faced by nations (believers and disbelievers) that have passed away before you, so travel through the earth, and see what was the end of those who denied.) (138. This is a plain statement for mankind, a guidance and instruction for the Muttaqin.) (139. So do not become weak, nor be sad, and you will be triumphant if you are indeed believers.) (140. If a wound has touched you, be sure a similar wound has touched the others. And so are the days, that We give to men by turns, that Allah may know (test) those who believe, and that He may take martyrs from among you. And Allah likes not the wrongdoers.) (141. And that Allah may test those who believe and destroy the disbelievers.). (142. Do you think that you will enter Paradise before Allah knows (tests) those of you who performed Jihad and knows (tests) those who are patient) (143. You did indeed wish for death before you met it. Now you have seen it openly with your own eyes.)

### The Wisdom Behind the Losses Muslims Suffered During Uhud

Allah states to His believing servants who suffered losses in the battle of Uhud, including seventy dead,

(قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ)

(Many similar ways (and mishaps of life) were faced before you), for the previous nations who followed their Prophets before you, they too suffered losses. However, the good end was theirs, and the ultimate defeat was for the disbelievers. This is why Allah said,

(فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ  
الْمُكْذِبِينَ)

(so travel through the earth, and see what was the end of those who denied). Allah said next,

(هَذَا بَيَانٌ لِلنَّاسِ)

(This is a plain statement for mankind), meaning, the Qur'an explains the true reality of things and narrates how the previous nations suffered by the hands of their enemies.

(وَهُدًى وَمَوْعِظَةٌ)

(And a guidance and instruction) for the Qur'an contains the news of the past, and,

(هُدًى)

(guidance) for your hearts,

(وَمَوْعِظَةٌ لِّلْمُتَّقِينَ)

(and instruction for the Muttaqin) to discourage committing the prohibited and forbidden matters. Allah comforts the believers by saying,

(وَلَا تَهِنُوا)

(So do not become weak), because of what you suffered,

(وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ)

(nor be sad, and you will be triumphant if you are indeed believers), for surely, the ultimate victory and triumph will be yours, O believers.

(إِنْ يَمَسُّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلَهُ)

(If a wound has touched you, be sure a similar wound has touched the others) 3:140 .

Therefore, the Ayah says, if you suffered injuries and some of you were killed, then your enemies also suffered injuries and fatalities.

(وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ)

(And so are the days, that We give to men by turns) , and at times -- out of wisdom -- We allow the enemy to overcome you, although the final good end will be yours.

(وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا)

(and that Allah may know (test) those who believe,) meaning, "So that We find out who would be patient while fighting the enemies," according to Ibn ` Abbas.

(وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ)

(and that He may take martyrs from among you) those who would be killed in Allah's cause and gladly offer their lives seeking His pleasure.

(وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا)

(And Allah likes not the wrongdoers. And that Allah may test those who believe) 3:140,141 , by forgiving them their sins if they have any. Otherwise, Allah will raise their grades according to the losses they suffered. Allah's statement,

(وَيَمْحَقَ الْكٰفِرِينَ)

(and destroy the disbelievers), for it is their conduct that if they gain the upper hand, they transgress and commit aggression. However, this conduct only leads to ultimate destruction, extermination, perishing and dying out.

Allah then said,

(أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمَ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ)

(Do you think that you will enter Paradise before Allah knows (tests) those of you who will perform Jihad and (also) knows (tests) those who are the patient) 3:142 .

The Ayah asks, do you think that you will enter Paradise without being tested with warfare and hardships Allah said in Surat Al-Baqarah,

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ  
خَلَوْا مِنْ قَبْلِكُمْ مَسَّهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ  
وَزُلْزِلُوا

(Or think you that you will enter Paradise without such (trials) as came to those who passed away before you They were afflicted with severe poverty and ailments and were so shaken. ...) 2:214 . Allah said,

(الم - ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ )

(Alif Lam Mim. Do people think that they will be left alone because they say: "We believe," and will not be tested) 29:1,2 , This is why He said here,

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ  
جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ )

(Do you think that you will enter Paradise before Allah knows (tests) those of you who will perform Jihad and (also) knows (tests) those who are the patient) 3:142 meaning, you will not earn Paradise until you are tested and thus Allah knows who among you are the ones who struggle and fight in His cause and are patient in the face of the enemy. Allah said,

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ  
رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ )

(You did indeed wish for death (martyrdom) before you met it. Now you have seen it openly with your own eyes) 3:143 .

The Ayah proclaims, O believers! Before today, you wished that you could meet the enemy and were eager to fight them. What you wished has occurred, so fight them and be patient.

In the Two Sahihs it is recorded that the Messenger of Allah said,



«لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ، وَسَلُّوْا اللّٰهَ الْعَافِيَةَ، فَإِذَا لَقِيْتُمْهُمْ فَاصْبِرُوا، وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ»

(Do not wish to encounter the enemy, and ask Allah for your well-being. However, if you do encounter them, then observe patience and know that Paradise is under the shade of swords.)

This is why Allah said here,

(فَقَدْ رَأَيْتُمُوهُ)

(Now you have seen it): death, you saw it when the swords appeared, the blades were sharpened, the spears crisscrossed and men stood in lines for battle. This part of the Ayah contains a figure of speech that mentions imagining what can be felt but not seen.

(وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ - وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُّوَجَّلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَيَجْزِي الشَّاكِرِينَ - وَكَأَيِّنْ مِنْ نَّبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ - وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا

اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَتَبَّتْ أقدامَنَا  
وانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ - فَاتَهُمُ اللَّهُ  
تَوَابَ الدُّنْيَا وَحَسَنَ تَوَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ  
الْمُحْسِنِينَ )

(144. Muhammad is no more than a Messenger, and indeed Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels And he who turns back on his heels, not the least harm will he do to Allah; and Allah will reward the grateful. ) (145. And no person can ever die except by Allah's leave and at an appointed term. And whoever desires a reward in the world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful.) (146. And many a Prophet fought and along with him many Ribbiyyun. But they never lost heart for that which befell them in Allah's way, nor did nor they weaken nor degrade themselves. And Allah loves the patient.) (147. And they said nothing but: "Our Lord! Forgive us our sins and our transgressions, establish our feet firmly, and give us victory over the disbelieving folk.") (148. So Allah gave them the reward of this world, and the excellent reward of the Hereafter. And Allah loves the good-doers.)

### The Rumor that the Prophet was Killed at Uhud

When Muslims suffered defeat in battle at Uhud and some of them were killed, Shaytan shouted, "Muhammad has been killed." Ibn Qami'ah went back to the idolators and claimed, "I have killed Muhammad." Some Muslims believed this rumor and thought that the Messenger of Allah had been killed, claiming that this could happen, for Allah narrated that this occurred to many Prophets before. Therefore, the Muslims' resolve was weakened and they did not actively participate in battle. This is why Allah sent down to His Messenger His statement,

(وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ)

(Muhammad is no more than a Messenger, and indeed Messengers have passed away before him.) he is to deliver Allah's Message and may be killed in the process, just as what happened to many Prophets before. Ibn Abi Najih said that his father said that a man from the Muhajirin passed by an Ansari man who was bleeding (during Uhud) and said to him, "O fellow! Did you know that Muhammad was killed" The Ansari man said, "Even if Muhammad was killed, he has indeed conveyed the Message. Therefore, defend your religion." The Ayah,

(وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ)

(Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him), was revealed. This story was collected by Al-Hafiz Abu Bakr Al-Bayhaqi in Dala'il An-Nubuwwah.

Allah said next, while chastising those who became weak,

(أَفَايِن مَّاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ)

(If he dies or is killed, will you then turn back on your heels), become disbelievers,

(وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَن يَضُرَّ اللَّهَ شَيْئًا  
وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ)

(And he who turns back on his heels, not the least harm will he do to Allah; and Allah will give reward to those who are grateful), those who obeyed Allah, defended His religion and followed His Messenger whether he was alive or dead. The Sahih, Musnad and Sunan collections gathered various chains of narration stating that Abu Bakr recited this Ayah when the Messenger of Allah died. Al-Bukhari recorded that `A'ishah said that Abu Bakr came riding his horse from his dwelling in As-Sunh. He dismounted, entered the Masjid and did not speak to anyone until he came to her in her room and went directly to the Prophet, who was covered with a marked blanket. Abu Bakr uncovered his face, knelt down and kissed him, then started weeping and proclaimed, "My father and my mother be sacrificed for you! Allah will not combine two deaths on you. You have died the death, which was written for you."

Ibn `Abbas narrated that Abu Bakr then came out, while `Umar was addressing the people, and Abu Bakr told him to sit down but `Umar refused, and the people attended to Abu Bakr and left `Umar. Abu Bakr said, "To proceed; whoever among you worshipped Muhammad, then Muhammad is dead, but whoever worshipped Allah, Allah is alive and will never die. Allah said,

(وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ  
أَفَايِن مَّاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ  
يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَن يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي  
اللَّهُ الشَّاكِرِينَ)

(Muhammad is no more than a Messenger and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels And he who turns back on his heels, not the least harm will he do to Allah; and Allah will reward the grateful.)"

The narrator added, "By Allah, it was as if the people never knew that Allah had revealed this verse before until Abu Bakr recited it, and then whoever heard it, started reciting it." Sa`id bin Al-Musayyib said that `Umar said, "By Allah! When I heard Abu Bakr recite this Ayah, my feet could not hold me, and I fell to the ground."

Allah said,

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا  
مُّؤَجَّلًا

(And no person can ever die except by Allah's leave and at an appointed term.) 3:145 meaning, no one dies except by Allah's decision, after he has finished the term that Allah has destined for him. This is why Allah said,

(كِتَابًا مُؤَجَّلًا)

(at an appointed term) which is similar to His statements,

وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا  
فِي كِتَابٍ

(And no aged man is granted a length of life nor is a part cut off from his life, but it is in a Book) 35:11 , and,

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ  
مُّسَمًّى عِنْدَهُ

(He it is Who has created you from clay, and then has decreed a (stated) term (for you to die). And there is with Him another determined term (for you to be resurrected)) 6:2 .

This Ayah 3:145 encourages cowards to participate in battle; for doing so, or avoiding battle neither decreases, nor increases the life term. Ibn Abi Hatim narrated that, Habib bin Suhban said that a Muslim man, Hujr bin `Adi, said in a battle, "What prevents you from crossing this river (the Euphrates) to the enemy

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا  
مُّؤَجَّلًا

(And no person can ever die except by Allah's leave and at an appointed term)" He then crossed the river riding his horse, and when he did, the Muslims followed him. When the enemy saw them, they started shouting, "Diwan (Persian; crazy)," and they ran away.

Allah said next,

(وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ  
الْآخِرَةِ نُؤْتِهِ مِنْهَا)

(And whoever desires a reward in the world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof).

Therefore, the Ayah proclaims, whoever works for the sake of this life, will only earn what Allah decides he will earn. However, he will not have a share in the Hereafter. Whoever works for the sake of the Hereafter, Allah will give him a share in the Hereafter, along with what He decides for him in this life. In similar statements, Allah said,

(مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ  
وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي  
الْآخِرَةِ مِنْ نَصِيبٍ )

(Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (by his deeds), We give him thereof (what is decreed for him), and he has no portion in the Hereafter.) 42:20 , and,

(مَنْ كَانَ يُرِيدُ الْعَجَلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ  
لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا  
مَذْحُورًا - وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا  
وَهُوَ مُؤْمِنٌ فَأُولَئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا )

(Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and despised. And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer, then such are the ones whose striving shall be appreciated) 17:18-19 .

In this Ayah 3:145 , Allah said,

## (وَسَنَجْزِي الشَّاكِرِينَ)

(And We shall reward the grateful. ) meaning, We shall award them with Our favor and mercy in this life and the Hereafter, according to the degree of their appreciation of Allah and their good deeds.

Allah then comforts the believers because of what they suffered in Uhud,

## (وَكَايِن مِّن نَّبِيٍّ قَاتَلَ مَعَهُ رَبِّيُونَ كَثِيرٌ)

(And many a Prophet fought and along with him many Ribbiyyun.)

It was said that this Ayah means that many Prophets and their companions were killed in earlier times, as is the view chosen by Ibn Jarir. It was also said that the Ayah means that many Prophets witnessed their companions' death before their eyes. However, Ibn Ishaq mentioned another explanation in his S'rah, saying that this Ayah means, "Many a Prophet was killed, and he had many companions whose resolve did not weaken after their Prophet died, and they did not become feeble in the face of the enemy. What they suffered in Jihad in Allah's cause and for the sake of their religion did not make them lose heart. This is patience,

## (وَاللَّهُ يُحِبُّ الصَّابِرِينَ)

(and Allah loves the patient.)" As-Suhayli agreed with this explanation and defended it vigorously. This view is supported by Allah saying;

## (مَعَهُ رَبِّيُونَ كَثِيرٌ)

(And along with him many Ribbiyyun).

In his book about the battles, Al-Amawi mentioned only this explanation for the Ayah. Sufyan Ath-Thawri reported that, Ibn Mas'ud said that,

## (رَبِّيُونَ كَثِيرٌ)

(many Ribbiyyun) means, thousands. Ibn `Abbas, Mujahid, Sa`id bin Jubayr, `Ikrimah, Al-Hasan, Qatadah, As-Suddi, Ar-Rabi` and `Ata' Al-Khurasani said that the word Ribbiyyun means, `large bands'. `Abdur-Razzaq narrated that Ma`mmar said that Al-Hasan said that,

## (رَبِّيُونَ كَثِيرٌ)

(many Ribbiyyun) means, many scholars. He also said that it means patient and pious scholars.

(فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا  
ضَعُفُوا وَمَا اسْتَكَأُوا)

(But they never lost heart for that which befell them in Allah's way, nor did they weaken nor degrade themselves.)

Qatadah and Ar-Rabi` bin Anas said that,

(وَمَا ضَعُفُوا)

(nor did they weaken), means, after their Prophet was killed.

(وَمَا اسْتَكَأُوا)

(nor degrade themselves), by reverting from the true guidance and religion. Rather, they fought on the path that Allah's Prophet fought on until they met Allah. Ibn ` Abbas said that,

(وَمَا اسْتَكَأُوا)

(nor degrade themselves) means, nor became humiliated, while As-Suddi and Ibn Zayd said that it means, they did not give in to the enemy.

(وَكَايِنَ مَنْ نَبِيٌّ قَاتِلَ مَعَهُ رَبِّيُونَ كَثِيرٌ فَمَا  
وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا  
وَمَا اسْتَكَأُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ - وَمَا كَانَ  
قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا  
فِي أَمْرِنَا وَثَبِّتْ أَرْجُلَنَا وَانصُرْنَا عَلَى الْقَوْمِ  
الْكَافِرِينَ )

(And Allah loves the patient. And they said nothing but: "Our Lord! Forgive us our sins and our transgressions, establish our feet firmly, and give us victory over the disbelieving folk.")  
3:146-147 , and this was the statement that they kept repeating. Therefore,

(فَاتَهُمُ اللَّهُ تَوَابَ الدُّنْيَا)

(So Allah gave them the reward of this world) victory, triumph and the good end,

(وَحَسَنَ تَوَابِ الْآخِرَةِ)

(and the excellent reward of the Hereafter) added to the gains in this life,

(وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ)

(And Allah loves the good-doers).

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تُطِيعُوا الَّذِينَ كَفَرُوا  
يَرُدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ - بَلِ اللَّهُ  
مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ - سَنُلْقِي فِي قُلُوبِ  
الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ  
يُنزَلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ وَيَسَ مَثْوَى  
الظَّالِمِينَ - وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ  
بِأَيْدِيهِمْ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَزَعْتُمْ فِي الْأَمْرِ  
وَعَصَيْتُمْ مِّنْ بَعْدِ مَا أَرَاكُمْ مَا تُحِبُّونَ مِّنْكُمْ مَّن  
يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّن يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ  
عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ  
عَلَى الْمُؤْمِنِينَ - إِذْ تُصْعِدُونَ وَلَا تَلْوُونَ عَلَىٰ  
أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أَخْرَاكُمْ فَأَتَيْتُمْ غَمًّا



يَغْمُّ لَكَيْلًا تَحْزَنُوا عَلَى مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ  
وَاللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ )

(149. O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back as losers.) (150. Nay, Allah is your protector, and He is the best of helpers.) (151. We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allah, for which He sent no authority; their abode will be the Fire and how evil is the abode of the wrongdoers.) (152. And Allah did indeed fulfill His promise to you when you were killing them (your enemy) with His permission; until Fashiltum and fell to disputing about the order, and disobeyed after He showed you what you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them, that He might test you. But surely, He forgave you, and Allah is Most Gracious to the believers.) (153. (And remember) when you ran away without even casting a side glance at anyone, and the Messenger was in your rear calling you back. There did Allah give you one distress after another by way of requital, to teach you not to grieve for that which had escaped you, nor for what struck you. And Allah is Well-Aware of all that you do.)

### **The Prohibition of Obeying the Disbelievers; the Cause of Defeat at Uhud**

Allah warns His believing servants against obeying the disbelievers and hypocrites, because such obedience leads to utter destruction in this life and the Hereafter. This is why Allah said,

(إِنْ تُطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ  
فَتَنْقَلِبُوا خَاسِرِينَ)

(If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from faith) as losers) 3:149 .

Allah also commands the believers to obey Him, take Him as their protector, seek His aid and trust in Him. Allah said,

(بَلِ اللّٰهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ )

(Nay, Allah is your protector, and He is the best of helpers).

Allah next conveys the good news that He will put fear of the Muslims, and feelings of subordination to the Muslims in the hearts of their disbelieving enemies, because of their Kufr and Shirk. And Allah has prepared torment and punishment for them in the Hereafter. Allah said,

(سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا  
أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ  
النَّارُ وَيَسَ مَثْوَى الظَّالِمِينَ )

(We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allah, for which He sent no authority; their abode will be the Fire and how evil is the abode of the wrongdoers). In addition, the Two Sahih recorded that Jabir bin `Abdullah said that the Messenger of Allah said,

«أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ  
قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ  
لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا، وَأُحِلَّتْ لِي  
الْغَنَائِمُ، وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُبْعَثُ  
إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً»

(I was given five things that no other Prophet before me was given. I was aided with fear the distance of one month, the earth was made a Masjid and clean place for me, I was allowed war booty, I was given the Intercession, and Prophets used to be sent to their people, but I was sent to all mankind particularly.)

Allah said,

(وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ)

(And Allah did indeed fulfill His promise to you) 3:152 ,

in the beginning of the day of Uhud,

(إِذْ تَحْسُونَهُمْ)

(when you were killing them), slaying your enemies,

(بِإِذْنِهِ)

(with His permission), for He allowed you to do that against them,

(حَتَّىٰ إِذَا فَشِلْتُمْ)

(until when you Fashiltum). Ibn Jurayj said that Ibn `Abbas said that Fashiltum means, 'lost courage'.

(وَتَنَزَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ)

(and fell to disputing about the order, and disobeyed) such as the mistake made by the archers,

(مِّنْ بَعْدِ مَا أَرَاكُمْ مَا تُحِبُّونَ)

(after He showed you what you love), that is, victory over the disbelievers,

(مِنْكُمْ مَّنْ يُرِيدُ الدُّنْيَا)

(Among you are some that desire this world) referring to those who sought to collect the booty when they saw the enemy being defeated,

(وَمِنْكُمْ مَّنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ  
لِيَبْتَلِيَكُمْ)

(and some that desire the Hereafter. Then He made you flee from them, that He might test you).

This Ayah means, Allah gave them the upper hand to try and test you, O believers,

(وَلَقَدْ عَفَا عَنْكُمْ)

(but surely, He forgave you),

He forgave the error you committed, because, and Allah knows best, the idolators were many and well supplied, while Muslims had few men and few supplies.

Al-Bukhari recorded that Al-Bara' said, "We met the idolators on that day (Uhud) and the Prophet appointed `Abdullah bin Jubayr as the commander of the archers. He instructed them, `Retain your position, and if you see that we have defeated them, do not abandon your positions. If you see that they defeated us, do not rush to help us.' The disbelievers gave flight when we met them, and we saw their women fleeing up the mountain while lifting up their clothes revealing their anklets and their legs. So, the companions (of `Abdullah bin Jubayr) said, `The booty, the booty!' `Abdullah bin Jubayr said, `Allah's Messenger commanded me not to allow you to abandon your position.' They refused to listen, and when they left their position, Muslims were defeated and seventy of them were killed. Abu Sufyan shouted, `Is Muhammad present among these people' The Prophet said, `Do not answer him.' Then he asked, `Is the son of Abu Quhafah (Abu Bakr) present among these people' The Prophet said, `Do not answer him.' He asked again, `Is the son of Al-Khattab (`Umar) present among these people As for these (men), they have been killed, for had they been alive, they would have answered me.' `Umar could not control himself and said (to Abu Sufyan), `You lie, O enemy of Allah! The cause of your misery is still present.' Abu Sufyan said, `O Hubal, be high!' On that the Prophet said (to his Companions), `Answer him back.' They said, `What shall we say' He said, `Say, Allah is Higher and more Sublime.' Abu Sufyan said, `We have the (idol) Al-`Uzza, and you have no `Uzza.' The Prophet said, `Answer him back.' They asked, `What shall we say' He said, `Say, Allah is our protector and you have no protector.' Abu Sufyan said, `Our victory today is vengeance for yours in the battle of Badr, and in war (the victory) is always undecided and is shared in turns by the belligerents. You will find some of your killed men mutilated, but I did not urge my men to do so, yet I do not feel sorry for their deed.'" Only Al-Bukhari collected this Hadith using this chain of narration. cMuhammad bin Ishaq said that, `Abdullah bin Az-Zubayr narrated that Az-Zubayr bin Al-`Awwam said, "By Allah! I saw the female servants and female companions of Hind (Abu Sufyan's wife) when they uncovered their legs and gave flight. At that time, there was no big or small effort separating us from capturing them. However, the archers went down the mount when the enemy gave flight from the battlefield, seeking to collect the booty. They uncovered our back lines to the horsemen of the disbelievers, who took the chance and attacked us from behind. Then a person shouted, `Muhammad has been killed.' So we pulled back, and the disbelievers followed us, after we had killed those who carried their flag, and none of them dared to come close the flag, until then." Muhammad bin Ishaq said next, "The flag of the disbelievers was left on the ground until `Amrah bint `Alqamah Al-Harithiyyah picked it up and gave it to the Quraysh who held it."

Allah said,

(ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ)

(Then He made you flee from them, that He might test you) 3:152 .

Al-Bukhari recorded that Anas bin Malik said, "My uncle Anas bin An-Nadr was absent from the battle of Badr. He said, `I was absent from the first battle the Prophet fought (against the pagans). (By Allah) if Allah gives me a chance to fight along with the Messenger of Allah, then Allah will see how (bravely) I will fight.' On the day of Uhud when the Muslims turned their backs and fled, he said, `O Allah! I apologize to You for what these (meaning the Muslims) have done, and I denounce what these pagans have done.' Then he advanced lifting his sword, and when Sa`d bin Mu`adh met him, he said to him, `O Sa`d bin Mu`adh! Where are you! Paradise! I am smelling its aroma coming from before (Mount) Uhud,' and he went forth, fought and was killed. We found more than eighty stab wounds, sword blows or arrow holes on his body, which

was mutilated so badly that none except his sister could recognize him, and she could only do so by his fingers or by a mole." This is the narration reported by Al-Bukhari, Muslim also collected a similar narration from Thabit from Anas.

## The Defeat that the Muslims Suffered During the Battle of Uhud

Allah said,

(إِذْ تُصْعِدُونَ وَلَا تَلَوْنَنَا عَلَى أَحَدٍ)

((And remember) when you (Tus`iduna) ran away dreadfully without casting even a side glance at anyone), and Allah made the disbelievers leave you after you went up the mount, escaping your enemy. Al-Hasan and Qatadah said that, Tus`iduna, means, `go up the mountain'.

(وَلَا تَلَوْنَنَا عَلَى أَحَدٍ)

(without even casting a side glance at anyone) meaning, you did not glance at anyone else due to shock, fear and fright.

(وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَائِكُمْ)

(and the Messenger was in your rear calling you back), for you left him behind you, while he was calling you to stop fleeing from the enemy and to return and fight.

As-Suddi said, "When the disbelievers attacked Muslim lines during the battle of Uhud and defeated them, some Muslims ran away to Al-Madinah, while some of them went up Mount Uhud, to a rock and stood on it. On that, the Messenger of Allah kept heralding, `Come to me, O servants of Allah! Come to me, O servants of Allah!' Allah mentioned that the Muslims went up the Mount and that the Prophet called them to come back, and said,

(إِذْ تُصْعِدُونَ وَلَا تَلَوْنَنَا عَلَى أَحَدٍ وَالرَّسُولُ  
يَدْعُوكُمْ فِي أُخْرَائِكُمْ)

((And remember) when you ran away without even casting a side glance at anyone, and the Messenger was in your rear calling you back)." Similar was said by Ibn `Abbas, Qatadah, Ar-Rabi` and Ibn Zayd.

## The Ansar and Muhajirin Defended the Messenger

Al-Bukhari recorded that Qays bin Abi Hazim said, "I saw Talhah's hand, it was paralyzed, because he shielded the Prophet with it." meaning on the day of Uhud. It is recorded in the Two Sahihs that Abu `Uthman An-Nahdi said, "On that day (Uhud) during which the Prophet fought, only Talhah bin `Ubaydullah and Sa`d remained with the Prophet."

Sa`id bin Al-Musayyib said, "I heard Sa`d bin Abi Waqqas saying, `The Messenger of Allah gave me arrows from his quiver on the day of Uhud and said, `Shoot, may I sacrifice my father and mother for you.'" Al-Bukhari also collected this Hadith. The Two Sahihs recorded that Sa`d bin Abi Waqqas said, "On the day of Uhud, I saw two men wearing white clothes, one to the right of the Prophet and one to his left, who were defending the Prophet fiercely. I have never seen these men before or after that day." Meaning angels Jibril and Mika'il, peace be upon them.

Abu Al-Aswad said that, `Urwah bin Az-Zubayr said, "Ubayy bin Khalaf of Bani Jumah swore in Makkah that he would kill the Messenger of Allah . When the Messenger was told of his vow, he said, `Father, I shall kill him, Allah willing.' On the day of Uhud, Ubayy came while wearing iron shields and proclaiming, `May I not be saved, if Muhammad is saved.' He then headed to the direction of the Messenger of Allah intending to kill him, but Mus`ab bin `Umayr, from Bani Abd Ad-Dar, intercepted him and shielded the Prophet with his body, and Mus`ab bin `Umayr was killed. The Messenger of Allah saw Ubayy's neck exposed between the shields and helmet, stabbed him with his spear, and Ubayy fell from his horse to the ground. However, no blood spilled from his wound. His people came and carried him away while he was moaning like an ox. They said to him, `Why are you so anxious, it is only a flesh wound' Ubayy mentioned to them the Prophet's vow, `Rather, I shall kill Ubayy', then commented, `By He in Whose Hand is my soul! If what hit me hits the people of Dhul-Majaz (a popular pre-Islamic marketplace), they would all have perished.' He then died and went to the Fire,

## (فَسُحِّقًا لِأَصْحَابِ السَّعِيرِ)

(So, away with the dwellers of the blazing Fire!) 67:11 ."

This was collected by Musa bin `Uqbah from Az-Zuhri from Sa`id bin Al-Musayyib.

It is recorded in the Two Sahih that when he was asked about the injuries the Messenger sustained in Uhud , Sahl bin Sa`d said, "The face of Allah's Messenger was injured, his front tooth was broken and his helmet was smashed on his head. Therefore, Fatimah, the daughter of Allah's Messenger washed off the blood while `Ali was pouring water on her hand. When Fatimah saw that the bleeding increased more by the water, she took a mat, burnt it, and placed the ashes in the wound of the Prophet and the blood stopped oozing out." Allah said next,

## (فَأْتَبِكُمْ غَمًّا بَعْدَ غَمٍّ)

(There did Allah give you one distress after another) 3:153 ,

He gave you grief over your grief. Ibn `Abbas said, `The first grief was because of the defeat, especially when it was rumored that Muhammad was killed. The second grief was when the idolators went up the mount and The Messenger of Allah said, `O Allah! It is not for them to rise above us.'"

`Abdur-Rahman bin `Awf said, "The first distress was because of the defeat and the second when a rumor started that Muhammad was killed, which to them, was worse than defeat." Ibn Marduwyah recorded both of these. Mujahid and Qatadah said, "The first distress was when they heard that Muhammad was killed and the second when they suffered casualties and injury." It has also been reported that Qatadah and Ar-Rabi` bin Anas said that it was the opposite order . As-Suddi said that the first distress was because of the victory and booty that they missed and the second because of the enemy rising above them (on the mount). Allah said,

(لَكَيْلًا تَحْزَنُوا عَلَى مَا فَاتَكُمْ)

(by way of requital to teach you not to grieve for that which had escaped you), for that you missed the booty and triumph over your enemy.

(وَلَا مَا أَصَابَكُمْ)

(nor for what struck you), of injury and fatalities, as Ibn `Abbas, `Abdur-Rahman bin `Awf, Al-Hasan, Qatadah and As-Suddi stated. Allah said next,

(وَاللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ)

(And Allah is Well-Aware of all that you do.) all praise is due to Him, and thanks, there is no deity worthy of worship except Him, the Most High, Most Honored.

(ثُمَّ أَنْزَلَ عَلَيْكُمْ مِّنْ بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَى طَائِفَةً مِّنْكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِي

قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ - إِنَّ الَّذِينَ  
تَوَلَّوْا مِنْكُمْ يَوْمَ التَّقَى الْجَمْعَانَ إِنَّمَا اسْتَزَلَّهُمُ  
الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ  
إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ )

(154. Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves and thought wrongly of Allah -- the thought of ignorance. They said, "Have we any part in the affair" Say: "Indeed the affair belongs wholly to Allah." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allah might test what is in your breasts; and to purify that which was in your hearts (sins), and Allah is All-Knower of what is in the breasts). (155. Those of you who turned back on the day the two hosts met, Shaytan only caused them to err because of some of what they had earned. But Allah, indeed, has forgiven them. Surely, Allah is Oft-Forgiving, Most Forbearing.)

### Slumber Overcame the Believers; the Fear that the Hypocrites Suffered

Allah reminds His servants of His favor when He sent down on them tranquillity and slumber that overcame them while they were carrying their weapons and feeling distress and grief. In this case, slumber is a favor and carries meanings of calmness and safety. For instance, Allah said in Surat Al-Anfal about the battle of Badr,

إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ )

((Remember) when He covered you with a slumber as a security from Him) 8:11 .

Al-Bukhari recorded that Anas said that, Abu Talhah said, "I was among those who were overcome by slumber during the battle of Uhud. My sword fell from my hand several times and I would pick it up, then it would fall and I would pick it up again." Al-Bukhari collected this Hadith in the stories of the battles without a chain of narration, and in the book of Tafsir with a chain of narrators. At-Tirmidhi, An-Nasa'i and Al-Hakim recorded from Anas that Abu Talhah said, "On the day of Uhud, I raised my head and looked around and found that everyone's head was nodding from slumber." This is the wording of At-Tirmidhi, who said, "Hasan Sahih". An-Nasa'i also recorded this Hadith from Anas who said that Abu Talhah said, "I was among those who were overcome by slumber."

The second group mentioned in the Ayah were the hypocrites who only thought about themselves, for they are the most cowardly people and those least likely to support the truth,



(يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ)

(and thought wrongly of Allah - the thought of ignorance) 3:154 , for they are liars and people who have doubts and evil thoughts about Allah, the Exalted and Most Honored. Allah said,

(ثُمَّ أَنْزَلَ عَلَيْكُمْ مِّن بَعْدِ الْغَمِّ أَمْنَةً نُعَاسًا يَعْشَى  
طَائِفَةً مِّنكُمْ)

(Then after the distress, He sent down security for you. Slumber overtook a party of you), the people of faith, certainty, firmness and reliance (on Allah) who are certain that Allah shall give victory to His Messenger and fulfill his objective.

(وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ)

(While another party was thinking about themselves), and they were not overcome by slumber because of their worry, fright and fear,

(يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ)

(and thought wrongly of Allah --- the thought of ignorance).

Similarly, Allah said in another statement,

(بَلْ ظَنَنْتُمْ أَنْ لَّن يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى  
أَهْلِيهِمْ أَبَدًا)

(Nay, but you thought that the Messenger and the believers would never return to their families) 48:12 .

This group thought that the idolators achieved ultimate victory, when their forces took the upper hand in battle, and that Islam and its people would perish. This is typical of people of doubt and hesitation, in the event of a hardship, they fall into such evil thoughts. Allah then described them that,

(يَقُولُونَ)

(they said) in this situation,

(هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ)

("Have we any part in the affair") Allah replied,

(قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ)

(Say: "Indeed the affair belongs wholly to Allah." They hide within themselves what they dare not reveal to you.) wAllah exposed their secrets, that is,

(يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَهُنَا)

(saying: "If we had anything to do with the affair, none of us would have been killed here.") although they tried to conceal this thought from the Messenger of Allah .

Ibn Ishaq recorded that `Abdullah bin Az-Zubayr said that Az-Zubayr said, "I was with the Messenger of Allah when fear intensified and Allah sent sleep to us (during the battle of Uhud). At that time, every man among us (except the hypocrites) was nodding off. By Allah! As if in a dream, I heard the words of Mu`attib bin Qushayr, `If we had anything to do with the affair, none of us would have been killed here.' I memorized these words of his, which Allah mentioned later on,

(يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَهُنَا)

(saying: "If we had anything to do with the affair, none of us would have been killed here.")

Ibn Abi Hatim collected this Hadith.

Allah the Exalted said,

(قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ)

(Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death,") meaning, this is Allah's appointed destiny and a decision that will certainly come to pass, and there is no escaping it. Allah's statement,

(وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ)

(that Allah might test what is in your breasts; and to purify that which was in your hearts,) means, so that He tests you with whatever befell you, to distinguish good from evil and the deeds and statements of the believers from those of the hypocrites,

(وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ)

(and Allah is All-Knower of what is in the breasts), and what the hearts conceal.

### Some of the Believers Give Flight on the Day of Uhud

Allah then said,

(إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا)

(Those of you who turned back on the day the two hosts met, Shaytan only caused them to err because of some of what they had earned) 3:155 ,

because of some of their previous errors. Indeed, some of the Salaf said, "The reward of the good deed includes being directed to another good deed that follows it, while the retribution of sin includes committing another sin that follows it." Allah then said,

(وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ)

(but Allah, indeed, has forgiven them), their giving flight,

(أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ)

(surely, Allah is Oft-Forgiving, Most Forbearing)

He forgives sins, pardons and exonerates His creatures. Imam Ahmad recorded that Shaiq said, " `Abdur-Rahman bin `Awf met Al-Walid bin `Uqbah, who said to him, `Why did you desert `Uthman, the Leader of the Faithful' `Abdur-Rahman said, `Tell him that I did not run away during Uhud, remain behind during Badr, nor abandon the Sunnah of `Umar.' Al-Walid told `Uthman what `Abdur-Rahman said. `Uthman replied, `As for his statement, `I did not run away during Uhud,' how can he blame me for an error that Allah has already forgiven. Allah said,

(إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ التَّقَى الْجَمْعَانَ إِنَّمَا  
 اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ  
 عَنْهُمْ)

(Those of you who turned back on the day the two hosts met, Shaytan only caused them to err because of some of what they had earned. But Allah, indeed, has forgiven them).

As for his statement that I remained behind from participating in Badr, I was nursing Ruqayyah, the daughter of the Messenger of Allah , until she passed away. The Messenger of Allah gave me a share in the booty of Badr, and whoever gets a share in the booty from the Messenger of Allah will have participated in battle. As for his statement that I abandoned the Sunnah of `Umar, neither I nor he are able to endure it. Go and convey this answer to him."

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا  
 وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا  
 غُزًى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ  
 اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ  
 وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ - وَلَئِنْ قُتِلْتُمْ فِي سَبِيلِ  
 اللَّهِ أَوْ مِتُّم لِمَغْفِرَةٍ مِّنَ اللَّهِ وَرَحْمَةٍ خَيْرٌ مِّمَّا  
 يَجْمَعُونَ - وَلَئِنْ مِتُّم أَوْ قُتِلْتُمْ لِإِلَى اللَّهِ تُحْشَرُونَ  
 (

(156. O you who believe! Be not like those who disbelieve and who say to their brethren when they travel through the earth or go out to fight: "If they had stayed with us, they would not have died or been killed," so that Allah may make it a cause of regret in their hearts. It is Allah

that gives life and causes death. And Allah is All-Seeing of what you do.) (157. And if you are killed or die in the way of Allah, forgiveness and mercy from Allah are far better than all that they amass.) (158. And whether you die or are killed, verily, unto Allah you shall be gathered.)

## Prohibiting the Ideas of the Disbelievers about Death and Predestination

Allah forbids His believing servants from the disbelievers' false creed, seen in their statement about those who died in battle and during travel; "Had they abandoned these trips, they would not have met their demise." Allah said,

يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا  
وَقَالُوا لِإِخْوَانِهِمْ

(O you who believe! Be not like those who disbelieve (hypocrites) and who say to their brethren), about their dead brethren,

(إِذَا ضَرَبُوا فِي الْأَرْضِ)

(when they travel through the earth) for the purpose of trading and otherwise,

(أَوْ كَانُوا غُزًى)

(or go out to fight), participating in battles,

(لَوْ كَانُوا عِنْدَنَا)

("If they had stayed with us,") in our area,

(مَا مَاتُوا وَمَا قُتِلُوا)

("they would not have died or been killed,") they would not have died while traveling or been killed in battle. Allah's statement,

(لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ)

(so that Allah may make it a cause of regret in their hearts. ) means, Allah creates this evil thought in their hearts so that their sadness and the grief they feel for their loss would increase. Allah refuted them by saying,

(وَاللَّهُ يُحْيِي وَيُمِيتُ)

(It is Allah that gives life and causes death.) for the creation is under Allah's power, and the decision is His Alone. No one lives or dies except by Allah's leave, and no one's life is increased or decreased except by His decree.

(وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ)

(And Allah is All-Seer of what you do,) for His knowledge and vision encompasses all His creation and none of their affairs ever escapes Him. Allah's statement,

(وَلَئِن قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ )

(And if you are killed or die in the way of Allah, forgiveness and mercy from Allah are far better than all that they amass.) 3:157 , indicating that death and martyrdom in Allah's cause are a means of earning Allah's mercy, forgiveness and pleasure. This, indeed, is better than remaining in this life with its short lived delights. Furthermore, whoever dies or is killed will return to Allah, the Exalted and Most Honored, and He will reward him if he has done good deeds, or will punish him for his evil deeds. Allah said,

(وَلَئِن مِّنكُمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ )

(And whether you die or are killed, verily, unto Allah you shall be gathered.) 3:158 .

(فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَأَنْفَضُوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ - إِنْ يَنْصُرْكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا

الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ  
الْمُؤْمِنُونَ - وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغُلْ  
يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا  
كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ - أَفَمَنْ اتَّبَعَ رِضْوَانَ اللَّهِ  
كَمَنْ بَاءَ بِسَخَطٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَيَسَّرَ  
الْمَصِيرُ - هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بِصِيرٍ بِمَا  
يَعْمَلُونَ - لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ  
فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ  
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا  
مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ (

(159. And by the mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pardon them, and ask forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him).) (160. If Allah helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you And in Allah (Alone) let believers put their trust.) (161. It is not for any Prophet to illegally take a part of the booty, and whosoever deceives his companions over the booty, he shall bring forth on the Day of Resurrection that which he took. Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly.) (162. Is then one who follows (seeks) the pleasure of Allah like the one who draws on himself the wrath of Allah His abode is Hell, and worse indeed is that destination!) (163. They are in varying grades with Allah, and Allah is All-Seer of what they do.) (164. Indeed, Allah conferred a great favor on the believers when He sent among them a Messenger from among themselves, reciting unto them His verses (the Qur'an), and purifying them, and instructing them (in) the Book (the Qur'an) and Al-Hikmah the wisdom and the Sunnah , while before that they had been in manifest error.)

### **Among the Qualities of Our Prophet Muhammad are Mercy and Kindness**

Allah addresses His Messenger and reminds him and the believers of the favor that He has made his heart and words soft for his Ummah, those who follow his command and refrain from what he prohibits.

(فِيمَا رَحْمَةٍ مِّنَ اللَّهِ لَئِن لَّمْ يَكُنِ اللَّهُ رَحِيمًا لَّفَلَسْتَ مِنَ الْخَاسِرِينَ)

(And by the mercy of Allah, you dealt with them gently) 3:159 . meaning, who would have made you this kind, if it was not Allah's mercy for you and them. Qatadah said that,

(فِيمَا رَحْمَةٍ مِّنَ اللَّهِ لَئِن لَّمْ يَكُنِ اللَّهُ رَحِيمًا لَّفَلَسْتَ مِنَ الْخَاسِرِينَ)

(And by the mercy of Allah, you dealt with them gently) means, "With Allah's mercy you became this kind." Al-Hasan Al-Basri said that this, indeed, is the description of the behavior that Allah sent Muhammad with. This Ayah is similar to Allah's statement,

(لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ)

(Verily, there has come unto you a Messenger from among yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you (to be rightly guided, to repent to Allah); for the believers (he is) full of pity, kind, and merciful) 9:128 . Allah said next,

(وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ)

(And had you been severe and harsh-hearted, they would have broken away from about you;)

The severe person is he who utters harsh words, and,

(غَلِيظَ الْقَلْبِ)

(harsh-hearted) is the person whose heart is hard. Had this been the Prophet's behavior, "They would have scattered from around you. However, Allah gathered them and made you kind and soft with them, so that their hearts congregate around you." `Abdullah bin `Amr said that he read the description of the Messenger of Allah in previous Books, "He is not severe, harsh, obscene in the marketplace or dealing evil for evil. Rather, he forgives and pardons."

### The Order for Consultation and to Abide by it

Allah said,



(فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ)

(So pardon them, and ask (Allah's) forgiveness for them; and consult them in the affairs.)

The Messenger of Allah used to ask his Companions for advice about various matters, to comfort their hearts, and so they actively implement the decision they reach. For instance, before the battle of Badr, the Prophet asked his Companions for if Muslims should intercept the caravan (led by Abu Sufyan). They said, "O Messenger of Allah! If you wish to cross the sea, we would follow you in it, and if you march forth to Barkul-Ghimad we would march with you. We would never say what the Children of Israel said to Musa, 'So go, you and your Lord, and fight you two, we are sitting right here.' Rather, we say march forth and we shall march forth with you; and before you, and to your right and left shall we fight." The Prophet also asked them for their opinion about where they should set up camp at Badr. Al-Mundhir bin `Amr suggested to camp close to the enemy, for he wished to acquire martyrdom.

Concerning the battle of Uhud, the Messenger asked the Companions if they should fortify themselves in Al-Madinah or go out to meet the enemy, and the majority of them requested that they go out to meet the enemy, and he did. He also took their advice on the day of Khandaq (the Trench) about conducting a peace treaty with some of the tribes of Al-Ahzab (the Confederates), in return for giving them one-third of the fruits of Al-Madinah. However, Sa`d bin `Ubadah and Sa`d bin Mu`adh rejected this offer and the Prophet went ahead with their advice. The Prophet also asked them if they should attack the idolators on the Day of Hdaybiyyah, and Abu Bakr disagreed, saying, "We did not come here to fight anyone. Rather, we came to perform `Umrah." The Prophet agreed.

On the day of Ifk, (i.e. the false accusation), the Messenger of Allah said to them, "O Muslims! Give me your advice about some men who falsely accused my wife (`A'ishah). By Allah! I never knew of any evil to come from my wife. And they accused whom They accused he from whom I only knew righteous conduct, by Allah!" The Prophet asked `Ali and Usamah about divorcing `A'ishah. In summary, the Prophet used to take his Companions' advice for battles and other important events.

Ibn Majah recorded that Abu Hurayrah said that the Prophet said;

«المُسْتَشَارُ مُؤْتَمَنٌ»

(The one whom advice is sought from is to be entrusted) tThis was recorded by Abu Dawud, At-Tirmidhi, and An-Nasa'i who graded it Hasan.

## Trust in Allah After Taking the Decision

Allah's statement,

(فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ)

(Then when you have taken a decision, put your trust in Allah,) means, if you conduct the required consultation and you then make a decision, trust in Allah over your decision,

(إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ)

(certainly, Allah loves those who put their trust (in Him)).

Allah's statement,

(إِنْ يَنْصُرْكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ  
فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ  
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ)

(If Allah helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you And in Allah (Alone) let believers put their trust), is similar to His statement that we mentioned earlier,

(وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ)

(And there is no victory except from Allah the Almighty, the All-Wise) 3:126 .

Allah next commands the believers to trust in Him,

(وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ)

(And in Allah (Alone) let believers put their trust).

### **Treachery with the Spoils of War was not a Trait of the Prophet**

Allah said,

(وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ)

(It is not for any Prophet to illegally take a part of the booty,)

Ibn `Abbas, Mujahid and Al-Hasan said that the Ayah means, "It is not for a Prophet to breach the trust." Ibn Jarir recorded that, Ibn `Abbas said that, this Ayah,

(وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ)

(It is not for any Prophet to illegally take a part of the booty,) was revealed in connection with a red robe that was missing from the spoils of war of Badr. Some people said that the Messenger of Allah might have taken it. When this rumor circulated, Allah sent down,

(وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ  
يَوْمَ الْقِيَامَةِ)

(It is not for any Prophet to illegally take a part of the booty, and whosoever is deceitful with the booty, he shall bring forth on the Day of Resurrection that which he took.)

This was also recorded by Abu Dawud and At-Tirmidhi, who said "Hasan Gharib". This Ayah exonerates the Messenger of Allah of all types of deceit and treachery, be it returning what was entrusted with him, dividing the spoils of war, etc.

Allah then said,

(وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّى كُلُّ  
نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ)

(and whosoever is deceitful with the booty, he shall bring forth on the Day of Resurrection that which he took. Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly.)

This Ayah contains a stern warning and threat against Ghulul stealing from the booty, and there are also Hadiths, that prohibit such practice. Imam Ahmad recorded that Abu Malik Al-Ashja'i said that the Prophet said,

«أَعْظَمُ الْعُتُورِ عِنْدَ اللَّهِ ذِرَاعٌ مِنَ الْأَرْضِ،  
تَجِدُونَ الرَّجُلَيْنِ جَارَيْنِ فِي الْأَرْضِ أَوْ فِي الدَّارِ  
فَيَقْطَعُ أَحَدُهُمَا مِنْ حَظِّ صَاحِبِهِ ذِرَاعًا، فَإِذَا  
اِقْتَطَعَهُ، طَوَّقَهُ مِنْ سَبْعِ أَرْضِينَ إِلَى يَوْمِ  
الْقِيَامَةِ»

(The worst Ghulul (i.e. stealing) with Allah is a yard of land, that is, when you find two neighbors in a land or home and one of them illegally acquires a yard of his neighbor's land. When he does, he will be tied with it from the seven earths until the Day of Resurrection.)

Imam Ahmad recorded that Abu Humayd As-Sa`idi said, "The Prophet appointed a man from the tribe of Al-Azd, called Ibn Al-Lutbiyyah, to collect the Zakah. When he returned he said, 'This (portion) is for you and this has been given to me as a gift.' The Prophet stood on the Minbar and said,

«مَا بَالُ الْعَامِلِ نَبَعْتُهُ فَيَجِي فَيَقُولُ: هَذَا لَكُمْ،  
وَهَذَا أَهْدَيْ لِي، أَفَلَا جَلَسَ فِي بَيْتِ أَبِيهِ وَأُمِّهِ  
فَيَنْظُرُ أَيُهْدَى إِلَيْهِ أَمْ لَأ؟ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ،  
لَا يَأْتِي أَحَدٌ مِنْكُمْ مِنْهَا بِشَيْءٍ إِلَّا جَاءَ بِهِ يَوْمَ  
الْقِيَامَةِ عَلَى رَقَبَتِهِ، إِنْ كَانَ بَعِيرًا لَهُ رُغَاءٌ، أَوْ  
بَقْرَةٌ لَهَا حُورٌ، أَوْ شَاةٌ تَيْعَرُ»

«اللَّهُمَّ هَلْ بَلَّغْتَ»

.(What is the matter with a man whom we appoint to collect Zakah, when he returns he said, 'This is for you and this has been given to me as a gift.' Why hadn't he stayed in his father's or mother's house to see whether he would be given presents or not By Him in Whose Hand my life is, whoever takes anything from the resources of the Zakah (unlawfully), he will carry it on his neck on the Day of Resurrection; if it be a camel, it will be grunting; if a cow, it will be mooing; and if a sheep, it will be bleating. The Prophet then raised his hands till we saw the whiteness of his armpits, and he said thrice, 'O Allah! Haven't I conveyed Your Message.')"

Hisham bin `Urwah added that Abu Humayd said, "I have seen him with my eyes and heard him with my ears, and ask Zayd bin Thabit." This is recorded in the Two Sahihs.

In the book of Ahkam of his Sunan, Abu `Isa At-Tirmidhi recorded that Mu`adh bin Jabal said, "The Messenger of Allah sent me to Yemen, but when I started on the journey, he sent for me to come back and said,

«أَتَدْرِي لِمَ بَعَثْتُ إِلَيْكَ؟ لَا تُصِيبَنَّ شَيْئًا بِغَيْرِ  
إِذْنِي، فَإِنَّهُ غُلُولٌ»

(Do you know why I summoned you back Do not take anything without my permission, for if you do, it will be Ghulul.)

(وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ)

(and whosoever deceives his companions over the booty, he shall bring forth on the Day of Resurrection that which he took).

«لِهَذَا دَعَوْتُكَ فَأَمْضِ لِعَمَلِكَ»

(This is why I summoned you, so now go and fulfill your mission.)" At-Tirmidhi said, "This Hadith is Hasan Gharib."

In addition, Imam Ahmad recorded that Abu Hurayrah said, "The Prophet got up among us and mentioned Ghulul and emphasized its magnitude. He then said,

«لَا أَلْفِينَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ  
بَعِيرٌ لَهُ رُغَاءٌ، فَيَقُولُ: يَا رَسُولَ اللَّهِ اغْنِنِي،  
فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللَّهِ شَيْئًا، قَدْ أَبْلَعْتُكَ، لَا  
أَلْفِينَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ فَرَسٌ  
لَهَا حَمْحَمَةٌ، فَيَقُولُ: يَا رَسُولَ اللَّهِ اغْنِنِي،  
فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللَّهِ شَيْئًا، قَدْ أَبْلَعْتُكَ، لَا  
أَلْفِينَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ رِقَاعٌ  
تَخْفِقُ فَيَقُولُ: يَا رَسُولَ اللَّهِ اغْنِنِي، فَأَقُولُ: لَا  
أَمْلِكُ لَكَ مِنَ اللَّهِ شَيْئًا، قَدْ أَبْلَعْتُكَ، لَا أَلْفِينَ أَحَدَكُمْ

يَجِي يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ صَامِتٌ، فَيَقُولُ: يَا  
رَسُولَ اللَّهِ اغْنِنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللَّهِ  
شَيْئًا، قَدْ أَبْلَعْتُكَ»

(I will not like to see anyone among you on the Day of Resurrection, carrying a grunting camel over his neck. Such a man will say, 'O Allah's Messenger! Intercede on my behalf,' and I will say, 'I can't intercede for you with Allah, for I have conveyed (Allah's Message) to you.' I will not like to see any of you coming on the Day of Resurrection while carrying a neighing horse over his neck. Such a man will be saying, 'O Allah's Messenger! Intercede on my behalf,' and I will reply, 'I can't intercede for you with Allah, for I have conveyed (Allah's Message) to you.' I will not like to see any of you coming on the Day of Resurrection while carrying clothes that will be fluttering, and the man will say, 'O Allah's Messenger! Intercede (with Allah) for me,' and I will say, 'I can't help you with Allah, for I have conveyed (Allah's Message) to you.' I will not like to see any of you coming on the Day of Resurrection while carrying gold and silver on his neck. This person will say, 'O Allah's Messenger! Intercede (with Allah) for me.' And I will say, 'I can't help you with Allah, for I have conveyed (Allah's Message) to you.')" This Hadith was recorded in the Two Sahih.

Imam Ahmad recorded that `Umar bin Al-Khattab said, "During the day (battle) of Khaybar, several Companions of the Messenger of Allah came to him and said, 'So-and-so died as a martyr, so-and-so died as a martyr.' When they mentioned a certain man that died as a martyr, the Messenger of Allah said,

«كَلَّا إِنِّي رَأَيْتُهُ فِي النَّارِ فِي بُرْدَةٍ غَلَّهَا أَوْ عَبَاءَةٍ  
»

(No. I have seen him in the Fire because of a robe that he stole (from the booty).)

The Messenger of Allah then said,

«يَا ابْنَ الْخَطَّابِ، اذْهَبْ فَنَادِ فِي النَّاسِ: إِنَّهُ لَا  
يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ»

(O Ibn Al-Khattab! Go and announce to the people that only the faithful shall enter Paradise.)

So I went out and proclaimed that none except the faithful shall enter Paradise." This was recorded by Muslim and At-Tirmidhi, who said "Hasan Sahih".

**The Honest and Dishonest are Not Similar**

Allah said,

(أَفَمَنْ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِّنَ اللَّهِ  
وَمَا وَاهُ جَهَنَّمُ وَيُسَّ الْمَصِيرُ )

(Is then one who follows (seeks) the pleasure of Allah like the one who draws on himself the wrath of Allah His abode is Hell, and worse indeed is that destination!) 3:162 ,

This refers to those seeking what pleases Allah by obeying His legislation, thus earning His pleasure and tremendous rewards, while being saved from His severe torment. This type of person is not similar to one who earns Allah's anger, has no means of escaping it and who will reside in Jahannam on the Day of Resurrection, and what an evil destination it is.

There are many similar statements in the Qur'an, such as,

(أَفَمَنْ يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ الْحَقُّ كَمَنْ  
هُوَ أَعْمَى)

(Shall he then who knows that what has been revealed unto you (O Muhammad ) from your Lord is the truth be like him who is blind) 13:19 , and,

(أَفَمَنْ وَعَدْنَاهُ وَعَدًّا حَسَنًا فَهُوَ لَاقِيهِ كَمَنْ مَتَّعْنَاهُ  
مَتَّعَ الْحَيَاةِ الدُّنْيَا)

(Is he whom We have promised an excellent promise (Paradise) which he will find true, like him whom We have made to enjoy the luxuries of the life of (this) world) 28:61 .

Allah then said,

(هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ)

(They are in varying grades with Allah, ) 3:163 meaning, the people of righteousness and the people of evil are in grades, as Al-Hasan Al-Basri and Muhammad bin Ishaq said. Abu `Ubaydah and Al-Kisa'i said that this Ayah refers to degrees, meaning there are various degrees and dwellings in Paradise, as well as, various degrees and dwellings in the Fire. In another Ayah, Allah said,

(وَلِكُلِّ دَرَجَاتٍ مِّمَّا عَمِلُوا)

(For all there will be degrees (or ranks) according to what they did) 6:132 . Next, Allah said,

(وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ)

(and Allah is All-Seer of what they do), and He will compensate or punish them, and will never rid them of a good deed, or increase their evil deeds. Rather, each will be treated according to his deeds.

### **The Magnificent Blessing in the Advent of Our Prophet Muhammad**

Allah the Most High said:

(لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا  
مِّنْ أَنفُسِهِمْ)

(Indeed Allah conferred a great favor on the believers when He sent among them a Messenger from among themselves,)

Meaning, from their own kind, so that it is possible for them to speak with him, ask him questions, associate with him, and benefit from him. Just as Allah said:

(وَمِنْ ءَايَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنفُسِكُمْ أَزْوَاجًا  
لِتَسْكُنُوا إِلَيْهَا)

(And among His signs is that he created for them mates, that they may find rest in.)

Meaning; of their own kind. And Allah said;

(قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمْ  
إِلَهٌ وَاحِدٌ)

(Say: "I am only a man like you. It has been revealed to me that your God is One God")  
18:110 .



وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لِيَأْكُلُونَ  
الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ)

(And We never sent before you any of the Messengers but verily, they ate food and walked in the markets) 25:20 .

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِيَ إِلَيْهِمْ مِنْ  
أَهْلِ الْقُرَى)

(And We sent not before you any but men unto whom We revealed, from among the people of townships) 12:109 , and,

يَمَعَشَرَ الْجِنِّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ)

(O you assembly of Jinn and mankind! "Did not there come to you Messengers from among you...") 6:130 .

Allah's favor is perfected when His Messenger to the people is from their own kind, so that they are able to talk to him and inquire about the meanings of Allah's Word. This is why Allah said,

يَتْلُوا عَلَيْهِمْ آيَاتِهِ)

(reciting unto them His verses) 3:164 , the Qur'an,

وَيُزَكِّيهِمْ)

(and purifying them), commanding them to do righteous works and forbidding them from committing evil. This is how their hearts will be purified and cleansed of the sin and evil that used to fill them when they were disbelievers and ignorant.

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ)

(and instructing them (in) the Book and the Hikmah,) the Qur'an and the Sunnah,

وَإِنْ كَانُوا مِنْ قَبْلُ)

(while before that they had been), before sending this Prophet, Muhammad ,

## (لَفِي ضَلَلٍ مُّبِينٍ)

(in manifest error. ) indulging in plain and unequivocal error and ignorance that are clear to everyone.

(أَوْ لَمَّا أَصَابَكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَهَا قُلْتُمْ  
أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ  
شَيْءٍ قَدِيرٌ - وَمَا أَصَابَكُمْ يَوْمَ التَّقَى الْجَمْعَانِ  
فَبِإِذْنِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ - وَلِيَعْلَمَ الَّذِينَ نَافَقُوا  
وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا  
قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَاكُمْ هُمْ لِلْكَفْرِ يَوْمَئِذٍ  
أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي  
قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ - الَّذِينَ قَالُوا  
لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ  
فَادْرَأُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ )

t(165. (What is the matter with you) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us" Say, "It is from yourselves." And Allah has power over all things.) (166. And what you suffered on the day the two armies met, was by the leave of Allah, in order that He might test the believers). (167. And that He might test the hypocrites, it was said to them: "Come, fight in the way of Allah or defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you." They were that day, nearer to disbelief than to faith, saying with their mouths what was not in their hearts. And Allah has full knowledge of what they conceal.) (168. (They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed." Say: "Avert death from your own selves, if you speak the truth.")

### The Reason and Wisdom Behind the Defeat at Uhud

Allah said,

(أَوْ لَمَّا أَصَبَتْكُمْ مُصِيبَةٌ)

(When a single disaster smites you), in reference to when the Muslims suffered seventy fatalities during the battle of Uhud,

(قَدْ أَصَبْتُمْ مِّثْلَيْهَا)

(although you smote (your enemies) with one twice as great,) during Badr, when the Muslims killed seventy Mushriks and captured seventy others,

(قُلْتُمْ أُنَّى هَذَا)

(you say: "From where does this come to us") why did this defeat happen to us

(قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ)

(Say, "It is from yourselves.") Ibn Abi Hatim recorded that `Umar bin Al-Khattab said, "When Uhud occurred, a year after Badr, Muslims were punished for taking ransom from the disbelievers at Badr in return for releasing the Mushriks whom they captured in that battle . Thus, they suffered the loss of seventy fatalities and the Companions of the Messenger of Allah gave flight and abandoned him. The Messenger suffered a broken tooth, the helmet was smashed on his head and blood flowed onto his face. Allah then revealed,

(أَوْ لَمَّا أَصَبَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِّثْلَيْهَا قُلْتُمْ  
أُنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ)

(When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us" Say, "It is from yourselves".), because you took the ransom." Furthermore, Muhammad bin Ishaq, Ibn Jurayj, Ar-Rabi` bin Anas and As-Suddi said that the Ayah,

(قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ)

(Say, "It is from yourselves.") means, because you, the archers, disobeyed the Messenger's command to not abandon your positions.

(إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ)

(And Allah has power over all things.) and He does what He wills and decides what He wills, and there is none who can resist His decision.

Allah then said,

(وَمَا أَصَابَكُمْ يَوْمَ التَّقَىٰ الْجَمْعَانَ فَبِإِذْنِ اللَّهِ)

(And what you suffered on the day the two armies met, was by the leave of Allah), for when you ran away from your enemy, who killed many of you and injured many others, all this occurred by Allah's will and decree out of His perfect wisdom,

(وَلِيَعْلَمَ الْمُؤْمِنِينَ)

(in order that He might test the believers.) who were patient, firm and were not shaken,

(وَلِيَعْلَمَ الَّذِينَ نَاقَضُوا وَعَقِلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَاكُمْ)

(And that He might test the hypocrites, it was said to them: "Come, fight in the way of Allah or defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you.") 3:167 ,

This refers to the Companions of `Abdullah bin Ubayy bin Salul who went back (to Al-Madinah) with him before the battle. Some believers followed them and encouraged them to come back and fight, saying,

(أَوْ ادْفَعُوا)

(or defend), so that the number of Muslims increases, as Ibn `Abbas, `Ikrimah, Sa`id bin Jubayr, Ad-Dahhak, Abu Salih, Al-Hasan and As-Suddi stated. Al-Hasan bin Salih said that this part of the Ayah means, help by supplicating for us, while others said it means, man the posts. However, they refused, saying,

(لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَاكُمْ)

("Had we known that fighting will take place, we would certainly have followed you.") meaning, according to Mujahid, if we knew that you would fight today, we would join you, but we think you will not fight. Allah said,

(هُمُ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ)

(They were that day, nearer to disbelief than to faith,)

This Ayah indicates that a person passes through various stages, sometimes being closer to Kufir and sometimes closer to faith, as evident by,

(هُمُ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ)

(They were that day, nearer to disbelief than to faith,)

Allah then said,

(يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ)

(saying with their mouths what was not in their hearts.) for they utter what they do not truly believe in, such as,

(لَوْ نَعْلَمُ قِتَالًا لَا تَبَعْنَاكُمْ)

("Had we known that fighting will take place, we would certainly have followed you.")

They knew that there was an army of idolators that came from a far land raging against the Muslims, to avenge their noble men whom the Muslims killed in Badr. These idolators came in larger numbers than the Muslims, so it was clear that a battle will certainly occur. Allah said;

(وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ)

(And Allah has full knowledge of what they conceal.)

(الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قَاتَلُوا)

((They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed.") had they listened to our advice and not gone out, they would not have met their demise. Allah said,

﴿قُلْ فَادْرَءُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ  
صَادِقِينَ﴾

(Say: "Avert death from your own selves, if you speak the truth.") meaning, if staying at home saves one from being killed or from death, then you should not die. However death will come to you even if you were hiding in fortified castles. Therefore, fend death off of yourselves, if you are right.

Mujahid said that Jabir bin `Abdullah said, "This Ayah 3:168 was revealed about `Abdullah bin Ubayy bin Salul (the chief hypocrite)."

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ  
أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ - فَرِحِينَ بِمَا آتَاهُمُ  
اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ  
مَنْ خَلْفَهُمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ -  
يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا  
يُضِيعُ أَجْرَ الْمُؤْمِنِينَ - الَّذِينَ اسْتَجَابُوا لِلَّهِ  
وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ  
أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ - الَّذِينَ قَالَ لَهُمُ  
النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ  
إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ - فَأَنْقَلَبُوا  
بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَمْ يَمَسْسَهُمْ سُوءٌ وَاتَّبَعُوا  
رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ - إِنَّمَا ذَلِكَمُ

الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُونَ  
إِن كُنْتُمْ مُؤْمِنِينَ )

(169. Think not of those as dead who are killed in the way of Allah. Nay, they are alive, with their Lord, and they have provision.) (170. They rejoice in what Allah has bestowed upon them of His bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.) (171. They rejoice in a grace and a bounty from Allah, and that Allah will not waste the reward of the believers.) (172. Those who answered (the Call of) Allah and the Messenger after being wounded; for those of them who did good deeds and feared Allah, there is a great reward.) (173. Those to whom the people said, "Verily, the people have gathered against you, therefore, fear them." But it (only) increased them in faith, and they said: "Allah is Sufficient for us, and He is the Best Disposer of affairs.") (174. So they returned with grace and bounty from Allah. No harm touched them; and they followed the pleasure of Allah. And Allah is the Owner of great bounty.) (175. It is only Shaytan that suggests to you the fear of his friends; so fear them not, but fear Me, if you are indeed believers.)

### Virtues of the Martyrs

Allah states that even though the martyrs were killed in this life, their souls are alive and receiving provisions in the Dwelling of Everlasting Life. In his Sahih, Muslim recorded that Masruq said, "We asked `Abdullah about this Ayah,

«وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ  
أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ )

(Think not of those as dead who are killed in the way of Allah. Nay, they are alive, with their Lord, and they have provision.)

He said, ` We asked the Messenger of Allah the same question and he said,

«أُرْوَاهُمْ فِي جَوْفِ طَيْرٍ حُضِرَ، لَهَا قَنَادِيلُ  
مُعَلَّقَةٌ بِالْعَرْشِ، تَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ شَاءَتْ،  
ثُمَّ تَأْوِي إِلَى تِلْكَ الْقَنَادِيلِ، فَاطَّلَعَ إِلَيْهِمْ رَبُّهُمْ  
اطَّلَاعَةً فَقَالَ: هَلْ تَسْتَهُونَ شَيْئًا؟ فَقَالُوا: أَيُّ  
شَيْءٍ نَسْتَهِي وَنَحْنُ نَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ

شِينَا؟ فَفَعَلَ ذَلِكَ بِهِمْ ثَلَاثَ مَرَّاتٍ، فَلَمَّا رَأَوْا أَنَّهُمْ  
لَنْ يُتْرَكُوا مِنْ أَنْ يُسْأَلُوا، قَالُوا: يَا رَبِّ نُرِيدُ أَنْ  
تَرُدَّ أَرْوَاحَنَا فِي أَجْسَادِنَا حَتَّى نُقْتَلَ فِي سَبِيلِكَ  
مَرَّةً أُخْرَى، فَلَمَّا رَأَى أَنْ لَيْسَ لَهُمْ حَاجَةٌ،  
تُرْكُوا»

(Their souls are inside green birds that have lamps, which are hanging below the Throne (of Allah), and they wander about in Paradise wherever they wish. Then they return to those lamps. Allah looks at them and says, `Do you wish for anything' They say, `What more could we wish for, while we go wherever we wish in Paradise' Allah asked them this question thrice, and when they realize that He will keep asking them until they give an answer, they say, `O Lord! We wish that our souls be returned to our bodies so that we are killed in Your cause again.' Allah knew that they did not have any other wish, so they were left.)" There are several other similar narrations from Anas and Abu Sa`id.

Imam Ahmad recorded that Anas said that the Messenger of Allah said,

«مَا مِنْ نَفْسٍ تَمُوتُ، لَهَا عِنْدَ اللَّهِ خَيْرٌ، يَسُرُّهَا  
أَنْ تَرْجِعَ إِلَى الدُّنْيَا، إِلَّا الشَّهِيدُ، فَإِنَّهُ يَسُرُّهُ أَنْ  
يَرْجِعَ إِلَى الدُّنْيَا فَيُقْتَلَ مَرَّةً أُخْرَى، لِمَا يَرَى مِنْ  
فَضْلِ الشَّهَادَةِ»

(No soul that has a good standing with Allah and dies would wish to go back to the life of this world, except for the martyr. He would like to be returned to this life so that he could be martyred again, for he tastes the honor achieved from martyrdom.) Muslim collected this Hadith

In addition, Imam Ahmad recorded that, Ibn `Abbas said that the Messenger of Allah said,

«لَمَّا أُصِيبَ إِخْوَانُكُمْ بِأَحَدٍ، جَعَلَ اللَّهُ أَرْوَاحَهُمْ  
فِي أَجْوَابِ طَيْرٍ حُضِرَ، تَرُدُّ أُنْهَارَ الْجَنَّةِ،



وَتَأْكُلُ مِنْ ثَمَارِهَا، وَتَأْوِي إِلَى قَنَادِيلَ مِنْ ذَهَبٍ  
 فِي ظِلِّ الْعَرْشِ، فَلَمَّا وَجَدُوا طِيبَ مَشْرَبِهِمْ  
 وَمَأْكَلِهِمْ، وَحُسْنَ مُتَقَلَّبِهِمْ قَالُوا: يَا لَيْتَ إِخْوَانَنَا  
 يَعْلَمُونَ مَا صَنَعَ اللَّهُ لَنَا، لِنَلَّا يَزْهَدُوا فِي الْجِهَادِ،  
 وَلَا يَنْكَلُوا عَنِ الْحَرْبِ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ: أَنَا  
 أَبْلَغُهُمْ عَنْكُمْ»

(When your brothers were killed in Uhud, Allah placed their souls inside green birds that tend to the rivers of Paradise and eat from its fruits. They then return to golden lamps hanging in the shade of the Throne. When they tasted the delight of their food, drink and dwelling, they said, `We wish that our brothers knew what Allah gave us so that they will not abandon Jihad or warfare.' Allah said, `I will convey the news for you.') Allah revealed these and the following Ayat,

(وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ  
 أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ )

(Think not of those as dead who are killed in the way of Allah. Nay, they are alive, with their Lord, and they have provision.)

Qatadah, Ar-Rabi` and Ad-Dahhak said that these Ayat were revealed about the martyrs of Uhud.

Abu Bakr Ibn Marduwyah recorded that Jabir bin `Abdullah said, "The Messenger of Allah looked at me one day and said, `O Jabir! Why do I see you sad' I said, `O Messenger of Allah! My father was martyred and left behind debts and children.' He said,

«أَلَا أُخْبِرُكَ؟ مَا كَلَّمَ اللَّهُ أَحَدًا قَطُّ إِلَّا مِنْ وَرَاءِ  
 حِجَابٍ، وَإِنَّهُ كَلَّمَ أَبَاكَ كِفَاحًا»

«قَالَ: سَلْنِي أُعْطِكَ. قَالَ: أَسْأَلُكَ أَنْ أُرَدَّ إِلَى  
الدُّنْيَا فَأُقْتَلَ فِيكَ تَانِيَةً، فَقَالَ الرَّبُّ عَزَّ وَجَلَّ: إِنَّهُ  
قَدْ سَبَقَ مِنِّي الْقَوْلُ: إِنَّهُمْ إِلَيْهَا لَا يَرْجِعُونَ. قَالَ:  
أَيُّ رَبِّ فَأُبْلِغُ مَنْ وَرَائِي»

(Should I tell you that Allah never spoke to anyone except from behind a veil However, He spoke to your father directly. He said, 'Ask Me and I will give you.' He said, 'I ask that I am returned to life so that I am killed in Your cause again.' The Lord, Exalted He be, said, 'I have spoken the word that they shall not be returned back to it (this life). ' He said, 'O Lord! Then convey the news to those I left behind.') Allah revealed,

(وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا)

(Think not of those as dead who are killed in the way of Allah...)"

Imam Ahmad recorded that Ibn `Abbas said that the Messenger of Allah said,

«الشُّهَدَاءُ عَلَى بَارِقِ نَهْرٍ يَبَابِ الْجَنَّةِ، فِي قُبَّةٍ  
خَضْرَاءَ، يَخْرُجُ عَلَيْهِمْ رِزْقُهُمْ مِنَ الْجَنَّةِ بُكْرَةً  
وَعَشِيًّا»

(The martyrs convene at the shore of a river close to the door of Paradise, in a green tent, where their provisions are brought to them from Paradise day and night.)

Ahmad and Ibn Jarir collected this Hadith, which has a good chain of narration. It appears that the martyrs are of different types, some of them wander in Paradise, and some remain close to this river by the door of Paradise. It is also possible that the river is where all the souls of the martyrs convene and where they are provided with their provision day and night, and Allah knows best. Imam Ahmad narrated a Hadith that contains good news for every believer that his soul will be wandering in Paradise, as well, eating from its fruits, enjoying its delights and happiness and tasting the honor that Allah has prepared in it for him. This Hadith has a unique, authentic chain of narration that includes three of the Four Imams. Imam Ahmad narrated this Hadith from Muhammad bin Idris Ash-Shafi'i who narrated it from Malik bin Anas Al-Asbuhi, from Az-Zuhri, from `Abdur-Rahman bin Ka'b bin Malik that his father said that the Messenger of Allah said,

«نَسَمَةُ الْمُؤْمِنِ طَائِرٌ يَعْلُقُ فِي شَجَرِ الْجَنَّةِ  
حَتَّى يَرْجِعَهُ اللَّهُ إِلَى جَسَدِهِ يَوْمَ يَبْعَثُهُ»

(The soul of the believer becomes a bird that feeds on the trees of Paradise, until Allah sends him back to his body when He resurrects him.)

This Hadith states that the souls of the believers are in the shape of a bird in Paradise. As for the souls of martyrs, they are inside green birds, like the stars to the rest of the believing souls. We ask Allah the Most Generous that He makes us firm on the faith.

Allah's statement,

(فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ)

(They rejoice in what Allah has bestowed upon them) indicates that the martyrs who were killed in Allah's cause are alive with Allah, delighted because of the bounty and happiness they are enjoying. They are also awaiting their brethren, who will die in Allah's cause after them, for they will be meeting them soon. These martyrs do not have fear about the future or sorrow for what they left behind. We ask Allah to grant us Paradise. The Two Sahihs record from Anas, the story of the seventy Ansar Companions who were murdered at Bir Ma`unah in one night. In this Hadith, Anas reported that the Prophet used to supplicate to Allah in Qunut in prayer against those who killed them. Anas said, "A part of the Qur'an was revealed about them, but was later abrogated, `Convey to our people that we met Allah and He was pleased with us and made us pleased."

Allah said next,

(يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا  
يُضِيعُ أَجْرَ الْمُؤْمِنِينَ)

(They rejoice in a grace and a bounty from Allah, and that Allah will not waste the reward of the believers) 3:171 .

Muhammad bin Ishaq commented, "They were delighted and pleased because of Allah's promise that was fulfilled for them, and for the tremendous rewards they earned." `Abdur-Fahman bin Zayd bin Aslam said, "This Ayah encompasses all the believers, martyrs and otherwise. Rarely does Allah mention a bounty and a reward that He granted to the Prophets, without following that with what He has granted the believers after them."

### The Battle of Hamra' Al-Asad

Allah said,

(الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا  
أَصَابَهُمُ الْقَرْحُ)

(Those who answered (the Call of) Allah and the Messenger after being wounded) 3:172 .

This occurred on the day of Hamra' Al-Asad. After the idolators defeated the Muslims (at Uhud), they started on their way back home, but soon they were concerned because they did not finish off the Muslims in Al-Madinah, so they set out to make that battle the final one. When the Messenger of Allah got news of this, he commanded the Muslims to march to meet the disbelievers, to bring fear to their hearts and to demonstrate that the Muslims still had strength to fight. The Prophet only allowed those who were present during Uhud to accompany him, except for Jabir bin `Abdullah Al-Ansari, as we will mention. The Muslims mobilized, even though they were still suffering from their injuries, in obedience to Allah and His Messenger .

Ibn Abi Hatim recorded that `Ikrimah said, "When the idolators returned towards Makkah after Uhud, they said, `You neither killed Muhammad nor collected female captives. Woe to you for what you did. Let us go back.' When the Messenger of Allah heard this news, he mobilized the Muslim forces, and they marched until they reached Hamra Al-Asad. The idolators said, `Father, we will meet next year', and the Messenger of Allah went back to Al-Madinah , and this was considered a Ghazwah (battle). Allah sent down,

(الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا  
أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ  
عَظِيمٌ)

(Those who answered (the Call of) Allah and the Messenger after being wounded; for those of them who did good deeds and feared Allah, there is a great reward.)

Al-Bukhari recorded that `A'ishah said to `Urwah about the Ayah;

(الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ)

(Those who answered (the Call of) Allah and the Messenger)

"My nephew! Your fathers Az-Zubayr and Abu Bakr were among them. After the Prophet suffered the calamity at Uhud and the idolators went back, he feared that the idolators might try to come back and he said, `Who would follow them' Seventy men, including Az-Zubayr and Abu Bakr, volunteered." This was recorded by Al-Bukhari alone.

As for Allah's statement,

(الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا)

(Those unto whom the people said, "Verily, the people have gathered against you, therefore, fear them." But it (only) increased them in faith) 3:173 , it means, those who threatened the people, saying that the disbelievers have amassed against them, in order to instill fear in them, but this did not worry them, rather, they trusted in Allah and sought His help,

(وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ)

(and they said: "Allah is Sufficient for us, and He is the Best Disposer of affairs.")

Al-Bukhari recorded that Ibn ` Abbas said,

(حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ)

("Allah Alone is Sufficient for us and He is the Best Disposer of affairs for us.")

"Ibrahim said it when he was thrown in fire. Muhammad said it when the people said, ` Verily, the people have gathered against you, therefore, fear them.' But it only increased them in faith, and they said, ` Allah is Sufficient for us and He is the Best Disposer of affairs for us.'" Abu Bakr Ibn Marduwyah recorded that Anas bin Malik said that the Prophet was told on the day of Uhud, "Verily, the people have gathered against you, therefore, fear them." Thereafter, Allah sent down this Ayah 3:173 .

This is why Allah said,

(فَانْقَلَبُوا بِنِعْمَةِ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّسَهُمْ سُوءٌ)

(So they returned with grace and bounty from Allah. No harm touched them;) for when they relied on Allah, Allah took care of their worries, He confounded the plots of their enemies, and the Muslims returned to their land,

(بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّسَهُمْ سُوءٌ)

(with grace and bounty from Allah. No harm touched them;) safe from the wicked plots of their enemies,

(وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ)

(and they followed the pleasure of Allah. And Allah is the Owner of great bounty.)

Al-Bayhaqi recorded that Ibn ` Abbas said about Allah's statement,

(فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ)

(So they returned with grace and bounty from Allah,) "The `Grace' was that they were saved. The `Bounty' was that a caravan passed by, and those days were Hajj season days. Thus the Messenger of Allah bought and sold and made a profit, which he divided between his Companions."

Allah then said,

(إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ)

(It is only Shaytan that suggests to you the fear of his friends,) 3:175 meaning, Shaytan threatens you with his friends and tries to pretend they are powerful and fearsome. Allah said next,

(فَلَا تَخَافُوهُمْ وَخَافُونَ إِن كُنْتُمْ مُّؤْمِنِينَ)

(so fear them not, but fear Me, if you are indeed believers.) meaning, "If Shaytan brings these thoughts to you, then depend on Me and seek refuge with Me. Indeed, I shall suffice you and make you prevail over them." Similarly, Allah said,

(أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ)

(Is not Allah Sufficient for His servant Yet they try to frighten you with those besides Him!) 39:36 , until,

(قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ)

(Say: "Sufficient for me is Allah; in Him those who trust must put their trust.") 39:38 . Allah said,

فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ  
ضَعِيفًا

(So fight you against the friends of Shaytan; ever feeble indeed is the plot of Shaytan.) 4:76  
and

أُولَئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ  
هُمُ الْخَسِرُونَ

(They are the party of Shaytan. Verily, it is the party of Shaytan that will be the losers!)  
58:19 ,

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ  
عَزِيزٌ

(Allah has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allah  
is All-Powerful, All-Mighty.) 58:21 and

وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ

(Verily, Allah will help those who help His (cause).) 22:40 and

يَأَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ

(O you who believe! If you help (in the cause of) Allah, He will help you) 47:7 , and,

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ  
الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهُدُ - يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ  
مَعذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ )

(Verily, We will indeed make victorious Our Messengers and those who believe, in this world's life and on the Day when the witnesses will stand forth. The Day when their excuses will be of no profit to wrongdoers. Theirs will be the curse, and theirs will be the evil abode.) 40:51,52

(وَلَا يَحْزُنُكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَن يَضُرُّوهُمُ اللَّهُ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِزْبًا فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ - إِنَّ الَّذِينَ اشْتَرَوْا الْكُفْرَ بِالْإِيمَانِ لَن يَضُرُّوهُمُ اللَّهُ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ - وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّ مَالَهُمْ خَيْرٌ لِّأَنْفُسِهِمْ إِنَّمَا نُمَلِّى لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُّهِينٌ )

(مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِن رُّسُلِهِ مَن يَشَاءُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَإِن تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ - وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ وَاللَّهُ مِيرَاتُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ )



(176. And let not those grieve you who rush with haste to disbelieve; verily, not the least harm will they do to Allah. It is Allah's will to give them no portion in the Hereafter. For them there is a great torment.) (177. Verily, those who purchase disbelief at the price of faith, not the least harm will they do to Allah. For them, there is a painful torment.) (178. And let not the disbelievers think that Our postponing their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgraceful torment.) (179. Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allah disclose to you the secrets of the Unseen, but Allah chooses of His Messengers whom He wills. So believe in Allah and His Messengers. And if you believe and have Taqwa of Allah, then for you there is a great reward.) (180. And let not those who are stingy with that which Allah has bestowed on them of His bounty think that it is good for them. Nay, it will be worse for them; the things that they were stingy with shall be tied to their necks like a collar on the Day of Resurrection. And Allah's is the inheritance of the heavens and the earth; and Allah is Well-Acquainted with all that you do.)

### Comforting the Messenger of Allah

Allah said to His Prophet,

(وَلَا يَحْزُنكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ)

(And let not those grieve you who rush with haste to disbelieve) 3:176 .

Because the Prophet was eager for people's benefit, he would become sad when the disbelievers would resort to defiance, rebellion and stubbornness. Allah said, 'Do not be saddened by this behavior,'

(إِنَّهُمْ لَنْ يَضُرُّوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ  
لَهُمْ حَظًّا فِي الْأَخِرَةِ)

(verily, not the least harm will they do to Allah. It is Allah's will to give them no portion in the Hereafter.) for He decided with His power and wisdom that they shall not acquire any share in the Hereafter,

(وَلَهُمْ عَذَابٌ عَظِيمٌ)

(For them there is a great torment.)

Allah said about the disbelievers,

(إِنَّ الَّذِينَ اشْتَرَوْا الْكُفْرَ بِالْإِيمَانِ)

(Verily, those who purchase disbelief at the price of faith,) by exchanging disbelief for faith,

(لَنْ يَضُرُّوا اللَّهَ شَيْئًا)

(not the least harm will they do to Allah.) Rather, they will only harm themselves,

(وَلَهُمْ عَذَابٌ أَلِيمٌ)

(For them, there is a painful torment.)

Allah said next,

(وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّ نُمْلِي لَهُمْ خَيْرٌ  
لأنفسِهِمْ إِنَّما نُمْلِي لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ  
مُهِينٌ )

(And let not the disbelievers think that Our postponing their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgraceful torment) 3:178 .

This statement is similar to Allah's other statements,

(أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ -  
نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ )

(Do they think that because We have given them abundant wealth and children, that We hasten unto them with good things. Nay, but they perceive not.) 23:55,56 and

(فَدَرْنِي وَمَنْ يُكَدِّبُ بِهِذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ  
مَنْ حَيْثُ لَا يَعْلَمُونَ )

(Then leave Me Alone with such as belie this Qur'an. We shall punish them gradually from directions they perceive not.) 68:44 , and,

وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَنْ  
يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ  
كَافِرُونَ )

(And let not their wealth or their children amaze you. Allah's plan is to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers) 9:85 .

Allah then said,

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ  
حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ )

(Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good.) 3:179 , meaning, He allows a calamity to happen, and during this calamity His friend becomes known and His enemy exposed, the patient believer recognized and the sinful hypocrite revealed. This Ayah refers to Uhud, since Allah tested the believers in that battle, thus making known the faith, endurance, patience, firmness and obedience to Allah and His Messenger that the believers had. Allah exposed the hypocrites in their defiance, reverting from Jihad, and the treachery they committed against Allah and His Messenger . This is why Allah said,

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ  
حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ )

(Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good.)

Mujahid commented, "He distinguished between them during the day of Uhud." Qatadah said, "He distinguished between them in Jihad and Hijrah." Allah said next,

وَمَا كَانَ اللَّهُ لِيُطَّلِعَ عَلَيْكُمْ عَلَى الْغَيْبِ )

(Nor will Allah disclose to you the secrets of the Unseen.) meaning, you do not have access to Allah's knowledge of His creation so that you can distinguish between the believer and the hypocrite, except by the signs of each type that Allah uncovers. Allah's statement,

**وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ**

(but Allah chooses of His Messengers whom He wills.) is similar to another Ayah,

**عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا - إِلَّا مَنْ  
ارْتَضَى مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ  
وَمِنْ خَلْفِهِ رَصَدًا**

((He Alone is) the All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger (from mankind) whom He has chosen, and then He makes a band of watching guards (angels) to march before him and behind him.) 72:26,27 . Allah then said,

**فَأْمِنُوا بِاللَّهِ وَرَسُولِهِ**

(So believe in Allah and His Messengers.) Obey Allah and His Messenger and adhere to the law that he legislated for you,

**وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ**

(and if you believe and fear Allah, then for you there is a great reward.)

### **The Censure of Selfishness, and Warning Against it**

Allah said,

**وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ  
فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ**

( And let not those who are stingy with that which Allah has bestowed on them of His bounty (wealth) think that it is good for them. Nay, it will be worse for them.) 3:180

Therefore, the Ayah says that the miser should not think that collecting money will benefit him. Rather, it will harm him in his religion and worldly affairs. Allah mentions the money that the miser collected on the Day of Resurrection,

(سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَامَةِ)

(the things that they stingy with shall be tied to their necks like a collar on the Day of Resurrection.)

Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said,

«مَنْ آتَاهُ اللَّهُ مَالًا فَلَمْ يُؤَدِّ زَكَاتَهُ، مُثِّلَ لَهُ شُجَاعًا  
أَقْرَعَ، لَهُ زَبَيْبَتَانِ، يُطَوِّقُهُ يَوْمَ الْقِيَامَةِ، يَأْخُذُ  
بِلَهْزَمَتَيْهِ يَعْنِي بِشِدْقَيْهِ يَقُولُ: أَنَا مَالِكٌ، أَنَا  
كَنْزُكَ»

(Whoever Allah makes wealthy and he does not pay the Zakah due on his wealth, then (on the Day of Resurrection) his wealth will be made in the likeness of a bald-headed poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and proclaim, 'I am your wealth, I am your treasure.')

The Prophet then recited the Ayah,

(وَلَا يَحْسِبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا ءَاتَهُمُ اللَّهُ مِنْ  
فَضْلِهِ هُوَ خَيْرًا لَهُمْ بَلْ هُوَ شَرٌّ لَهُمْ)

( And let not those who are stingy with that which Allah has bestowed on them of His bounty think that it is good for them. Nay, it will be worse for them), until the end. Al-Bukhari, but not Muslim, collected this Hadith using this chain of narration, Ibn Hibban also collected it in his Sahih.

Imam Ahmad recorded that `Abdullah said that the Prophet said,

«مَا مِنْ عَبْدٍ يُؤَدِّي زَكَاةَ مَالِهِ إِلَّا جُعِلَ لَهُ  
شُجَاعٌ أَقْرَعٌ يَتَّبِعُهُ، يَفِرُّ مِنْهُ وَهُوَ يَتَّبِعُهُ، فَيَقُولُ:  
أَنَا كَنْزُكَ»

(Every person who does not pay the Zakah due on his wealth, will have his money made into the shape of a bald-headed, poisonous male snake who will follow him. The person will run away from the snake, who will follow him and proclaim, 'I am your treasure.')

Abdullah then recited the Ayah in Allah's Book that testifies to this fact,

(سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَمَةِ)

(the things that they were stingy with shall be tied to their necks like a collar on the Day of Resurrection.)

This was recorded by At-Tirmidhi, An-Nasa'i, and Ibn Majah, and At-Tirmidhi said, "Hasan Sahih."

Allah's statement,

(وَاللَّهُ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ)

(And to Allah belongs the inheritance of the heavens and the Earth), means,

(وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلِفِينَ فِيهِ)

(and spend of that whereof He has made you trustees) 57: 7 . Therefore, since all affairs are under Allah's control, then spend from your money so it will benefit you on the Day of Return,

(وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ)

(and Allah is Well-Acquainted with all that you do.) with your intentions and what your hearts conceal.

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ  
وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ  
بِغَيْرِ حَقٍّ وَنَقُولُ دُوقُوا عَذَابَ الْحَرِيقِ - ذَلِكَ  
بِمَا قَدَّمْتُمْ أُيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِلْعَبِيدِ )

(الَّذِينَ قَالُوا إِنَّ اللَّهَ عَاهَدَ إِلَيْنَا أَلَّا نُؤْمِنَ لِرَسُولٍ  
حَتَّىٰ يَأْتِينَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ  
رُسُلٌ مِّن قَبْلِي بِالْبَيِّنَاتِ وَبِالذِّكْرِ قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ  
إِنْ كُنْتُمْ صَادِقِينَ )

(فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِّن قَبْلِكَ جَاءُوا  
بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ )

(181. Indeed, Allah has heard the statement of those who say: "Truly, Allah is poor and we are rich!" We shall record what they have said and their killing of the Prophets unjustly, and We shall say: "Taste you the torment of the burning (Fire).") (182. This is because of that which your hands have sent before you. And certainly, Allah is never unjust to (His) servants.) (183. Those who said: "Verily, Allah has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire (from heaven) shall devour. " Say: "Verily, there came to you Messengers before me, with Al-Bayinat and even with with what you speak of; why then did you kill them, if you are truthful") (184. Then if they reject you, so were Messengers rejected before you, who came with Al-Bayinat and the Scriptures and the Book of Enlightenment.)

### **Allah Warns the Idolators**

Sa`id bin Jubayr said that Ibn `Abbas said, "When Allah's statement,

(مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ  
لَهُ أَضْعَافًا كَثِيرَةً)

(Who is he that will lend to Allah a goodly loan so that He may multiply it to him many times)  
2:245 was revealed, the Jews said, `O Muhammad! Has your Lord become poor so that He asks His servants to give Him a loan' Allah sent down,

(لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ  
وَنَحْنُ أَغْنِيَاءُ)

(Indeed, Allah has heard the statement of those (Jews) who say: "Truly, Allah is poor and we are rich!") 3:181 ."

This Hadith was collected by Ibn Marduwyah and Ibn Abi Hatim.

Allah's statement,

(سَنَكْتُبُ مَا قَالُوا)

(We shall record what they have said) contains a threat and a warning that Allah followed with His statement,

(وَقَتْلِهِمُ الْأَنْبِيَاءَ بَغَيْرِ حَقٍّ)

(and their killing of the Prophets unjustly,)

This is what they say about Allah and this is how they treat His Messengers. Allah will punish them for these deeds in the worst manner,

(لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ  
وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلِهِمُ الْأَنْبِيَاءَ  
بَغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ - ذَلِكَ  
بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِلْعَبِيدِ )



(and We shall say: "Taste you the torment of the burning (Fire)." This is because of that which your hands have sent before you. And certainly, Allah is never unjust to (His) servants.)

They will be addressed like this as a way of chastising, criticism, disgrace and humiliation.

Allah said,

(الَّذِينَ قَالُوا إِنَّ اللَّهَ عَاهَدَ إِلَيْنَا أَلَّا نُؤْمِنَ لِرَسُولٍ  
حَتَّىٰ يَأْتِينَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ)

(Those (Jews) who said: "Verily, Allah has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire (from heaven) shall devour.")

Allah refuted their claim that in their Books, Allah took a covenant from them to only believe in the Messenger whose miracles include fire coming down from the sky that consumes the charity offered by a member of the Messenger's nation, as Ibn `Abbas and Al-Hasan stated. Allah replied,

(قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِي بِالْبَيِّنَاتِ)

(Say: "Verily, there came to you Messengers before me, with Al-Bayinat...") with proofs and evidence,

(وَبِالَّذِي قُلْتُمْ)

(and even with what you speak of) a fire that consumes the accepted charity, as you asked,

(فَلِمَ قَتَلْتُمُوهُمْ)

(why then did you kill them) Why did you meet these Prophets with denial, defiance, stubbornness and even murder,

(إِنْ كُنْتُمْ صَادِقِينَ)

(if you are truthful), if you follow the truth and obey the Messengers.

Allah then comforts His Prophet Muhammad ,

(فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِّنْ قَبْلِكَ جَاءُوا  
بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ )

(Then if they reject you, so were Messengers rejected before you, who came with Al-Baiyyinat and the Scripture, and the Book of Enlightenment.) meaning, do not be sad because they deny you, for you have an example in the Messengers who came before you. These Messengers were rejected although they brought clear proofs, plain evidence and unequivocal signs,

(وَالزُّبُرِ)

(and the Zubur), the divinely revealed Books that were sent down to the Messengers,

(وَالْكِتَابِ الْمُنِيرِ)

(and the Book of Enlightenment) meaning the clarification and best explanation.

(كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ  
يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ حَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ  
فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَّعُ الْعُرُورِ )

لنُبَلُونَ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ  
أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَدَى  
كَثِيرًا وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ  
الْأُمُورِ -)

(185. Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is moved away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception.) (186. You shall certainly be tried and tested in your wealth and properties and in yourselves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allah; but if you persevere patiently, and have Taqwa, then verily, that will be a determining factor in all affairs.)

## Every Soul Shall Taste Death

Allah issues a general and encompassing statement that every living soul shall taste death. In another statement, Allah said,

(كُلُّ مَنْ عَلَيْهَا فَانٍ - وَيَبْقَى وَجْهُ رَبِّكَ ذُو  
الْجَلَلِ وَالْإِكْرَامِ )

(Whatsoever is on it (the earth) will perish. And the Face of your Lord full of majesty and honor will remain forever) 55:26,27 .

Therefore, Allah Alone is the Ever-Living Who never dies, while the Jinn, mankind and angels, including those who carry Allah's Throne, shall die. The Irresistible One and Only, will alone remain for ever and ever, remaining Last, as He was the First. This Ayah comforts all creation, since every soul that exists on the earth shall die. When the term of this life comes to an end and the sons of Adam no longer have any new generations, and thus this world ends, Allah will command that the Day of Resurrection commence. Allah will then recompense the creation for their deeds, whether minor or major, many or few, big or small. Surely, Allah will not deal unjustly with anyone, even the weight of an atom, and this is why He said,

(وَأِنَّمَا تُوقُونَ أَجُورَكُمْ يَوْمَ الْقِيَمَةِ)

(And only on the Day of Resurrection shall you be paid your wages in full) 3:185 .

## Who Shall Gain Ultimate Victory

Allah said,

(فَمَنْ زُحِرَ حَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ)

(And whoever is moved away from the Fire and admitted to Paradise, he indeed is successful.) meaning, whoever is kept away from the Fire, saved from it and entered into Paradise, will have achieved the ultimate success.

Ibn Abi Hatim recorded that Abu Hurayrah said that the Messenger of Allah said,

«مَوْضِعُ سَوَاطِ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا  
فِيهَا، اقْرَأُوا إِن شِئْتُمْ»

(A place in Paradise as small as that which is occupied by a whip is better than the world and whatever is on its surface. Read if you will),

(فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ)

(And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful). This was collected in the Two Sahihs, but using another chain of narration and without the addition (the Ayah.) Abu Hatim Ibn Hibban recorded it in his Sahih without the addition as did Al-Hakim in his Mustadrak.

Allah said,

(وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَعُ الْعُرُورِ)

(The life of this world is only the enjoyment of deception. ) belittling the value of this life and degrading its importance. This life is short, little and finite, just as Allah said,

(بَلْ تُؤْتِرُونَ الْحَيَاةَ الدُّنْيَا - وَالْآخِرَةُ خَيْرٌ وَأَبْقَى  
(

(Nay, you prefer the life of this world. Although the Hereafter is better and more lasting.)  
87:16,17 , and,

(وَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَعُ الْحَيَاةِ الدُّنْيَا  
وَزِينَتَهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى)

(And whatever you have been given is an enjoyment of the life of (this) world and its adornment, and that (Hereafter) which is with Allah is better and will remain forever) 28:60 .  
A Hadith states,

«وَاللَّهِ مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا كَمَا يَغْمِسُ أَحَدُكُمْ  
أَصْبَعَهُ فِي الْيَمِّ، فَلْيَنْظُرْ بِمَ تَرْجِعُ إِلَيْهِ»

(By Allah! This life, compared to the Hereafter, is just as insignificant as when one of you dips his finger in the sea; let him contemplate what his finger will come back with.)

Qatadah commented on Allah's statement,

## (وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ)

(The life of this world is only the enjoyment of deception.) "Life is a delight. By Allah, other than Whom there is no deity, it will soon fade away from its people. Therefore, take obedience to Allah from this delight, if you can. Verily, there is no power except from Allah."

### **The Believer is Tested and Hears Grieving Statements from the Enemy**

Allah said,

## (لَتُبْلَوْنَ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ)

(You shall certainly be tried and tested in your wealth and properties and in yourselves), just as He said in another Ayah,

## (وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ)

(And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits) 2:155 .

Therefore, the believer shall be tested, in his wealth, himself, his offspring and family. The believer shall be tested according to the degree of his faith, and when his faith is stronger, the test is larger.

## (وَلَتَسْمَعَنَّ مِنَ الَّذِينَ آوَتْوَا الْكِتَابَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَدَى كَثِيرًا)

(and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allah) 3:186 .

Allah said to the believers upon their arrival at Al-Madinah, before Badr, while comforting them against the harm they suffered from the People of the Scriptures and the polytheists;

## (وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ)

(but if you persevere patiently, and have Taqwa, then verily, that will be a determining factor in all affairs.)

Therefore, Allah commanded the believers to be forgiving, patient and forbearing until He brought His awaited aid.

Al-Bukhari recorded that Usamah bin Zayd said that Allah's Messenger rode a donkey with a saddle covered by a velvet sheet and let Usamah ride behind him (on the donkey). The Prophet wanted to visit Sa`d bin `Ubadah in Bani Al-Harith bin Al-Khazraj, and this occurred before the battle of Badr. The Prophet passed by a gathering in which `Abdullah bin Ubayy bin Salul was sitting, before `Abdullah bin Ubayy became Muslim. That gathering was made up of various Muslims as well as Mushriks, who worshipped the idols, and some Jews. `Abdullah bin Rawahah was sitting in that gathering. When the Prophet reached `Abdullah bin Ubayy, the donkey caused some sand to fall on the group. Then, `Abdullah bin Ubayy covered his nose with his robe and said, `Do not fill us with sand.' The Messenger of Allah greeted the gathering with Salam, called them to Allah and recited some of the Qur'an to them. `Abdullah bin Ubayy said, `O fellow! No other speech is better than what you said, if it was true! However, do not bother us in our gatherings. Go back to your place and whoever came to you, narrate your stories to him.' `Abdullah bin Rawahah said, `Father, O Messenger of Allah! Attend our gatherings for we like that.' The Muslims, Mushriks and Jews then cursed each other, and they almost fought with each other. The Prophet tried to calm them down, until they finally settled. The Prophet rode his donkey and went to Sa`d bin `Ubadah, saying, `O Sa`d! Have you heard what Abu Hubbab said (meaning `Abdullah bin Ubayy) He said such and such things. ' Sa`d said, `O Messenger of Allah! Forgive and pardon him. By Allah, Who sent down the Book to you, Allah brought us the truth that you came with at a time when the people of this city almost appointed him king. When Allah changed all that with the truth that He gave you, he choked on it, and this is the reason behind the behavior you saw from him.' The Messenger of Allah forgave him. Indeed, the Messenger of Allah and his Companions used to forgive the Mushriks and the People of the Scriptures, just as Allah commanded them, and they used to tolerate the harm that they suffered. Allah said,

(وَلَتَسْمَعَنَّ مِنَ الَّذِينَ آوَتْوَا الْكِتَابَ مِنْ قَبْلِكُمْ  
وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا)

(and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allah;) 3:186 , and,

(وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ  
إِيمَانِكُمْ كُقَارًا حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا  
تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ  
بِأَمْرِهِ)

(Many of the People of the Scripture (Jews and Christians) wish that they could turn you away as disbelievers after you have believed, out of envy from their own selves, even after the truth has become manifest unto them. But forgive and overlook, till Allah brings His command) 2:109 .

The Prophet used to implement the pardon that Allah commanded him until He gave His command (to fight the disbelievers). When the Messenger fought at Badr, and Allah killed, by his hand, the leaders of the disbelievers from Quraysh, `Abdullah bin Ubayy bin Salul and the Mushriks and idol worshippers who were with him said, `This matter has prevailed,' and they gave their pledge to the Prophet and became Muslims."

Therefore, every person who stands for truth, enjoins righteousness and forbids evil, will be harmed in some manner. In such cases, there is no cure better than being patient in Allah's cause, trusting in Him and returning to Him.

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ  
لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ  
وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبُئِسَ مَا يَشْتَرُونَ )

(لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أُتُوا وَيُحِبُّونَ أَنْ  
يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِّنَ  
الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ )

(وَاللَّهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ  
شَيْءٍ قَدِيرٌ )

(187. (And remember) when Allah took a covenant from those who were given the Scripture (Jews and Christians) to make it (the truth) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.) (188. Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done, think not that they are rescued from the torment, and for them is a painful torment.) (189. And to Allah belongs the dominion of the heavens and the earth, and Allah has power over all things.)

### **Chastising the People of the Scriptures for Breaking the Covenant and Hiding the Truth**

In this Ayah, Allah chastises the People of the Scriptures, from whom Allah took the covenant by the words of their Prophets, that they would believe in Muhammad and describe him to the people, so that they would recognize and follow him when Allah sent him. However, they hid this truth and preferred the the small amounts and the material gains instead of the rewards of this life and the Hereafter that they were promised. This is a losing deal and a failing trade, indeed.

These Ayat also contain a warning for the scholars not to imitate their behavior, so that they do not suffer the same fate and become like them. Therefore, the scholars are required to spread the beneficial knowledge that they have, encouraging the various righteous good deeds. They are also warned against hiding any part of their knowledge. A Hadith states that the Prophet said,

«مَنْ سُئِلَ عَنْ عِلْمٍ فَكْتَمَهُ، أُجِمَ يَوْمَ الْقِيَامَةِ  
بِلِجَامٍ مِنْ نَارٍ»

(Whoever was asked about knowledge that he knew but did not disclose it, will be tied with a bridle made of fire on the Day of Resurrection.)

### **Chastising Those Who Love to be Praised for What They Have not Done**

Allah's statement,

(لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ  
يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا)

(Think not that those who rejoice in what they have done, and love to be praised for what they have not done), refers to those who show off, rejoice in what they do and claim to do what they have not done. The Two Sahih recorded that the Prophet said,

«مَنْ ادَّعَى دَعْوَةَ كَاذِبَةٍ لِيَتَكْتَرَ بِهَا، لَمْ يَزِدْهُ اللَّهُ  
إِلَّا قَلَّةً»

(Whoever issues a false claim to acquire some type of gain, then Allah will only grant him decrease.)

The Sahih also recorded;



«الْمُتَشَبِّعُ بِمَا لَمْ يُعْطَ، كَلَّابِسُ ثَوْبَيْ زُورٍ»

(He who claims to do what he has not done, is just like a person who wears two robes made of falsehood.)

Imam Ahmad recorded that Marwan told his guard Rafi` to go to Ibn `Abbas and proclaim to him, "If every person among us who rejoices with what he has done and loves to be praised for what he has not done will be tormented, we all will be tormented." Ibn `Abbas said, "This Ayah was revealed about the People of the Scriptures." He then recited the Ayah,

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنَهُ  
لِلنَّاسِ وَلَا تَكْفُرُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ  
وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبُئِسَ مَا يَشْتَرُونَ )

((And remember) when Allah took a covenant from those who were given the Scripture (Jews and Christians) to make it (the truth) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.) then the Ayah,

(لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ  
يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا)

(Think not that those who rejoice in what they have done, and love to be praised for what they have not done)

Ibn `Abbas said, "The Prophet asked them about something, and they hid its knowledge, giving him an incorrect answer. They parted after showing off and rejoicing in front of him because they answered him, so they pretended, and they were delighted that they hid the correct news about what he had asked them." This was recorded by Al-Bukhari, Muslim, At-Tirmidhi and An-Nasa'i.

Al-Bukhari recorded that Abu Sa`id Al-Khudri said, "During the time of the Messenger of Allah , when the Messenger would go to battle, some hypocrite men would remain behind and rejoice because they did not accompany the Prophet in battle. When the Messenger would come back, they would ask him to excuse them swearing to having some excuse, and wanting to be praised for that which they did not do. So Allah revealed,

(لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ  
يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا)

(Think not that those who rejoice in what they have done, and love to be praised for what they have not done),"

to the end of the Ayah." And Muslim recorded similarly.

Allah said;

(فَلَا تَحْسَبَنَّاهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ)

(think not that they are rescued from the torment, ) Do not think that they will be saved from punishment, rather it will certainly strike them. So Allah said;

(وَلَهُمْ عَذَابٌ أَلِيمٌ)

(and for them is a painful torment.) Allah then said,

(وَاللَّهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ  
شَيْءٍ قَدِيرٌ )

(And to Allah belongs the dominion of the heavens and the earth, and Allah has power over all things.) He is the Owner of everything, able to do all things and nothing escapes His might. Therefore, fear Him, never defy Him and beware of His anger and revenge. He is the Most Great, none is greater than Him, and the Most Able, none is more able than He is.

(إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ  
وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ - الَّذِينَ يَذْكُرُونَ  
اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي  
خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا  
بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ - رَبَّنَا إِنَّكَ مِنْ

تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَرٍ  
 - رَبَّنَا إِنَّآ سَمِعْنَا مُنَادِيًا يُنَادِي لِلإِيمَنِ أَنْ  
 ءَامِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ  
 عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الأَبْرَارِ - رَبَّنَا وَءَاتِنَا مَا  
 وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ القِيمَةِ إِنَّكَ لَا  
 تُخْلِفُ المِيعَادَ )

(190. 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.) (191. Those who remember Allah standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created this without purpose, glory to You! Give us salvation from the torment of the Fire.) (192. "Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him; and never will the wrongdoers find any helpers.) (193. "Our Lord! Verily, we have heard the call of one calling to faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die along with Al-Abrar (the most righteous).) (194. "Our Lord! Grant us what You promised us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise.")

### The Proofs of Tawhid for People of Understanding, their Characteristics, Speech, and Supplications

Allah said,

(إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ)

(Verily, in the creation of the heavens and the Earth,) 3:190 , referring to the sky in its height and spaciousness, the earth in its expanse and density, the tremendous features they have of rotating planets, seas, mountains, deserts, trees, plants, fruits, animals, metals and various beneficial colors, scents, tastes and elements.

(وَاخْتَلَفِ اللَّيْلِ وَالنَّهَارِ)

(And in the alternation of night and day), as one follows and takes from the length of the other. For instance, at times one of them becomes longer than the other, shorter than the

other at times and equal to the other at other times, and the same is repeated again and again, and all this occurs by the decision of the Almighty, Most Wise. This is why Allah said,

(لَايَاتٍ لِّأُولِي الْأَلْبَابِ)

(there are indeed signs for men of understanding), referring to the intelligent and sound minds that contemplate about the true reality of things, unlike the deaf and mute who do not have sound comprehension. Allah said about the latter type,

(وَكَايِنَ مِّنْ ءَايَةٍ فِي السَّمٰوٰتِ وَٱلْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ - وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِٱللَّهِ إِلَّا وَهُمْ مُّشْرِكُونَ )

(And how many a sign in the heavens and the earth they pass by, while they are averse therefrom. And most of them believe not in Allah except that they attribute partners unto Him) 12:105,106 .

Allah then describes those who have good minds,

(الَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ)

(Those who remember Allah standing, sitting, and lying down on their sides) 3:191 .

Al-Bukhari recorded that `Imran bin Husayn said that, the Messenger of Allah said,

«صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَىٰ جَنْبٍ»

(Pray while standing, and if you can't, pray while sitting, and if you cannot do even that, then pray lying on your side.) These people remember Allah in all situations, in their heart and speech,

(وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمٰوٰتِ وَٱلْأَرْضِ)

(and think deeply about the creation of the heavens and the Earth), contemplating about signs in the sky and earth that testify to the might, ability, knowledge, wisdom, will and mercy of the Creator. Allah criticizes those who do not contemplate about His creation, which testifies to His existence, Attributes, Shari`ah, His decree and Ayat. Allah said,

وَكَايِنٍ مِّنْ ءَايَةٍ فِي السَّمٰوٰتِ وَٱلْاَرْضِ يَمُرُّوْنَ  
عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُوْنَ - وَمَا يُؤْمِنُ اَكْثَرُهُمْ  
بِاللّٰهِ اِلَّا وَهُمْ مُّشْرِكُوْنَ )

(And how many a sign in the heavens and the Earth they pass by, while they are averse therefrom. And most of them believe not in Allah except that they attribute partners unto Him)  
12:105,106 .

Allah also praises His believing servants,

الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيَمًا وَقَعُوْدًا وَعَلٰى جُنُوْبِهِمْ  
وَيَتَفَكَّرُوْنَ فِي خَلْقِ السَّمٰوٰتِ وَٱلْاَرْضِ )

(Those who remember Allah standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth), supplicating;

رَبَّنَا مَا خَلَقْتَ هٰذَا بَطِيْلًا )

("Our Lord! You have not created this without purpose,")

You did not create all this in jest and play. Rather, You created it in truth, so that You recompense those who do evil in kind, and reward those who do righteous deeds with what is better.

The faithful believers praise Allah and deny that He does anything in jest and without purpose, saying,

(سُبْحٰنَكَ)

("glory to You,"), for You would never create anything without purpose,

(فَقِنَا عَذَابَ النَّارِ)

("Give us salvation from the torment of the Fire."), meaning, "O You Who created the creation in truth and justice, Who is far from any shortcomings, or doing things without purpose or with jest, save us from the torment of the Fire with Your power and strength. Direct us to perform the deeds that make You pleased with us. Guide us to righteous work from which You admit us into the delightful Paradise, and save us from Your painful torment."

They next supplicate,

(رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ)

("Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him;), by humiliating and disgracing him before all people on the Day of Gathering,

(وَمَا لِلظَّالِمِينَ مِن أَنْصَارٍ)

("and never will the wrongdoers find any helpers."), on the Day of Judgment, who would save them from You. Therefore, there is no escaping whatever fate You decided for them.

(رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ)

("Our Lord! Verily, we have heard the call of one calling to faith,"), a caller who calls to faith, referring to the Messenger of Allah ,

(أَنْ ءَامِنُوا بِرَبِّكُمْ فَآمَنَّا)

(' Believe in your Lord,' and we have believed), accepted his call and followed him.

(رَبَّنَا فَاعْفِرْ لَنَا ذُنُوبَنَا)

("Our Lord! Forgive us our sins"), on account of our faith and obeying Your Prophet

(فَاعْفِرْ لَنَا ذُنُوبَنَا)

("Forgive us our sins"), and cover them,

(وَكَفِّرْ عَنَّا سَيِّئَاتِنَا)

("and expiate from us our evil deeds"), between us and You, in private,

(وَتَوَقَّنَا مَعَ الْأَبْرَارِ)

("and make us die along with Al-Abrar."), join us with the righteous people.

(رَبَّنَا وَعَايَتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ)

("Our Lord! Grant us what You promised unto us through Your Messengers") for our faith in Your Messengers, or, and this explanation is better; grant us what You promised us by the words of Your Messengers,

(وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ)

("and disgrace us not on the Day of Resurrection,"), before all creation,

(إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ)

("for You never break (Your) Promise."), for surely, the promise that You conveyed to Your Messengers, which includes us being resurrected before You, shall certainly come to pass.

It was the Prophet's tradition to recite the ten Ayat at the end of Surah Al `Imran when he woke up at night for (voluntary) prayer. Al-Bukhari recorded that Ibn `Abbas said, "I slept one night at the house of my aunt, Maymunah. The Messenger of Allah spoke with his wife for a while and then went to sleep. When it was the third part of the night, he stood up, looked at the sky and recited,

(إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ )

(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 .

The Prophet then stood up, performed ablution, used Swak (to clean his teeth) and prayed eleven units of prayer. When Bilal said the Adhan, the Prophet prayed two units of prayer, went out (to the Masjid) and led the people in the Dawn prayer." This was also collected by Muslim.

Ibn Marduwyah recorded that `Ata' said, "I, Ibn `Umar and `Ubayd bin `Umayr went to `Aishah and entered her room, and there was a screen between us and her. She said, `O `Ubayd! What prevents you from visiting us' He said, `What the poet said, `Visit every once in a while, and you will be loved more.' Ibn `Umar said, `Tell us about the most unusual thing you witnessed from the Messenger of Allah .' She cried and said, `All his matters were amazing. On night, he

came close to me until his skin touched my skin and said, 'Let me worship my Lord.' I said, 'By Allah I love your being close to me. I also love that you worship your Lord.' He used the water-skin and performed ablution, but did not use too much water. He then stood up in prayer and cried until his beard became wet. He prostrated and cried until he made the ground wet. He then laid down on his side and cried. When Bilal came to alert the Prophet for the Dawn prayer, he said, 'O Messenger of Allah! What makes you cry, while Allah has forgiven you your previous and latter sins' He said,

«وَيَحْكُ يَا بِلَالُ، وَمَا يَمْنَعُنِي أَنْ أَبْكِي، وَقَدْ  
أُنزِلَ عَلَيَّ فِي هَذِهِ اللَّيْلَةِ»

(O Bilal! What prevents me from crying, when this night, this Ayah was revealed to me.)

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ  
وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ )

(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.)

«وَيْلٌ لِّمَنْ قَرَأَهَا وَلَمْ يَتَفَكَّرْ فِيهَا»

(Woe to he who recites it but does not contemplate it.)"

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ  
مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْثَى بَعْضُكُمْ مِّنْ بَعْضٍ فَالَّذِينَ  
هَجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي  
وَقَتَّلُوا وَقَتِّلُوا لِأَكْفَرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ  
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ  
اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ )

(195. So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of



another, so those who emigrated and were driven out from their homes, and suffered harm in My cause, and who fought and were killed (in My cause), verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allah, and with Allah is the best of rewards."

## Allah Accepts the Supplication of Men of Understanding

Allah said,

(فَاسْتَجَابَ لَهُمْ رَبُّهُمْ)

(So their Lord accepted of them), answered their invocation. Sa`id bin Mansur recorded that Salamah, a man from the family of Umm Salamah said, "Umm Salamah said, `O Messenger of Allah! Allah does not mention women in connection with Hijrah (Migration).' Allah sent down the Ayah,

(فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ  
مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْثَى)

(So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female.)

The Ansar say that Umm Salamah was the first woman to migrate to them." Al-Hakim collected this Hadith in his Mustadrak, and said, "It is Sahih according to the criteria of Al-Bukhari but they Al-Bukhari and Muslim did not collect it".

Allah's statement,

(أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ  
أُنْثَى)

("Never will I allow to be lost the work of any of you, be he male or female,) explains the type of answer Allah gave them, stating that no deed of any person is ever lost with Him. Rather, He will completely reward each person for his or her good deeds. Allah's statement,

(بَعْضُكُمْ مِّنْ بَعْضٍ)

(You are (members) one of another) means, you are all equal in relation to gaining My reward. Therefore,

(فَالَّذِينَ هَجَرُوا)

(those who emigrated), by leaving the land of Shirk and migrating to the land of faith, leaving behind their loved ones, brethren, friends and neighbors,

(وَأُخْرِجُوا مِنْ دِيَارِهِمْ)

(and were driven out from their homes), when the Mushriks tormented them and forced them to migrate,

(وَأُودُوا فِي سَبِيلِي)

(and suffered harm in My cause), for their only wrong, to the people, was that they believed in Allah Alone. In similar Ayat, Allah said,

(يُخْرِجُونَ الرَّسُولَ وَإِيَّكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ)

(and have driven out the Messenger and yourselves because you believe in Allah your Lord!)  
60:1 , and,

(وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ)

(And they had no fault except that they believed in Allah, the Almighty, Worthy of all praise!)  
85:8 . Allah's statement,

(وَقَاتِلُوا وَقَاتِلُوا)

(and who fought and were killed (in My cause),) 3:195 refers to the highest rank there is, that one fights in the cause of Allah and dies in the process, with his face covered in dust and blood. It is recorded in the Sahih that a man said,

:

«نَعَمْ»

«كَيْفَ قُلْتَ؟»

«نَعَمْ، إِلَّا الدَّيْنَ، قَالَهُ لِي جِبْرِيلُ أَنْفًا»

(‘O Messenger of Allah! If I was killed in Allah’s cause, observing patience, awaiting Allah’s reward, attacking, not retreating, would Allah forgive my sins’ The Prophet said, ‘Yes.’ The Prophet then asked the man, ‘What did you ask’ When the man repeated the question, the Prophet said, ‘Yes, except for the debt, for Jibril conveyed this to me right now’.)

This is why Allah said here,

(لَا كُفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا نُدْخِلُهُمْ جَنَّاتٍ تَجْرِي  
مِنْ تَحْتِهَا الْأَنْهَارُ)

(verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow), within Paradise, where there are rivers of various drinks: milk, honey, wine and fresh water. There is what no eye has ever seen, no ear has ever heard and no heart has ever imagined of delights in Paradise . Allah’s statement,

(تَوَابًا مِّنْ عِنْدِ اللَّهِ)

(a reward from Allah) testifies to His might, for the Mighty and Most Great only gives tremendous rewards. Allah’s statement,

(وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ)

(and with Allah is the best of rewards.) for those who perform good deeds.

(لَا يَغُرَّتْكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ - مَتَّعٌ  
قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَيَسَّ الْمِهَادُ - لَكِنَّ الَّذِينَ  
اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا نُزُلًا مِّنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ  
لِّلْأَبْرَارِ )

(196. Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you.) (197. A brief enjoyment; then their ultimate abode is Hell; and worst indeed is that place for rest.) (198. But, for those who have Taqwa of their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell, an entertainment from Allah; and that which is with Allah is the best for Al-Abrar (the most righteous).) u

### **Warning Against Being Deceived by This Life; the Rewards of the Righteous Believers**

Allah said, do not look at the disbelievers, who are enjoying various delights and joys. Soon, they will loose all this and be tied to their evil works, for verily, we are only giving them time, which deceives them, when all they have is,

(مَتَّعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَيَسَّ الْمِهَادُ )

(A brief enjoyment; then their ultimate abode is Hell; and worst indeed is that place for rest.)

This Ayah is similar to several other Ayat, such as,

(مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا  
يَغُرُّكَ تَقَلُّبُهُمْ فِي الْبِلَادِ )

(None disputes in the Ayat of Allah but those who disbelieve. So, let not their ability of going about here and there through the land deceive you!) 40:4 ,

قُلْ إِنَّ الَّذِينَ يَقْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا  
يُقْلِحُونَ - مَتَّعُ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ  
نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ )

(Verily, those who invent a lie against Allah, will never be successful. (A brief) enjoyment in this world! and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.) 10:69,70 ,

(نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ )

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

(فَمَهْلٌ الْكَافِرِينَ أَمَهُمْ رُويَدًا )

(So, give a respite to the disbelievers; deal gently with them for a while.) 86:17 , and,

(أَفَمَنْ وَعَدْنَاهُ وَعَدَاً حَسَنًا فَهُوَ لَاقِيهِ كَمَنْ مَتَّعْنَاهُ  
مَتَّعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ  
الْمُحْضَرِينَ )

(Is he whom We have promised an excellent promise (Paradise) which he will find true -- like him whom We have made to enjoy the luxuries of the life of (this) world, then on the Day of Resurrection, he will be among those brought up (to be punished in the Hell-fire)) 28:61 .

After Allah mentioned the condition of the disbelievers in this life and their destination to the Fire, He said,

(لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ  
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِّنْ عِنْدِ اللَّهِ )

(But, for those who have Taqwa of their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell, an entertainment from Allah,) 3:198 , for certainly,

(وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ)

(and that which is with Allah is the best for Al-Abrar.)

Ibn Jarir recorded that Abu Ad-Darda' used to say, "Death is better for every believer. Death is better for every disbeliever, and those who do not believe me should read Allah's statements,

(وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ)

(and that which is with Allah is the best for Al-Abrar), and,

(وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُؤْمَلِي لَهُمْ خَيْرٌ  
لأنفسِهِمْ إِنَّمَا نُؤْمَلِي لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ  
مُّهِينٌ )

(And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgraceful torment.) 3:178 ."

(وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ  
إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَشَعِينَ لِلَّهِ لَا يَشْتَرُونَ  
بَايَتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ  
رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ - يَا أَيُّهَا الَّذِينَ  
ءَامَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ  
لَعَلَّكُمْ تُفْلِحُونَ )

(199. And there are, certainly, among the People of the Scripture (Jews and Christians), those who believe in Allah and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allah. They do not sell the verses of Allah for a small price, for them is a reward with their Lord. Surely, Allah is swift in account.) (200. O you who believe! Endure and be more patient, and Rabitu, and have Taqwa of Allah, so that you may be successful.)

## The Condition of Some of the People of the Scriptures and their Rewards

Allah states that some of the People of the Book truly believe in Him and in what was sent down to Muhammad , along with believing in the previously revealed Books, and they are obedient to Him and humble themselves before Allah.

(لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا)

(They do not sell the verses of Allah for a small price) 3:199 , for they do not hide what they know of the glad tidings about the description of Muhammad , his Prophethood, and the description of his Ummah. Indeed, these are the best people among the People of the Book, whether they were Jews or Christians. Allah said in Surat Al-Qasas,

(الَّذِينَ آتَيْنَهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ  
وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوا ءَأَمَّا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا  
إِنَّا كُنَّا مِنْ قَبْلِهِ مُّسْلِمِينَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا  
صَبَرُوا)

(Those to whom We gave the Scripture before it, they believe in it (the Qur'an). And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we were Muslims. These will be given their reward twice over, because they are patient,) 28:52-54 . Allah said,

(الَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ  
يُؤْمِنُونَ بِهِ)

(Those to whom We gave the Book, recite it (follow it) as it should be recited (i.e. followed), they are the ones who believe therein.) 2:121 ,

(وَمِنْ قَوْمِ مُوسَىٰ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ  
(

(And of the people of Musa there is a community who lead with truth and establish justice therewith.) 7:159 ,

(لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ  
آيَاتِ اللَّهِ ءَانَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ )

(Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the verses of Allah during the hours of the night, prostrating themselves in prayer.) 3:113 , and,

(قُلْ ءَامِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ  
مِن قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلأَذْقَانِ سُجَّدًا -  
وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا  
- وَيَخِرُّونَ لِلأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا )

(Say: "Believe in it (the Qur'an) or do not believe (in it). Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration." And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled." And they fall down on their faces weeping and it increases their humility.) 17:107-109 .

These qualities exist in some of the Jews, but only a few of them. For instance, less than ten Jewish rabbis embraced the Islamic faith, such as `Abdullah bin Salam. Many among the Christians, on the other hand, embraced the Islamic faith. Allah said,

(لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ ءَامَنُوا الْيَهُودَ  
وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِّلَّذِينَ  
ءَامَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَى)

(Verily, you will find the strongest among men in enmity to the believers the Jews and those who commit Shirk, and you will find the nearest in love to the believers those who say: "We are Christians.") 5:82 , until,



(فَأَتَابَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا  
الْأَنْهَارُ خَالِدِينَ فِيهَا)

(So because of what they said, Allah rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever) 5:85 . In this Ayah,

Allah said,

(أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ)

(for them is a reward with their Lord) 3:199 .

When Ja`far bin Abi Talib recited Surah Maryam chapter 19 to An-Najashi, King of Ethiopia, in the presence of Christian priests and patriarchs, he and they cried until their beards became wet from crying. The Two Sahihs record that when An-Najashi died, the Prophet conveyed the news to his Companions and said,

«إِنَّ أَخًا لَكُمْ بِالْحَبَشَةِ قَدْ مَاتَ، فَصَلُّوا عَلَيْهِ»

(A brother of yours from Ethiopia has passed, come to offer the funeral prayer.) He went out with the Companions to the Musalla lined them up in rows, and after that led the prayer.

Ibn Abi Najih narrated that Mujahid said that,

(وَإِنَّ مِنْ أَهْلِ الْكِتَابِ)

(And there are, certainly, among the People of the Scripture), refers to those among them who embraced Islam. `Abbad bin Mansur said that he asked Al-Hasan Al-Basri about Allah's statement,

(وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ)

(And there are, certainly, among the People of the Scripture, those who believe in Allah).

Al-Hasan said, "They are the People of the Book, before Muhammad was sent, who believed in Muhammad and recognized Islam. Allah gave them a double reward, for the faith that they had before Muhammad , and for believing in Muhammad (after he was sent as Prophet)." Ibn Abi Hatim recorded both of these statements. The Two Sahihs record that Abu Musa said that the Messenger of Allah said,

«ثَلَاثَةٌ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ»

(Three persons will acquire a double reward. )

He mentioned among them,

«وَرَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ وَآمَنَ بِي»

(A person from among the People of the Book who believed in his Prophet and in me.)

Allah's statement,

(لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا)

(They do not sell the verses of Allah for a small price), means, they do not hide the knowledge that they have, as the cursed ones among them have done. Rather, they share the knowledge without a price, and this is why Allah said,

(أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ  
الْحِسَابِ)

(for them is a reward with their Lord. surely, Allah is Swift in account.)

Mujahid commented on the verse,

(سَرِيعُ الْحِسَابِ)

((Surely, Allah is) swift in account), "He is swift in reckoning," as Ibn Abi Hatim and others have recorded from him.

### The Command for Patience and Ribat

Allah said,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا اصْبِرُوا وَصَابِرُوا  
وَرَابِطُوا)

(O you who believe! Endure and be more patient, and Rābitu) 3:200 .

Al-Hasan Al-Basri said, "The believers are commanded to be patient in the religion that Allah chose for them, Islam. They are not allowed to abandon it in times of comfort or hardship, ease or calamity, until they die as Muslims. They are also commanded to endure against their enemies, those who hid the truth about their religion." Similar explanation given by several other scholars among the Salaf.

As for Murabatah, it is to endure in acts of worship and perseverance. It also means to await prayer after prayer, as Ibn `Abbas, Sahl bin Hanif and Muhammad bin Ka`b Al-Qurazi stated. Ibn Abi Hatim collected a Hadith that was also collected by Muslim and An-Nasa'i from Abu Hurayrah that the Prophet said,

«أَلَا أَخْبِرُكُمْ بِمَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا، وَيَرْفَعُ بِهِ  
الدَّرَجَاتِ؟ إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ، وَكَثْرَةُ  
الْخُطَا إِلَى الْمَسَاجِدِ، وَانْتِظَارُ الصَّلَاةِ بَعْدَ  
الصَّلَاةِ، فَذَلِكَ الرَّبَّاطُ، فَذَلِكَ الرَّبَّاطُ، فَذَلِكَ  
الرَّبَّاطُ»

(Should I tell you about actions with which Allah forgives sins and raises the grade Performing perfect ablution in unfavorable conditions, the many steps one takes to the Masajid, and awaiting prayer after the prayer, for this is the Ribat, this is the Ribat, this is the Ribat.)

They also say that the Murabatah in the above Ayah refers to battles against the enemy, and manning Muslim outposts to protect them from enemy incursions inside Muslim territory. There are several Hadiths that encourage Murabatah and mention its rewards. Al-Bukhari recorded that Sahl bin Sa`d As-Sa`idi said that the Messenger of Allah said,

«رَبَّاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا  
عَلَيْهَا»

(A Day of Ribat in the cause of Allah is better than this life and all that is in it.)

Muslim recorded that Salman Al-Farisi said that the Messenger of Allah said,

«رِبَاطُ يَوْمٍ وَلَيْلَةٍ خَيْرٌ مِنْ صِيَامِ شَهْرٍ وَقِيَامِهِ،  
وَإِنْ مَاتَ جَرَى عَلَيْهِ عَمَلُهُ الَّذِي كَانَ  
يَعْمَلُهُ، وَأُجْرِي عَلَيْهِ رِزْقُهُ، وَأَمِنَ  
الْفِتَانَ»

(Ribat for a day and a night is better than fasting the days of a month and its Qiyam (voluntary prayer at night). If one dies in Ribat, his regular righteous deeds that he used to perform will keep being added to his account, and he will receive his provision, and will be saved from the trials of the grave.)

Imam Ahmad recorded that Fadalāh bin `Ubayd said that he heard the Messenger of Allah saying,

«كُلُّ مَيِّتٍ يُخْتَمُ عَلَى عَمَلِهِ إِلَّا الَّذِي مَاتَ  
مُرَاطِبًا فِي سَبِيلِ اللَّهِ، فَإِنَّهُ يَنْمِي لَهُ عَمَلُهُ إِلَى يَوْمِ  
الْقِيَامَةِ، وَيَأْمَنُ فِتْنَةَ الْقَبْرِ»

(Every dead person will have his record of deeds sealed, except for whoever dies while in Ribat in the cause of Allah, for his work will keep increasing until the Day of Resurrection, and he will be safe from the trial of the grave.)

This is the same narration collected by Abu Dawud and At-Tirmidhi, who said, "Hasan Sahih". Ibn Hibban also collected this Hadith in his Sahih. fAt-Tirmidhi recorded that Ibn `Abbas said that he heard the Messenger of Allah saying,

«عَيْنَانِ لَا تَمَسُّهُمَا النَّارُ: عَيْنٌ بَكَتْ مِنْ خَشْيَةِ  
اللَّهِ، وَعَيْنٌ بَاتَتْ تَحْرُسُ فِي سَبِيلِ اللَّهِ»

(Two eyes shall not be touched by the Fire: an eye that cried for fear from Allah and an eye that spent the night guarding in Allah's cause.)

Al-Bukhari recorded in his Sahih that Abu Hurayrah said that the Messenger of Allah said,

«تَعِسَ عَبْدُ الدِّينَارِ وَعَبْدُ الدَّرْهِمِ وَعَبْدُ الْخَمِيصَةِ،  
 إِنْ أُعْطِيَ رَضِيَ، وَإِنْ لَمْ يُعْطَ سَخِطَ، تَعِسَ  
 وَأَنْتَكَسَ، وَإِذَا شَيْكَ فَلَا انْتَقَشَ، طُوبَى لِعَبْدٍ أَخَذَ  
 بِعِنَانِ فَرَسِهِ فِي سَبِيلِ اللَّهِ، أَشَعَتْ رَأْسُهُ، مُعْبَرَةً  
 قَدَمَاهُ، إِنْ كَانَ فِي الْحِرَاسَةِ كَانَ فِي الْحِرَاسَةِ،  
 وَإِنْ كَانَ فِي السَّاقَةِ كَانَ فِي السَّاقَةِ، إِنْ اسْتَأْذَنَ  
 لَمْ يُؤْذَنَ لَهُ، وَإِنْ شَفَعَ لَمْ يُشَفَّعَ»

(Let the servant of the Dinar, the servant of the Dirham and the servant of the Khamisah (of clothes) perish, as he is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and be humiliated, and if he is pierced with a thorn, let him not find anyone to take it out for him. Paradise is for him who holds the reins of his horse, striving in Allah's cause, with his hair unkempt and feet covered with dust: if he is appointed to the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rearguard, he accepts his post with satisfaction; if he asks for permission he is not permitted, and if he intercedes, his intercession is not accepted.)

Ibn Jarir recorded that Zayd bin Aslam said, "Abu `Ubaydah wrote to `Umar bin Al-Khattab and mentioned to him that the Romans were mobilizing their forces. `Umar wrote back, `Allah will soon turn whatever hardship a believing servant suffers, to ease, and no hardship shall ever overcome two types of ease. Allah says in His Book,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا اصْبِرُوا وَصَابِرُوا  
 وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ )

(O you who believe! Endure and be more patient, and Rabitu, and have Taqwa of Allah, so that you may be successful)' 3:200 ."

Al-Hafiz Ibn `Asakir mentioned in the biography of `Abdullah bin Al-Mubarak, that Muhammad bin Ibrahim bin Abi Sakinah said, "While in the area of Tarsus, `Abdullah bin Al-Mubarak dictated this poem to me when I was greeting him goodbye. He sent the poem with me to Al-Fudayl bin `Iyad in the year one hundred and seventy, `O he who worships in the vicinity of the Two Holy Masjids! If you but see us, you will realize that you are only jesting in worship. He who brings wetness to his cheek with his tears, should know that our necks are being wet by our blood. He who tires his horses without purpose, know that our horses are getting tired in battle. Scent of perfume is yours, while our scent is the glimmer of spears and the stench of dust in battle . We were narrated about in the speech of our Prophet, an authentic statement

that never lies. That the dust that erupts by Allah's horses and which fills the nostrils of a man shall never be combined with the smoke of a raging Fire. This, the Book of Allah speaks among us that the martyr is not dead, and the truth in Allah's Book cannot be denied.' I met Al-Fudayl Ibn `lyad in the Sacred Masjid and gave him the letter. When he read it, his eyes became tearful and he said, `Abu `Abdur-Rahman (`Abdullah bin Al-Mubarak) has said the truth and offered sincere advice to me.' He then asked me, `Do you write the Hadith' I said, `Yes.' He said, `Write this Hadith as reward for delivering the letter of Abu `Abdur-Rahman to me. He then dictated, `Mansur bin Al-Mu`tamir narrated to us that Abu Salih narrated from Abu Hurayrah that a man asked, `O Messenger of Allah! Teach me a good deed that will earn me the reward of the Mujahidin in Allah's cause.' The Prophet said,

«هَلْ تَسْتَطِيعُ أَنْ تُصَلِّيَ فَلَا تَقْرَأَ، وَتَصُومَ فَلَا تُفْطِرَ؟»

(Are you able to pray continuously and fast without breaking the fast) The man said, `O Messenger of Allah! I cannot bear it.' The Prophet said,

«فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ طَوَّقْتَ ذَلِكَ مَا بَلَغْتَ  
الْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ، أَوْ مَا عَلِمْتَ أَنَّ فَرَسَ  
الْمُجَاهِدِ لَيْسَتْ فِي طَوْلِهِ، فَيُكْتَبُ لَهُ بِذَلِكَ  
الْحَسَنَاتُ»

(By He in Whose Hand is my soul! Even if you were able to do it, you will not achieve the grade of the Mujahidin in Allah's cause. Did you not know that the horse of the Mujahid earns rewards for him as long as it lives.)

Allah said next,

(وَاتَّقُوا اللَّهَ)

(and have Taqwa of Allah), concerning all your affairs and situations. For instance, the Prophet said to Mu`adh when he sent him to Yemen,

«اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَأَتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ  
تَمَحُّهَا، وَخَالِقِ النَّاسَ بِخُلُقِ حَسَنٍ»

(Have Taqwa of Allah wherever you may be, follow the evil deed with a good deed and it will erase it, and deal with people in a good manner.)

Allah said next,

(لَعَلَّكُمْ تُفْلِحُونَ)

(so that you may be successful.), in this life and the Hereafter. Ibn Jarir recorded that Muhammad bin Ka`b Al-Qurazi said that, Allah's statement,

(وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ)

(and have Taqwa of Allah, so that you may be successful.) means, "Fear Me concerning what is between you and Me, so that you may acquire success when you meet Me tomorrow."

The Tafsir of Surah Al `Imran ends here, all praise is due to Allah, and we ask Him that we die while on the path of the Qur'an and Sunnah, Amin.

## The Tafsir of Surat An-Nisa

### (Chapter 4)

#### Virtues of Surat An-Nisa 257 , A Madinan Surah

Al-`Awfi reported that Ibn `Abbas said that Surat An-Nisa' was revealed in Al-Madinah. Ibn Marduwyah recorded similar statements from `Abdullah bin Az-Zubayr and Zayd bin Thabit. In his Mustadrak, Al-Hakim recorded that `Abdullah bin Mas`ud said, "There are five Ayat in Surat An-Nisa' that I would prefer to the life of this world and all that is in it,

(إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ)

(Surely, Allah wrongs not even the weight of an atom,) 4:40 ,

(إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ)

(If you avoid the great sins which you are forbidden to do) 4:31 ,

(إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ)

(Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills) 4:48 ,

(وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ)

(If they (hypocrites), when they had been unjust to themselves, had come to you) 4:64 , and,

(وَمَنْ يَعْمَلْ سُوءاً أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ  
يَجِدِ اللَّهَ غَفُوراً رَحِيماً )

(And whoever does evil or wrongs himself, but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful) 4:110 . " Al-Hakim recorded that Ibn `Abbas said, "Ask me about Surat An-Nisa', for I learned the Qur'an when I was still young." Al-Hakim said, "This Hadith is Sahih according to the criteria of the Two Sahihs, and they did not collect it."

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ )

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

(يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ  
وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالاً  
كَثِيراً وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ  
وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيباً )

(1. O mankind! Have Taqwa of your Lord, Who created you from a single person, and from him He created his mate, and from them both He created many men and women, and have Taqwa of Allah through Whom you demand your mutual (rights), and revere the wombs. Surely, Allah is always watching over you.)

### **The Command to have Taqwa, a Reminder about Creation, and Being Kind to Relatives**

Allah commands His creatures to have Taqwa of Him by worshipping Him Alone without partners. He also reminds to them of His ability, in that He created them all from a single person, Adam, peace be unto him.



## (وَخَلَقَ مِنْهَا زَوْجَهَا)

(And from him He created his wife) Hawwa' (Eve), who was created from Adam's left rib, from his back while he was sleeping. When Adam woke up and saw Hawwa', he liked her and had affection for her, and she felt the same toward him. An authentic Hadith states,

«إِنَّ الْمَرْأَةَ خُلِقَتْ مِنْضَلْعٍ، وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلْعِ أَعْلَاهُ، فَإِنْ ذَهَبْتَ تُقِيمُهُ كَسَرْتَهُ، وَإِنْ اسْتَمْتَعْتَ بِهَا اسْتَمْتَعْتَ بِهَا وَفِيهَا عِوَجٌ»

(Woman was created from a rib. Verily, the most curved portion of the rib is its upper part, so, if you should try to straighten it, you will break it, but if you leave it as it is, it will remain crooked.) Allah's statement,

## (وَبَتَّ مِنْهُمَا رَجَالًا كَثِيرًا وَنِسَاءً)

(And from them both He created many men and women;) means, Allah created from Adam and Hawwa' many men and women and distributed them throughout the world in various shapes, characteristics, colors and languages. In the end, their gathering and return will be to Allah. Allah then said,

## (وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ)

(And have Taqwa of Allah through Whom you demand your mutual (rights) and revere the wombs), protect yourself from Allah by your acts of obedience to Him. Allah's statement,

## (الَّذِي تَسَاءَلُونَ بِهِ)

(through Whom you demand your mutual (rights)), is in reference to when some people say, "I ask you by Allah, and then by the relation of the Rahim (the womb, i.e. my relationship to you)", according to Ibrahim, Mujahid and Al-Hasan. Ad-Dahhak said; "Fear Allah Whom you invoke when you conduct transactions and contracts." "And revere the womb by not cutting the relations of the womb, but keep and honor them, as Ibn `Abbas, `Ikrimah, Mujahid, Al-Hasan, Ad-Dahhak, Ar-Rabi`, and others have stated. Allah's statement,

## (إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا)

(Surely, Allah is always watching over you.) means, He watches all your deeds and sees your every circumstance. In another Ayah, Allah said;

﴿وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ﴾

(And Allah is Witness over all things.) 58:6 . An authentic Hadith states,

«اعْبُدِ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ، فَإِنَّهُ يَرَاكَ»

(Worship Allah as if you see Him, for even though you cannot see Him, He sees you.) This part of the Ayah encourages having a sense of certainty that Allah is always watching, in a complete and perfect manner. Allah mentioned that He has created mankind from a single father and a single mother, so that they feel compassion for each other and are kind to the weaker among them. In his Sahih, Muslim recorded that Jarir bin `Abdullah Al-Bajali said that a delegation from Mudar came to the Messenger of Allah , and he saw their state, wearing striped woolen clothes due to poverty. After the Zuhr prayer, the Messenger of Allah stood up and gave a speech in which he recited,

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ﴾

(O mankind! Have Taqwa of your Lord, Who created you from a single person,) until the end of the Ayah. He also recited,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ﴾

(O you who believe! Have Taqwa of Allah. And let every person look to what he has sent forth for the tomorrow) 59:18 . He also encouraged them to give charity, saying,

«تَصَدَّقَ رَجُلٌ مِنْ دِينَارِهِ، مِنْ دِرْهَمِهِ، مِنْ صَاعِ بُرِّهِ، مِنْ صَاعِ تَمْرِهِ»

(A man gave Sadaqah from his Dinar, from his Dirham, from his Sa` of wheat, from his Sa` of dates) until the end of the Hadith. This narration was also collected by Ahmad and the Sunan compilers from Ibn Mas`ud.

وَعَائُوا الْيَتَمَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيثَ  
بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ  
حُوبًا كَبِيرًا - وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَمَىٰ  
فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَنَىٰ وَثَلَاثَ  
وَرُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ  
أَيْمَانُكُمْ ذَلِكَ أَذْنَىٰ أَلَّا تَعُولُوا - وَعَائُوا النِّسَاءَ  
صَدُقَاتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا  
فَكُلُوهُ هَنِيئًا مَّرِيئًا )

(2. And give unto orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin.) (3. And if you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one or (the captives and the servants) that your right hands possess. That is nearer to prevent you from Ta`ulu.) (4. And give to the women (whom you marry) their Saduqat (or dowry) Nihlah (with a good heart), but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm.)

## Protecting the Property of the Orphans

Allah commands that the property of the orphans be surrendered to them in full when they reach the age of adolescence, and He forbids using or confiscating any part of it. So He said;

(وَلَا تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ)

(and do not exchange (your) bad things for (their) good ones;) Sa`id bin Al-Musayyib and Az-Zuhri commented, "Do not substitute a weak animal of yours for a fat animal (of the orphans)." Ibrahim An-Nakha'i and Ad-Dahhak commented, "Do not give something of bad quality for something of good quality." As-Suddi said, "One of them (caretakers of orphans) would take a fat sheep from the orphan's property and put in its place, a weak sheep of his, saying, `A sheep

for a sheep.' He would also take a good Dirham and exchange it for a fake Dirham, saying, 'A Dirham for a Dirham.'" Allah's statement,

(وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ)

(and devour not their substance to your substance.) means, do not mix them together so that you eat up both, as Mujahid, Sa`id bin Jubayr, Muqatil bin Hayyan, As-Suddi and Sufyan bin Hassin stated. Allah said,

(إِنَّهُ كَانَ حُوبًا كَبِيرًا)

(Surely, this is a great sin. ), a major and substantial sin, according to Ibn `Abbas. This was also reported from Mujahid, `Ikrimah, Sa`id bin Jubayr, Al-Hasan, Ibn Srin, Qatadah, Muqatil bin Hayyan, Ad-Dahhak, Abu Malik, Zayd bin Aslam and Abu Snan. The meaning above is: adding their property to your property is a grave sin and a major mistake, so avoid it.

### The Prohibition of Marrying Female Orphans Without Giving a Dowry

Allah said,

(وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَنَّىٰ)

(And if you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice, two) Allah commands, when one of you is the caretaker of a female orphan and he fears that he might not give her a dowry that is suitable for women of her status, he should marry other women, who are plenty as Allah has not restricted him. Al-Bukhari recorded that `A'ishah said, "A man was taking care of a female orphan and he married her, although he did not desire to marry her. That girl's money was mixed with his, and he was keeping her portion from her. Afterwards, this Ayah was revealed about his case;

(وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا)

(If you fear that you shall not be able to deal justly)" Al-Bukhari recorded that `Urwah bin Az-Zubayr said that he asked `A'ishah about the meaning of the statement of Allah,

(وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ)

(If you fear that you shall not be able to deal justly with the orphan girls.) She said, "O my nephew! This is about the orphan girl who lives with her guardian and shares his property. Her wealth and beauty may tempt him to marry her without giving her an adequate dowry which might have been given by another suitor. So, such guardians were forbidden to marry such orphan girls unless they treated them justly and gave them the most suitable dowry; otherwise they were ordered to marry woman besides them." `A'ishah further said, "After that verse, the people again asked the Messenger of Allah (about marriage with orphan girls), so Allah revealed the Ayah,

(وَيَسْتَفْتُونَكَ فِي النِّسَاءِ)

(They ask your instruction concerning the women..) 4:127 ." She said, "Allah's statement in this Ayah,

(وَتَرَّ غُبُونًا أَنْ تَنْكِحُوهُنَّ)

(yet whom you desire to marry) 4:127 refers to the guardian who does not desire to marry an orphan girl under his supervision because she is neither wealthy nor beautiful. The guardians were forbidden to marry their orphan girls possessing property and beauty without being just to them, as they generally refrain from marrying them (when they are neither beautiful nor wealthy)."

### The Permission to Marry Four Women

Allah's statement,

(مَنْنَى وَثَلَاثَ وَرُبَاعًا)

(two or three, or four), means, marry as many women as you like, other than the orphan girls, two, three or four. We should mention that Allah's statement in another Ayah,

(جَاعِلِ الْمَلَكَةَ رُسُلًا أُولَى أَجْنِحَةٍ مِّننَى وَثَلَاثَ وَرُبَاعًا)

(Who made the angels messengers with wings, - two or three or four) 35:1 , does not mean that other angels do not have more than four wings, as there are proofs that some angels do have more wings. Yet, men are prohibited from marrying more than four wives, as the Ayah decrees, since the Ayah specifies what men are allowed of wives, as Ibn `Abbas and the majority of scholars stated. If it were allowed for them to have more than four wives, the Ayah would have mentioned it. Imam Ahmad recorded that Salim said that his father said that Ghilan bin Salamah Ath-Thaqafi had ten wives when he became Muslim, and the Prophet said to him, "Choose any four of them (and divorce the rest)." During the reign of `Umar, Ghilan divorced his remaining wives and divided his money between his children. When `Umar heard news of

this, he said to Ghilan, "I think that the devil has conveyed to your heart the news of your imminent death, from what the devil hears during his eavesdropping. It may as well be that you will not remain alive but for a little longer. By Allah! You will take back your wives and your money, or I will take possession of this all and will order that your grave be stoned as is the case with the grave of Abu Righal (from Thamud, who was saved from their fate because he was in the Sacred Area. But, when he left it, he was tormented like they were)." Ash-Shafi`i, At-Tirmidhi, Ibn Majah, Ad-Daraqutni and Al-Bayhaqi collected this Hadith up to the Prophet's statement, "Choose any four of them." Only Ahmad collected the full version of this Hadith. Therefore, had it been allowed for men to marry more than four women at the same time, the Prophet would have allowed Ghilan to keep more than four of his wives since they all embraced Islam with him. When the Prophet commanded him to keep just four of them and divorce the rest, this indicated that men are not allowed to keep more than four wives at a time under any circumstances. If this is the case concerning those who already had more than four wives upon embracing Islam, then this ruling applies even more so to marrying more than four.

### **Marrying Only One Wife When One Fears He Might not Do Justice to His Wives**

Allah's statement,

(فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ)

(But if you fear that you will not be able to deal justly (with them), then only one or what your right hands possess.) The Ayah commands, if you fear that you will not be able to do justice between your wives by marrying more than one, then marry only one wife, or satisfy yourself with only female captives, for it is not obligatory to treat them equally, rather it is recommended. So if one does so, that is good, and if not, there is no harm on him. In another Ayah, Allah said,

(وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ)

(You will never be able to do perfect justice between wives even if it is your ardent desire) 4:129 . Allah said,

(ذَلِكَ أَذْنَىٰ أَلَّا تَعُولُوا)

(That is nearer to prevent you from Ta`ulu), meaning, from doing injustice. Ibn Abi Hatim, Ibn Marduwyah and Abu Hatim Ibn Hibban, in his Sahih, recorded that `Aishah said that, the Prophet said that the Ayah,

## (ذَلِكَ أَذْنَىٰ إِلَّا تَعُولُوا)

(That is nearer to prevent you from Ta`ulu), means, from doing injustice. However, Ibn Abi Hatim said that his father said that this Hadith to the Prophet is a mistake, for it should be attributed to `A'ishah not the Prophet . Ibn Abi Hatim reported from Ibn `Abbas, `A'ishah, Mujahid, `Ikrimah, Al-Hasan, Abu Malik, Abu Razin, An-Nakha`i, Ash-Sha`bi, Ad-Dahhak, `Ata' Al-Khurasani, Qatadah, As-Suddi and Muqatil bin Hayyan that Ta`ulu means to deviate from justice .

### Giving the Dowry is Obligatory

`Ali bin Abi Talhah reported Ibn `Abbas saying, Nihlah, in Allah's statement,

## (وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً)

(And give to the women (whom you marry) their Saduqat Nihlah) refers to the dowry. Muhammad bin Ishaq narrated from Az-Zuhri that `Urwah said that `A'ishah said that `Nihlah' means `obligatory'. Muqatil, Qatadah and Ibn Jurayj said, `Nihlah' means `obligatory' Ibn Jurayj added: `specified.' Ibn Zayd said, "In Arabic, Nihlah, refers to what is necessary. So Allah is commanding: Do not marry unless you give your wife something that is her right. No person after the Prophet is allowed to marry a woman except with the required dowry, nor by giving false promises about the dowry intended ." Therefore, the man is required to pay a dowry to his wife with a good heart, just as he gives a gift with a good heart. If the wife gives him part or all of that dowry with a good heart, her husband is allowed to take it, as it is lawful for him in this case. This is why Allah said afterwards,

## (فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا)

(But if they, of their own pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm.)

## (وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا - وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ

فَإِنْ ءَانَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا  
تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا وَمَنْ كَانَ غَنِيًّا  
فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ  
فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ وَكَفَى  
بِاللَّهِ حَسِيبًا )

(5. And give not unto the unwise your wealth which Allah has made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice.) (6. And test orphans until they reach the age of marriage; if then you find sound judgment in them, release their property to them, but consume it not wastefully and hastily, fearing that they should grow up. And whoever among guardians is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his work). And when you release their property to them, take a witness in their presence; and Allah is All-Sufficient in taking account.)

### **Holding the Property of the Unwise in Escrow**

Allah prohibited giving the unwise the freedom to do as they wish with wealth, which Allah has made as a means of support for people. This ruling sometimes applies because of being young, as young people are incapable of making wise decisions. It also applies in cases of insanity, erratic behavior and having a weak intellect or religious practice. It applies in cases of bankruptcy, when the debtors ask that the property of a bankrupt person is put in escrow, when his debts cannot be paid off with his money. Ad-Dahhak reported that Ibn `Abbas said that Allah's statement,

(وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ)

(And give not unto the unwise your property) refers to children and women. Similar was also said by Ibn Mas`ud, Al-Hakam bin `Uyaynah, Al-Hasan and Ad-Dahhak: "Women and boys." Sa`id bin Jubayr said that `the unwise' refers to the orphans. Mujahid, `Ikrimah and Qatadah said; "They are women."

### **Spending on the Unwise with Fairness**

Allah said,



وَأَرْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا  
مَعْرُوفًا)

(but feed and clothe them therewith, and speak to them words of kindness and justice.) `Ali bin Abi Talhah said that Ibn `Abbas commented, "Do not give your wealth, what Allah has made you responsible for and made a means of sustenance to you, to your wife or children. Rather, hold on to your money, take care of it, and be the one who spends on them for clothes, food and provision." Mujahid said that the Ayah,

وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا)

(and speak to them words of kindness and justice.) refers to kindness and keeping good relations. This honorable Ayah commands kind treatment, in deed, with family and those under one's care. One should spend on them for clothes and provisions, and be good to them, such as saying good words to them.

### **Giving Back the Property of the Orphans When They Reach Adulthood**

Allah said,

وَابْتَلُوا الْيَتَامَى)

(And test orphans) meaning, test their intelligence, as Ibn `Abbas, Mujahid, Al-Hasan, As-Suddi and Muqatil bin Hayyan stated.

حَتَّى إِذَا بَلَغُوا النُّكَاحَ)

(until they reach the age of marriage), the age of puberty, according to Mujahid. The age of puberty according to the majority of scholars comes when the child has a wet dream. In his Sunan, Abu Dawud recorded that `Ali said, "I memorized these words from the Messenger of Allah ,

«لَا يُتَمَّ بَعْدَ احْتِلَامٍ، وَلَا صُمَاتَ يَوْمٍ إِلَى اللَّيْلِ»

(There is no orphan after the age of puberty nor vowing to be silent throughout the day to the night.) In another Hadith, `A'ishah and other Companions said that the Prophet said,

«رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ، عَنِ الصَّبِيِّ حَتَّى يَحْتَلِمَ،  
وَعَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعَنِ الْمَجْنُونِ حَتَّى  
يُفِيقَ»

(The pen does not record the deeds of three persons: the child until the age of puberty, the sleeping person until waking up, and the senile until sane.) Or, the age of fifteen is considered the age of adolescence. In the Two Sahihs, it is recorded that Ibn `Umar said, "I was presented in front of the Prophet on the eve of the battle of Uhud, while I was fourteen years of age, and he did not allow me to take part in that battle. But I was presented in front of him on the eve of the battle of Al-Khandaq (The Trench) when I was fifteen years old, and he allowed me (to join that battle)." `Umar bin `Abdul-`Aziz commented when this Hadith reached him, "This is the difference between a child and an adult." There is a difference of opinion over whether pubic hair is considered a sign of adulthood, and the correct opinion is that it is. The Sunnah supports this view, according to a Hadith collected by Imam Ahmad from `Atiyah Al-Qurazi who said, We were presented to the Prophet on the day of Qurizah, whoever had pubic hair was killed, whoever did not was left free to go, I was one of those who did not, so I was left free." The Four Sunan compilers also recorded similar to it. At-Tirmidhi said, "Hasan Sahih." Allah's statement,

(فَإِنْ ءَانَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ)

(if then you find sound judgment in them, release their property to them,) Sa`id bin Jubayr said that this portion of the Ayah means, when you find them to be good in the religion and wise with their money. Smilar was reported from Ibn `Abbas, Al-Hasan Al-Basri and others among the Imams. The scholars of Fiqh stated that when the child becomes good in the religion and wise concerning with money, then the money that his caretaker was keeping for him should be surrendered to him.

### **Poor Caretakers are Allowed to Wisely Spend from the Money of the Orphan Under Their Care, to Compensate for Their Work**

Allah said,

(وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا)

(But consume it not wastefully and hastily, fearing that they should grow up.) Allah commands that the money of the orphan should not be spent unnecessarily,

(إِسْرَافًا وَبِدَارًا)

(Wastefully and hastily) for fear they might grow up. Allah also commands,

(وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ)

(And whoever among guardians is rich, he should take no wages,) Hence, the guardian who is rich and does not need the orphan's money, should not take any of it as wages.

(وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ)

(but if he is poor, let him have for himself what is just and reasonable.) Ibn Abi Hatim recorded that `A'ishah said, "This Ayah,

(وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا  
فَلْيَأْكُلْ بِالْمَعْرُوفِ)

(And whoever among guardians is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable.) was revealed about the guardian of the orphan and pertains to whatever work he does for the orphan's estate. " Al-Bukhari also collected this Hadith. Imam Ahmad recorded that `Amr bin Shu`ayb said that his father said that his father told him that a man asked the Messenger of Allah , "I do not have money, but I have an orphan under my care." The Messenger said,

«كُلْ مِنْ مَالِ يَتِيمِكَ غَيْرَ مُسْرِفٍ وَلَا مُبَدِّرٍ وَلَا  
مُتَأَثِّلٍ مَالًا، وَمِنْ غَيْرِ أَنْ تَقِيَ مَالِكَ أَوْ قَالَ تَقْدِي  
مَالِكَ بِمَالِهِ»

(Eat from your orphan's wealth without extravagance or wastefulness, or mixing it, and without saving your money by spending his.)" Allah said,

(فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ)

(And when you release their property to them.) after they become adults, and you see that they are wise, then,

(فَأَشْهَدُوا عَلَيْهِمْ)

(take a witness in their presence;) Allah commands the guardians of orphans to surrender the property of the orphans who become consenting adults, in the presence of witnesses, so that none of them denies the fact that he received his money. Allah said next,

(وَكَفَى بِاللَّهِ حَسِيبًا)

(and Allah is All-Sufficient in taking account.) meaning, Allah is sufficient as Witness, Reckoner and Watcher over their work for orphans, and when they surrender their money to them, whether their property was complete and whole, or deficient and less. Indeed, Allah knows all of that. In his Sahih, Muslim recorded that the Messenger of Allah said,

«يَا أَبَا ذَرٍّ إِنَّي أُرَاكَ ضَعِيفًا، وَإِنِّي أَحِبُّ لَكَ مَا أَحِبُّ لِنَفْسِي، لَا تَأْمَرَنَّ عَلَى اثْنَيْنِ، وَلَا تَلِينَنَّ مَالَ يَتِيمٍ»

(O Abu Dharr! Verily, you are weak, and I love for you what I love for myself. Do not become a leader of two nor assume guardianship of an orphan's property.)

(لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ  
وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا  
قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا - وَإِذَا حَضَرَ  
الْقِسْمَةَ أُولُو الْقُرْبَى وَالْيَتَامَى وَالْمَسْكِينُ  
فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا -  
وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا  
خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا -  
إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ  
فِي بُطُونِهِمْ نَارًا وَسَيَصْلُونَ سَعِيرًا )

(7. There is a share for men and a share for women from what is left by parents and those nearest in relation, whether the property be small or large -- a legal share.) (8. And when the relatives, and the orphans, and the poor are present at the time of division, give them from the property, and speak to them words of kindness and justice.) (9. And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So, let them have Taqwa of Allah and speak truthfully.) (10. Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!)

## The Necessity of Surrendering the Inheritance According to the Portions that Allah Ordained

Sa`id bin Jubayr and Qatadah said, "The idolators used to give adult men a share of inheritance and deprive women and children of it. Allah revealed;

(لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ)

(There is a share for men from what is left by parents and those nearest in relation)." Therefore, everyone is equal in Allah's decision to inherit, even though their shares vary according to the degree of their relationship to the deceased, whether being a relative, spouse, etc. Ibn Marduwyah reported that Jabir said, "Umm Kujjah came to the Messenger of Allah and said to him, 'O Messenger of Allah! I have two daughters whose father died, and they do not own anything.' So Allah revealed;

(لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ)

(There is a share for men from what is left by parents and those nearest in relation.)" We will mention this Hadith when explaining the two Ayat about inheritance. Allah knows best. Allah said,

(وَإِذَا حَضَرَ الْقِسْمَةَ)

(are present at the time of division,) those who do not have a share in the inheritance,

(وَالْيَتَامَىٰ وَالْمَسْكِينُ)

(and the orphans and the poor), are also present upon dividing the inheritance, give them a share of the inheritance. Al-Bukhari recorded that Ibn `Abbas said that the Ayah,

(وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ  
وَالْمَسْكِينُ)

(And when the relatives and the orphans and the poor are present at the time of division), was not abrogated. Ibn Jarir recorded that Ibn `Abbas said that this Ayah still applies and should be implemented. Ath-Thawri said that Ibn Abi Najih narrated from Mujahid that implementing this Ayah, "Is required from those who have anything to inherit, paid from whatever portions their hearts are satisfied with giving away." Similar explanation was reported from Ibn Mas`ud, Abu Musa, `Abdur-Rahman bin Abi Bakr, Abu Al-`Aliyah, Ash-Sha`bi and Al-Hasan. Ibn `Urin, Sa`id bin Jubayr, Makhul, Ibrahim An-Nakha`i, `Ata' bin Abi Rabah, Az-Zuhri and Yahya bin Ya`mar said this payment is obligatory. Others say that this refers to the bequeathal at the time of death. And others say that it was abrogated. Al-`Awfi reported that Ibn `Abbas said that this Ayah,

(وَإِذَا حَضَرَ الْقِسْمَةَ)

(And when are present at the time of division), refers to divisions of inheritance. So, when poor relatives, who are ineligible for inheritance, orphans, and the poor attend the division of the inheritance, which is sometimes substantial, their hearts will feel eager to have a share, seeing each eligible person assuming his share; while they are desperate, yet are not given anything. Allah the Most Kind, Most Compassionate, commands that they should have a share in the inheritance as an act of kindness, charity, compassion and mercy for them.

### Observing Fairness in the Will

Allah said,

(وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ)

(And let those have the same fear in their minds as they would have for their own, if they had left behind...) `Ali bin Abi Talhah reported that Ibn `Abbas said that this part of the Ayah, "Refers to a man who is near death and he dictates a will and testament that harms some of the rightful inheritors. Allah commands whoever hears such will to fear Allah, and direct the dying man to do what is right and to be fair, being as eager to protect the inheritors of the dying man as he would be with his own." Similar was reported from Mujahid and several others. The Two Sahihs record that when the Messenger of Allah visited Sa`d bin Abi Waqqas during an illness he suffered from, Sa`d said to the Messenger, "O Messenger of Allah! I am wealthy and have no inheritors except a daughter. Should I give two-thirds of my property in charity" He said, "No." Sa`d asked, "Half" He said, "No." Sa`d said, "One-third" The Prophet said;

«الثُّلُثُ، وَالثُّلُثُ كَثِيرٌ»

(One-third, and even one-third is too much.) The Messenger of Allah then said,

«إِنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ  
عَالَةً يَتَكَفَّفُونَ النَّاسَ»

(You'd better leave your inheritors wealthy rather than leaving them poor, begging from others.)

### **A Stern Warning Against Those Who Use Up the Orphan's Wealth**

It was also said that the Ayah

(وَلَا تَأْكُلُوها إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا)

(consume it not wastefully and hastily, fearing that they should grow up,) means, let them have Taqwa of Allah when taking care of the orphan's wealth, as Ibn Jarir recorded from Al-`Awfi who reported this explanation from Ibn `Abbas. This is a sound opinion that is supported by the warning that follows against consuming the orphan's wealth unjustly. In this case, the meaning becomes: Just as you would want your offspring to be treated fairly after you, then treat other people's offspring fairly when you are given the responsibility of caring for them. Allah proclaims that those who unjustly consume the wealth of orphans, will be eating fire into their stomach, this is why Allah said,

(إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا  
يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلُونَ سَعِيرًا )

(Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!) meaning, when you consume the orphan's wealth without a right, then you are only consuming fire, which will kindle in your stomach on the Day of Resurrection. It is recorded in the Two Sahihs that Abu Hurayrah said that the Messenger of Allah said,

«اجْتَنِبُوا السَّبْعَ الْمُؤِيقَاتِ»

(Avoid the seven great destructive sins. ) The people asked, "O Allah's Messenger! What are they" He said,

«الشِّرْكَ بِاللَّهِ، وَالسَّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ  
اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ،  
وَالتَّوَلَّى يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ  
المُؤْمِنَاتِ الغَافِلَاتِ»

(To join others in worship along with Allah, magic, to kill the life which Allah has forbidden except for a just cause, to consume interest, to consume an orphan's property, to turn your back to the enemy and flee from the battlefield at the time of fighting, and to accuse chaste women who never even think of anything harmful to their chastity being good believers.)

(يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ  
الْأُنثَيَيْنِ فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا  
تَرَكَ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ  
وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ فَإِن  
لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرَثَتْهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِن كَانَ  
لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي  
بِهَا أَوْ دَيْنٍ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ  
أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِنَ اللَّهِ إِنَّ اللَّهَ كَانَ  
عَلِيمًا حَكِيمًا )

(11. Allah commands you for your children's (inheritance): to the male, a portion equal to that of two - females; if only daughters, two or more, their share is two thirds of the inheritance; if only one, her share is half. For parents, a sixth share of inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers or (sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debts. You know not which of them, whether your parents or your children, are nearest to you in benefit, (these fixed shares) are ordained by Allah. And Allah is Ever All-Knower, All-Wise.)



## Learning the Various Shares of the Inheritance is Encouraged

This, the following, and the last honorable Ayah in this Surah contain the knowledge of Al-Fara'id, inheritance. The knowledge of Al-Fara'id is derived from these three Ayat and from the Hadiths on this subject which explain them. Learning this knowledge is encouraged, especially the specific things mentioned in the Ayat. Ibn `Uyaynah said; "Knowledge of Al-Fara'id was called half of knowledge, because it effects all people." o

### The Reason Behind Revealing Ayah 4:11

Explaining this Ayah, Al-Bukhari recorded that Jabir bin `Abdullah said, "Allah's Messenger came visiting me on foot with Abu Bakr at Banu Salamah's (dwellings), and the Prophet found me unconscious. He asked for some water, performed ablution with it, then poured it on me, and I regained consciousness. I said, `What do you command me to do with my money, O Allah's Messenger' this Ayah was later revealed,

(يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ  
الأنثيين)

(Allah commands you for your children's (inheritance); to the male, a portion equal to that of two females)." This is how it was recorded by Muslim and An-Nasa'i. The remainder of the Six compilers also collected this Hadith. Another Hadith from Jabir concerning the reason behind revealing Ayah 4:11 Ahmad recorded from Jabir that he said, "The wife of Sa`d bin Ar-Rabi` came to Allah's Messenger and said to him, `O Allah's Messenger! These are the two daughters of Sa`d bin Ar-Rabi`, who was killed as a martyr at Uhud. Their uncle took their money and did not leave anything for them. They will not be married unless they have money.' The Messenger said, `Allah will decide on this matter.' The Ayah about the inheritance was later revealed and the Messenger of Allah sent word to their uncle commanding him,

«أَعْطِ ابْنَتِي سَعْدِ الثُّلُثَيْنِ، وَأُمَّهُمَا الثُّمْنَ، وَمَا  
بَقِيَ فَهُوَ لَكَ»

(Give two-thirds (of Sa`d's money) to Sa`d's two daughters and one eighth for their mother, and whatever is left is yours.)" Abu Dawud, At-Tirmidhi, and Ibn Majah collected this Hadith. It is apparent, however, that the first Hadith from Jabir was about the case of the last Ayah in the Surah 4:176, rather than 4:11, for at the time this incident occurred, Jabir had sisters and did not have daughters, parents or offspring to inherit from him. Yet, we mentioned the Hadith here just as Al-Bukhari did.

### Males Get Two Times the Share of Females for Inheritance

Allah said,

(يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ  
الأنثيين)

(Allah commands you for your children's (inheritance): to the male, a portion equal to that of two females;) Allah commands: observe justice with your children. The people of Jahiliyyah used to give the males, but not the females, a share in the inheritance. Therefore, Allah commands that both males and females take a share in the inheritance, although the portion of the males is twice as much as that of the females. There is a distinction because men need money to spend on their dependants, commercial transactions, work and fulfilling their obligations. Consequently, men get twice the portion of the inheritance that females get. Allah's statement,

(يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ  
الأنثيين)

(Allah commands you for your children's (inheritance): to the male, a portion equal to that of two females;) testifies to the fact that Allah is more merciful with children than their own parents are with them, since He commands the parents to be just and fair with their own children. An authentic Hadith stated that a captured woman was looking for her child and when she found him, she held him, gave him her breast and nursed him. The Messenger of Allah said to his Companions,

«أُثْرُونَ هَذِهِ طَارِحَةً وَلَدَهَا فِي النَّارِ وَهِيَ تَقْدِرُ  
عَلَى ذَلِكَ»

(Do you think that this woman would willingly throw her child in the fire) They said, "No, O Messenger of Allah." He said,

«قَوْلَ اللَّهِ لِي أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بِوَلَدِهَا»

(By Allah! Allah is more merciful with His servants than this woman is with her own child.) Al-Bukhari recorded that Ibn `Abbas said, "The custom (in old days) was that the property of the deceased would be inherited by his offspring; as for the parents (of the deceased), they would inherit by the will of the deceased. Then Allah cancelled whatever He willed from that custom and ordained that the male get twice the amount inherited by the female, and for each parent a sixth (of the whole legacy), for the wife an eighth or a fourth, and for the husband a half or a fourth."

## The Share of the Females When They Are the Only Eligible Heirs

Allah said,

(فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ)

(if only daughters, two or more, their share is two-thirds of the inheritance;) We should mention here that some people said the Ayah only means two daughters, and that 'more' is redundant, which is not true. Nothing in the Qur'an is useless or redundant. Had the Ayah been talking about only two women, it would have said, "The share of both of them is two-thirds." As for the daughters, two or more, the ruling that they get two-thirds was derived from this Ayah, stating that the two sisters get two-thirds. We also mentioned the Hadith in which the Prophet commanded that two-thirds be the share of the two daughters of Sa`d bin Ar-Rabi`. So this is proven in the Book and the Sunnah.

(وَإِنْ كَانَتْ وَحِدَةً فَلَهَا النِّصْفُ)

(if only one, her share is half.) If there are two daughters, then there are texts to prove they share a half. Therefore, two-thirds is the share of the two daughters or sisters, and Allah knows best.

## Share of the Parents in the Inheritance

Allah said,

(وَالْأَبَوَيْنِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ)

(For parents, a sixth share of inheritance to each) There are several forms of the share that the parents get in the inheritance. 1. If the deceased left behind children, the parents get a sixth each. When the deceased had only one daughter, she gets half of the inheritance and the parents each one sixth, and another sixth is given to the father. 2. When the parents are the only inheritors, the mother gets one-third while the father gets the remaining two-thirds. In this case, the father's share will be twice the mother's share. If the deceased had a surviving spouse, the spouse gets half, in the case of a husband, or a fourth in the case of a surviving wife. In both cases, the mother of the deceased gets one-third of the remaining inheritance. This is because the remaining portion of the inheritance is treated just as the entire legacy in regard to the parents' share. Allah has given the mother one-half of what the father gets. Therefore, the mother gets a third of the remaining inheritance while the father gets two-thirds. 3. If the deceased left behind surviving brothers and sisters, whether half brothers, half sisters or from the same father and mother, their presence does not cause reduction in the father's share. Yet, their presence reduces the share of the mother to one-sixth instead of one-third, and the father gets the rest, when there are no other heirs. Ibn Abi Hatim recorded that Qatadah commented on the Ayah,

(فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ)

(If the deceased left brothers or (sisters), the mother has a sixth.) "Their presence will reduce the share of the mother, but they will not inherit. If there is only one surviving brother, the mother's share will remain one-third, but her share will be reduced if there is more than one surviving brother. The people of knowledge attribute this reduction in the mother's share from one-third (to one-sixth) to the fact that the father is the one who helps the brothers (and sisters) of the deceased get married, spending from his own money for this purpose. The mother does not spend from her money for this purpose." This is a sound opinion.

## First the Debts are Paid Off, then the Will, then the Fixed Inheritance

Allah said,

(مِن بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ)

((The distribution in all cases is) after the payment of legacies he may have bequeathed or debts.) The scholars of the Salaf and the Khalaf agree that paying debts comes before fulfilling the will, and this is apparent to those who read the Ayah carefully. Allah said next,

(ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفَعًا)

(You know not which of them, whether your parents or your children, are nearest to you in benefit.) This Ayah means: We have appointed a share to the parents and children, contrary to the practice of Jahiliyyah and the early Islamic era, when the inheritance would go to the children, and parents get a share only if they were named in the will, as Ibn `Abbas stated. Allah abrogated this practice and appointed a fixed share for the children and for the parents. One may derive benefit in this life or for the Hereafter from his parents, the likes of which he could not get from his children. The opposite of this could also be true. Allah said,

(ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفَعًا)

(You know not which of them, whether your parents or your children, are nearest to you in benefit,): since benefit could come from one or the other of these relatives, We appointed a fixed share of inheritance for each. Allah knows best. Allah said,

(فَرِيضَةً مِّنَ اللَّهِ)

(ordained by Allah), meaning: These appointed shares of inheritance that We mentioned and which give some inheritors a bigger share than others, is a commandment from Allah that He has decided and ordained,

(إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا)

(And Allah is Ever All-Knower, All-Wise.), Who places everything in its rightful place and gives each his rightful share.

(وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ  
وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ  
بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرُّبْعُ مِمَّا  
تَرَكَتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ  
النُّصْبُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ  
دَيْنٍ وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَلَةً أَوْ امْرَأَةٌ وَلَهُ  
أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِنْ كَانُوا  
أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ  
وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ وَصِيَّةً  
مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ )

(12. In that which your wives leave, your share is half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debts. In that which you leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts. If the man or woman whose inheritance is in Kalalah has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone). This is a Commandment from Allah; and Allah is Ever All-Knowing, Most Forbearing.)

### Share of the Spouses in the Inheritance

Allah says to the husband, you get half of what your wife leaves behind if she dies and did not have a child. If she had a child, you get one-fourth of what she leaves behind, after payment of legacies that she may have bequeathed, or her debts. We mentioned before that payment of debts comes before fulfilling the will, and then comes the will, then the inheritance, and there is a consensus on this matter among the scholars. And the rule applies to the grandchildren as well as the children, even if they are great-grandchildren (or even further in generation) Allah then said,

(وَلَهُنَّ الرَّبْعُ مِمَّا تَرَكَتُمْ)

(In that which you leave, their (your wives) share is a fourth) and if there is more than one wife, they all share in the fourth, or one-eighth that the wife gets. Earlier, we explained Allah's statement,

(مِنْ بَعْدِ وَصِيَّةٍ)

(After payment of legacies)

### The Meaning of Kalalah

Allah said,

(وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَالَةً)

(If the man or woman whose inheritance is in question was left in Kalalah.) Kalalah is a derivative of Iklil; the crown that surrounds the head. The meaning of Kalalah in this Ayah is that the person's heirs come from other than the first degree of relative. Ash-Sha`bi reported that when Abu Bakr As-Siddiq was asked about the meaning of Kalalah, he said, "I will say my own opinion about it, and if it is correct, then this correctness is from Allah. However, if my opinion is wrong, it will be my error and because of the evil efforts of Shaytan, and Allah and His Messenger have nothing to do with it. Kalalah refers to the man who has neither descendants nor ascendants." When `Umar became the Khalifah, he said, "I hesitate to contradict an opinion of Abu Bakr." This was recorded by Ibn Jarir and others. In his Tafsir, Ibn Abi Hatim recorded that Ibn `Abbas said, "I was among the last persons to see `Umar bin Al-Khattab, and he said to me, `What you said was the correct opinion.' I asked, `What did I say?' He said, `That Kalalah refers to the person who has no child or parents.'" This is also the opinion of `Ali bin Abi Talib, Ibn Mas`ud, Ibn `Abbas, Zayd bin Thabit, Ash-Sha`bi, An-Nakha'i, Al-Hasan Al-Basri, Qatadah, Jabir bin Zayd and Al-Hakam. This is also the view of the people of Al-Madinah, Kufah, Basrah, the Seven Fuqaha', the Four Imams and the majority of scholars of the past and present, causing some scholars to declare that there is a consensus on this opinion.

## The Ruling Concerning Children of the Mother From Other Than the Deceased's Father

Allah said,

(وَلَهُ أَخٌ أَوْ أُخْتٌ)

(But has left a brother or a sister), meaning, from his mother's side, as some of the Salaf stated, including Sa`d bin Abi Waqqas. Qatadah reported that this is the view of Abu Bakr As-Siddiq.

(فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ)

(Each one of the two gets a sixth; but if more than two, they share in a third.) There is a difference between the half brothers from the mother's side and the rest of the heirs. First, they get a share in the inheritance on account of their mother. Second, the males and females among them get the same share. Third, they only have a share in the inheritance when the deceased's estate is inherited in Kalalah, for they do not have a share if the deceased has a surviving father, grandfather, child or grandchild. Fourth, they do not have more than a third, no matter how numerous they were. Allah's statement,

(مِنْ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ)

(After payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone).) means, let the will and testament be fair and free of any type of harm, without depriving some rightful heirs from all, or part of their share, or adding to the fixed portion that Allah or dained for some heirs. Indeed, whoever does this, will have disputed with Allah concerning His decision and division. An authentic Hadith states,

«إِنَّ اللَّهَ قَدْ أَعْطَىٰ كُلَّ ذِي حَقٍّ حَقَّهُ فَلَا وَصِيَّةَ لِمَوَارِثٍ»

(Allah has given each his fixed due right. Therefore, there is no will for a rightful inheritor.)

(تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا)

وَذَلِكَ الْفَوْزُ الْعَظِيمُ - وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ  
وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ  
مُهِينٌ (

(13. These are the limits (set by) Allah, and whosoever obeys Allah and His Messenger, will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and is the great success.) (14. And whosoever disobeys Allah and His Messenger, and transgresses His (set) limits, He will cast him into the Fire, to abide therein; and he shall suffer a disgraceful torment.)

### Warning Against Transgressing the Limits for Inheritance

Meaning, the Fara'id are Allah's set limits. This includes what Allah has allotted for the heirs, according to the degree of relation they have to the deceased, and their degree of dependency on him. Therefore, do not transgress or violate them. So Allah said;

(وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ)

(And whosoever obeys Allah and His Messenger,) regarding the inheritance, and does not add or decrease any of these fixed shares by use of tricks and plots. Rather, he gives each his appointed share as Allah commanded, ordained and decided,

(تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ  
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا  
وَذَلِكَ الْفَوْزُ الْعَظِيمُ - وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ  
وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ  
مُهِينٌ (

(Will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and is the great success. And whosoever disobeys Allah and His Messenger, and transgresses His (set) limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.) This is because he changed what Allah has ordained and disputed with His judgment. Indeed, this is the behavior of those who do not agree with what Allah has decided and divided,



and this is why Allah punishes them with humiliation in the eternal, painful torment. Imam Ahmad recorded that Abu Hurayrah said that, the Messenger of Allah said,

«إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْخَيْرِ سَبْعِينَ سَنَةً، فَإِذَا أَوْصَى حَافٍ فِي وَصِيَّتِهِ، فَيُخْتَمُ لَهُ بِشَرِّ عَمَلِهِ، فَيَدْخُلُ النَّارَ، وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الشَّرِّ سَبْعِينَ سَنَةً، فَيَعْدِلُ فِي وَصِيَّتِهِ فَيُخْتَمُ لَهُ بِخَيْرِ عَمَلِهِ فَيَدْخُلُ الْجَنَّةَ»

(A man might perform the actions of righteous people for seventy years, but when it is time to compile his will, he commits injustice. So his final work will be his worst, and he thus enters the Fire. A man might perform the deeds of evil people for seventy years, yet he is fair in his will. So his final work will be his best, and he thus enters Paradise.) Abu Hurayrah said, "Read, if you will,

(تِلْكَ حُدُودُ اللَّهِ)

(These are the limits (set by) Allah) until,

(عَذَابٌ مُّهِينٌ)

(a disgraceful torment.)." In the chapter on injustice in the will, Abu Dawud recorded in his Sunan that Abu Hurayrah said that the Messenger of Allah said,

«إِنَّ الرَّجُلَ لَيَعْمَلُ أَوْ الْمَرْأَةُ بِطَاعَةِ اللَّهِ سِتِّينَ سَنَةً، ثُمَّ يَحْضُرُهُمَا الْمَوْتُ، فَيُضَارَّانِ فِي الْوَصِيَّةِ، فَتَجِبُ لَهُمَا النَّارُ»

(A man or a woman might perform actions in obedience to Allah for sixty years. Yet, when they are near death, they leave an unfair will and thus acquire the Fire.) Abu Hurayrah then recited the Ayah,

(مِنْ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ)

(After payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused), until,

(وَذَلِكَ الْفَوْزُ الْعَظِيمُ)

(and that is the great success.) This was also recorded by At-Tirmidhi and Ibn Majah, and At-Tirmidhi said, "Hasan Gharib".

(وَاللَّتِي يَأْتِيَنَّ الْفَحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهَدُوا  
عَلَيْهِنَّ أَرْبَعَةً مِّنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي  
الْبُيُوتِ حَتَّىٰ يَتَوَقَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ  
سَبِيلًا - وَاللَّذَانِ يَأْتِيَنَّهَا مِنْكُمْ فَادُّوهُمَا فَإِنْ تَابَا  
وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا  
رَّحِيمًا )

(15. And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from among you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allah ordains for them some (other) way.) (16. And the two persons among you who commit illegal sexual intercourse, punish them both. And if they repent and do righteous good deeds, leave them alone. Surely, Allah is Ever the One Who accepts repentance, (and He is) Most Merciful.)

### **The Adulteress is Confined in her House; A Command Later Abrogated**

At the beginning of Islam, the ruling was that if a woman commits adultery as stipulated by sufficient proof, she was confined to her home, without leave, until she died. Allah said,

(وَاللَّتِي يَأْتِيَنَّ الْفَحِشَةَ)

يعني الزنا

(مِنْ نِّسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِّنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ يَتَوَقَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا)

(And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from among you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allah ordains for them some (other) way.) `Some other way' mentioned here is the abrogation of this ruling that came later. Ibn `Abbas said, "The early ruling was confinement, until Allah sent down Surat An-Nur (chapter 24) which abrogated that ruling with the ruling of flogging (for fornication) or stoning to death (for adultery)." Similar was reported from `Ikrimah, Sa`id bin Jubayr, Al-Hasan, `Ata' Al-Khurasani, Abu Salih, Qatadah, Zayd bin Aslam and Ad-Dahhak, and this is a matter that is agreed upon. Imam Ahmad recorded that `Ubadah bin As-Samit said, "When the revelation descended upon the Messenger of Allah , it would affect him and his face would show signs of strain. One day, Allah sent down a revelation to him, and when the Messenger was relieved of its strain, he said,

«خُذُوا عَنِّي، قَدْ جَعَلَ اللَّهُ لَهُنَّ سَبِيلًا، النَّيِّبُ  
بِالنَّيِّبِ، وَالْبِكْرُ بِالْبِكْرِ، النَّيِّبُ جَلْدُ مِائَةٍ، وَرَجْمٌ  
بِالْحِجَارَةِ، وَالْبِكْرُ جَلْدُ مِائَةٍ ثُمَّ نَقْيُ سَنَةٍ»

(Take from me: Allah has made some other way for them. The married with the married, the unmarried with the unmarried. The married gets a hundred lashes and stoning to death, while the unmarried gets a hundred lashes then banishment for a year.)" Muslim and the collectors of the Sunan recorded that `Ubadah bin As-Samit said that the Prophet said,

«خُذُوا عَنِّي خُذُوا عَنِّي، قَدْ جَعَلَ اللَّهُ لَهُنَّ سَبِيلًا،  
الْبِكْرُ بِالْبِكْرِ جَلْدُ مِائَةٍ وَتَعْرِيبُ عَامٍ، وَالنَّيِّبُ  
بِالنَّيِّبِ جَلْدُ مِائَةٍ وَالرَّجْمُ»

(Take from me, take from me. Allah has made some other way for them: the (unmarried) gets a hundred lashes and banishment for one year, while the (married) gets a hundred lashes and stoning to death.) At-Tirmidhi said, "Hasan Sahih". Allah said,

(وَاللَّذَانَ يَأْتِيَنَهَا مِنْكُمْ فَادُوهُمَا)

(And the two persons among you who commit illegal sexual intercourse, punish them both.) Ibn `Abbas and Sa`id bin Jubayr said that this punishment includes cursing, shaming them and beating them with sandals. This was the ruling until Allah abrogated it with flogging or stoning, as we stated. Mujahid said, "It was revealed about the case of two men who do it." As if he was referring to the actions of the people of Lut, and Allah knows best. The collectors of Sunan recorded that Ibn `Abbas said that the Messenger of Allah said,

«مَنْ رَأَيْتُمُوهُ يَعْمَلُ عَمَلَ قَوْمِ لُوطٍ، فَاقْتُلُوا  
الْفَاعِلَ وَالْمَفْعُولَ بِهِ»

(Whoever you catch committing the act of the people of Lut (homosexuality), then kill both parties to the act.) Allah said,

(فَإِنْ تَابَا وَأَصْلَحَا)

(And if they repent and do righteous good deeds), by refraining from that evil act, and thereafter their actions become righteous,

(فَأَعْرِضُوا عَنْهُمَا)

(leave them alone), do not verbally abuse them after that, since he who truly repents is just like he who has no sin,

(إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا)

(Surely, Allah is Ever the One Who accepts repentance, Most Merciful.) The following is recorded in the Two Sahih:

«إِذَا زَنَتِ أَمَةٌ أَحَدِكُمْ، فَلْيَجْلِدْهَا الْحَدَّ، وَلَا يُتْرَبْ  
عَلَيْهَا»

(When the slave-girl of one of you commits illegal sexual intercourse, let him flog her and not chastise her afterwards. ) because the lashes she receives erase the sin that she has committed.

(إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ  
بِجَهْلَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ  
عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا - وَلَيْسَتِ التَّوْبَةُ  
لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمْ  
الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ  
وَهُمْ كُفَّارٌ أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا )

(17. Allah accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards ; it is they to whom Allah will forgive and Allah is Ever All-Knower, All-Wise.) (18. And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them, We have prepared a painful torment.)

### Repentance is Accepted Until one Faces death

Allah states that He accepts repentance of the servant who commits an error in ignorance and then repents, even just before he sees the angel who captures the soul, before his soul reaches his throat. Mujahid and others said, "Every person who disobeys Allah by mistake, or intentionally is ignorant, until he refrains from the sin." Qatadah said that Abu Al-`Aliyah narrated that the Companions of the Messenger of Allah used to say, "Every sin that the servant commits, he commits out of ignorance." `Abdur-Razzaq narrated that, Ma`mar said that Qatadah said that, the Companions of the Messenger of Allah agreed that every sin that is committed by intention or otherwise, is committed in ignorance." Ibn Jurayj said, "Abdullah bin Kathir narrated to me that Mujahid said, `Every person who disobeys Allah (even willfully), is ignorant while committing the act of disobedience.'" Ibn Jurayj said, "Ata' bin Abi Rabah told me something similar." Abu Salih said that Ibn `Abbas commented, "It is because of one's ignorance that he commits the error." `Ali bin Abi Talhah reported that Ibn `Abbas said about the Ayah,

(ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ)

(and repent soon (afterwards)), "Until just before he (or she) looks at the angel of death." Ad-Dahhak said, "Every thing before death is `soon afterwards ." Al-Hasan Al-Basri said about the Ayah,

(ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ)

(and repent soon afterwards), "Just before his last breath leaves his throat." `Ikrimah said, "All of this life is `soon afterwards ." Imam Ahmad recorded that Ibn `Umar said that the Messenger said,

«إِنَّ اللَّهَ يَقْبَلُ تَوْبَةَ الْعَبْدِمَالِمِ يُغْرُغِرُ»

(Allah accepts the repentance of the servant as long as the soul does not reach the throat.) This Hadith was also collected by At-Tirmidhi and Ibn Majah, and At-Tirmidhi said, "Hasan Gharib". By mistake, Ibn Majah mentioned that this Hadith was narrated through `Abdullah bin `Amr. However, what is correct is that `Abdullah bin `Umar bin Al-Khattab was the narrator. Allah said,

(فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا  
حَكِيمًا)

(It is they to whom Allah will forgive and Allah is Ever All-Knower, All-Wise.) Surely, when hope in continued living diminishes, the angel of death comes forth and the soul reaches the throat, approaches the chest and arrives at the state where it is being gradually pulled out, then there is no accepted repentance, nor a way out of that certain end. Hence Allah's statements,

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا  
حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ

(And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent,") and,

(فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا ءَامَنَّا بِاللَّهِ وَحَدَّهُ)

(So when they saw Our punishment, they said: "We believe in Allah Alone...") 40:84 Allah decided that repentance shall not be accepted from the people of the earth when the sun rises from the west, as Allah said,

(يَوْمَ يَأْتِي بَعْضُ ءَايَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا  
إِيمَانُهَا لَمْ تَكُنْ ءَامَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي  
إِيمَانِهَا خَيْرًا)

(The day that some of the signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good through his faith.) 6:158 . oAllah said,

(وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ)

(nor of those who die while they are disbelievers.) Consequently, when the disbeliever dies while still a disbeliever and polytheist, his sorrow and repentance shall not avail him. If he were to ransom himself, even with the earth's fill of gold, it will not be accepted from him. Ibn `Abbas, Abu Al-`Aliyah and Ar-Rabi` bin Anas said that the Ayah:

(وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ)

(nor of those who die while they are disbelievers), was revealed about the people of Shirk. Imam Ahmad recorded that Usamah bin Salman said that Abu Dharr said that the Messenger of Allah said,

«إِنَّ اللَّهَ يَقْبَلُ تَوْبَةَ عَبْدِهِ أَوْ يَعْفِرُ لِعَبْدِهِ مَا لَمْ يَقَعِ  
الْحِجَابُ»

(Allah accepts the repentance of His servant, or forgives His servant, as long as the veil does not drop.) They asked, "And what does the drop of the veil mean " He said,

«أَنْ تَخْرُجَ النَّفْسُ وَهِيَ مُشْرِكَةٌ»

(When the soul is removed while one is a polytheist.) Allah then said,

(أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا)

(For them We have prepared a painful torment), torment that is severe, eternal and enormous.

(يَأْيُهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ  
كُرْهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا  
ءَاتِيَتْهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى  
 أَنْ تَكْرَهُنَّ شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا -  
 وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَعَآتَيْتُمْ  
 إِحْدَاهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ  
 بُهْتَنًا وَإِثْمًا مُّبِينًا - وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى  
 بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا -  
 وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ  
 سَلَفَ إِنَّهُ كَانَ فَحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا )

(19. O you who believe! You are not permitted to inherit women against their will, nor to prevent them from marriage in order to get part of (the dowry) what you have given them, unless they commit open Fahishah. And live with them honorably. If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good.) (20. But if you intend to replace a wife by another and you have given one of them a Qintar, take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin) (21. And how could you take it (back) while you have gone in unto each other, and they have taken from you a firm and strong covenant) (22. And marry not women whom your fathers married, except what has already passed; indeed it was shameful and Maqtan, and an evil way.)

### Meaning of ` Inheriting Women Against Their Will

Al-Bukhari recorded that Ibn ` Abbas said about the Ayah,

(يَأْيُهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ  
 كَرِهًا)

(O you who believe! You are not permitted to inherit women against their will.) "Before, the practice was that when a man dies, his male relatives used to have the right to do whatever they wanted with his wife. If one of them wants, he would marry her, give her in marriage, or prevent her from marriage, for they had more right to her than her own family. Thereafter, this Ayah was revealed about this practice,



يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ  
كَرْهًا

(O you who believe! You are not permitted to inherit women against their will)."

### Women Should not Be Treated with Harshness

Allah said,

وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا ءَاتَيْتُمُوهُنَّ

(nor to prevent them from marriage, in order to take part of what you have given them,) Allah commands: Do not treat the woman harshly so that she gives back all or part of the dowry that she was given, or forfeits one of her rights by means of coercion and oppression. Allah's statement,

(إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبِينَةٍ)

(unless they commit open Fahishah.) Ibn Mas`ud, Ibn `Abbas, Sa`id bin Al-Musayyib, Ash-Sha`bi, Al-Hasan Al-Basri, Muhammad bin Srin, Sa`id bin Jubayr, Mujahid, `Ikrimah, `Ata' Al-Khurasani, Ad-Dahhak, Abu Qilabah, Abu Salih, As-Suddi, Zayd bin Aslam and Sa`id bin Abi Hilal said that this refers to illicit sex. Meaning that if the wife commits adultery, you are allowed to take back the dowry you gave her. You are also allowed to annoy her, until she gives back the dowry in return for a Khula`." In Surat Al-Baqarah, Allah said,

وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا ءَاتَيْتُمُوهُنَّ شَيْئًا إِلَّا  
أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ

(And it is not lawful for you (men) to take back (from your wives) any of what you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allah) 2:229 . Ibn `Abbas, `Ikrimah and Ad-Dahhak said that Fahishah refers to disobedience and defiance. Ibn Jarir chose the view that it is general, encompasses all these meanings, adultery, disobedience, defiance, rudeness, and so forth. Meaning that he is allowed to annoy his wife when she does any of these acts until she forfeits all or part of her rights and he then separates from her, and this view is good, and Allah knows best.

**Live With Women Honorably**

Allah said,

(وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ)

(And live with them honorably), by saying kind words to them, treating them kindly and making your appearance appealing for them, as much as you can, just as you like the same from them. Allah said in another Ayah,

(وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ)

(And they have rights similar over them to what is reasonable) 2:228 . The Messenger of Allah said,

«خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ، وَأَنَا خَيْرُكُمْ لِأَهْلِي»

(The best among you is he who is the best with his family. Verily, I am the best one among you with my family.) It was the practice of the Messenger of Allah to be kind, cheerful, playful with his wives, compassionate, spending on them and laughing with them. The Messenger used to race with `A'ishah, the Mother of the Faithful, as a means of kindness to her. `A'ishah said, "The Messenger of Allah raced with me and I won the race. This occurred before I gained weight, and afterwards I raced with him again, and he won that race. He said,

«هَذِهِ بِتِلْكَ»

(This victory is for that victory .)" When the Prophet was at the home of one of his wives, sometimes all of his wives would meet there and eat together, and they would then go back to their homes. He and his wife would sleep in the same bed, he would remove his upper garment, sleeping in only his lower garment. The Prophet used to talk to the wife whose night it was, after praying `Isha' and before he went to sleep. Allah said,

(لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ)

(Indeed in the Messenger of Allah you have a good example to follow) 33:21 . Allah said,

(فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُنَّ هُوَ شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا)

(If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good.) Allah says that your patience, which is demonstrated by keeping wives whom you

dislike, carries good rewards for you in this life and the Hereafter. Ibn `Abbas commented on this Ayah, "That the husband may feel compassion towards his wife and Allah gives him a child with her, and this child carries tremendous goodness." An authentic Hadith states,

«لَا يَفْرَكُ مُؤْمِنٌ مُؤْمِنَةً، إِنْ سَخِطَ مِنْهَا خُلُقًا،  
رَضِيَ مِنْهَا آخَرَ»

(No believing man should hate his believing wife. If he dislikes a part of her conduct, he would surely like another.)

### The Prohibition of Taking Back the Dowry

Allah said,

(وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَعَآئِبْتُمْ  
إِحْدَاهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ  
بُهْتَنًا وَآثِمًا مُبِينًا )

(But if you intend to replace a wife by another and you have given one of them a Qintar, take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin) The Ayah commands: When one of you wants to divorce a wife and marry another one, he must not take any portion of the dowry he gave to the first wife, even if it were a Qintar of money. We mentioned the meaning of Qintar in the Tafsir of Surah Al `Imran. This Ayah is clear in its indication that the dowry could be substantial. `Umar bin Al-Khattab used to discourage giving a large dowry, but later on changed his view. Imam Ahmad recorded that Abu Al-`Ajfa' As-Sulami said that he heard `Umar bin Al-Khattab saying, "Do not exaggerate with the dowry of women, had this practice been an honor in this world or a part of Taqwa, then the Prophet would have had more right to practice it than you. The Messenger of Allah never gave any of his wives, nor did any of his daughters receive a dowry more than twelve Uwqiyah. A man used to pay a substantial dowry and thus conceal enmity towards his wife!" Ahmad and the collectors of Sunan collected this Hadith through various chains of narration, and At-Tirmidhi said, "Hasan Sahih". Al-Hafiz Abu Ya`la recorded that Masruq said, "Umar bin Al-Khattab stood up on the Minbar of the Messenger of Allah and said, `O people! Why do you exaggerate concerning the dowry given to women The Messenger of Allah and his Companions used to pay up to four hundred Dirhams for a dowry, or less than that. Had paying more for a dowry been a part of Taqwa or an honor, you would not have led them in this practice. Therefore, I do not want to hear about a man who pays more than four hundred Dirhams for a dowry.' He then went down the Minbar, but a woman from Quraysh said to him, `O Leader of the Faithful! You prohibited people from paying more than four hundred Dirhams in a dowry for women' He said, `Yes.' She said, `Have you not heard what Allah sent down in the Qur'an' He said, `Which part of it' She said, `Have you not heard Allah's statement,

(وَأَتَيْتُمْ إِحْدَاهُنَّ قِنْطَارًا)

(And you have given one of them a Qintar)' He said, `O Allah! Forgive me...' He then went back and stood up on the Minbar saying, `I had prohibited you from paying more than four hundred Dirhams in a dowry for women. So, let everyone pay what he likes from his money.'" The chain of narration for this Hadith is strong.

(وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ)

(And how could you take it (back) while you have gone in unto each other) how can you take back the dowry from the woman with whom you had sexual relations and she had sexual relations with you Ibn `Abbas, Mujahid, As-Suddi and several others said that this means sexual intercourse. The Two Sahihs record that the Messenger of Allah said three times to the spouses who said the Mula` anah;

«اللَّهُ يَعْلَمُ أَنَّ أَحَدَكُمْ كَاذِبٌ، فَهَلْ مِنْكُمْ تَائِبٌ؟»

(Allah knows that one of you is a liar, so would any of you repent ) The man said, "O Messenger of Allah! My money," referring to the dowry that he gave his wife. The Messenger said,

«لَا مَالَ لَكَ، إِنْ كُنْتَ صَدَقْتَ عَلَيْهَا فَهُوَ بِمَا  
اسْتَحَلَّتْ مِنْ فَرْجِهَا، وَإِنْ كُنْتَ كَذَبْتَ عَلَيْهَا  
فَهُوَ أَبْعَدُ لَكَ مِنْهَا»

(You have no money. If you are the one who said the truth, the dowry is in return for the right to have sexual intercourse with her. If you are the one who uttered the lie, then this money is even farther from your reach.) Similarly Allah said;

(وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ  
وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا )

(And how could you take it (back) while you have gone in unto each other and they have taken from you a firm and strong covenant) (Be kind with women, for you have taken them by Allah's covenant and earned the right to have sexual relations with them by Allah's Word.)

**Marrying the Wife of the Father is Prohibited**

Allah said,

(وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِّنَ النِّسَاءِ)

(And marry not women whom your fathers married,) Allah prohibits marrying the women whom the father married, in honor and respect to the fathers, not allowing their children to have sexual relations with their wives after they die. A woman becomes ineligible for the son of her husband as soon as the marriage contract is conducted, and there is a consensus on this ruling. Ibn Jarir recorded that Ibn `Abbas said, "During the time of Jahiliyyah, the people used to prohibit what Allah prohibits (concerning marriage), except marrying the stepmother and taking two sisters as rival wives. Allah sent down,

(وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِّنَ النِّسَاءِ)

(And marry not women whom your fathers married,) and,

(وَأَن تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ)

(and two sisters in wedlock at the same time) 4:23 ." Similar was reported from `Ata' and Qatadah. Therefore, the practice that the Ayah mentions is prohibited for this Ummah, being disgraced as an awful sin, r

(إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا)

(Indeed it was shameful and Maqtan, and an evil way.) Allah said in other Ayat,

(وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطْنَ)

(Come not near to Al-Fawahish (shameful acts) whether committed openly or secretly) 6:151 , and,

(وَلَا تَقْرَبُوا الزَّوْنَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا )

(And come not near to unlawful sex. Verily, it is a Fahishah and an evil way.) 17:32 In this Ayah (4:22), Allah added,

(وَمَقْتًا)

(and Maqtan), meaning, offensive. It is a sin itself and causes the son to hate his father after he marries his wife. It is usual that whoever marries a woman dislikes those who married her before him. This is one reason why the Mothers of the Faithful were not allowed for anyone in marriage after the Messenger . They are indeed the Mothers of the Faithful since they married the Messenger , who is like the father to the believers. Rather, the Prophet's right is far greater than the right of a father, and his love comes before each person loving himself, may Allah's peace and blessings be on him. `Ata' bin Abi Rabah said that the Ayah,

(وَمَقْتًا)

(and Maqtan), means, Allah will hate him,

(وَسَاءَ سَبِيلًا)

(and an evil way), for those who take this way. Therefore, those who commit this practice will have committed an act of reversion from the religion and deserve capital punishment and confiscation of their property, which will be given to the Muslim Treasury. Imam Ahmad and the collectors of Sunan recorded that Al-Bara' bin `Azib said that his uncle Abu Burdah was sent by the Messenger of Allah to a man who married his stepmother to execute him and confiscate his money.

(حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ  
وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ  
وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُم مِّنَ  
الرِّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمُ اللَّاتِي فِي  
حُجُورِكُمْ مِّن نِّسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ فَإِن لَّمْ  
تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ  
أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَن تَجْمَعُوا بَيْنَ  
الْأَخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا  
رَّحِيمًا)

(23. Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your foster mothers who suckled you, your foster milk suckling sisters, your wives' mothers, your stepdaughters under your guardianship, born of your wives unto whom you have gone in -- but there is no sin on you if you have not gone in unto them (to marry their daughters), -- the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily, Allah is Oft- Forgiving, Most Merciful.)

### Degrees of Women Never Eligible for One to Marry

This honorable Ayah is the Ayah that establishes the degrees of women relatives who are never eligible for one to marry, because of blood relations, relations established by suckling or marriage. Ibn Abi Hatim recorded that Ibn ` Abbas said, "(Allah said) I have prohibited for you seven types of relatives by blood and seven by marriage." Ibn ` Abbas then recited the Ayah,

(حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ)

(Forbidden to you (for marriage) are: your mothers, your daughters, your sisters...) At-Tabari recorded that Ibn ` Abbas said, "Seven degrees of blood relation and seven degrees of marriage relation are prohibited (for marriage)." He then recited the Ayah,

(حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ  
وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ)

(Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters) and these are the types prohibited by blood relation." Allah's statement,

(وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُم مِّنَ الرَّضَاعَةِ)

(Your foster mothers who suckled you, your foster milk suckling sisters) means, just as your mother who bore you is prohibited for you in marriage, so is your mother from suckling prohibited for you. Al-Bukhari and Muslim recorded that `A'ishah, the Mother of the Faithful, said that the Messenger of Allah said,

«إِنَّ الرِّضَاعَةَ تُحَرِّمُ مَا تُحَرِّمُ الْوِلَادَةُ»

(Suckling prohibits what birth prohibits.) In another narration reported by Muslim,

## «يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ»

(Suckling establishes prohibited degrees just as blood does.)

### ` Suckling' that Establishes Prohibition for Marriage

Less than five incidents of suckling will not establish prohibition for marriage. In his Sahih, Muslim recorded that `A'ishah said, "Among the parts of the Qur'an that were revealed, is the statement, `Ten incidents of suckling establishes the prohibition (concerning marriage).' It was later abrogated with five, and the Messenger of Allah died while this statement was still recited as part of the Qur'an." A Hadith that Sahlah bint Suhayl narrated states that the Messenger of Allah ordered her to suckle Salim the freed slave of Abu Hudhayfah with five." We should assert that the suckling mentioned here must occur before the age of two, as we stated when we explained the Ayah in Surat Al-Baqarah,

(يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ  
يُتِمَّ الرَّضَاعَةَ)

((The mothers) should suckle their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling) 2:233 . The Mother-in-Law and Stepdaughter are Prohibited in Marriage Allah said next,

(وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُمْ  
مِّنْ نِّسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ فَإِن لَّمْ تَكُونُوا  
دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ)

(Your wives' mothers, your stepdaughters under your guardianship, born of your wives unto whom you have gone in - but there is no sin on you if you have not gone in unto them,) As for the mother of the wife, she becomes prohibited for marriage for her son-in-law when the marriage is conducted, whether the son-in-law has sexual relations with her daughter or not. As for the wife's daughter, she becomes prohibited for her stepfather when he has sexual relations with her mother, after the marriage contract is ratified. If the man divorces the mother before having sexual relations with her, he is allowed to marry her daughter. So Allah said;



وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُمْ مِّن نِّسَائِكُمُ اللَّاتِي  
دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُوا دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ  
عَلَيْكُمْ

(Your stepdaughters under your guardianship, born of your wives unto whom you have gone in -  
- but there is no sin on you if you have not gone in unto them,) to marry the stepdaughter.

### The Stepdaughter is Prohibited in Marriage Even if She Was Not Under the Guardianship of Her Stepfather

Allah said,

وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُمْ

(...your stepdaughters under your guardianship,) The majority of scholars state that the stepdaughter is prohibited in marriage for her stepfather who consummated his marriage to her mother whether she was under his guardianship or not. The Two Sahih recorded that Umm Habibah said, "O Messenger of Allah! Marry my sister, the daughter of Abu Sufyan (and in one narration `Azzah bint Abu Sufyan)." He said,

«أَوْ تُحِبِّينَ ذَلِكَ»

؟ قالت: نعم. لست لك بمخلية، وأحب من شاركني في خير أختي، قال

«فَإِنَّ ذَلِكَ لَأَيُّحِلُّ لِي»

قالت: فإنا نتحدث أنك تريد أن تتكح بنت أبي سلمة، قال .

«بِنْتِ أُمِّ سَلْمَةَ»

؟ قالت: نعم. قال

«إِنَّهَا لَوْ لَمْ تَكُنْ رَيْبِي فِي حِجْرِي مَا حَلَّتْ  
لِي، إِنَّهَا لِبِنْتُ أَخِي مِنَ الرِّضَاعَةِ، أَرْضَعَنِي

وَأَبَا سَلَمَةَ ثَوَيْبَةَ، فَلَا تَعْرُضُنَّ عَلَيَّ بَنَاتِكُنَّ وَلَا  
أَخَوَاتِكُنَّ»

("Do you like that I do that" She said, "I would not give you up for anything, but the best of whom I like to share with me in that which is righteously good, is my sister." He said, "That is not allowed for me." She said, "We were told that you want to marry the daughter of Abu Salamah." He asked, "The daughter of Umm Salamah" She said, "Yes." He said, "Even if she was not my stepdaughter and under my guardianship, she is still not allowed for me because she is my niece from suckling, for Thuwaybah suckled me and Abu Salamah. Therefore, do not offer me to marry your daughters or sisters. ") In another narration from Al-Bukhari,

«إِنِّي لَوْ لَمْ أَتَزَوَّجْ أُمَّ سَلَمَةَ مَا حَلَّتْ لِي»

(Had I not married Umm Salamah, her daughter would not have been allowed for me anyway.) Consequently, the Messenger stated that his marriage to Umm Salamah was the real reason behind that prohibition.

### Meaning of ` gone in unto them

The Ayah continues,

(الَّتِي دَخَلْتُمْ فِيهَا)

(Your wives unto whom you have gone in), meaning, had sexual relations with them, according to Ibn ` Abbas and several others.

### Prohibiting the Daughter-in-Law for Marriage

Allah said,

(وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ)

(The wives of your sons who (spring) from your own loins.) Therefore, you are prohibited to marry the wives of your own sons, but not the wives of your adopted sons, as adoption was common practice in Jahiliyyah. Allah said,

فَلَمَّا قَضَى زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا  
يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ)

(So when Zayd had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they had divorced them).) 33:37 Ibn Jurayj said, "I asked `Ata' about Allah's statement,

وَحَلِيلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ)

(The wives of your sons who (spring) from your own loins.) He said, `We were told that when the Prophet married the ex-wife of Zayd (who was the Prophet's adopted son before Islam prohibited this practice), the idolators in Makkah criticized him. Allah sent down the Ayat:

وَحَلِيلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ)

(The wives of your sons who (spring) from your own loins),

وَمَا جَعَلَ أَدْعِيَائِكُمْ أِبْنَاكُمْ)

(nor has He made your adopted sons your real sons.) 33:4 , and,

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ)

(Muhammad is not the father of any of your men) 33:40 ." Ibn Abi Hatim recorded that Al-Hasan bin Muhammad said, "These Ayat are encompassing,

وَحَلِيلُ أَبْنَائِكُمْ)

(the wives of your sons), and,

وَأُمَّهَاتُ نِسَائِكُمْ)

(your wives' mothers). This is also the explanation of Tawus, Ibrahim, Az-Zuhri and Makhul. It means that these two Ayat encompass these types of women, whether the marriage was consummated or not, and there is a consensus on this ruling.

## A Doubt and Rebuttal

Why is the wife of one's son from suckling prohibited for him for marriage - that is, if she is no longer married to his son from suckling - as the majority of scholars state, although they are not related by blood The answer is the Prophet's statement,

«يَحْرُمُ مِنَ الرَّضَاعِ مَا يَحْرُمُ مِنَ النَّسَبِ»

(Suckling prohibits what blood relations prohibit.)

## The Prohibition of Taking Two Sisters as Rival Wives

Allah said,

(وَأَنْ تَجْمَعُوا بَيْنَ الْأَخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ)

(...and two sisters in wedlock at the same time, except for what has already passed;) The Ayah commands: you are prohibited to take two sisters as rival wives, or rival female-servants, except for what had happened to you during the time of Jahiliyyah, which We have forgiven and erased. Therefore, no one is allowed to take or keep two sisters as rival wives, according to the consensus of the scholars of the Companions, their followers, and the Imams of old and present. They all stated that taking two sisters as rival wives is prohibited, and that whoever embraces Islam while married to two sisters at the same time is given the choice to keep one of them and divorce the other. Imam Ahmad recorded that Ad-Dahhak bin Fayruz said that his father said, "I embraced Islam while married to two sisters at the same time and the Prophet commanded me to divorce one of them."

(وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ  
كَتَبَ اللَّهُ عَلَيْكُمْ وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ  
تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ فَمَا  
اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً  
وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا تَرَضَيْتُمْ بِهِ مِنْ بَعْدِ  
الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا )

(24. Also (forbidden are) women already married, except those (slaves) whom your right hands possess. Thus has Allah ordained for you. All others are lawful, provided you seek them (with a dowry) from your property, desiring chastity, not fornication. So with those among them whom you have enjoyed, give them their required due, but if you agree mutually (to give more) after the requirement (has been determined), there is no sin on you. Surely, Allah is Ever All-Knowing, All-Wise.)

### **Forbidding Women Already Married, Except for Female Slaves**

Allah said,

(وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ)

(Also (forbidden are) women already married, except those whom your right hands possess.) The Ayah means, you are prohibited from marrying women who are already married,

(إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ)

(except those whom your right hands possess) except those whom you acquire through war, for you are allowed such women after making sure they are not pregnant. Imam Ahmad recorded that Abu Sa'id Al-Khudri said, "We captured some women from the area of Awtas who were already married, and we disliked having sexual relations with them because they already had husbands. So, we asked the Prophet about this matter, and this Ayah was revealed, e

(وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ)

(Also (forbidden are) women already married, except those whom your right hands possess). Consequently, we had sexual relations with these women." This is the wording collected by At-Tirmidhi An-Nasa'i, Ibn Jarir and Muslim in his Sahih. Allah's statement,

(كَتَبَ اللَّهُ عَلَيْكُمْ)

(Thus has Allah ordained for you) means, this prohibition was ordained for you by Allah. Therefore, adhere to Allah's Book, do not transgress His set limits, and adhere to His legislation and decrees.

### **The Permission to Marry All Other Women**

Allah said,

(وَأَحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ)

(All others are lawful) meaning, you are allowed to marry women other than the prohibited types mentioned here, as `Ata' and others have stated. Allah's statement,

(أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ)

(provided you seek them (with a dowry) from your property, desiring chastity, not fornication,) meaning, you are allowed to use your money to marry up to four wives and for (the purchase of) as many female slaves as you like, all through legal means,

(مُحْصِنِينَ غَيْرَ مُسْفِحِينَ)

((desiring) chastity, not fornication.) Allah's statement,

(فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ  
فَرِيضَةً)

(So with those among them whom you have enjoyed, give them their required due,) means, to enjoy them sexually, surrender to them their rightful dowry as compensation. In other Ayat, Allah said,

(وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ)

(And how could you take it (back) while you have gone in unto each other),

(وَأْتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً)

(And give to the women (whom you marry) their dowry with a good heart), and,

(وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا)

(And it is not lawful for you (men) to take back (from your wives) any of what (dowry) you gave them)

## Prohibiting the Mut`ah of Marriage

Mujahid stated that,

(فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ  
فَرِيضَةً)

(So with those among them whom you have enjoyed, give them their required due,) was revealed about the Mut`ah marriage. A Mut`ah marriage is a marriage that ends upon a predetermined date. In the Two Sahihs, it is recorded that the Leader of the Faithful `Ali bin Abi Talib said, "The Messenger of Allah prohibited Mut`ah marriage and eating the meat of domesticated donkeys on the day of Khaybar (battle)." In addition, in his Sahih, Muslim recorded that Ar-Rabi` bin Sabrah bin Ma`bad Al-Juhani said that his father said that he accompanied the Messenger of Allah during the conquest of Makkah, and that the Prophet said,

«يَا أَيُّهَا النَّاسُ إِنِّي كُنْتُ أَذِنْتُ لَكُمْ فِي الْأَسْتِمْتَاعِ  
مِنَ النِّسَاءِ، وَإِنَّ اللَّهَ قَدْ حَرَّمَ ذَلِكَ إِلَى يَوْمِ  
الْقِيَامَةِ، فَمَنْ كَانَ عِنْدَهُ مِنْهُنَّ شَيْءٌ فَلْيُخَلِّ  
سَبِيلَهُ، وَلَا تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا»

(O people! I allowed you the Mut`ah marriage with women before. Now, Allah has prohibited it until the Day of Resurrection. Therefore, anyone who has any women in Mut`ah, let him let them go, and do not take anything from what you have given them.) Allah's statement,

(وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ  
الْفَرِيضَةِ)

(but if you agree mutually (to give more) after the requirement (has been determined), there is no sin on you.) is similar to His other statement,

(وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً)

(And give to the women their dowry with a good heart). The meaning of these Ayat is: If you have stipulated a dowry for her, and she later forfeits it, either totally or partially, then this bears no harm on you or her in this case. Ibn Jarir said, "Al-Hadrami said that some men would

designate a certain dowry, but then fall into financial difficulties. Therefore, Allah said that there is no harm on you, O people, concerning your mutual agreement after the requirement (has been determined)." meaning, if she gives up part of the dowry, then you men are allowed to accept that. Allah's statement,

(إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا)

(Surely, Allah is Ever All-Knowing, All-Wise.) is suitable here, after Allah mentioned these prohibitions.

(وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ  
الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ  
فَتَيَاتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِّنْ  
بَعْضٍ فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَءَاثُوهُنَّ  
أَجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسَفِّحَاتٍ  
وَلَا مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أَحْصَيْنَ فَإِنَّ أَتَيْنَ  
بِفَحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ  
الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ  
تَصِيرُوا خَيْرٌ لَّكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ)

(25. And whoever of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess, and Allah has full knowledge about your faith, you are one from another. Wed them with the permission of their own folk (guardians) and give them their due in a good manner; they should be chaste, not fornicators, nor promiscuous. And after they have been taken in wedlock, if they commit Fahishah, their punishment is half that for free (unmarried) women. This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practice self-restraint, and Allah is Oft-Forgiving, Most Merciful.)

### **Marrying a Female Slave, if One Cannot Marry a Free Woman**

Allah said, those who do not have,



(مِنْكُمْ طَوْلًا)

(the means), financial capability,

(أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ)

(Wherewith to wed free believing women) meaning, free faithful, chaste women.

(فَمِنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ)

(They may wed believing girls from among those whom your right hands possess,) meaning, they are allowed to wed believing slave girls owned by the believers.

(وَاللَّهُ أَعْلَمُ بِأَيْمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ)

(and Allah has full knowledge about your faith; you are one from another.) Allah knows the true reality and secrets of all things, but you people know only the apparent things. Allah then said,

(فَأَنْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ)

(Wed them with the permission of their own folk) indicating that the owner is responsible for the slave girl, and consequently, she cannot marry without his permission. The owner is also responsible for his male slave and they cannot wed without his permission. A Hadith states,

«أَيُّمَا عَبْدٍ تَزَوَّجَ بِغَيْرِ إِذْنِ مَوْلِيهِ، فَهُوَ عَاهِرٌ»

(Any male slave who marries without permission from his master, is a fornicator.) When the owner of the female slave is a female, those who are allowed to give away the free woman in marriage, with her permission, become responsible for giving away her female slave in marriage, as well. A Hadith states that

«لَا تُزَوِّجُ الْمَرْأَةُ الْمَرْأَةَ، وَلَا الْمَرْأَةُ نَفْسَهَا، فَإِنَّ الزَّانِيَةَ هِيَ الَّتِي تُزَوِّجُ نَفْسَهَا»

(The woman does not give away another woman, or herself in marriage, for only the adulteress gives herself away in marriage.) Allah's statement,

(وَأَتَوْهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ)

(And give them their due in a good manner;) meaning, pay them their dowry with a good heart, and do not keep any of it, belittling the matter due to the fact that they are owned slaves. Allah's statement,

(مُحْصَنَاتٍ)

(they should be chaste) means, they are honorable women who do not commit adultery, and this is why Allah said,

(غَيْرَ مُسَفِّحَاتٍ)

(not fornicators) referring to dishonorable women, who do not refrain from illicit sexual relations with those who ask. Ibn `Abbas said that the fornicating women are the whores, who do not object to having relations with whomever seeks it, while,

(وَلَا مُتَّخِذَاتِ أَخْدَانٍ)

(nor promiscuous. ) refers to taking boyfriends. Similar was said by Abu Hurayrah, Mujahid, Ash-Sha`bi, Ad-Dahhak, `Ata' Al-Khurasani, Yahya bin Abi Kathir, Muqatil bin Hayyan and As-Suddi.

### **The Slave Girl's Punishment for Adultery is Half that of a Free Unmarried Woman**

Allah said,

(فَإِذَا أَحْصِينَ فَإِنَّ أَتَيْنَ بِفَحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ)

(And after they have been taken in wedlock, if they commit Fahishah, their punishment is half of that for free (unmarried) women.) this is about the slave women who got married, as indicated by the Ayah;

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ  
الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ  
فَتَيَاتِكُمُ الْمُؤْمِنَاتِ

(And whoever of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess,) Therefore, since the honorable Ayah is about believing slave girls, then,

(فَإِذَا أَحْصَيْنَ)

(And after they have been taken in wedlock,) refers to when they (believing slave girls) get married, as Ibn `Abbas and others have said. Allah's statement,

(نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ)

(their punishment is half of that for free (unmarried) women.) indicates that the type of punishment prescribed here is the one that can be reduced to half, lashes in this case, not stoning to death, and Allah knows best. Allah's statement,

(ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ)

(This is for him among you who is afraid of being harmed in his religion or in his body;) indicates that marrying slave girls, providing one satisfies the required conditions, is for those who fear for their chastity and find it hard to be patient and refrain from sex. In this difficult circumstance, one is allowed to marry a slave girl. However, it is better to refrain from marrying slave girls and to observe patience, for otherwise, the offspring will become slaves to the girl's master. Allah said,

(وَأَنْ تَصْبِرُوا خَيْرٌ لَّكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ)

(but it is better for you that you practice self-restraint, and Allah is Oft-Forgiving, Most Merciful.)

(يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنْنَ الَّذِينَ مِنْ  
قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ - وَاللَّهُ

يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ  
الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا - يُرِيدُ اللَّهُ أَنْ  
يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا )

(26. Allah wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allah is All-Knower, All-Wise.)  
(27. Allah wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away (from the right path)) (28. Allah wishes to lighten (the burden) for you; and man was created weak. ) Allah explains to the believers what He has allowed and prohibited for them in this and other Surahs,

(وَيَهْدِيكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ)

(And to show you the ways of those before you,) meaning their righteous ways and how to adhere to the commandments that He likes and is pleased with.

(وَيَتُوبَ عَلَيْكُمْ)

(and accept your repentance) from sin and error,

(وَاللَّهُ عَلِيمٌ حَكِيمٌ)

(and Allah is All-Knower, All-Wise.) in His commands, decrees, actions and statements. Allah's statement,

(وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا  
عَظِيمًا)

(but those who follow their lusts, wish that you (believers) should deviate tremendously away from the right path)) indicates that the followers of Shaytan among the Jews, Christians and the adulterous, wish that you would take the horrendous path of falsehood instead of the truth.

(يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ)

(Allah wishes to lighten (the burden) for you") His legislation, orders, what He prohibits and what He decrees for you. This is why Allah has allowed free men to marry slave girls under certain conditions, as Mujahid and others have stated.

(وَحَلِقَ الْإِنْسَانَ ضَعِيفًا)

(and man was created weak.) and this is why it is suitable in his case that the commands are made easy for him, because of his weakness and feebleness. Ibn Abi Hatim recorded that Tawus said that,

(وَحَلِقَ الْإِنْسَانَ ضَعِيفًا)

(and man was created weak), "Concerning women". Waki` said, "Man's mind leaves when women are involved."

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ  
بِالْبَطْلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ  
وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا - وَمَنْ  
يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصَلِّيهِ نَارًا  
وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا - إِنْ تَجْتَنِبُوا كَبَائِرَ  
مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ  
مُدْخَلًا كَرِيمًا )

(29. O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you.) (30. And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allah.) (31. If you avoid the great sins which you are forbidden to do, We shall remit from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).)

### Prohibiting Unlawfully Earned Money

Allah, the Exalted and Most Honored, prohibits His believing servants from illegally acquiring each other's property using various dishonest methods such as Riba, gambling and other wicked methods that appear to be legal, but Allah knows that, in reality, those involved seek to deal in interest. Ibn Jarir recorded that Ibn `Abbas commented on a man who buys a garment, saying that if he likes it he will keep it, or he will return it along with an extra Dirham, "This is what Allah meant, when He said, o

(وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ)

(Eat not up your property among yourselves unjustly.) `Ali bin Abi Talhah reported that Ibn `Abbas said, "When Allah sent down,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ)

(O you who believe! Eat not up your property among yourselves unjustly) some Muslims said, `Allah has forbidden us from eating up each other's property unjustly, and food is our best property. Therefore, none among us is allowed to eat from anyone else's food.' After that Allah sent down,

(لَيْسَ عَلَى الْأَعْمَى حَرَجٌ)

(There is no restriction on the blind) (until the end of the Ayah). 24:61 ."' Qatadah said similarly. Allah's statement,

(إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ)

(except it be a trade amongst you, by mutual consent.) means, do not revert to illegal ways and means to acquire money. However, there is no harm in commercial transactions that transpire between the buyer and the seller with mutual consent, so that money is legally earned from these transactions. Mujahid said that,

(إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ)

(except it be a trade amongst you, by mutual consent.) means, "By selling and buying, or giving someone a gift." Ibn Jarir recorded this statement.

## The Option to Buy or Sell Before Parting, is Part of `Mutual Consent' in Trading

Mutual agreement in various transactions is attained when both parties have the right to uphold or dissolve the agreement before they part. In the Two Sahihs, it is recorded that the Messenger of Allah said,

«الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا»

(The seller and the buyer retain the (right to change their mind) as long as they have not parted.) Al-Bukhari's wording for this Hadith reads,

«إِذَا تَبَايَعَ الرَّجُلَانِ فَكُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ،  
مَا لَمْ يَتَفَرَّقَا»

(When two men conduct a transaction, they retain their (right to change their mind) as long as they have not parted.)

## Forbidding Murder and Suicide

Allah said,

(وَلَا تَقْتُلُوا أَنْفُسَكُمْ)

(And do not kill yourselves.) by committing Allah's prohibitions, falling into sin and eating up each other's property unjustly,

(إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا)

(Surely, Allah is Most Merciful to you.) in what He commanded you and prohibited you from. Imam Ahmad recorded that `Amr bin Al-`As said that when the Prophet sent him for the battle of Dhat As-Salasil, "I had a wet dream during a very cold night and feared that if I bathed, I would die. So I performed Tayammum (with pure earth) and led my company in the Dawn prayer. When I went back to the Messenger of Allah , I mentioned what had happened to me and he said,

«يَا عَمْرُو صَلَّيْتَ بِأَصْحَابِكَ وَأَنْتَ جُنُبٌ»

(O `Amr! Have you led your people in prayer while you were in a state of sexual impurity) I said, 'O Messenger of Allah! I had a wet dream on a very cold night and feared that if I bathed I would perish, and I remembered Allah's statement,

﴿وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا﴾

(And do not kill yourselves. Surely, Allah is Most Merciful to you). So I performed Tayammum and prayed.' The Messenger of Allah smiled and did not say anything." This is the narration reported by Abu Dawud. Ibn Marduwyah mentioned this honorable Ayah and then reported that Abu Hurayrah said that the Messenger of Allah said,

«مَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ، فَحَدِيدَتُهُ فِي يَدِهِ، يَجَأُ بِهَا بَطْنَهُ يَوْمَ الْقِيَامَةِ فِي نَارِ جَهَنَّمَ، خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ قَتَلَ نَفْسَهُ بِسُمِّ فَسُمُّهُ فِي يَدِهِ، يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ، خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ، فَهُوَ مُتْرَدٍ فِي نَارِ جَهَنَّمَ، خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا»

(Whoever kills himself with an iron tool, then his tool will be in his hand and he will keep stabbing himself with it in the Fire of Jahannam, forever and ever. Whoever kills himself with poison, then his poison will be in his hand and he will keep taking it in the Fire of Jahannam forever and ever. Whoever kills himself by throwing himself from a mountain, will keep falling in the Fire of Jahannam forever and ever.) This Hadith was also collected in the Two Sahihs. Abu Qilabah said that Thabit bin Ad-Dahhak said that the Messenger of Allah said,

«مَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ، عُدِّبَ بِهِ يَوْمَ الْقِيَامَةِ»

(Whoever kills himself with an instrument, will be punished with it on the Day of Resurrection.) This Hadith was collected by the Group. This is why Allah said,

﴿وَمَنْ يَفْعَلْ ذَلِكَ عُدُونًا وَظُلْمًا﴾

(And whoever commits that through aggression and injustice, ) meaning, whoever commits what Allah has forbidden for him transgression and injustice - while knowing that it is forbidden for him, yet he still dares to commit it,



## (فَسَوْفَ نُصَلِّيهِ نَارًا)

(We shall cast him into the Fire,). This Ayah carries a stern warning and a truthful promise. Therefore, every sane person should beware of it, those who hear the speech with full comprehension.

### Minor Sins Will be Pardoned if One Refrains from Major Sins

Allah said,

(إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ  
سَيِّئَاتِكُمْ)

(If you avoid the great sins which you are forbidden to do, We shall remit from you your (small sins,) meaning, if you avoid the major evil deeds that you were prohibited We will forgive you the minor evil deeds and will admit you into Paradise. This is why Allah said,

(وَنُدْخِلْكُمْ مَدْخَلًا كَرِيمًا)

(and admit you to a Noble Entrance (i.e. Paradise).) There are several Hadiths on the subject of this honorable Ayah. Imam Ahmad recorded that Salman Al-Farisi said, "The Prophet said to me, 'Do you know what the day of Al-Jumu`ah is?' I said, 'It is the day during which Allah brought together the creation of your father (Adam).' He said,

«لَكِنْ أَدْرِي مَا يَوْمُ الْجُمُعَةِ، لَا يَتَطَهَّرُ الرَّجُلُ  
فِيْحَسْنٍ طُهُورَهُ، ثُمَّ يَأْتِي الْجُمُعَةَ فَيُنْصِتُ حَتَّى  
يَقْضِيَ الْإِمَامُ صَلَاتَهُ، إِلَّا كَانَ كَقَارَةٍ لَهُ مَا بَيْنَهُ  
وَبَيْنَ الْجُمُعَةِ الْمُقْبِلَةِ، مَا اجْتَنِبَتِ الْمَقْتَلَةَ»

(I know what the day of Jumu`ah is. Anyone who takes a bath and cleans himself as much as he can and then proceeds for the Friday prayer and remains quiet until the Imam finishes the prayer, all his sins in between the present and the next Friday will be forgiven, as long as major sins were avoided.)" Al-Bukhari recorded similar wording from Salman Al-Farisi.

### The Seven Destructive Sins

What are the Seven Destructive Sins In the Two Sahihs, it is recorded that Abu Hurayrah said that the Messenger of Allah said,

«اجْتَنِبُوا السَّبْعَ الْمُؤِيقَاتِ»

(Avoid the seven great destructive sins.) The people inquired, 'O Allah's Messenger! What are they' He said,

«الشِّرْكَ بِاللَّهِ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَالسَّحْرُ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالنَّوْءِي يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ»

(To join others in worship along with Allah, to kill the life which Allah has forbidden except for a just cause, magic, to consume Riba, to consume an orphan's wealth, to turn away from the enemy and flee from the battlefield when the battle begins, and to accuse chaste women, who never even think of anything that would tarnish their chastity and are good believers.) Another Hadith that mentions False Witness Imam Ahmad recorded that Anas bin Malik said, "The Messenger of Allah mentioned the major sins, or was asked about the major sins. He said,

«الشِّرْكَ بِاللَّهِ، وَقَتْلُ النَّفْسِ، وَعُقُوقُ الْوَالِدَيْنِ»

(Associating others with Allah in worship, killing the life, and being undutiful to the parents.) He then said,

«أَلَا أَنْبِئُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟»

:

«قَوْلُ الزُّورِ أَوْ شَهَادَةُ الزُّورِ»

(Should I tell you about the biggest of the major sins The false statement - or the false testimony.)" Shu`bah - one of the narrators of the Hadith - said, "Most likely, in my opinion, he said, `False testimony.'" The Two Sahihs recorded this Hadith from Shu`bah from Anas. Another Hadith In the Two Sahihs, it is recorded that `Abdur-Rahman bin Abi Bakrah said that his father said, "The Prophet said,

«أَلَا أَنْبِئُكُمْ بِأَكْبَرِ الْكِبَائِرِ؟»

(Should I inform you about the greatest of the great sins) We said, `Yes, O Allah's Messenger !'  
He said,

«الِإِشْرَاقُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ»

(To join others in worship with Allah and to be undutiful to one's parents.) He was reclining,  
then he sat up and said;

«أَلَا وَشَهَادَةُ الزُّورِ، أَلَا وَقَوْلُ الزُّورِ»

(And I warn you against false testimony and false speech.) and he continued repeating it until  
we wished that he would stop." Another Hadith that mentions killing the Offspring In the Two  
Sahihs, it is recorded that `Abdullah bin Mas`ud said, "I asked, `O Allah's Messenger! What is  
the greatest sin' (in one narration) the biggest sin ' He said,

«أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ»

(To make a rival for Allah while He Alone created you.) I said, `Then' He said,

«أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَطْعَمَ مَعَكَ»

(To kill your offspring for fear that he might share your food with you. ) I said, `Then' He said,

«أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ»

(To commit adultery with your neighbor's wife.) He then recited,

(وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ)

(And those who invoke not any other god along with Allah), until,

(إِلَّا مَنْ تَابَ)

(Except those who repent)." Another Hadith from `Abdullah bin `Amr Imam Ahmad recorded that `Abdullah bin `Amr said that the Prophet said,

«أَكْبَرُ الْكَبَائِرِ: الْإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ  
أَوْ قَتْلُ النَّفْسِ شَعْبَةَ الشَّاكِ وَالْيَمِينُ الْغَمُوسُ»

(The greatest sins are: To join others in worship with Allah, to be undutiful to one's parents - or to take a life) Shu`bah was uncertain of which one - (and the false oath). Recorded by Al-Bukhari, At-Tirmidhi, and An-Nasai. Another Hadith by `Abdullah bin `Amr about Causing one's Parents to be Cursed `Abdullah bin `Amr said that the Messenger of Allah said,

«إِنَّ مِنْ أَكْبَرِ الْكَبَائِرِ أَنْ يَلْعَنَ الرَّجُلُ وَالِدَيْهِ»

(Among the worst of the major sins is for a man to curse his own parents.) They said, "How can one curse his own parents" He said,

«يَسُبُّ الرَّجُلُ أَبَا الرَّجُلِ، فَيَسُبُّ أَبَاهُ، وَيَسُبُّ  
أُمَّهُ فَيَسُبُّ أُمَّهُ»

(One curses another man's father, and that man curses his father in retaliation, or he curses someone's mother and that man curses his mother.) This is the wording of Muslim. At-Tirmidhi said, "Sahih." It is recorded in the Sahih that the Messenger of Allah said,

«سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ»

(Cursing a Muslim is a sin and fighting him is Kufr.)

(وَلَا تَتَمَتَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ  
لِلرِّجَالِ نَصِيبٌ مِّمَّا كَتَبْنَا لِلنِّسَاءِ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا  
اِكْتَسَبْنَ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ  
شَيْءٍ عَلِيمًا )

(32. And wish not for the things in which Allah has made some of you to excel others. For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, and ask Allah of His bounty. Surely, Allah is Ever All-Knower of everything.)

### **Do Not Wish for the Things Which Allah has Made Some Others to Excel In**

Imam Ahmad recorded that Umm Salamah said, "O Messenger of Allah! Men go to battle, but we do not go to battle, and we earn one-half of the inheritance (that men get)." Allah sent down,

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى  
بَعْضٍ

(And wish not for the things in which Allah has made some of you to excel others). At-Tirmidhi also recorded this Hadith. Allah's statement,

لِلرِّجَالِ نَصِيبٌ مِّمَّا كَتَبْتُ لِلنِّسَاءِ وَلِلنِّسَاءِ نَصِيبٌ  
مِّمَّا كَتَبْتُ لِلرِّجَالِ

(For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned,) indicates, according to Ibn Jarir, that each person will earn his wages for his works, a reward if his deeds are good, and punishment if his deeds are evil. It was also reported that this Ayah is talking about inheritance, indicating the fact that each person will get his due share of the inheritance, as Al-Walibi reported from Ibn `Abbas. Allah then directed the servants to what benefits them,

وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ

(and ask Allah of His Bounty.)Therefore, the Ayah states, "Do not wish for what other people were endowed with over you, for this is a decision that will come to pass, and wishing does not change its decree. However, ask Me of My favor and I will grant it to you, for I Am Most Generous and Most Giving." Allah then said,

إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

(Surely, Allah is Ever All-Knower of everything.) meaning, Allah knows who deserves this life, and so He gives him riches, and whoever deserves poverty, He makes him poor. He also knows who deserves the Hereafter, and He directs him to perform the deeds that will help him to be

successful in it, and whoever deserves failure, He prevents him from achieving righteousness and what leads to it. Hence, Allah said, m

(إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا)

(Surely, Allah is Ever All-Knower of everything).

(وَلِكُلِّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ الْوَالِدَانُ وَالْأَقْرَبُونَ  
وَالَّذِينَ عَقَدْتَ أَيْمَانُكُمْ فَأَتَوْهُمْ نَصِيبَهُمْ إِنَّ اللَّهَ  
كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا )

(33. And to everyone, We have appointed Mawali of that left by parents and relatives. To those also with whom you have made a pledge (brotherhood), give them their due portion (by wills). Truly, Allah is Ever a Witness over all things.) Ibn `Abbas, Mujahid, Sa`id bin Jubayr, Abu Salih, Qatadah, Zayd bin Aslam, As-Suddi, Ad-Dahhak, Muqatil bin Hayyan, and others said that Allah's statement,

(وَلِكُلِّ جَعَلْنَا مَوَالِيَ)

(And to everyone, We have appointed Mawali) means, "Heirs." Ibn `Abbas was also reported to have said that Mawali refers to relatives. Ibn Jarir commented, "The Arabs call the cousin a Mawla." Ibn Jarir continued, "Allah's statement,

(مِمَّا تَرَكَ الْوَالِدَانُ وَالْأَقْرَبُونَ)

(of that (property) left by parents and relatives.) means, from what he inherited from his parents and family members. Therefore, the meaning of the Ayah becomes: `To all of you, O people, We appointed relatives (such as children) who will later inherit what you inherited from your own parents and relatives." Allah's statement,

(وَالَّذِينَ عَقَدْتَ أَيْمَانُكُمْ فَأَتَوْهُمْ نَصِيبَهُمْ)

(To those also with whom you have made a pledge (brotherhood), give them their due portion.) means, "Those with whom you have a pledge of brotherhood, give them their share of inheritance, thus fulfilling the ratified pledges that you gave them. Allah has witnessed all of you when you gave these pledges and promises." This practice was followed in the beginning of Islam, but was later on abrogated when Muslims were commanded to fulfill the pledges (brotherhood) they had already given, but to refrain from making any new pledges after that. Al-Bukhari recorded that Ibn `Abbas said,

(وَلِكُلِّ جَعَلْنَا مَوَالِي)

(And to everyone, We have appointed Mawali) "meaning, heirs;

(وَالَّذِينَ عَقَدْتَ أَيْمَانُكُمْ)

(To those also with whom you have made a pledge (brotherhood)) When the emigrants came to Al-Madinah, the emigrant would inherit from the Ansari, while the latter's relatives would not inherit from him because of the bond of brotherhood which the Prophet established between them (the emigrants and the Ansar). When the verse,

(وَلِكُلِّ جَعَلْنَا مَوَالِي)

(And to everyone We have appointed Mawali) was revealed, it cancelled (the pledge of brotherhood regarding inheritance)." Then he said, "The verse,

(وَالَّذِينَ عَقَدْتَ أَيْمَانُكُمْ فَآتُوهُمْ نَصِيبَهُمْ)

(To those also with whom you have made a pledge (brotherhood), give them their due portion.) remained valid for cases of co-operation and mutual advice, while the matter of inheritance was excluded and it became permissible to assign something in one's will to the person who had the right of inheriting before."

(الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ  
بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ  
فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ  
وَاللَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ  
فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنِ اطَّعْنَكُمْ فَلَا  
تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا )

(34. Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are Qanitat, and guard in the husband's absence what Allah orders them to guard. As to those women on whose part you see ill conduct, admonish them, and abandon

them in their beds, and beat them, but if they return to obedience, do not seek a means against them. Surely, Allah is Ever Most High, Most Great.) Allah said,

(الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ)

(Men are the protectors and maintainers of women,) meaning, the man is responsible for the woman, and he is her maintainer, caretaker and leader who disciplines her if she deviates.

(بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ)

(because Allah has made one of them to excel the other,) meaning, because men excel over women and are better than them for certain tasks. This is why prophethood was exclusive of men, as well as other important positions of leadership. The Prophet said,

«لَنْ يُقْلِحَ قَوْمٌ وَلَوْ أُمِرَ هُمْ امْرَأَةً»

(People who appoint a woman to be their leader, will never achieve success.) Al-Bukhari recorded this Hadith. Such is the case with appointing women as judges or on other positions of leadership.

(وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ)

(and because they spend from their means.) meaning the dowry, expenditures and various expenses that Allah ordained in His Book and the Sunnah of His Messenger for men to spend on women. For these reasons it is suitable that he is appointed her maintainer, just as Allah said,

(وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ)

(But men have a degree (of responsibility) over them).

### Qualities of the Righteous Wife

Allah said,

(فَالصَّالِحَاتُ)

(Therefore, the righteous) women,



(قَانِتَاتٍ)

(are Qanitāt), obedient to their husbands, as Ibn `Abbas and others stated.

(حَفِظَتْ لِّلْغَيْبِ)

(and guard in the husband's absence) As-Suddi and others said that it means she protects her honor and her husband's property when he is absent, and Allah's statement,

(بِمَا حَفِظَ اللَّهُ)

(what Allah orders them to guard.) means, the protected husband is the one whom Allah protects. Ibn Jarir recorded that Abu Hurayrah said that the Messenger of Allah said,

«خَيْرُ النِّسَاءِ امْرَأَةٌ إِذَا نَظَرْتَ إِلَيْهَا سَرَّتَكَ، وَإِذَا  
أَمَرْتَهَا أَطَاعَتْكَ، وَإِذَا غَبَّتَ عَنْهَا حَفِظَتْكَ فِي  
نَفْسِهَا وَمَالِكَ»

(The best woman is she who when you look at her, she pleases you, when you command her she obeys you, and when you are absent, she protects her honor and your property.) Then, the Messenger of Allah recited the Ayah,

(الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ)

(Men are the protectors and maintainers of women, ) until its end. Imam Ahmad recorded that `Abdur-Rahman bin `Awf said that the Messenger of Allah said,

«إِذَا صَلَّتِ الْمَرْأَةُ خَمْسَهَا، وَصَامَتْ شَهْرَهَا،  
وَحَفِظَتْ فَرْجَهَا، وَأَطَاعَتْ زَوْجَهَا، قِيلَ لَهَا:  
ادْخُلِي الْجَنَّةَ مِنْ أَيِّ الْأَبْوَابِ شِئْتَ»

(If the woman prayed her five daily prayers, fasted her month, protected her chastity and obeyed her husband, she will be told, 'Enter Paradise from any of its doors you wish.') )

## Dealing with the Wife's Ill-Conduct

Allah said,

(وَاللَّتِي تَخَافُونَ نُشُوزَهُنَّ)

(As to those women on whose part you see ill conduct,) meaning, the woman from whom you see ill conduct with her husband, such as when she acts as if she is above her husband, disobeys him, ignores him, dislikes him, and so forth. When these signs appear in a woman, her husband should advise her and remind her of Allah's torment if she disobeys him. Indeed, Allah ordered the wife to obey her husband and prohibited her from disobeying him, because of the enormity of his rights and all that he does for her. The Messenger of Allah said,

«لَوْ كُنْتُ أَمِيرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ، لِأَمْرَتِ  
الْمَرْأَةِ أَنْ تَسْجُدَ لِزَوْجِهَا، مِنْ عِظَمِ حَقِّهِ عَلَيْهَا»

(If I were to command anyone to prostrate before anyone, I would have commanded the wife to prostrate before her husband, because of the enormity of his right upon her.) Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said,

«إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَأَبَتْ عَلَيْهِ،  
لَعَنَتَهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ»

(If the man asks his wife to come to his bed and she declines, the angels will keep cursing her until the morning.) Muslim recorded it with the wording,

«إِذَا بَاتَتِ الْمَرْأَةُ هَاجِرَةً فِرَاشِ زَوْجِهَا، لَعَنَتَهَا  
الْمَلَائِكَةُ حَتَّى تُصْبِحَ»

(If the wife goes to sleep while ignoring her husband's bed, the angels will keep cursing her until the morning.) This is why Allah said,

(وَاللَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ)

(As to those women on whose part you see ill conduct, admonish them (first)). Allah's statement,

## (وَافْجُرُوهُنَّ فِي الْمَضَاجِعِ)

(abandon them in their beds,) `Ali bin Abi Talhah reported that Ibn `Abbas said "The abandonment refers to not having intercourse with her, to lie on her bed with his back to her." Several others said similarly. As-Suddi, Ad-Dahhak, `Ikrimah, and Ibn `Abbas, in another narration, added, "Not to speak with her or talk to her." The Sunan and Musnad compilers recorded that Mu`awiyah bin Haydah Al-Qushayri said, "O Allah's Messenger! What is the right that the wife of one of us has on him" The Prophet said,

«أَنْ تُطْعِمَهَا إِذَا طَعِمْتَ، وَتَكْسُوَهَا إِذَا اكْتَسَيْتَ،  
وَلَا تَضْرِبَ الْوَجْهَ، وَلَا تُقَبِّحَ، وَلَا تَهْجُرَ إِلَّا فِي  
الْبَيْتِ»

(To feed her when you eat, cloth her when you buy clothes for yourself, refrain from striking her face or cursing her, and to not abandon her, except in the house.) Allah's statement,

## (وَاضْرِبُوهُنَّ)

(beat them) means, if advice and ignoring her in the bed do not produce the desired results, you are allowed to discipline the wife, without severe beating. Muslim recorded that Jabir said that during the Farewell Hajj, the Prophet said;

«وَاتَّقُوا اللَّهَ فِي النِّسَاءِ، فَإِنَّهُنَّ عِنْدَكُمْ عَوَانٍ،  
وَلَكُمْ عَلَيْهِنَّ أَنْ لَا يُوطِئَنَّ فُرُشَكُمْ أَحَدًا  
تَكَرَّهُونَهُ، فَإِنْ فَعَلْنَ ذَلِكَ فَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ  
مُبْرَحٍ، وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ  
بِالْمَعْرُوفِ»

(Fear Allah regarding women, for they are your assistants. You have the right on them that they do not allow any person whom you dislike to step on your mat. However, if they do that, you are allowed to discipline them lightly. They have a right on you that you provide them with

their provision and clothes, in a reasonable manner.) Ibn `Abbas and several others said that the Ayah refers to a beating that is not violent. Al-Hasan Al-Basri said that it means, a beating that is not severe.

### **When the Wife Obeys Her Husband, Means of Annoyance Against Her are Prohibited**

Allah said,

(فَإِنْ أَطَعْتُمْ فَمَا تَبْغُوا عَلَيْهِنَّ سَبِيلاً)

(but if they return to obedience, seek not against them means (of annoyance),) meaning, when the wife obeys her husband in all that Allah has allowed, then no means of annoyance from the husband are allowed against his wife. Therefore, in this case, the husband does not have the right to beat her or shun her bed. Allah's statement,

(إِنَّ اللَّهَ كَانَ عَلِيًّا كَبِيرًا)

(Surely, Allah is Ever Most High, Most Great.) reminds men that if they transgress against their wives without justification, then Allah, the Ever Most High, Most Great, is their Protector, and He will exert revenge on those who transgress against their wives and deal with them unjustly.

(وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ  
وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ  
بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا )

(35. If you fear a breach between the two, appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, Allah will cause their reconciliation. Indeed Allah is Ever All-Knower, Well-Acquainted with all things.)

### **Appointing Two Arbitrators When the Possibility of Estrangement Between Husband and Wife Occurs**

Allah first mentioned the case of rebellion on the part of the wife. He then mentioned the case of estrangement and alienation between the two spouses. Allah said,

(وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ  
وَحَكَمًا مِّنْ أَهْلِهَا)

(If you fear a breach between the two, appoint (two) arbitrators, one from his family). The Fuqaha' (scholars of Fiqh) say that when estrangement occurs between the husband and wife, the judge refers them to a trusted person who examines their case in order to stop any wrongs committed between them. If the matter continues or worsens, the judge sends a trustworthy person from the woman's family and a trustworthy person from the man's family to meet with them and examine their case to determine whether it is best for them to part or to remain together. Allah gives preference to staying together, and this is why Allah said,

(إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا)

(if they both wish for peace, Allah will cause their reconciliation.) `Ali bin Abi Talhah reported that Ibn `Abbas said, "Allah commands that a righteous man from the husband's side of the family and the wife's side of the family are appointed, so that they find out who among the spouses is in the wrong. If the man is in the wrong, they prevent him from his wife, and he pays some restitution. If the wife is in the wrong, she remains with her husband, and he does not pay any restitution. If the arbitrators decide that the marriage should remain intact or be dissolved, then their decision is upheld. If they decide that the marriage remains intact, but one of the spouses disagrees while the other agrees, and one of them dies, then the one who agreed inherits from the other, while the spouse who did not agree does not inherit from the spouse who agreed." This was collected by Ibn Abi Hatim and Ibn Jarir. Shaykh Abu `Umar bin `Abdul-Barr said, "The scholars agree that when the two arbitrators disagree, then the opinion that dissolves the marriage will not be adopted. They also agree that the decision of the arbitrators is binding, even if the two spouses did not appoint them as agents. This is the case if it is decided that they should stay together, but they disagree whether it is binding or not when they decide for separation." Then he mentioned that the majority holds the view that the decision is still binding, even if they did not appoint them to make any decision.

(وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَيَالِوَالِدَيْنِ  
إِحْسَانًا وَيَٰ ذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ  
وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّحْبِ  
بِالْجُنُبِ وَأَبْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ  
لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا )

(36. Worship Allah and join none with Him in worship, and do good to parents, kinsfolk, orphans, the poor, the neighbor who is near of kin, the neighbor who is a stranger, the

companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allah does not like such as are proud and boastful.)

## The Order to Worship Allah Alone and to Be Dutiful to Parents

Allah orders that He be worshipped Alone without partners, because He Alone is the Creator and Sustainer Who sends His favors and bounties on His creation in all situations and instances. Therefore He deserves to be singled out, without associating anything or anyone from His creation with Him in worship. Indeed, the Prophet said to Mu`adh,

«أَتَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ؟»

(Do you know what Allah's right on His servants is) Mu`adh replied, "Allah and His Messenger know better." He said,

«أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا»

(That they should worship Him and should not worship any others with Him.) The Prophet then said,

«أَتَدْرِي مَا حَقُّ الْعِبَادِ عَلَى اللَّهِ إِذَا فَعَلُوا ذَلِكَ؟  
أَنْ لَا يُعَذِّبَهُمْ»

(Do you know what the right of the servants on Allah is if they do this He should not punish them.) Allah then commands the servants to be dutiful to their parents, for Allah made parents the reason for the servants to come to existence, after they did not exist. Allah joins the order to worship Him with being dutiful to parents in many places. For example, He said,

(أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ)

(give thanks to Me and to your parents), and,

(وَقَضَى رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَيَالِوَالِدَيْنِ  
إِحْسَانًا)

(And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents). After Allah ordained being dutiful to parents, He ordained kind treatment of relatives, males and females. A Hadith states,

«الصَّدَقَةُ عَلَى الْمِسْكِينِ صَدَقَةٌ، وَعَلَى ذِي الرَّحِمِ صَدَقَةٌ وَصِلَةٌ»

(Charity given to the poor is Sadaqah, while charity given to relatives is both Sadaqah and Silah (keeping the relations).) Allah then said,

(وَالْيَتَامَى)

(orphans), because they lost their caretakers who would spend on them. So Allah commands that the orphans be treated with kindness and compassion. Allah then said,

(وَالْمَسْكِينُ)

(Al-Masakin (the poor)) who have various needs and cannot find what sustains these needs. Therefore, Allah commands they should be helped in acquiring their needs in a sufficient manner that will end their inadequacy. We will further elaborate on the matter of the destitute and the poor in Surah Bara'h (9:60).

### The Right of the Neighbor

Allah said,

(وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنْبِ)

(the neighbor who is near of kin, the neighbor who is a stranger) `Ali bin Abi Talhah said that Ibn `Abbas said that,

(وَالْجَارِ ذِي الْقُرْبَىٰ)

(the neighbor who is near of kin) means, "The neighbor who is also a relative", while,

(وَالْجَارِ الْجُنْبِ)

(The neighbor who is a stranger) means, "Who is not a relative." It was also reported that `Ikrimah, Mujahid, Maymun bin Mihran, Ad-Dahhak, Zayd bin Aslam, Muqatil bin Hayyan and Qatadah said similarly. Mujahid was also reported to have said that Allah's statement,

## (وَالْجَارِ الْجُنُبِ)

(the neighbor who is a stranger) means, "The companion during travel." There are many Hadiths that command kind treatment to the neighbors, and we will mention some of them here with Allah's help. The First Hadith Imam Ahmad recorded that `Abdullah bin `Umar said that the Messenger of Allah said,

«مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورُنِي»

(Jibril kept reminding of the neighbor's right, until I thought that he was going to give him a share of the inheritance.) The Two Sahihs recorded this Hadith. The Second Hadith Imam Ahmad recorded that `Abdullah bin `Amr said that the Messenger of Allah said,

«مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورُنِي»

(Jibril kept reminding me of the neighbor's right, until I thought he was going to appoint a share of the inheritance for him.) Abu Dawud and At-Tirmidhi recorded this Hadith, which At-Tirmidhi said was "Hasan Gharib through this route." The Third Hadith Imam Ahmad recorded that `Abdullah bin `Amr bin Al-`As said that the Prophet said,

«خَيْرُ الْأَصْحَابِ عِنْدَ اللَّهِ خَيْرُهُمْ لِصَاحِبِهِ،  
وَخَيْرُ الْجِيرَانِ عِنْدَ اللَّهِ خَيْرُهُمْ لِجَارِهِ»

(The best companions according to Allah are those who are the best with their friends, and the best neighbors according to Allah are the best with their neighbors.) At-Tirmidhi recorded this Hadith and said, "Hasan Gharib". The Fourth Hadith Imam Ahmad recorded that Al-Miqdad bin Al-Aswad said that the Messenger of Allah asked his Companions,

«مَا تَقُولُونَ فِي الزَّانَا؟»

(What do you say about adultery) They said, "It is prohibited, for Allah and His Messenger have prohibited it. So it is forbidden until the Day of Resurrection." The Messenger of Allah said,



«لَأَنْ يَزْنِيَ الرَّجُلُ بِعَشْرٍ نِسْوَةٍ، أَيْسَرُ عَلَيْهِ مِنْ أَنْ يَزْنِيَ بِامْرَأَةِ جَارِهِ»

(For a man to commit adultery with his neighbor's wife is worse than if he commits adultery with ten women.) He then said,

«مَا تَقُولُونَ فِي السَّرْقَةِ؟»

(What do you say about theft) They said, "It is prohibited, for Allah and His Messenger prohibited it." He said,

«لَأَنْ يَسْرِقَ الرَّجُلُ مِنْ عَشْرَةِ أَهْبَاتٍ، أَيْسَرُ عَلَيْهِ مِنْ أَنْ يَسْرِقَ مِنْ جَارِهِ»

(If a man steals from his neighbor, it is worse for him than stealing from ten homes.) Only Ahmad recorded this Hadith. A similar Hadith is recorded in the Two Sahihs, Ibn Mas'ud said, "I asked, `O Allah's Messenger! What is the greatest sin' He said,

«أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ»

(To make a rival for Allah while He Alone created you.) I said, `Then' He said,

«أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَطْعَمَ مَعَكَ»

(To kill your offspring for fear that he might share your food with you.) I said, `Then' He said,

«أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ»

(To commit adultery with your neighbor's wife.)" The Fifth Hadith Imam Ahmad recorded that `A'ishah asked the Messenger of Allah, "I have two neighbors, so whom among them should I give my gift" He said,

«إِلَى أَقْرَبِهِمَا مِنْكَ بِأَبَا»

(The neighbor whose door is the closest to you.) Al-Bukhari narrated this Hadith We will elaborate on this subject in the Tafsir of Surah Bara'h, Allah willing and upon Him we depend.

## Being Kind to Slaves and Servants

Allah said,

﴿وَمَا مَلَكَتْ أَيْمَانُكُمْ﴾

(and those (slaves) whom your right hands possess,) this is an order to be kind to them because they are weak, being held as captives by others. An authentic Hadith records that during the illness that preceded his death, the Messenger of Allah continued advising his Ummah:

﴿الصَّلَاةَ الصَّلَاةَ، وَمَا مَلَكَتْ أَيْمَانُكُمْ﴾

((Protect) the prayer, (protect) the prayer, and (those slaves) whom your hands possess.) He was repeating it until his tongue was still. Imam Ahmad recorded that Al-Miqdam bin Ma`dykarib said that the Messenger of Allah said,

﴿مَا أَطْعَمْتَ نَفْسَكَ فَهُوَ لَكَ صَدَقَةٌ، وَمَا أَطْعَمْتَ  
وَلَدَكَ فَهُوَ لَكَ صَدَقَةٌ، وَمَا أَطْعَمْتَ زَوْجَتَكَ فَهُوَ  
لَكَ صَدَقَةٌ، وَمَا أَطْعَمْتَ خَادِمَكَ فَهُوَ لَكَ صَدَقَةٌ﴾

(What you feed yourself is a Sadaqah (charity) for you, what you feed your children is Sadaqah for you, what you feed your wife is Sadaqah for you and what you feed your servant is Sadaqah for you.) An-Nasa'i recorded this Hadith which has an authentic chain of narration, all the thanks are due to Allah. `Abdullah bin `Amr said to a caretaker of his, "Did you give the slaves their food yet" He said, "No." Ibn `Amr said, "Go and give it to them, for the Messenger of Allah said,

﴿كَفَى بِالْمَرْءِ إِثْمًا أَنْ يَحْبِسَ عَمَّنْ يَمْلِكُ قُوَّتَهُمْ﴾

(It is enough sin for someone to prevent whomever he is responsible for from getting their food. )" Muslim recorded this Hadith. Abu Hurayrah narrated that the Prophet said,

«لِلْمَمْلُوكِ طَعَامُهُ وَكِسْوَتُهُ، وَلَا يُكَلَّفُ مِنَ الْعَمَلِ  
إِلَّا مَا يُطِيقُ»

(The slave has the right to have food, clothing and to only be required to perform what he can bear of work.) Muslim also recorded this Hadith. Abu Hurayrah narrated that the Prophet said,

«إِذَا أَتَى أَحَدَكُمْ خَادِمُهُ بِطَعَامِهِ، فَإِنْ لَمْ يُجْلِسْهُ  
مَعَهُ فَلْيُنَاوِلْهُ لُقْمَةً أَوْ لُقْمَتَيْنِ أَوْ أَكْلَةً أَوْ أَكْلَتَيْنِ  
فَإِنَّهُ وَلِيَّ حَرِّهِ وَعِلَاجِهِ»

(When your servant brings meals to one of you, if he does not let him sit and share the meal, then he should at least give him a mouthful or two mouthfuls of that meal or a meal or two, for he has prepared it.) This is the wording collected by Al-Bukhari.

### Allah Does Not Like the Arrogant

Allah said,

(إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا)

(Verily, Allah does not like such as are proud and boastful.) meaning, one who is proud and arrogant, insolent and boasts to others. He thinks that he is better than other people, thus thinking high of himself, even though he is insignificant to Allah and hated by people. Mujahid said that Allah's statement,

(إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا)

(Verily, Allah does not like such as are proud) means arrogant, while,

(فَخُورًا)

(boastful) means boasting about what he has, while he does not thank Allah. This Ayah indicates that such a person boasts with people about the bounty that Allah has given him, but he is actually ungrateful to Allah for this bounty. Ibn Jarir recorded that `Abdullah bin Waqid Abu Raja' Al-Harawi said, "You will find that those who are mean are also proud and boasting. He then recited,

(وَمَا مَلَكَتْ أَيْمَانُكُمْ)

(and those (slaves) whom your right hands possess,) You will find that he who is undutiful (to parents) is also arrogant, and deprived. He then recited,

(وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا )

(And dutiful to my mother, and made me not arrogant, deprived.) Once a man asked the Prophet, "O Messenger of Allah, advise me." The Prophet said,

«إِيَّاكَ وَإِسْبَالَ الْإِزَارِ، فَإِنَّ إِسْبَالَ الْإِزَارِ مِنَ  
الْمَخِيلَةِ، وَإِنَّ اللَّهَ لَا يُحِبُّ الْمَخِيلَةَ»

(Avoid lengthening the dress (below the ankles), for this practice is from arrogance. Verily, Allah does not like arrogance.)"

(الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ  
مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا  
مُهِينًا - وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا  
يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَمَنْ يَكُنْ  
الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا - وَمَاذَا عَلَيْهِمْ لَوْ  
ءَامَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا مِمَّا رَزَقَهُمُ  
اللَّهُ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا )

(37. Those who are stingy and encourage people to be stingy and hide what Allah has bestowed upon them of His bounties. And We have prepared for the disbelievers a disgraceful torment.)

(38. And (also) those who spend of their wealth to be seen of men, and believe not in Allah and the Last Day, and whoever takes Shaytan as an intimate; then what a dreadful intimate he has!) (39. And what loss have they if they had believed in Allah and in the Last Day, and they spend out of what Allah has given them for sustenance And Allah is Ever All-Knower of them.)

## The Censure of Stingy Behavior

Allah chastises the stingy behavior of those who refuse to spend their money for what Allah ordered them, such as being kind to parents and compassionate to relatives, orphans, the poor, the relative who is also a neighbor, the companion during travel, the needy wayfarer, the slaves and servants. Such people do not give Allah's right from their wealth, and they assist in the spread of stingy behavior. The Messenger of Allah said,

«وَأَيُّ دَاءٍ أَدْوَأُ مِنَ الْبُخْلِ»

(What disease is more serious than being stingy) He also said,

«إِيَّاكُمْ وَالشُّحَّ، فَإِنَّهُ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، أَمْرَهُمْ  
بِالْقَطِيعَةِ فَقَطَعُوا، وَأَمْرَهُمْ بِالْفُجُورِ فَفَجَرُوا»

(Beware of being stingy, for it destroyed those who were before you, as it encouraged them to cut their relations and they did, and it encouraged them to commit sin and they did.) Allah said,

(وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ)

(and hide what Allah has bestowed upon them of His bounties.) Therefore, the miser is ungrateful for Allah's favor, for its effect does not appear on him, whether in his food, clothes or what he gives. Similarly, Allah said,

(إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ - وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ  
(

(Verily, man is ungrateful to his Lord. And to that he bears witness.) by his manners and conduct,

(وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ)

(And verily, he is violent in the love of wealth.) Allah said,

(وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ)

(and hide what Allah has bestowed upon them of His bounties) and this is why He threatened them,

﴿وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا﴾

(And We have prepared for the disbelievers a disgraceful torment.) Kufr means to cover something. Therefore, the Bakhil (miser) covers the favors that Allah has blessed him with, meaning he does not spread those favors. So he is described by the term Kafir (ungrateful) regarding the favors that Allah granted him. A Hadith states that,

«إِنَّ اللَّهَ إِذَا أَنْعَمَ نِعْمَةً عَلَى عَبْدٍ، أَحَبَّ أَنْ يَظْهَرَ  
أَثْرَهَا عَلَيْهِ»

(When Allah grants a servant a favor, He likes that its effect appears on him.) Some of the Salaf stated that this Ayah 4:37 is describing the Jews who hid the knowledge they had about the description of Muhammad, and there is no doubt that the general meaning of the Ayah includes this. The apparent wording for this Ayah indicates that it is talking about being stingy with money, even though miserly conduct with knowledge is also included. The Ayah talks about spending on relatives and the weak, just as the Ayah after it,

﴿وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ﴾

(And (also) those who spend of their wealth to be seen of men, ) Allah first mentions the punished misers who do not spend, then He mentions those who spend to show off to gain the reputation that they are generous, not for the Face of Allah. A Hadith states that the first three persons on whom the fire will feed are a scholar, a fighter and a spender who shows off with their actions. For instance,

«يَقُولُ صَاحِبُ الْمَالِ: مَا تَرَكْتُ مِنْ شَيْءٍ تُحِبُّ  
أَنْ يُنْفَقَ فِيهِ، إِلَّا أَنْفَقْتُ فِي سَبِيلِكَ، فَيَقُولُ اللَّهُ:  
كَذَّبْتَ، إِنَّمَا أَرَدْتَ أَنْ يُقَالَ: جَوَادُّ، فَقَدِّقِيلُ»

(The wealthy will say, "I did not leave any area that You like to be spent on, but I spent on it in Your cause." Allah will say, "You lie, you only did that so that it is said, 'He is generous.' And it was said...") meaning you acquired your reward in the life, and this is indeed what you sought with your action. This is why Allah said,

﴿وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ﴾

(and believe not in Allah and the Last Day,) meaning, it is Shaytan who lured them to commit this evil action, instead of performing the good deed as it should be performed. Shaytan encouraged, excited and lured them by making the evil appear good,

(وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا)

(And whoever takes Shaytan as an intimate; then what a dreadful intimate he has!) Allah then said,

(وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ)

(And what loss have they if they had believed in Allah and in the Last Day, and they spend out of what Allah has given them for sustenance) This Ayah means, what harm would it cause them if they believe in Allah, go on the righteous path, replace showing off with sincerity, have faith in Allah, and await His promise in the Hereafter, for those who do good and spend what He has given them on what He likes and is pleased with. Allah's statement:

(وَكَانَ اللَّهُ بِهِمْ عَلِيمًا)

(And Allah is Ever All-Knower of them.) means, He has perfect knowledge of their intentions, whether good or evil. Indeed, Allah knows those who deserve success, and He grants them success and guidance, directing them to perform righteous actions that will earn them His pleasure. He also knows those who deserve failure and expulsion from His great mercy, which amounts to utter failure in this life and the Hereafter for them, we seek refuge in Allah from this evil end.

(إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً  
يُضَعِفَهَا وَيُوتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا - فَكَيْفَ  
إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى  
هَؤُلَاءِ شَهِيدًا - يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوْا  
الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ  
حَدِيثًا )

(40. Surely! Allah wrongs not even of the weight of a speck of dust, but if there is any good (done), He doubles it, and gives from Him a great reward.) (41. How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad) as a witness against these people) (42. On that day those who disbelieved and disobeyed the Messenger will wish that they were buried in the earth, but they will never be able to hide a single fact from Allah.)

## Allah Wrongs Not Even the Weight of a Speck of Dust

Allah states that He does not treat any of His servants with injustice on the Day of Resurrection, be it the weight of a mustard seed or a speck of dust. Rather, Allah shall reward them for this action and multiply it, if it were a good deed. For instance, Allah said,

(وَنَضَعُ الْمَوَازِينَ الْقِسْطَ)

(And We shall set up balances of justice) Allah said that Luqman said,

(يَبْنِيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِي  
صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا  
اللَّهُ)

(O my son! If it be (anything) equal to the weight of a mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth). Allah said,

(يَوْمَئِذٍ يَصُدُّرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَلُهُمْ -  
فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ - وَمَنْ يَعْمَلْ  
مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ )

(That Day mankind will proceed in scattered groups that they may be shown their deeds. So whosoever does good equal to the weight of a speck of dust shall see it. And whosoever does evil equal to the weight of a speck of dust shall see it.) The Two Sahihs recorded the long Hadith about the intercession that Abu Sa`id Al-Khudri narrated, and in which the Messenger of Allah said,



«فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: ارْجِعُوا، فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ حَبَّةِ خَرْدَلٍ مِنْ إِيْمَانٍ، فَأَخْرِجُوهُ مِنَ النَّارِ»

(Allah then says, "Go back, and take out of the Fire everyone in whose heart you find the weight of a mustard seed of faith") In another narration, Allah says, :

«أَدْنَى أَدْنَى مِثْقَالِ ذَرَّةٍ مِنْ إِيْمَانٍ، فَأَخْرِجُوهُ مِنَ النَّارِ، فَيُخْرَجُونَ خَلْقًا كَثِيرًا»

("Whosoever had the least, least, least speck of faith, take him out of the Fire," and they will take out many people.) Abu Sa`id then said, "Read, if you will,

(إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ)

(Surely! Allah wrongs not even of the weight of a speck of dust)."

### Will Punishment be Diminished for the Disbelievers

Sa`id bin Jubayr commented about Allah's statement,

(وَإِنْ تَكُ حَسَنَةً يُضَعِفَهَا)

(but if there is any good (done), He doubles it,) "As for the disbeliever, his punishment will be lessened for him on the Day of Resurrection, but he will never depart the Fire." He used as evidence the authentic Hadith in which Al-` Abbas said, "O Messenger of Allah! Your uncle Abu Talib used to protect and support you, did you benefit him at all" The Messenger said,

«نَعَمْ هُوَ فِي ضَحْضَاحٍ مِنْ نَارٍ، وَلَوْ لَأَنَا، لَكَانَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ»

(Yes. He is in a shallow area in Hell-fire, and were it not for me, he would have been in the deepest depths of the Fire.) However, this Hadith only applies to Abu Talib, not the rest of the

disbelievers. To support this, we mention what Abu Dawud At-Tayalisi recorded in his Musnad that Anas said that the Messenger of Allah said,

«إِنَّ اللَّهَ لَا يَظْلِمُ الْمُؤْمِنَ حَسَنَةً، يُثَابُ عَلَيْهَا الرِّزْقَ فِي الدُّنْيَا، وَيُجْزَى بِهَا فِي الْآخِرَةِ، وَأَمَّا الْكَافِرُ فَيُطْعَمُ بِهَا فِي الدُّنْيَا، فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ لَمْ يَكُنْ لَهُ حَسَنَةٌ»

(Allah does not wrong the faithful even concerning one good action, for he will be rewarded for it by provision in this life and awarded for it in the Hereafter. As for the disbeliever, he will be provided provision in this life for his good action, and on the Day of Resurrection, he will not have any good deed.)

### What Does 'Great Reward' Mean

Abu Hurayrah, `Ikrimah, Sa`id bin Jubayr, Al-Hasan, Qatadah and Ad-Dahhak said that Allah's statement,

(وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا)

(and gives from Him a great reward.) refers to Paradise. We ask Allah for His pleasure and Paradise. Ibn Abi Hatim recorded that Abu `Uthman An-Nahdi said, "No other person accompanied Abu Hurayrah more than I. One year, he went to Hajj before me, and I found the people of Al-Basrah saying that he narrated that he heard the Messenger of Allah saying,

«إِنَّ اللَّهَ يُضَاعِفُ الْحَسَنَةَ أَلْفَ أَلْفِ حَسَنَةٍ»

(Allah rewards the good deed with a million deeds.) So I said, 'Woe to you! No person accompanied Abu Hurayrah more than I, and I never heard him narrate this Hadith!' When I wanted to meet him, I found that he had left for Hajj so I followed him to Hajj to ask him about this Hadith." Ibn Abi Hatim also recorded this Hadith using another chain of narration leading to Abu `Uthman. In this narration, Abu `Uthman said, "I said, 'O Abu Hurayrah! I heard my brethren in Al-Basrah claim that you narrated that you heard the Messenger of Allah saying,

«إِنَّ اللَّهَ يَجْزِي بِالْحَسَنَةِ أَلْفَ أَلْفِ حَسَنَةٍ»

(Allah rewards the good deed with a million deeds.) Abu Hurayrah said, `By Allah! I heard the Messenger of Allah saying,

«إِنَّ اللَّهَ يَجْزِي بِالْحَسَنَةِ أَلْفِ أَلْفِ حَسَنَةٍ»

(Allah rewards the good deed with two million deeds.) He then recited this Ayah,

(فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْأَخْرَةِ إِلَّا قَلِيلٌ)

(But little is the enjoyment of the life of this world as compared to the Hereafter)."

### **Our Prophet will be a Witness Against, or For his Ummah on the Day of Resurrection, When the Disbelievers Will Wish for Death**

Allah said,

(فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا )

(How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad) as a witness against these people) Allah describes the horrors, hardships and difficulties of the Day of Resurrection, saying, how would it be on that Day when there will be a witness from every nation, meaning the Prophets, just as Allah said;

(وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ)

(And the earth will shine with the light of its Lord, and the Book will be placed (open); and the Prophets and the witnesses will be brought forward), and,

(وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ)

(And (remember) the Day when We shall raise up from every nation a witness against them from amongst themselves). Al-Bukhari recorded that `Abdullah bin Mas`ud said, "The Messenger of Allah said to me, `Recite to me.' I said, `O Messenger of Allah! Should I recite (the Qur'an) to you, while it was revealed to you' He said, `Yes, for I like to hear it from other people.' I recited Surat An-Nisa' until I reached this Ayah,

(فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ  
عَلَىٰ هَؤُلَاءِ شَهِيدًا )

(How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad) as a witness against these people) He then said, `Stop now.' I found that his eyes were tearful." Allah's statement,

(يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ  
كُنُوا تُرَابًا أَوْ يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا  
أَرْضًا يَكْتُمُونَ اللَّهَ حَدِيثًا )

(On that day those who disbelieved and disobeyed the Messenger will wish that they were buried in the earth, but they will never be able to hide a single fact from Allah.) means, they will wish that the earth would open up and swallow them because of the horror of the gathering place and the disgrace, dishonor and humiliation they will suffer on that Day. This is similar to Allah's statement,

(يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ)

(The Day when man will see that (the deeds) which his hands have sent forth) Allah then said,

(وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا)

(but they will never be able to hide a single fact from Allah.) indicating that they will admit to everything they did and will not hide any of it. `Abdur-Razzaq recorded that Sa`id bin Jubayr said, "A man came to Ibn `Abbas and said to him, `There are things that confuse me in the Qur'an.' Ibn `Abbas said, `What things do you have doubts about in the Qur'an' He said, `Not doubts, but rather confusing things.' Ibn `Abbas said, `Tell me what caused you confusion.' He said, `I hear Allah's statement,

(ثُمَّ لَمْ تَكُنْ فِئْتَهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا  
مُشْرِكِينَ )

(There will then be no test for them but to say: "By Allah, our Lord, we were not those who joined others in worship with Allah.") but He also says,

(وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا)

(but they will never be able to hide a single fact from Allah.) They have indeed hid something.' Ibn `Abbas said, `As for Allah's statement,

(ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا  
مُشْرِكِينَ )

(There will then be no test for them but to say: "By Allah, our Lord, we were not those who joined others in worship with Allah."), when they see that on the Day of Resurrection that Allah does not forgive, except for the people of Islam, and that He forgives the sins, no matter how big they are, except Shirk, then the Mushriks will lie. They will say,

(وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ)

("By Allah, our Lord, we were not those who joined others in worship with Allah."), hoping that Allah will forgive them. However, Allah will then seal their mouths, and their hands and feet will disclose what they used to do. Then,

(يَوْمَ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ تُسَوَّى  
بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا)

(those who disbelieved and disobeyed the Messenger will wish that they were buried in the earth, but they will never be able to hide a single fact from Allah. )"

(يَا أَيُّهَا الَّذِينَ آمَنُوا تَقَرَّبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَى حَتَّى  
تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ  
حَتَّى تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَّرْضَى أَوْ عَلَى سَفَرٍ أَوْ  
جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ

تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا  
بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا

(43. O you who believe! Do not approach Salah while you are in a drunken state until you know what you are saying, nor while Junub (sexually impure), except while passing through, until you bathe (your entire body), and if you are ill, or on a journey, or one of you comes from the Gha'it (toilet), or from Lamastum (touching) women, but you do not find water, then perform Tayammum with clean earth, rubbing your faces and hands. Truly, Allah is Ever Oft-Pardoning, Oft-Forgiving.)

### The Prohibition of Approaching Prayer When Drunk or Junub

Allah forbade His believing servants from praying while drunk, for one does not know the meaning of what he is saying in that state, and He forbade them from attending the Masjids while sexually impure, except when one is just passing through the Masjid from one door to another. This Ayah was revealed before alcohol consumption was completely prohibited, as evident by the Hadith that we mentioned in Surat Al-Baqarah when we explained Allah's statement,

(يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ)

(They ask you about alcoholic drink and gambling). In that Hadith, the Messenger of Allah recited this Ayah to `Umar, who said, "O Allah! Explain the ruling about Khamr (intoxicants) for us in a plain manner." When this Ayah 4:43 was revealed, the Prophet recited it to `Umar, who still said, "O Allah! Explain the ruling about Khamr (intoxicants) for us in a plain manner." After that, they would not drink alcohol close to the time of prayer. When Allah's statement,

(يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ  
وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ  
فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ )

(O you who believe! alcoholic drinks, gambling, Al-Ansab, and Al-Azlam are an abomination of Shayatan's handiwork. So avoid that in order that you may be successful. ) 5:90 , until,

(فَهَلْ أَنْتُمْ مُنْتَهُونَ)

(So, will you not then abstain) 5:91 was revealed, `Umar said, "We abstain, we abstain." In another narration, when the Ayah in Surat An-Nisa' was revealed,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ  
سُكْرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ)

(O you who believe! Do not approach Salah while you are in a drunken state until you know what you are saying,) at the time of prayer, the Messenger of Allah would have someone proclaim; "Let not any drunk approach the prayer." This is the wording collected by Abu Dawud.

### Causes of Its Revelation

Ibn Abi Hatim has recorded some reports about the incident of its revelation: Sa`d said, "Four Ayat were revealed concerning me. A man from the Ansar once made some food and invited some Muhajirin and Ansar men to it, and we ate and drank until we became intoxicated. We then boasted about our status." Then a man held a camel's bone and injured Sa`d's nose, which was scarred ever since. This occurred before Al-Khamr was prohibited, and Allah later revealed,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ  
سُكْرَىٰ)

(O you who believe! Approach not AsSalat (the prayer) when you are in a drunken state). Muslim recorded this Hadith, and the collectors of the Sunan recorded it, with the exception of Ibn Majah. Another Reason Ibn Abi Hatim narrated that `Ali bin Abi Talib said, "Abdur-Rahman bin `Awf made some food to which he invited us and served some alcohol to drink. When we became intoxicated, and the time for prayer came, they asked someone to lead us in prayer. He recited `Say, `O disbelievers! I do not worship that which you worship, but we worship that which you worship refer to the correct wording of the Surah: 109 ." Allah then revealed,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ  
سُكْرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ)

(O you who believe! Do not approach Salah when you are in a drunken state until you know what you are saying). " This is the narration collected by Ibn Abi Hatim and At-Tirmidhi, who said "Hasan Gharib Sahih." Allah's statement,

## (حَتَّى تَعْلَمُوا مَا تَقُولُونَ)

(until you know what you are saying) is the best description for when one is intoxicated, that is, when he does not know the meaning of what he is saying. When a person is drunk, he makes obvious mistakes in the recitation and will not be able to be humble during the prayer. Imam Ahmad recorded that Anas said that the Messenger of Allah said,

«إِذَا نَعَسَ أَحَدُكُمْ وَهُوَ يُصَلِّي، فَلْيَنْصِرْفْ فَلَيْنَمْ،  
حَتَّى يَعْلَمَ مَا يَقُولُ»

(If one feels sleepy while he is praying, let him sleep for a while so that he knows the meaning of what he is saying.) This was also recorded by Al-Bukhari and An-Nasa'i. In some of the narrations of this Hadith, the Messenger said,

«فَلَعَلَّهُ يَذْهَبُ يَسْتَعْفِرُ فَيَسُبُّ نَفْسَهُ»

(...For he might want to ask for forgiveness, but instead curses himself!) Allah said,

(وَلَا جُنْبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا)

(nor while Junub (sexually impure), except while passing through, until you bathe (your entire body),) Ibn Abi Hatim recorded that Ibn `Abbas said that Allah's statement,

(وَلَا جُنْبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا)

(nor while Junub (sexually impure), except while passing through, until you bathe (your entire body),) means, "Do not enter the Masjid when you are Junub, unless you are just passing by, in which case, you pass through without sitting down." Ibn Abi Hatim said that similar is reported from `Abdullah bin Mas`ud, Anas, Abu `Ubaydah, Sa`id bin Al-Musayyib, Abu Ad-Duha, `Ata', Mujahid, Masruq, Ibrahim An-Nakha`i, Zayd bin Aslam, Abu Malik, `Amr bin Dinar, Al-Hakam bin `Utaybah, `Ikrimah, Al-Hasan Al-Basri, Yahya bin Sa`id Al-Ansari, Ibn Shihab and Qatadah. Ibn Jarir recorded that Yazid bin Abi Habib commented on Allah's statement,

(وَلَا جُنْبًا إِلَّا عَابِرِي سَبِيلٍ)

(nor while Junub (sexually impure), except while passing through,) when some men from the Ansar, whose doors literally opened into the Masjid, were sexually impure, and they did not have water, their only way to get water was to pass through the Masjid. So, Allah sent down,



(وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ)

(nor while Junub (sexually impure), except while passing through,)." What supports this statement by Yazid bin Abi Habib, may Allah have mercy upon him, is Al-Bukhari's report in his Sahih, that the Messenger of Allah said,

«سُدُّوا كُلَّ خَوْخَةٍ فِي الْمَسْجِدِ إِلَّا خَوْخَةَ أَبِي بَكْرٍ»

(Close all the small doors in this Masjid, except that of Abu Bakr.) This is what the Prophet commanded at the end of his life, knowing that Abu Bakr will be the Khalifah after him, and that he would need to enter the Masjid on numerous occasions to manage the important affairs of the Muslims. Yet, the Messenger of Allah commanded that all the small doors that open into the Masjid be closed, except Abu Bakr's door. Some of the Sunan compilers recorded the Prophet saying that only `Ali's door should remain open, but this is an error, what is in the Sahih is what is correct. In his Sahih, Muslim recorded that `A'ishah said, "The Messenger of Allah said to me,

«تَأْوِلِينِي الْخُمْرَةَ مِنَ الْمَسْجِدِ»

(Bring me the garment from the Masjid.) I said, 'I am having my period.' He said,

«إِنَّ حَيْضَتَكَ لَيْسَتْ فِي يَدِكَ»

(Your period is not in your hand.) Muslim also collected a similar narration from Abu Hurayrah. This Hadith indicates that the woman is allowed to pass through the Masjid during menses or post-natal bleeding, and Allah knows best.

### Description of Tayammum

Allah said,

(وَإِنْ كُنْتُمْ مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا)

(and if you are ill, or on a journey, or one of you comes from the Gha'it (toilet), or from Lamastum (touching) women, but you do not find water, then perform Tayammum with clean earth, rubbing your face and hands. Truly, Allah is Ever Oft-Pardoning, Oft-Forgiving.) As for the type of illness which would allow Tayammum, it is an illness that one fears would be aggravated by using water, which could be detrimental to a part of the body, or when doing so would prolong an illness. Some scholars said that any type of illness warrants Tayammum, because of the general indications of the Ayah. As for travelling on a journey, it is known, regardless of its length. Allah then said,

(أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ)

(or comes from the Gha'it). The Gha'it is, literally, the flat land, and this part of the Ayah refers to the minor impurity. Allah then said,

(أَوْ لَمَسْتُمُ النِّسَاءَ)

(or you Lamastum women), which was recited Lamastum and Lamastum, referring to sexual intercourse. For instance, Allah said in another Ayah,

(وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ)

(And if you divorce them before you have touched them, and you have appointed unto them the dowry, then pay half of that) 2:237 , and,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا)

(O you who believe! When you marry believing women, and then divorce them before you have touched them, no `Iddah (period of waiting) have you to count in respect of them) 33:49 . Ibn Abi Hatim recorded that Ibn `Abbas said that Allah's statement,

(أَوْ لَمَسْتُمُ النِّسَاءَ)

(or Lamastum women) refers to sexual intercourse. It was reported that `Ali, Ubayy bin Ka`b, Mujahid, Tawus, Al-Hasan, `Ubayd bin `Umayr, Sa`id bin Jubayr, Ash-Sha`bi, Qatadah and Muqatil bin Hayyan said similarly. Allah said,

﴿قَلَمَ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا﴾

(but you do not find water, them perform Tayammum with clean earth,) In the Two Sahih, it is recorded that `Imran bin Husayn said,

«يَا فُلَانُ مَا مَنَعَكَ أَنْ تُصَلِّيَ مَعَ الْقَوْمِ، أَلَسْتَ  
بِرَجُلٍ مُسْلِمٍ؟»

«عَلَيْكَ بِالصَّعِيدِ، فَإِنَّهُ يَكْفِيكَ»

(Allah's Messenger saw a person sitting away from the people and not praying with them. He asked him, `O so-and-so! What prevented you from offering the prayer with the people, are not you Muslim' He replied, `Yes, O Allah's Messenger! I am Junub and there is no water.' The Prophet said, `Perform Tayammum with clean earth and that will be sufficient for you.' The linguistic meaning of Tayammum is to intend, as Arabs say, "May Allah Tayammamaka (direct at you) His care." `Clean earth' means dust. In his Sahih, Muslim recorded that Hudhayfah bin Al-Yaman said that the Messenger of Allah said,

«فُضِّلْنَا عَلَى النَّاسِ بِثَلَاثٍ: جُعِلَتْ صُفُوفُنَا  
كَصُفُوفِ الْمَلَائِكَةِ، وَجُعِلَتْ لَنَا الْأَرْضُ كُلُّهَا  
مَسْجِدًا، وَجُعِلَتْ تُرْبَتُهَا لَنَا طَهُورًا، إِذَا لَمْ نَجِدِ  
الْمَاءَ»

(We were given preference over people in three things. Our lines (in prayer) were arranged in rows to resemble the rows of the angels, all of the earth was made a Masjid for us, and its dust was made clean for us when there is no water.) The Messenger mentioned the favor of making dust a purifier for us, and if there were any other substance to replace it for Tayammum, he would have mentioned it. Imam Ahmad and the collectors of Sunan, with the exception of Ibn Majah, recorded that Abu Dharr said that the Messenger of Allah said,

«الصَّعِيدُ الطَّيِّبُ طَهُورُ الْمُسْلِمِ، وَإِنْ لَمْ يَجِدِ  
الْمَاءَ عَشْرَ حَجَجٍ، فَإِذَا وَجَدَهُ فَلْيَمِسَّهُ بَشْرَتَهُ،  
فَإِنَّ ذَلِكَ خَيْرٌ»

(Clean earth is pure for the Muslim, even if he does not find water for ten years. When he finds water, let him use it for his skin, for this is better.) At-Tirmidhi said, "Hasan Sahih". Allah's statement,

(فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ)

(rubbing your faces and hands (Tayammum)) indicates that Tayammum is a substitute for normal ablution, not that it involves cleaning the parts that normal ablution does. Therefore, it is sufficient in Tayammum to just wipe the face and hands, as the consensus concurs. The face and hands are wiped with one strike on the sand in this case, as Imam Ahmad recorded that `Abdur-Rahman bin Abza said that a man came to `Umar and asked him, "I am Junub, but there is no water." `Umar said, "Then, do not pray." Ammar said, "Do you not remember, O Leader of the Faithful! You and I were on a military expedition when we became Junub and did not find water. You did not pray, but I rolled myself in the sand and then prayed. When we went back to the Prophet, we mentioned to him what had happened. He said to me, S

«إِنَّمَا كَانَ يَكْفِيكَ»

(This would have been sufficient for you), and the Prophet stroked his hand on the earth once, blew into it and wiped his face and hands." The Muslim Ummah, rather than all other nations, was favored with the allowance of Tayammum. In the Two Sahih, it is recorded that Jabir bin `Abdullah said that the Messenger of Allah said,

«أَعْطَيْتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي: نُصِرْتُ  
بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِي الْأَرْضُ  
مَسْجِدًا وَطَهُورًا، فَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكَهُ  
الصَّلَاةُ فَلْيُصَلِّ»

«فَعِنْدَهُ طُهُورُهُ وَمَسْجِدُهُ، وَأَحَلَّتْ لِي الْغَنَائِمُ،  
وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي، وَأَعْطَيْتُ الشَّفَاعَةَ، وَكَانَ  
النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً»

(I have been given five things which were not given to any (Prophet) before me: Allah made me victorious with fright that covers a month's distance. The earth has been made for me (and for my followers) a place for praying and an object to perform purification with. Therefore let my followers pray wherever the time of a prayer is due - and in another narration - he will have his means of purity and his Masjid. The spoils of war have been made lawful for me and it was not made so for anyone else before me. I have been given the right of intercession (on the Day of Resurrection.) Every Prophet used to be sent to his nation exclusively, but I have been sent to all mankind.) We also mentioned the Hadith of Hudhayfah that Muslim recorded;

«فُضِّلْنَا عَلَى النَّاسِ بِثَلَاثٍ، جُعِلَتْ صُفُوفُنَا  
كَصُفُوفِ الْمَلَائِكَةِ، وَجُعِلَتْ لَنَا الْأَرْضُ مَسْجِدًا،  
وَتُرِبُهَا طُهُورًا، إِذَا لَمْ نَجِدِ الْمَاءَ»

(We were preferred with three things over people. Our lines (in prayer) were arranged in rows to resemble the rows of the angels, all of the earth was made a Masjid for us, and its dust was made clean for us when there is no water.) Allah said in this Ayah,

(فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا  
غَفُورًا)

(rubbing your faces and hands. Truly, Allah is Ever Oft-Pardoning, Oft-Forgiving.) meaning, a part of His pardoning and forgiving is that He allows you to use Tayammum and to pray after using it when there is no water, to make things easy for you. This Ayah sanctifies the position of the prayer, it being too sacred than to be performed in a deficient manner, like in a state of drunkenness, until one becomes aware of what he is saying, or sexually impure, until he bathes (Ghusl), or after answering the call of nature, until he performs ablution. There are exceptions when one is ill or when there is no water. In this case, Allah allows us to use Tayammum, out of His mercy and kindness for His servants, and to facilitate them, all praise is due to Allah.

### The Reason behind allowing Tayammum

Al-Bukhari recorded that `A'ishah said, "We set out with Allah's Messenger on one of his journeys until we reached Al-Bayda' or Dhat-ul-Jaysh, where a necklace of mine was broken

(and lost). Allah's Messenger stayed there to search for it, and so did the people along with him. There was no water source or any water with them at that place, so the people went to Abu Bakr As-Sddiq and said, `Don't you see what `A'ishah has done! She has made Allah's Messenger and the people stay where there is no source of water and they have no water with them.' Abu Bakr came while Allah's Messenger was sleeping with his head on my thigh. He said to me, `You have detained Allah's Messenger and the people where there is no source of water and they have no water with them.' So he admonished me and said what Allah wished him to say and hit me on my flank with his hand. Nothing prevented me from moving (because of pain) but the position of Allah's Messenger on my thigh. Allah's Messenger got up when dawn broke and there was no water. So Allah revealed the verses of Tayammum, and they all performed Tayammum. Usayd bin Hudayr said, `O the family of Abu Bakr! This is not the first blessing of yours.' Then the camel on which I was riding was moved from its place and the necklace was found beneath it." Al-Bukhari and Muslim recorded this Hadith.

(أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيْبًا مِّنَ الْكِتَابِ  
يَشْتَرُونَ الضَّلَّةَ وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ -  
وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ  
نَصِيرًا - مِّنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَن  
مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمَعْ غَيْرَ  
مُسْمَعٍ وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنًا فِي الدِّينِ وَلَوْ  
أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمَعْ وَانظُرْنَا لَكَانَ  
خَيْرًا لَّهُمْ وَأَقْوَمَ وَلَكِن لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا  
يُؤْمِنُونَ إِلَّا قَلِيلًا )

(44. Have you not seen those (the Jews) who were given a portion of the Book, purchasing the wrong path, and wishing that you should go astray from the right path.) (45. Allah has full knowledge of your enemies, and Allah is sufficient as a Wali (Protector), and Allah is sufficient as a Helper.) (46. Among those who are Jews, there are some who displace words from (their) right places and say: "We hear your word and disobey," and "Hear and let you hear nothing." And Pa`ina with a twist of their tongues and as a mockery of the religion. And if only they had said: "We hear and obey", and "Do make us understand," it would have been better for them, and more proper; but Allah has cursed them for their disbelief, so they believe not except a few.)

**Chastising the Jews for Choosing Misguidance, Altering Allah's  
Words, and Mocking Islam**

Allah states that the Jews, may Allah's continued curse fall on them until the Day of Resurrection, have purchased the wrong path instead of guidance, and ignored what Allah sent down to His Messenger Muhammad . They also ignored the knowledge that they inherited from previous Prophets, about the description of Muhammad , so that they may have a small amount of the delights of this life.

(وَيُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ)

(and wishing that you should go astray from the right path.) for they would like that you disbelieve in what was sent down to you, O believers, and that you abandon the guidance and beneficial knowledge that you have.

(وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ)

(Allah has full knowledge of your enemies) meaning, Allah has better knowledge of your enemies, and He warns you against them.

(وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا)

(and Allah is sufficient as a Wali (Protector), and Allah is Sufficient as a Helper) He is a Sufficient Protector for those who seek refuge with Him and a Sufficient Supporter for those who seek His help. Allah then said,

(يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ)

(there are some who displace words from (their) right places) meaning, they intentionally and falsely alter the meanings of the Words of Allah and explain them in a different manner than what Allah meant,

(وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا)

(And say: "We hear your word and disobey) saying, "We hear what you say, O Muhammad, but we do not obey you in it," as Mujahid and Ibn Zayd explained. This is the implied meaning of the Ayah, and it demonstrates the Jews' disbelief, stubbornness and disregard for Allah's Book after they understood it, all the while aware of the sin and punishment that this behavior will earn for them. Allah's statement,

(وَأَسْمَعُ غَيْرَ مُسْمَعٍ)

(And "Hear and let you hear nothing.") means, hear our words, may you never hear anything, as Ad-Dahhak reported from Ibn ` Abbas. This is the Jews' way of mocking and jesting, may Allah's curse descend on them.

(وَرَعِنَا لِيَا بِالسِّنْتِهِمْ وَطَعْنَا فِي الدِّينِ)

(And Ra`ina, with a twist of their tongues and as a mockery of the religion.) meaning, they pretend to say, `Hear us,' when they say, Ra`ina (an insult in Hebrew, but in Arabic it means `Listen to us.'). Yet, their true aim is to curse the Prophet . We mentioned this subject when we explained Allah's statement,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَعِنَا وَفَقُولُوا  
انظُرْنَا)

(O you who believe! Say not Ra`ina but say Unzurna (make us understand)). Therefore, Allah said about them, while they pretend to say other than what they truly mean,

(لِيَا بِالسِّنْتِهِمْ وَطَعْنَا فِي الدِّينِ)

(With a twist of their tongues and as a mockery of the religion) because of their cursing the Prophet . Allah then said,

(وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَسْمَعُ وَانظُرْنَا  
لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ وَلَكِن لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ  
فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا)

(And if only they had said: "We hear and obey", and "Do make us understand," it would have been better for them, and more proper; but Allah has cursed them for their disbelief, so they believe not except a few.) meaning, their hearts are cast away from the path of righteousness and therefore, no beneficial part of faith enters it. Earlier, when we explained,

(فَقَلِيلًا مَّا يُؤْمِنُونَ)

(so little is that which they believe) which means they do not have beneficial faith.



(يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ ءَامِنُوا بِمَا نَزَّلْنَا  
مُصَدِّقًا لِّمَا مَعَكُمْ مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا  
فَنَرُدَّهَا عَلَىٰ أَدْبُرَهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ  
السَّبْتِ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا - إِنَّ اللَّهَ لَا يَغْفِرُ  
أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ وَمَن  
يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا )

(47. O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed confirming what is with you, before We efface faces and turn them backwards or curse them as We cursed the people of the Sabbath. And the commandment of Allah is always executed.) (48. Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that to whom He wills; and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin.)

### Calling the People of the Book to Embrace the Faith, Warning them Against Doing Otherwise

Allah commands the People of the Scriptures to believe in what He has sent down to His servant and Messenger, Muhammad , the Glorious Book that conforms to the good news that they already have about Muhammad . He also warns them,

(مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰ  
أَدْبُرَهَا)

(before We efface faces and turn them backwards) Al-`Awfi said that Ibn `Abbas said that `effacing' here refers to blindness,

(فَنَرُدَّهَا عَلَىٰ أَدْبُرَهَا)

(and turn them backwards) meaning, We put their faces on their backs, and make them walk backwards, since their eyes will be in their backs. Similar was said by Qatadah and `Atiyah Al-`Awfi. This makes the punishment even more severe, and it is a parable that Allah set for ignoring the truth, preferring the wrong way and turning away from the plain path for the paths of misguidance. Therefore, such people walk backwards. Similarly, some said that Allah's statement,

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَنِ  
فَهُمْ مُّقْمَحُونَ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا

(Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up. And We have put a barrier before them) that is a parable that Allah gave for their deviation and hindrance from guidance.

### Ka` b Al-Ahbar Embraces Islam Upon Hearing this Ayah [4:47]

It was reported that Ka` b Al-Ahbar became Muslim when he heard this Ayah 4:47 . Ibn Jarir recorded that `Isa bin Al-Mughirah said: We were with Ibrahim when we talked about the time when Ka` b became Muslim. He said, `Ka` b became Muslim during the reign of `Umar, for he passed by Al-Madinah intending to visit Jerusalem, and `Umar said to him, "Embrace Islam, O Ka` b." Ka` b said, `Do you not read in your Book,

(مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ)

(The likeness of those who were entrusted with the Tawrah...) 62:5 until,

(أَسْفَارًا)

(Books) I am among those who were entrusted with the Tawrah.' `Umar left him alone and Ka` b went on to Hims (in Syria) and heard one of its inhabitants recite this Ayah while feeling sad,

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ ءَامِنُوا بِمَا نَزَّلْنَا  
مُصَدِّقًا لِمَا مَعَكُمْ مِّن قَبْلُ أَن نُّظْمِسَ وُجُوهًا  
فَنَرُدَّهَا عَلَىٰ أَدْبُرَهَا

(O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed confirming what is with you, before We efface faces and turn them backwards). Ka` b said, `I believe, O Lord! I embraced Islam, O Lord!' for He feared that this might be struck by this threat. He then went back to his family in Yemen and returned with them all as Muslims." Allah's statement,

(أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ)

(or curse them as We cursed the people of the Sabbath.) refers to those who breached the sanctity of the Sabbath, using deceit, for the purpose of doing more work. Allah changed these people into apes and swine, as we will come to know in the explanation of Surat Al-A'raf (7). Allah's statement,

(وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا)

(And the commandment of Allah is always executed.) means, when He commands something, then no one can dispute or resist His command.

### Allah Does not Forgive Shirk, Except After Repenting From it

Allah said that He,

(لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ)

(forgives not that partners should be set up with Him (in worship),) meaning, He does not forgive a servant if he meets Him while he is associating partners with Him,

(وَيَغْفِرُ مَا دُونَ ذَلِكَ)

(but He forgives except that) of sins,

(لِمَنْ يَشَاءُ)

(to whom He wills) of His servants. Imam Ahmad recorded that Abu Dharr said that the Messenger of Allah said,

«إِنَّ اللَّهَ يَقُولُ: يَا عَبْدِي مَا عَبْدتني وَرَجَوْتني،  
فإني غافرٌ لك على ما كان فيك، يا عَبْدِي إنك  
إن لقيتني بقرابِ الأرضِ خطيئةً ما لم تُشركْ  
بي، لقيتُك بقرابِها مغفرةً»

(Allah said, "O My servant! As long as you worship and beg Me, I will forgive you, no matter your shortcomings. O My servant! If you meet Me with the earth's fill of sin, yet you do not associate

any partners with Me, I will meet you with its fill of forgiveness.") Only Ahmad recorded this Hadith with this chain of narration. Imam Ahmad recorded that Abu Dharr said, "I came to the Messenger of Allah and he said,

«مَا مِنْ عَبْدٍ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ ثُمَّ مَاتَ عَلَى ذَلِكَ، إِلَّا دَخَلَ الْجَنَّةَ»

: :

«وَإِنْ زَنَى وَإِنْ سَرَقَ»

. : :

«وَإِنْ زَنَى وَإِنْ سَرَقَ ثَلَاثًا»

:

«عَلَى رَغْمِ أَنْفِ أَبِي ذَرٍّ»

("No servant proclaims, 'There is no deity worthy of worship except Allah,' and dies on that belief, but will enter Paradise." I said, "Even if he committed adultery and theft." He said, "Even if he committed adultery and theft." I asked again, "Even if he committed adultery and theft." He said, "Even if he committed adultery and theft." The fourth time, he said, "Even if Abu Dharr's nose was put in the dust." Abu Dharr departed while pulling his Izar and saying, "Even if Abu Dharr's nose was put in the dust." Ever since that happened, Abu Dharr used to narrate the Hadith and then comment, "Even if Abu Dharr's nose was put in dust." The Two Sahihs recorded this Hadith Al-Bazzar recorded that Ibn `Umar said, "We used to refrain from begging (Allah) for forgiveness for those who commit major sins until we heard our Prophet reciting,

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ)

(Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills;), and his saying,

«أَحْرْتُ شَفَاعَتِي لِأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي يَوْمَ  
الْقِيَامَةِ»

(I have reserved my intercession on the Day of Resurrection for those among my Ummah who commit major sins.)" Allah's statement,

(وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا)

(and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin.) is similar to His statement,

(إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ)

(Verily, joining others in worship with Allah is a great Zulm (wrong) indeed.) In the Two Sahih, it is recorded that Ibn Mas`ud said, "I said, `O Messenger of Allah! Which is the greatest sin' He said,

«أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ»

(To make a rival with Allah, while He Alone created you.)"

(أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنفُسَهُمْ بَلِ اللَّهُ يُزَكِّي  
مَنْ يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا - انظُرْ كَيْفَ  
يَقْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا -  
أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ  
يُؤْمِنُونَ بِالْحَبِيبِ وَالطَّعُوتِ وَيَقُولُونَ لِلَّذِينَ  
كَفَرُوا هَؤُلَاءِ أهدَىٰ مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا -

أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَنْ يَلْعَنَ اللَّهُ فَلَنْ تَجِدَ  
لَهُ نَصِيرًا )

(49. Have you not seen those who claim sanctity for themselves Nay, but Allah sanctifies whom He wills, and they will not be dealt with injustice even equal to the extent of a Fatil.) (50. Look, how they invent a lie against Allah, and enough is that as a manifest sin.) (51. Have you not seen those who were given a portion of the Scripture They believe in Jibt and Taghut and say to those who disbelieve, "These people are better guided on the way, " than the believers.) (52. They are those whom Allah has cursed, and he whom Allah curses, you will not find for him (any) helper.)

### **Chastising and Cursing the Jews for Claiming Purity for Themselves and Believing in Jibt and Taghut**

Al-Hasan and Qatadah said, "This Ayah,

(أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنْفُسَهُمْ)

(Have you not seen those who claim sanctity for themselves) was revealed about the Jews and Christians when they said, "We are Allah's children and His loved ones." Ibn Zayd also said, "This Ayah was revealed concerning their statement,

(نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ)

(We are the children of Allah and His loved ones) and their statement,

(لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرِي)

(None shall enter Paradise unless he be a Jew or a Christian)." This is why Allah said,

(بَلِ اللَّهُ يُزَكِّي مَنْ يَشَاءُ)

(Nay, but Allah sanctifies whom He wills,) meaning, the decision in this matter is with Allah Alone, because He has perfect knowledge of the true reality and secrets of all things. Allah then said,

(وَلَا يُظْلَمُونَ فَتِيلًا)

(And they will not be dealt with injustice even equal to the extent of a Fatil, ) meaning, He does no injustice with anyone's compensation in any part of his reward, even if it was the weight of a Fatil. Ibn `Abbas, Mujahid, `Ikrimah, `Ata', Al-Hasan, Qatadah and others among the Salaf said that Fatil means, "The scaly thread in the long slit of the date-stone." Allah said,

انظُرْ كَيْفَ يَقْتَرُونَ عَلَى اللَّهِ الْكَذِبَ

(Look, how they invent a lie against Allah,) claiming purity for themselves, their claim that they are Allah's children and His loved ones, their statement;

لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرِي

(None shall enter Paradise unless he be a Jew or a Christian) their statement;

لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ

(The Fire shall not touch us but for a number of days) and their reliance on the righteous deeds of their forefathers. Allah has decreed that the good actions of the fathers do not help the children, when He said,

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ

(That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn). Allah then said,

وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا

(and enough is that as a manifest sin. ) meaning, these lies and fabrications of theirs are sufficient. Allah's statement,

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيحًا مِّنَ الْكِتَابِ  
يُؤْمِنُونَ بِالْجِبْتِ وَالطُّغُوتِ

(Have you not seen those who were given a portion of the Scripture They believe in Jibt and Taghut). Muhammad bin Ishaq said from Hassan bin Fa'id that `Umar bin Al-Khattab said, "Jibt is sorcery and Taghut is the Shaytan." Abu Nasr Isma`il bin Hammad Al-Jawhari, the renowned scholar, said in his book As-Shah, "Al-Jibt means idol, soothsayer and sorcerer." Ibn Abi Hatim recorded that Jabir bin `Abdullah was asked about Taghut, and he said, "They are soothsayers

upon whom the devils descend." Mujahid said "Taghut is a devil in the shape of man, and they refer to him for judgment." Imam Malik said, "Taghut is every object that is worshipped instead of Allah, the Exalted and Most Honored."

## Disbelievers Are not Better Guided Than Believers

Allah said,

(وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَوْلًا أَهْدَىٰ مِنَ الَّذِينَ  
ءَامَنُوا سَبِيلًا)

(and say to those who disbelieve, "These people are better guided on the way," than the believers.) preferring the disbelievers over Muslims, because of their ignorance, un-religious nature and disbelief in Allah's Book which is before them. Ibn Abi Hatim recorded that `Ikrimah said, "Huyay bin Akhtab and Ka`b bin Al-Ashraf (two Jewish leaders) came to the people of Makkah, who said to them, `You (Jews) are people of the Book and knowledge, so judge us and Muhammad.' They said, `Describe yourselves and describe Muhammad.' They said, `We keep relation with kith and kin, slaughter camels (for the poor), release the indebted and provide water for the pilgrims. As for Muhammad he is without male children, he severed our relations, and the thieves who rob pilgrims (the tribe of) Ghifar follow him. So who is better, we or him?' They said, `You are more righteous and better guided.' Thereafter, Allah sent down,

(أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا)

(Have you not seen those who were given a portion)." This story was also reported from Ibn `Abbas and several others among the Salaf. Allah's Curse on the Jews This Ayah 4:52 contains a curse for the Jews and informs them that they have no supporter in this life or the Hereafter, because they sought the help of the idolators. They uttered this statement in Ayah 4:51 to lure the disbelievers into supporting them, and they ultimately gathered their forces for the battle of Al-Ahzab, forcing the Prophet and his Companions to dig a defensive tunnel around Al-Madinah. But, Allah saved the Muslims from their evil,

(وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا  
وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا  
عَزِيزًا)

(And Allah drove back those who disbelieved in their rage, they gained no advantage (booty). Allah sufficed for the believers in the fighting. And Allah is Ever All-Strong, All-Mighty).



(أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ  
 نَقِيرًا - أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ  
 مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ  
 وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا - فَمِنْهُمْ مَّنْ  
 ءَامَنَ بِهِ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ وَكَفَىٰ بِجَهَنَّمَ  
 سَعِيرًا )

(53. Or have they a share in the dominion Then in that case they would not give mankind even a Naqir.) (54. Or do they envy men for what Allah has given them of His bounty Then, We have already given the family of Ibrahim the Book and Al-Hikmah, and conferred upon them a great kingdom.) (55. Of them were (some) who believed in it, and of them were (some) who rejected it; and enough is Hell for burning (them).)

### The Envy and Miserly Conduct of the Jews

Allah asked the Jews if they have a share in the dominion. That is merely a statement of rebuke, since they do not have any share in the dominion. Allah then described them as misers,

(فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا)

(Then in that case they would not give mankind even a Naqir.) Meaning, if they had a share in the sovereignty and dominion, they would not give anyone anything, especially Muhammad , even if it was the speck on the back of a date-stone, which is the meaning of Naqir according to Ibn `Abbas and the majority of the scholars. This Ayah is similar to another of Allah's statements,

(قُلْ لَوْ أَنُّكُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذَا  
 لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ)

(Say: "If you possessed the treasure of the mercy of my Lord, then you would surely withhold it out of fear of spending it.) meaning, for fear that what you have might end, although there is no such possibility here. This only demonstrates their greedy and stingy nature. This is why Allah said,

(وَكَانَ الْإِنْسَانُ قَتُورًا)

(And man is ever Qatur) meaning Bakhil (stingy). Allah then said,

(أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ)

(Or do they envy men for what Allah has given them of His Bounty) referring to their envy of the Prophet for the great prophethood that Allah entrusted him with. Their envy made them reject him, because he was an Arab and not from the Children of Israel. At-Tabarani recorded that Ibn ` Abbas said that,

(أَمْ يَحْسُدُونَ النَّاسَ)

(Or do they envy men) means, "We are the worthy people, rather than the rest of the people." Allah said,

(فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ  
وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا)

(Then, We have already given the family of Ibrahim the Book and Al-Hikmah, and conferred upon them a great kingdom.) meaning, We gave the prophethood to the tribes of the Children of Israel, who are among the offspring of Ibrahim and sent down the Books to them. These Prophets ruled the Jews with the prophetic tradition, and We made kings among them. Yet,

(فَمِنْهُمْ مَنْ آمَنَ بِهِ)

(Of them were (some) who believed in it;) referring to Allah's favor and bounty (Prophets, Books, kingship),

(وَمِنْهُمْ مَنْ صَدَّ عَنْهُ)

(and of them were (some) who rejected it) by disbelieving in it, ignoring it, and hindering the people from its path, although this bounty was from and for them, the Children of Israel. They disputed with their own Prophets; so what about you, O Muhammad , especially since you are not from the Children of Israel Mujahid said,

(فَمِنْهُمْ مَنْ ءَامَنَ بِهِ)

(Of them were (some) who believed in him ,) "Muhammad ,

(وَمِنْهُمْ مَنْ صَدَّ عَنْهُ)

(and of them were (some) who rejected him .)" Therefore, O Muhammad, the rejection of you because of their disbelief is even more severe and they are even further from the truth that you brought them. This is why Allah threatened them,

(وَكَفَىٰ بَجَهَنَّمَ سَعِيرًا)

(and enough is Hell for burning (them).), meaning, the Fire is a just punishment for them because of their disbelief, rebellion and defiance of Allah's Books and Messengers.

(إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا كَلَّمَا  
نَضِجَتْ جُلُودُهُمْ بِدَلَانِهِمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا  
الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا - وَالَّذِينَ  
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ  
تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَهُمْ  
فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا )

(56. Surely, those who disbelieved in Our Ayat, We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allah is Ever Most Powerful, All-Wise.) e(57. But those who believe and do deeds of righteousness, We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever. Therein they shall have Azwajun Mutahharatun (purified mates), and We shall admit them to shades, wide and ever deepening.)

### The Punishment of Those Who Disbelieve in Allah's Books and Messengers

Allah describes the torment in the Fire of Jahannam for those who disbelieve in His Ayat and hinder from the path of His Messengers. Allah said,

(إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا)

(Surely, those who disbelieved in Our Ayat ,) meaning, We will place them in the Fire which will encompass every part of their bodies. Allah then states that their punishment and torment are everlasting,

(كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا  
لِيَذُوقُوا الْعَذَابَ)

(We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment). Al-A`mash said that Ibn `Umar said, "When their skin are burned, they will be given another skin in replacement, and this skin will be as white as paper." This was collected by Ibn Abi Hatim, who also recorded that Al-Hasan said,

(كُلَّمَا نَضِجَتْ جُلُودُهُمْ)

(As often as their skins are roasted through,) "Their skin will be roasted through, seventy thousand times every day." Husayn said; Fudayl added that Hisham said that Al-Hasan also said that,

(كُلَّمَا نَضِجَتْ جُلُودُهُمْ)

(As often as their skins are roasted through, ) means, "Whenever the Fire has roasted them through and consumed their flesh, they will be told, 'Go back as you were before,' and they will."

## The Wealth of the Righteous; Paradise and its Joy

Allah said,

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ  
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا  
أَبَدًا

(But those who believe and do deeds of righteousness, We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever.) describing the destination of the happy ones in the gardens of Eden, beneath which rivers flow in all of its areas, spaces and corners, wherever they desire and wish. They will reside in it for eternity, and they will not be transferred or removed from it, nor would they want to move from it. Allah said,

لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ

(Therein they shall have Azwajun Mutahharatun (purified mates),) free of menstruation, postnatal bleeding, filth, bad manners and shortcomings. Ibn `Abbas said that the Ayah means, "They are purified of filth and foul things." Similar was said by `Ata', Al-Hasan, Ad-Dahhak, An-Nakha`i, Abu Salih, `Atiyah, and As-Suddi. Mujahid said that they are, free of urine, menstruation, spit, mucous and pregnancies." Allah's statement,

وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا

(And We shall admit them to shades, wide and ever deepening (Paradise).) means, wide, extensive, pure and elegant shade. Ibn Jarir recorded that Abu Hurayrah said that the Prophet said,

«إِنَّ فِي الْجَنَّةِ لَشَجْرَةً يَسِيرُ الرَّكَّابُ فِي ظِلِّهَا  
مِائَةَ عَامٍ لَا يَقْطَعُهَا: شَجْرَةُ الْخُلْدِ»

(There is a tree in Paradise, that if a rider travels under its shade for a hundred years, he will not cross it. It is the Tree of Everlasting Life.)

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَحْمَنتِ إِلَىٰ أَهْلِهَا  
وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ  
نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا )

(58. Verily, Allah commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allah) gives you! Truly, Allah is Ever All-Hearer, All-Seer.)

## The Command to Return the Trusts to Whomever They Are Due

Allah commands that the trusts be returned to their rightful owners. Al-Hasan narrated that Samurah said that the Messenger of Allah said,

«أَدِّ الْأَمَانَةَ إِلَى مَنْ ائْتَمَنَكَ، وَلَا تَخُنْ مَنْ خَانَكَ»

(Return the trust to those who entrusted you, and do not betray those who betrayed you.) Imam Ahmad and the collectors of Sunan recorded this Hadith. This command refers to all things that one is expected to look after, such as Allah's rights on His servants: praying, Zakah, fasting, penalties for sins, vows and so forth. The command also includes the rights of the servants on each other, such as what they entrust each other with, including the cases that are not recorded or documented. Allah commands that all types of trusts be fulfilled. Those who do not implement this command in this life, it will be extracted from them on the Day of Resurrection. It is recorded in the Sahih that the Messenger of Allah said,

«لَتُؤَدَّنَ الْحُقُوقُ إِلَى أَهْلِهَا حَتَّى يُقْتَصَّ لِلشَّاةِ الْجَمَاءِ مِنَ الْقَرْنَاءِ»

(The rights will be rendered back to those to whom they are due, and even the sheep that does not have horns will take revenge from the horned sheep.) Ibn Jarir recorded that Ibn Jurayj said about this Ayah, "It was revealed concerning `Uthman bin Talhah from whom the Messenger of Allah took the key of the Ka`bah and entered it on the Day of the victory of Makkah. When the Prophet went out, he was reciting this Ayah,

(إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَحْمَنَاتِ إِلَى أَهْلِهَا)

(Verily, Allah commands that you should render back the trusts to those, to whom they are due). He then called `Uthman and gave the key back to him." Ibn Jarir also narrated that `Umar bin Al-Khattab said, "When the Messenger of Allah went out of the Ka`bah, he was reciting this Ayah,

(إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَحْمَنَاتِ إِلَى أَهْلِهَا)

(Verily, Allah commands that you should render back the trusts to those, to whom they are due). May I sacrifice my father and mother for him, I never heard him recite this Ayah before that." It is popular that this is the reason behind revealing the Ayah (4:58). Yet, the application

of the Ayah is general, and this is why Ibn ` Abbas and Muhammad bin Al-Hanafiyyah said, "This Ayah is for the righteous and wicked," meaning it is a command that encompasses everyone.

## The Order to Be Just

Allah said,

(وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ)

(and that when you judge between men, you judge with justice.) commanding justice when judging between people. Muhammad bin Ka` b, Zayd bin Aslam and Shahr bin Hawshab said; "This Ayah was revealed about those in authority", meaning those who judge between people. A Hadith states,

«إِنَّ اللَّهَ مَعَ الْحَاكِمِ مَا لَمْ يَجْرُ، فَإِذَا جَارَ وَكَلَهُ  
اللَّهُ إِلَى نَفْسِهِ»

(Allah is with the judge as long as he does not commit injustice, for when he does, Allah will make him reliant on himself.) A statement goes, "One day of justice equals forty years of worship." Allah said,

(إِنَّ اللَّهَ نِعْمًا يَعْظُمُ بِهِ)

(Verily, how excellent is the teaching which He (Allah) gives you!) meaning, His commands to return the trusts to their owners, to judge between people with justice, and all of His complete, perfect and great commandments and laws. Allah's statement,

(إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا)

(Truly, Allah is Ever All-Hearer, All-Seer.) means, He hears your statements and knows your actions.

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا  
الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي

شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ  
بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا )

(59. O you who believe! Obey Allah and obey the Messenger, and those of you who are in authority. If you differ in anything among yourselves, refer it to Allah and His Messenger, if you believe in Allah and in the Last Day. That is better and more suitable for final determination.)

### The Necessity of Obeying the Rulers in Obedience to Allah

Al-Bukhari recorded that Ibn `Abbas said that the Ayah,

(أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ  
مِنْكُمْ)

(Obey Allah and obey the Messenger, and those of you who are in authority.) "Was revealed about `Abdullah bin Hudhafah bin Qays bin `Adi, who the Messenger of Allah sent on a military expedition." This statement was collected by the Group, with the exception of Ibn Majah At-Tirmidhi said, "Hasan, Gharib". Imam Ahmad recorded that `Ali said, "The Messenger of Allah sent a troop under the command of a man from Al-Ansar. When they left, he became angry with them for some reason and said to them, `Has not the Messenger of Allah commanded you to obey me' They said, `Yes.' He said, `Collect some wood,' and then he started a fire with the wood, saying, `I command you to enter the fire.' The people almost entered the fire, but a young man among them said, `You only ran away from the Fire to Allah's Messenger. Therefore, do not rush until you go back to Allah's Messenger, and if he commands you to enter it, then enter it.' When they went back to Allah's Messenger, they told him what had happened, and the Messenger said,

«لَوْ دَخَلْتُمُوهَا مَا خَرَجْتُمْ مِنْهَا أَبَدًا، إِنَّمَا الطَّاعَةُ  
فِي الْمَعْرُوفِ»

(Had you entered it, you would never have departed from it. Obedience is only in righteousness.)" This Hadith is recorded in the Two Sahihs. Abu Dawud recorded that `Abdullah bin `Umar said that the Messenger of Allah said,



«السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ  
وَكْرَهُ، مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ، فَإِذَا أُمِرَ بِمَعْصِيَةٍ  
فَلَا سَمْعَ وَلَا طَاعَةَ»

(The Muslim is required to hear and obey in that which he likes and dislikes, unless he was commanded to sin. When he is commanded with sin, then there is no hearing or obeying.) This Hadith is recorded in the Two Sahihs. `Ubadah bin As-Samit said, "We gave our pledge to Allah's Messenger to hear and obey (our leaders), while active and otherwise, in times of ease and times of difficulty, even if we were deprived of our due shares, and to not dispute this matter (leadership) with its rightful people. The Prophet said,

«إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا، عِنْدَكُمْ فِيهِ مِنَ اللَّهِ  
بُرْهَانٌ»

(Except when you witness clear Kufr about which you have clear proof from Allah.)" This Hadith is recorded in the Two Sahihs. Another Hadith narrated by Anas states that the Messenger of Allah said,

«اسْمَعُوا وَأَطِيعُوا، وَإِنْ أُمِّرَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ  
كَأَنَّ رَأْسَهُ زَيْبَةٌ»

(Hear and obey (your leaders), even if an Ethiopian slave whose head is like a raisin, is made your chief.) Al-Bukhari recorded this Hadith. Umm Al-Husayn said that she heard the Messenger of Allah giving a speech during the Farewell Hajj, in which he said;

«وَلَوْ اسْتُعْمِلَ عَلَيْكُمْ عَبْدٌ يَفُودُكُمْ بِكِتَابِ اللَّهِ،  
اسْمَعُوا لَهُ وَأَطِيعُوا»

(Even if a slave was appointed over you, and he rules you with Allah's Book, then listen to him and obey him.) Muslim recorded this Hadith. In another narration with Muslim, the Prophet said,

«عَبْدًا حَبَشِيًّا مَجْدُوعًا»

(Even if an Ethiopian slave, whose nose was mutilated...) In the Two Sahihs, it is recorded that Abu Hurayrah said that the Messenger of Allah said,

«مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ، وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي، وَمَنْ عَصَى أَمِيرِي فَقَدْ عَصَانِي»

(Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah. Whoever obeys my commander, obeys me, and whoever disobeys my commander, disobeys me.) This is why Allah said,

(أَطِيعُوا اللَّهَ)

(Obey Allah), adhere to His Book,

(وَأَطِيعُوا الرَّسُولَ)

(and obey the Messenger), adhere to his Sunnah,

(وَأُولَى الْأَمْرِ مِنْكُمْ)

(And those of you who are in authority) in the obedience to Allah which they command you, not what constitutes disobedience of Allah, for there is no obedience to anyone in disobedience to Allah, as we mentioned in the authentic Hadith,

«إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ»

(Obedience is only in righteousness.)

### **The Necessity of Referring to the Qur'an and Sunnah for Judgment**

Allah said,

(فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ)

((And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger). Mujahid and several others among the Salaf said that the Ayah means, "(Refer) to the Book of Allah and the Sunnah of His Messenger." This is a command from Allah that whatever areas the people dispute about, whether major or minor areas of the religion, they are required to refer to the Qur'an and Sunnah for judgment concerning these disputes. In another Ayah, Allah said,

(وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ)

(And in whatsoever you differ, the decision thereof is with Allah). Therefore, whatever the Book and Sunnah decide and testify to the truth of, then it, is the plain truth. What is beyond truth, save falsehood This is why Allah said, u

(إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ)

(if you believe in Allah and in the Last Day.) meaning, refer the disputes and conflicts that arise between you to the Book of Allah and the Sunnah of His Messenger for judgment. Allah's statement,

(إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ)

(if you believe in Allah and in the Last Day. ) indicates that those who do not refer to the Book and Sunnah for judgment in their disputes, are not believers in Allah or the Last Day. Allah said,

(ذَلِكَ خَيْرٌ)

(That is better) meaning, referring to the Book of Allah and the Sunnah of His Messenger for judgment in various disputes is better,

(وَأَحْسَنُ تَأْوِيلًا)

(and more suitable for final determination.) meaning, "Has a better end and destination," as As-Suddi and several others have stated while Mujahid said, "Carries a better reward."

(أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أَنْزَلَ إِلَيْنَا وَمَا أَنْزَلَ مِن قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ

الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا - وَإِذَا قِيلَ لَهُمْ  
تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ  
الْمُنَافِقِينَ يَصُدُّونَ عَنكَ صُدُودًا - فَكَيْفَ إِذَا  
أُصِيبَتْهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ  
يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا -  
أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ  
عَنْهُمْ وَعَنْ عِظْمِهِمْ وَقُلْ لَهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا )

(60. Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgment (in their disputes) to the Taghut while they have been ordered to reject them. But Shaytan wishes to lead them far astray. ) (61. And when it is said to them: "Come to what Allah has sent down and to the Messenger," you see the hypocrites turn away from you with aversion.) (62. How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allah, "We meant no more than goodwill and conciliation!") (63. They (hypocrites) are those of whom Allah knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word to reach their inner selves.)

### **Referring to Other than the Qur'an and Sunnah for Judgment is Characteristic of Non-Muslims**

Allah chastises those who claim to believe in what Allah has sent down to His Messenger and to the earlier Prophets, yet they refer to other than the Book of Allah and the Sunnah of His Messenger for judgment in various disputes. It was reported that the reason behind revealing this Ayah was that a man from the Ansar and a Jew had a dispute, and the Jew said, "Let us refer to Muhammad to judge between us." However, the Muslim man said, "Let us refer to Ka' b bin Al-Ashraf (a Jew) to judge between us." It was also reported that the Ayah was revealed about some hypocrites who pretended to be Muslims, yet they sought to refer to the judgment of Jahiliyyah. Other reasons were also reported behind the revelation of the Ayah. However, the Ayah has a general meaning, as it chastises all those who refrain from referring to the Qur'an and Sunnah for judgment and prefer the judgment of whatever they chose of falsehood, which befits the description of Taghut here. This is why Allah said,

(يُرِيدُونَ أَنْ يُتَحَاكَمُوا إِلَى الطَّغُوتِ)

(and they wish to go for judgment to the Taghut) until the end of the Ayah. Allah's statement,

(يَصُدُّونَ عَنْكَ صُدُودًا)

(turn away from you with aversion) means, they turn away from you in arrogance, just as Allah described the polytheists,

(وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا)

(When it is said to them: "Follow what Allah has sent down." They say: "Nay! We shall follow what we found our fathers following.") This is different from the conduct of the faithful believers, whom Allah describes as,

(إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا)

(The only saying of the faithful believers, when they are called to Allah and His Messenger, to judge between them, is that they say: "We hear and we obey.")

### Chastising the Hypocrites

Chastising the hypocrites, Allah said,

(فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ)

(How then, when a catastrophe befalls them because of what their hands have sent forth,) meaning, how about it if they feel compelled to join you because of disasters that they suffer due to their sins, then they will be in need of you.

(ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا)

(They come to you swearing by Allah, "We meant no more than goodwill and conciliation!") apologizing and swearing that they only sought goodwill and reconciliation when they referred to other than the Prophet for judgment, not that they believe in such alternative judgment, as they claim. Allah describes these people to us further in His statement,

(فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسْرِعُونَ فِيهِمْ  
يَقُولُونَ نَخْشَى)

(And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear"), until,

(فَيُصِيبُحُوا عَلَى مَا أَسْرَوْا فِي أَنْفُسِهِمْ نَدِيمِينَ)

(Then they will become regretful for what they have been keeping as a secret in themselves). At-Tabarani recorded that Ibn ` Abbas said, "Abu Barzah Al-Aslami used to be a soothsayer who judged between the Jews in their disputes. When some Muslims came to him to judge between them, Allah sent down,

(أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أُنزِلَ  
إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ)

(Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you), until,

(إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا)

("We meant no more than goodwill and conciliation!") Allah then said,

(أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ)

(They (hypocrites) are those of whom Allah knows what is in their hearts;) These people are hypocrites, and Allah knows what is in their hearts and will punish them accordingly, for nothing escapes Allah's watch. Consequently, O Muhammad! Let Allah be sufficient for you in this regard, because He has perfect knowledge of their apparent and hidden affairs. This is why Allah said,

(فَاعْرِضْ عَنْهُمْ)

(so turn aside from them (do not punish them)) meaning, do not punish them because of what is in their hearts.

(وَعِظْهُمْ)

(but admonish them) means, advise them against the hypocrisy and evil that reside in their hearts,

(وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا)

(and speak to them an effective word to reach their inner selves) advise them, between you and them, using effective words that might benefit them.

(وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا - فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا )

(64. We sent no Messenger, but to be obeyed by Allah's leave. If they, when they were unjust to themselves, had come to you and begged Allah's forgiveness, and the Messenger had begged forgiveness for them, indeed, they would have found Allah All-Forgiving, Most Merciful.) (65. But no, by your Lord, they can have no faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.)

### The Necessity of Obeying the Messenger

Allah said,

(وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ)

(We sent no Messenger, but to be obeyed) meaning, obeying the Prophet was ordained for those to whom Allah sends the Prophet. Allah's statement,

(بِإِذْنِ اللَّهِ)

(by Allah's leave) means, "None shall obey, except by My leave," according to Mujahid. This Ayah indicates that the Prophets are only obeyed by whomever Allah directs to obedience. In another Ayah, Allah said,

(وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ)

(And Allah did indeed fulfill His promise to you when you were killing them (your enemy) with His permission) meaning, by His command, decree, will and because He granted you superiority over them. Allah's statement,

(وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ)

(If they (hypocrites), when they had been unjust to themselves,) directs the sinners and evildoers, when they commit errors and mistakes, to come to the Messenger, so that they ask Allah for forgiveness in his presence and ask him to supplicate to Allah to forgive them. If they do this, Allah will forgive them and award them His mercy and pardon. This is why Allah said,

(لَوْ جَدُوا اللَّهَ تَوَّابًا رَحِيمًا)

(they would have found Allah All-Forgiving (One Who forgives and accepts repentance), Most Merciful).

### **One Does not Become a Believer Unless He Refers to the Messenger for Judgment and Submits to his Decisions**

Allah said,

(فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ)

(But no, by your Lord, they can have no faith, until they make you judge in all disputes between them,) Allah swears by His Glorious, Most Honorable Self, that no one shall attain faith until he refers to the Messenger for judgment in all matters. Thereafter, whatever the Messenger commands, is the plain truth that must be submitted to inwardly and outwardly. Allah said,



ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ  
وَيُسَلِّمُوا تَسْلِيمًا)

(and find in themselves no resistance against your decisions, and accept (them) with full submission.) meaning: they adhere to your judgment, and thus do not feel any hesitation over your decision, and they submit to it inwardly and outwardly. They submit to the Prophet's decision with total submission without any rejection, denial or dispute. Al-Bukhari recorded that `Urwah said, "Az-Zubayr quarreled with a man about a stream which both of them used for irrigation. Allah's Messenger said to Az-Zubayr,

«اسْقِ يَا زُبَيْرُ ثُمَّ أَرْسِلِ الْمَاءَ إِلَى جَارِكَ»

(O Zubayr! Irrigate (your garden) first, and then let the water flow to your neighbor.) The Ansari became angry and said, `O Allah's Messenger! Is it because he is your cousin' On that, the face of Allah's Messenger changed color (because of anger) and said,

«اسْقِ يَا زُبَيْرُ ثُمَّ أَحْبِسِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى  
الْجَدْرِ، ثُمَّ أَرْسِلِ الْمَاءَ إِلَى جَارِكَ»

(Irrigate (your garden), O Zubayr, and then withhold the water until it reaches the walls (surrounding the palms). Then, release the water to your neighbor.) So, Allah's Messenger gave Az-Zubayr his full right when the Ansari made him angry. Before that, Allah's Messenger had given a generous judgment, beneficial for Az-Zubayr and the Ansari. Az-Zubayr said, `I think the following verse was revealed concerning that case,

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ  
بَيْنَهُمْ)

(But no, by your Lord, they can have no faith, until they make you (O Muhammad ) judge in all disputes between them.)" Another Reason In his Tafsir, Al-Hafiz Abu Ishaq Ibrahim bin `Abdur-Rahman bin Ibrahim bin Duhaym recorded that Damrah narrated that two men took their dispute to the Prophet , and he gave a judgment to the benefit of whoever among them had the right. The person who lost the dispute said, "I do not agree." The other person asked him, "What do you want then" He said, "Let us go to Abu Bakr As-Siddiq." They went to Abu Bakr and the person who won the dispute said, "We went to the Prophet with our dispute and he issued a decision in my favor." Abu Bakr said, "Then the decision is that which the Messenger of Allah issued." The person who lost the dispute still rejected the decision and said, "Let us go to `Umar bin Al-Khattab." When they went to `Umar, the person who won the dispute said, "We took our dispute to the Prophet and he decided in my favor, but this man refused to submit to the decision." `Umar bin Al-Khattab asked the second man and he concurred. `Umar went to

his house and emerged from it holding aloft his sword. He struck the head of the man who rejected the Prophet's decision with the sword and killed him. Consequently, Allah revealed,

(فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ)

(But no, by your Lord, they can have no faith).

(وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ  
اخْرُجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ  
أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ  
تَثْبِيثًا - وَإِذَا لَاتَيْنَهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا -  
وَلَهَدَيْنَهُمْ صِرَاطًا مُسْتَقِيمًا - وَمَنْ يُطِيعِ اللَّهَ  
وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ  
النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ  
أُولَئِكَ رَفِيقًا - ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَى بِاللَّهِ  
عَلِيمًا )

(66. And if We had ordered them (saying), "Kill yourselves (i.e. the innocent ones kill the guilty ones) or leave your homes," very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their conviction;) (67. And indeed We would then have bestowed upon them a great reward from Ourselves.) (68. And indeed We would have guided them to the straight way.) (69. And whoever obeys Allah and the Messenger, then they will be in the company of those on whom Allah has bestowed His grace, of the Prophets, the Sddiqin, the martyrs, and the righteous. And how excellent these companions are!) (70. Such is the bounty from Allah, and Allah is sufficient as All-Knower.)

### Most People Disobey What They Are Ordered

Allah states that even if the people were commanded to commit what they were prohibited from doing, most of them would not submit to this command, for their wicked nature is such that they dispute orders. Allah has complete knowledge of what has not occurred, and how it would be if and when it did occur. This is why Allah said,

(وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ)

(And if We had ordered them (saying), "Kill yourselves (i.e. the innocent ones kill the guilty ones) until the end of the Ayah. This is why Allah said,

(وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ)

(but if they had done what they were told,) meaning, if they do what they were commanded and refrain from what they were prohibited,

(لَكَانَ خَيْرًا لَهُمْ)

(it would have been better for them,) than disobeying the command and committing the prohibition,

(وَأَشَدَّ تَثْبِيثًا)

(and would have strengthened their conviction), stronger Tasdiq (conviction of faith), according to As-Suddi.

(وَإِذَا لَأَتَيْنَهُمْ مِّن لَّدُنَّا)

(And indeed We should then have bestowed upon them from Ladunna) from Us,

(أَجْرًا عَظِيمًا)

(A great reward), Paradise,

(وَلَهَدَيْنَهُمْ صِرَاطًا مُّسْتَقِيمًا)

(And indeed We should have guided them to the straight way.) in this life and the Hereafter.

**Whoever Obeys Allah and His Messenger Will Be Honored by Allah**

Allah then said,

(وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا )

(And whoever obeys Allah and the Messenger, then they will be in the company of those on whom Allah has bestowed His grace, of the Prophets, the Sddiqin, the martyrs, and the righteous. And how excellent these companions are!) Consequently, whosoever implements what Allah and His Messenger have commanded him and avoids what Allah and His Messenger have prohibited, then Allah will grant him a dwelling in the Residence of Honor. There, Allah will place him in the company of the Prophets, and those who are lesser in grade, the true believers, then the martyrs and then the righteous, who are righteous inwardly and outwardly. Allah then praised this company,

(وَحَسُنَ أُولَئِكَ رَفِيقًا)

(And how excellent these companions are!) Al-Bukhari recorded that `A'ishah said, "I heard the Messenger of Allah saying,

«مَا مِنْ نَبِيٍّ يَمْرُضُ إِلَّا خَيْرَ بَيْنِ الدُّنْيَا وَالْآخِرَةِ»

(Every Prophet who falls ill is given the choice between this life and the Hereafter.) During the illness that preceded his death, his voice became weak and I heard him saying,

(مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ)

(in the company of those on whom Allah has bestowed His grace, the Prophets, the true believers (Sddiqin), the martyrs and the righteous) I knew then that he was being given the choice." Muslim recorded this Hadith. This Hadith explains the meaning of another Hadith; the Prophet said before his death;

«اللَّهُمَّ (فِي) الرَّفِيقِ الْأَعْلَى»

(O Allah! In the Most High Company) three times, and he then died, may Allah's best blessings be upon him.

## The Reason Behind Revealing this Honorable Ayah

Ibn Jarir recorded that Sa`id bin Jubayr said, "An Ansari man came to the Messenger of Allah while feeling sad. The Prophet said to him, 'Why do I see you sad?' He said, 'O Allah's Prophet! I was contemplating about something.' The Prophet said, 'What is it?' The Ansari said, 'We come to you day and night, looking at your face and sitting by you. Tomorrow, you will be raised with the Prophets, and we will not be able to see you.' The Prophet did not say anything, but later Jibril came down to him with this Ayah,

(وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ)

(And whoever obeys Allah and the Messenger then they will be in the company of those on whom Allah has bestowed His grace, of the Prophets), and the Prophet sent the good news to the Ansari man." This Hadith was narrated in Mursal form from Masruq, `Ikrimah, `Amir Ash-Sha`bi, Qatadah and Ar-Rabi` bin Anas. This is the version with the best chain of narrators. Abu Bakr bin Marduwyah recorded it with a different chain from `Aishah, who said; "A man came to the Prophet and said to him, 'O Messenger of Allah! You are more beloved to me than myself, my family and children. Sometimes, when I am at home, I remember you, and I cannot wait until I come and look at you. When I contemplate about my death and your death, I know that you will be with the Prophets when you enter Paradise. I fear that I might not see you when I enter Paradise.' The Prophet did not answer him until the Ayah,

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

(And whoever obeys Allah and the Messenger, then they will be in the company of those on whom Allah has bestowed His grace, of the Prophets, the true believers, the martyrs, and the righteous. And how excellent these companions are!) was revealed to him." This was collected by Al-Hafiz Abu `Abdullah Al-Maqdisi in his book, Sfat Al-Jannah, he then commented, "I do not see problems with this chain." And Allah knows best. Muslim recorded that Rabi`ah bin Ka`b Al-Aslami said, "I used to sleep at the Prophet's house and bring him his water for ablution and his needs. He once said to me, 'Ask me.' I said, 'O Messenger of Allah! I ask that I be your companion in Paradise.' He said, 'Anything except that?' I said, 'Only that.' He said,

«فَأَعِنِّي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ»

(Then help me (fulfill this wish) for you by performing many prostrations.)" Imam Ahmad recorded that `Amr bin Murrah Al-Juhani said, "A man came to the Prophet and said, `O Allah's Messenger! I bear witness that there is no deity worthy of worship except Allah and that you are the Messenger of Allah, pray the five (daily prayers), give the Zakah due on my wealth and fast the month of Ramadan.' The Messenger of Allah said,

«مَنْ مَاتَ عَلَى هَذَا كَانَ مَعَ النَّبِيِّينَ  
وَالصَّادِقِينَ وَالشُّهَدَاءِ يَوْمَ  
الْقِيَامَةِ، هَكَذَا وَنَصَبَ أُصْبُعِيهِ مَا لَمْ يَعْقُ  
وَالِدِيهِ»

(Whoever dies in this state will be with the Prophets, the truthful and martyrs on the Day of Resurrection, as long as - and he raised his finger - he is not disobedient to his parents.)" Only Ahmad recorded this Hadith. Greater news than this is in the authentic Hadith collected in the Sahih and Musnad compilations, in Mutawatir form, narrated by several Companions that the Messenger of Allah was asked about the person who loves a people, but his status is not close to theirs. The Messenger said,

«الْمَرْءُ مَعَ مَنْ أَحَبَّ»

(One is with those whom he loves.) Anas commented, "Muslims were never happier than with this Hadith." In another narration, Anas said, "I love the Messenger of Allah, Abu Bakr and `Umar, and I hope that Allah will resurrect me with them, even though I did not perform actions similar to theirs." Allah said,

(ذَلِكَ الْفَضْلُ مِنَ اللَّهِ)

(Such is the bounty from Allah) meaning, from Allah by His mercy, for it is He who made them suitable for this, not their good deeds.

(وَكَفَى بِاللَّهِ عَلِيمًا)

(and Allah is sufficient as All-Knower), He knows those who deserve guidance and success.

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا تُبَاتٍ  
أَوْ انْفِرُوا جَمِيعًا - وَإِنَّ مِنْكُمْ لَمَنْ لَيُبَطِّئَنَّ فَإِنْ

أَصَابَكُمْ مُصِيبَةٌ قَالَ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ  
مَعَهُمْ شَهِيدًا - وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِنْ اللَّهِ  
لَيَقُولَنَّ كَأَنْ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَلَيْتَنِي كُنْتُ  
مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا - فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ  
الَّذِينَ يَشْرُونَ الدُّنْيَا بِالْآخِرَةِ وَمَنْ يُقَاتِلْ  
فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا  
عَظِيمًا )

(71. O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together.) (72. There is certainly among you he who would linger behind. If a misfortune befalls you, he says, "Indeed Allah has favored me in that I was not present among them.") (73. But if a bounty comes to you from Allah, he would surely say as if there had never been ties of affection between you and him, "Oh! I wish I had been with them; then I would have achieved a great success.") (74. So fight those who trade the life of this world with the Hereafter, in the cause of Allah, and whoever fights in the cause of Allah, and is killed or gets victory, We shall bestow on him a great reward.)

### The Necessity of Taking Necessary Precautions Against the Enemy

Allah commands His faithful servants to take precautions against their enemies, by being prepared with the necessary weapons and supplies, and increasing the number of troops fighting in His cause.

(تُبَاتٍ)

(in parties) means, group after group, party after party, and expedition after expedition. `Ali bin Talhah reported that Ibn `Abbas said that,

(فَانْفِرُوا تُبَاتٍ)

(and either go forth in parties) means, "In groups, expedition after expedition,

(أَوْ انْفِرُوا جَمِيعًا)

(or go forth all together), means, all of you." Similar was reported from Mujahid, `Ikrimah, As-Suddi, Qatadah, Ad-Dahhak, `Ata' Al-Khurrasani, Muqatil bin Hayyan and Khusayf Al-Jazari.

## Refraining from Joining Jihad is a Sign of Hypocrites

Allah said,

(وَإِنَّ مِنْكُمْ لَمَنْ لَّيْطُنَّ)

(There is certainly among you he who would linger behind.) Mujahid and others said that this Ayah was revealed about the hypocrites. Muqatil bin Hayyan said that,

(لَّيْطُنَّ)

(linger behind) means, stays behind and does not join Jihad. It is also possible that this person himself lingers behind, while luring others away from joining Jihad. For instance, `Abdullah bin Ubayy bin Salul, may Allah curse him, used to linger behind and lure other people to do the same and refrain from joining Jihad, as Ibn Jurayj and Ibn Jarir stated. This is why Allah said about the hypocrite, that when he lingers behind from Jihad, then:

(فَإِنْ أَصَبَكُمْ مُصِيبَةٌ)

(If a misfortune befalls you) death, martyrdom, or - by Allah's wisdom - being defeated by the enemy,

(قَالَ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا)

(he says, "Indeed Allah has favored me that I was not present among them.") meaning, since I did not join them in battle. Because he considers this one of Allah's favors on him, unaware of the reward that he might have gained from enduring war or martyrdom, if he was killed.

(وَلَئِنْ أَصَبَكُمْ فَضْلٌ مِنَ اللَّهِ)

(But if a bounty comes to you from Allah) such as victory, triumph and booty,

(لَيَقُولَنَّ كَأَنْ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةً)

(he would surely say - as if there had never been ties of affection between you and him,) meaning, as if he was not a follower of your religion,



(يَلِيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزاً عَظِيماً)

("Oh! I wish I had been with them; then I would have achieved a great success.") by being assigned a share of the booty and taking possession of that share. This is his ultimate aim and objective.

### The Encouragement to Participation in Jihad

Allah then said,

(فَلْيُقَاتِلْ)

(So fight) the believer with an aversion (to fighting),

(فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا  
بِالْآخِرَةِ)

(those who trade the life of this world with the Hereafter) referring to those sell their religion for the meager goods of the world, and they only do this because of their disbelief and lack of faith. Allah then said;

(وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ  
نُؤْتِيهِ أَجْراً عَظِيماً)

(And whoever fights in the cause of Allah, and is killed or gets victory, We shall bestow on him a great reward.) meaning, whoever fights in the cause of Allah, whether he was killed or triumphant, he will earn an immense compensation and a great reward with Allah. The Two Sahihs recorded,

«وَتَكْفَلُ اللَّهُ لِلْمُجَاهِدِ فِي سَبِيلِهِ، إِنْ تَوَقَّاهُ أَنْ  
يُدْخِلَهُ الْجَنَّةَ، أَوْ يَرْجِعَهُ إِلَى مَسْكَنِهِ الَّذِي خَرَجَ  
مِنْهُ، بِمَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ»

(Allah has guaranteed the Mujahid in His cause that He will either bring death to him, admitting into Paradise; or, He will help him return safely to his home with whatever reward and booty he gained.)

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ  
مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا  
أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا  
مِن لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا -  
الَّذِينَ ءَامَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ  
كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّغُوتِ فَقَاتِلُوا أَوْلِيَاءَ  
الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا )

(75. And what is wrong with you that you fight not in the cause of Allah, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help.") (76. Those who believe, fight in the cause of Allah, and those who disbelieve, fight in the cause of the Taghut. So fight against the friends of Shaytan; ever feeble indeed is the plot of Shaytan.)

### Encouraging Jihad to Defend the Oppressed

Allah encouraged His believing servants to perform Jihad in His cause and to strive hard to save the oppressed Muslims in Makkah, men, women and children who were restless because of having to remain there. This is why Allah said,

(الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ)

(whose cry is: "Our Lord! Rescue us from this town), referring to Makkah. In a similar Ayah, Allah said,

وَكَايِن مِّن قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِّن قَرْيَتِكَ الَّتِي  
أَخْرَجْنَاكَ

(And many a town, stronger than your town which has driven you out) Allah then describes this town,

(الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ  
لَنَا مِنْ لَدُنْكَ نَصِيرًا)

(whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help) meaning, send protectors and helpers for us. Al-Bukhari recorded that Ibn ` Abbas said, "I and my mother were from the oppressed (in Makkah)." Allah then said,

(الَّذِينَ ءَامَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ  
كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّغُوتِ)

(Those who believe, fight in the cause of Allah, and those who disbelieve, fight in the cause of the Taghut. ) Therefore, the believers fight in obedience to Allah and to gain His pleasure, while the disbelievers fight in obedience to Shaytan. Allah then encourages the believers to fight His enemies,

(فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ  
ضَعِيفًا)

(So fight against the friends of Shaytan; ever feeble indeed is the plot of Shaytan).

(أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا  
الصَّلَاةَ وَءَاتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ  
إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ  
أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا  
أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ قُلْ مَتَّعَ الدُّنْيَا قَلِيلًا  
وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى وَلَا يُظْلَمُونَ فَتِيلًا -

أَيْنَمَا تَكُونُوا يُدْرِكْكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ  
مُشِيدَةٍ وَإِنْ تُصِيبَهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ  
اللَّهِ وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ  
كُلُّ مِّنْ عِنْدِ اللَّهِ فَمَا لَهُمْ لَهَوْلًا لِّالْقَوْمِ لَا يُكَادُونَ  
يَفْقَهُونَ حَدِيثًا )

(مَا أَصَبَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَبَكَ مِنْ  
سَيِّئَةٍ فَمِنَ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى  
بِاللَّهِ شَهِيدًا )

(77. Have you not seen those who were told to hold back their hands (from fighting) and perform Salah and give Zakah, but when the fighting was ordained for them, behold! a section of them fear men as they fear Allah or even more. They say: "Our Lord! Why have You ordained for us fighting Would that You granted us respite for a short period" Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allah, and you shall not be dealt with unjustly even equal to the Fatil.) (78. "Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" And if some good reaches them, they say, "This is from Allah," but if some evil befalls them, they say, "This is from you." Say: "All things are from Allah," so what is wrong with these people that they fail to understand any word) (79. Whatever of good reaches you, is from Allah, but whatever of evil befalls you, is from yourself. And We have sent you as a Messenger to mankind, and Allah is sufficient as a Witness.)

### **The Wish that the Order for Jihad be Delayed**

In the beginning of Islam, Muslims in Makkah were commanded to perform the prayer and pay some charity, so as to comfort the poor among them. They were also commanded to be forgiving and forbearing with the idolators and to observe patience with them at the time. However, they were eager and anticipating the time when they would be allowed to fight, so that they could punish their enemies. The situation at that time did not permit armed conflict for many reasons. For instance, Muslims were few at the time, compared to their numerous enemies. The Muslims' city was a sacred one and the most honored area on the earth, and this is why the command to fight was not revealed in Makkah. Later on when the Muslims controlled a town of their own, Al-Madinah, and had strength, power and support, Jihad was then legislated. Yet, when the command to fight was revealed, just as Muslims wished, some of them became weary and were very fearful of facing the idolators in battle.

وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا  
إِلَى أَجَلٍ قَرِيبٍ)

(They say: "Our Lord! Why have You ordained for us fighting Would that You had granted us respite for a short period") meaning, we wish that Jihad was delayed until a later time, because it means bloodshed, orphans and widows. In a similar Ayah, Allah said,

وَيَقُولُ الَّذِينَ ءَامَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ فَإِذَا  
أُنزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ)

(Those who believe say: "Why is not a Surah sent down (for us) But when a decisive is sent down, and fighting is mentioned). Ibn Abi Hatim recorded that Ibn `Abbas said that `Abdur-Rahman bin `Awf and several of his companions came to the Prophet while in Makkah and said, "O Allah's Prophet! We were mighty when we were pagans, but when we embraced the faith, we became weak." The Prophet said,

«إِنِّي أُمِرْتُ بِالْعَفْوِ فَلَا تُقَاتِلُوا الْقَوْمَ»

(I was commanded to pardon the people, so do not fight them.) When Allah transferred the Prophet to Al-Madinah, He commanded him to fight (the idolators), but they (some Muslims) held back. So, Allah revealed the Ayah;

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ)

(Have you not seen those who were told to hold back their hands) This Hadith was collected by An-Nasa'i and Al-Hakim. Allah's statement,

قُلْ مَتَّعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَى)

(Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allah,) means, the destination of the one who with Taqwa is better for him than this life.

وَلَا تُظْلَمُونَ فَتِيلًا)

(and you shall not be dealt with unjustly even equal to the Fatil.) for your good deeds. Rather, you will earn your full rewards for them. This promise directs the focus of believers away from

this life and makes them eager for the Hereafter, all the while encouraging them to fight in Jihad.

## There is No Escaping Death

Allah said,

(أَيْنَمَا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ)

(Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!) meaning, you shall certainly die and none of you shall ever escape death. Allah said,

(كُلُّ مَنْ عَلَيْهَا فَانٍ)

(Whosoever is on it (the earth) will perish),

(كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ)

(Everyone shall taste death), and,

(وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ)

(And We granted not to any human being immortality before you). Therefore, every soul shall taste death and nothing can save any person from it, whether he performed Jihad or not. Everyone has an appointed time, and a limited term of life. In the illness that preceded his death, Khalid bin Al-Walid said, while in his bed, "I participated in so and so number of battles, and every part of my body sustained an injury due to a stab or a shot. Yet here I am, I die in my bed! Let not the eyes of the cowards ever taste sleep." Allah's statement,

(وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ)

(even if you are in fortresses built up strong and high!) means, entrenched, fortified, high and towering. No caution or fortification can ever avert death.

## The Hypocrites Sense a Bad Omen Because of the Prophet !

Allah said,

(وَإِنْ تُصِيبَهُمْ حَسَنَةٌ)

(And if some good reaches them) meaning, fertile years and provision of fruits, produce, children, etc., as said by Ibn `Abbas, Abu Al-`Aliyah and As-Suddi.

(يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ)

(they say, "This is from Allah," but if some evil befalls them) drought, famine, shortages of fruits and produce, death that strikes their children or animals, and so forth, as Abu Al-`Aliyah and As-Suddi stated.

(يَقُولُوا هَذِهِ مِنْ عِنْدِكَ)

(they say, "This is from you,") meaning, because of you and because we followed you and embraced your religion. Allah said about the people of Fir`awn,

(فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِيبَهُمْ  
سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ وَمَنْ مَعَهُ)

(But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Musa and those with him.) Allah said,

(وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ)

(And among mankind is he who worships Allah as it were upon the edge (i. e. in doubt)). The same is the statement uttered by the hypocrites, who embraced Islam outwardly, but disliked it inwardly. This is why when a calamity befell them, they attributed it to following the Prophet . Consequently, Allah revealed,

(قُلْ كُلُّ مِّنْ عِنْدِ اللَّهِ)

Say: All things are from Alla0h, Allah's statement that all things are from Him means, everything occurs by the decision and decree of Allah, and His decision shall come to pass for both the righteous and the wicked, the faithful and the disbelievers. Allah then said while addressing His Messenger , but refering to mankind in general,

(مَا أَصَبَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ)

(Whatever of good reaches you, is from Allah,) meaning, of Allah's bounty, favor, kindness and mercy.

(وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ)

(But whatever of evil befalls you, is from yourself.), meaning because of you and due to your actions. Similarly, Allah said,

(وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَمَا كَسَبَتْ أَيْدِيكُمْ  
وَيَعْفُوا عَنْ كَثِيرٍ)

(And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.) As-Suddi, Al-Hasan Al-Basri, Ibn Jurayj and Ibn Zayd said that,

(فَمِنْ نَفْسِكَ)

(from yourself) means, because of your errors. Qatadah said that,

(فَمِنْ نَفْسِكَ)

(From yourself) means, as punishment for you, O son of Adam, because of your sins. Allah said,

(وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا)

(And We have sent you as a Messenger to mankind,) so that you convey to them Allah's commandments, what He likes and is pleased with, and what He dislikes and refuses.

(وَكَفَى بِاللَّهِ شَهِيدًا)

(and Allah is sufficient as a Witness.) that He has sent you. He is also Witness over you and them, having full knowledge in what you convey to them and the disbelief and rebellion with which they respond to the truth.

(مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا  
أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا - وَيَقُولُونَ طَاعَةٌ فَإِذَا



بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي  
تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُبَيِّنُونَ فَأَعْرِضْ عَنْهُمْ  
وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا )

(80. He who obeys the Messenger, has indeed obeyed Allah, but he who turns away, then We have not sent you as a watcher over them.) (81. They say: "We are obedient," but when they leave you, a section of them spends all night in planning other than what you say. But Allah records their nightly (plots). So turn aside from them (do not punish them), and put your trust in Allah. And Allah is Ever All-Sufficient as a Disposer of affairs.)

### Obeying the Messenger is Obeying Allah

Allah states that whoever obeys His servant and Messenger, Muhammad , obeys Allah; and whoever disobeys him, disobeys Allah. Verily, whatever the Messenger utters is not of his own desire, but a revelation inspired to him. Ibn Abi Hatim recorded that Abu Hurayrah said that the Messenger of Allah said,

«مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ  
عَصَى اللَّهَ، وَمَنْ أَطَاعَ الْأَمِيرَ فَقَدْ أَطَاعَنِي،  
وَمَنْ عَصَى الْأَمِيرَ فَقَدْ عَصَانِي»

(Whoever obeys me, obeys Allah; and whoever disobeys me, disobeys Allah. Whoever obeys the Amir (leader, ruler), obeys me; and whoever disobeys the Amir, disobeys me.) This Hadith was recorded in the Two Sahih. Allah's statement,

(وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا)

(But he who turns away, then We have not sent you as a watcher over them.) means, do not worry about him. Your job is only to convey, and whoever obeys you, he will acquire happiness and success and you will gain a similar reward to that he earns. As for the one who turns away from you, he will gain failure and loss and you will not carry a burden because of what he does. A Hadith states,

«مَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ رَشِدَ، وَمَنْ يَعْصِ  
اللَّهَ وَرَسُولَهُ فَإِنَّهُ لَا يَضُرُّهُ إِلَّا نَفْسَهُ»

(Whoever obeys Allah and His Messenger, will acquire guidance; and whoever disobeys Allah and His Messenger, will only harm himself.)

## The Foolishness of the Hypocrites

Allah said,

(وَيَقُولُونَ طَاعَةً)

(They say: "We are obedient,"). Allah states that the hypocrites pretend to be loyal and obedient.

(فَإِذَا بَرَزُوا مِنْ عِنْدِكَ)

(but when they leave you), meaning, when they depart and are no longer with you,

(بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ)

(a section of them spends all night in planning other than what you say). They plot at night among themselves for other than what they pretend when they are with you. Allah said,

(وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ)

(But Allah records their nightly (plots).) meaning, He has full knowledge of their plots and records it through His command to His scribes, the angels who are responsible for recording the actions of the servants. This is a threat from Allah, stating that He knows what the hypocrites try to hide, their plotting in the night to defy the Messenger and oppose him, even though they pretend to be loyal and obedient to him. Allah will certainly punish them for this conduct. In a similar Ayah, Allah said,

(وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا)

(They (hypocrites) say: "We have believed in Allah and in the Messenger, and we obey,") until the end of the Ayah. Allah's statement,

(فَأَعْرَضَ عَنْهُمْ)

(So turn aside from them) means, pardon them, be forbearing with them, do not punish them, do not expose them to the people and do not fear them.

(وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا )

(and put your trust in Allah. And Allah is Ever All-Sufficient as a Disposer of affairs.) meaning, He is sufficient as Protector, Supporter and Helper for those who rely on Him and return to Him.

(أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا )

(وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَاعَوْا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولَى الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا )

(82. Do they not then consider the Qur'an carefully Had it been from other than Allah, they would surely, have found therein contradictions in abundance). (83. When there comes to them some matter touching (public) safety or fear, they make it known (among the people); if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the grace and mercy of Allah upon you, you would have followed Shaytan, except a few of you.)

### The Qur'an is True

Allah commands them to contemplate about the Qur'an and forbids them from ignoring it, or ignoring its wise meanings and eloquent words. Allah states that there are no inconsistencies, contradictions, conflicting statements or discrepancies in the Qur'an, because it is a revelation from the Most-Wise, Worthy of all praise. Therefore, the Qur'an is the truth coming from the Truth, Allah. This is why Allah said in another Ayah,

(أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا )

(Do they not then think deeply in the Qur'an, or are their hearts locked up (from understanding it)) Allah then said,

(وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ)

(Had it been from other than Allah,) meaning, had it been fraudulent and made up, as the ignorant idolators and hypocrites assert in their hearts,

(لَوْ جَدُّوا فِيهِ اخْتِلَافًا)

(they would surely, have found therein contradictions), discrepancies and inconsistencies,

(كَثِيرًا)

(in abundance). However, this Qur'an is free of shortcomings, and therefore, it is from Allah. Similarly, Allah describes those who are firmly grounded in knowledge,

(ءَامَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا)

(We believe in it, all of it is from our Lord.)(3:7) meaning, the Muhkam sections (entirely clear) and the Mutashabih sections (not entirely clear) of the Qur'an are all true. So they understand the not entirely clear from the clear, and thus gain guidance. As for those in whose heart is the disease of hypocrisy, they understand the Muhkam from the Mutashabih; thus only gaining misguidance. Allah praised those who have knowledge and criticized the wicked. Imam Ahmad recorded that `Amr bin Shu`ayb said that his father said that his grandfather said, "I and my brother were present in a gathering, which is more precious to me than red camels. My brother and I came and found that some of the leaders of the Companions of the Messenger of Allah were sitting close to a door of his. We did not like the idea of being separate from them, so we sat near the room. They then mentioned an Ayah and began disputing until they raised their voices. The Messenger of Allah was so angry that when he went out his face was red. He threw sand on them and said to them,

«مَهْلًا يَا قَوْمَ، بِهَذَا أَهْلَكْتَ الْأُمَّةَ مِنْ قَبْلِكُمْ،  
بِاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ، وَضَرَبِهِمُ الْكُتُبَ بَعْضَهَا  
بِبَعْضٍ، إِنَّ الْقُرْآنَ لَمْ يَنْزَلْ يُكَدِّبُ بَعْضُهُ بَعْضًا،

إِنَّمَا يُصَدِّقُ بَعْضُهُ بَعْضًا، فَمَا عَرَفْتُمْ مِنْهُ  
فَاعْمَلُوا بِهِ، وَمَا جَهِلْتُمْ مِنْهُ فَرُدُّوهُ إِلَى عَالِمِهِ»

(Behold, O people! This is how the nations before you were destroyed, because of their disputing with their Prophets and their contradicting parts of the Books with other parts. The Qur'an does not contradict itself. Rather, it testifies to the truth of itself. Therefore, whatever of it you have knowledge in, then implement it, and whatever you do not know of it, then refer it to those who have knowledge in it. )" Ahmad recorded that `Abdullah bin `Amr said, "I went to the Messenger of Allah one day. When we were sitting, two men disputed about an Ayah, and their voices became loud. The Prophet said,

«إِنَّمَا هَلَكَتِ الْأُمَّمُ قَبْلَكُمْ بِاخْتِلَافِهِمْ فِي الْكِتَابِ»

(Verily, the nations before you were destroyed because of their disagreements over the Book.) Muslim and An-Nasa'i recorded this Hadith

### **The Prohibition of Disclosing Unreliable and Uninvestigated News**

Allah said,

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَاعَوْا  
(بِهِ)

(When there comes to them some matter touching (public) safety or fear, they make it known (among the people); chastising those who indulge in things before being sure of their truth, disclosing them, making them known and spreading their news, even though such news might not be true at all. In the introduction to his Sahih, Imam Muslim recorded that Abu Hurayrah said that the Prophet said,

«كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ»

(Narrating everything one hears is sufficient to make a person a liar.) This is the same narration collected by Abu Dawud in the section of Adab (manners) in his Sunan. In the Two Sahihs, it is recorded that Al-Mughirah bin Shu`bah said that the Messenger of Allah prohibited, "It was said," and, "So-and-so said." This Hadith refers to those who often convey the speech that people utter without investigating the reliability and truth of what he is disclosing. The Sahih also records,

«مَنْ حَدَّثَ بِحَدِيثٍ وَهُوَ يُرَى أَنَّهُ كَذِبٌ، فَهُوَ  
أَحَدُ الْكَاذِبِينَ»

(Whoever narrates a Hadith while knowing it is false, then he is one of the two liars (who invents and who spreads the lie).) We should mention here the Hadith of `Umar bin Al-Khattab collected in the Two Sahihs. When `Umar was informed that the Messenger of Allah divorced his wives, he came from his house, entered the Masjid and found the people talking about this news. He could not wait and went to the Prophet to ask him about what had truly happened, asking him, "Have you divorced your wives" The Prophet said, "No." `Umar said, "I said, Allahu Akbar..." and mentioned the rest of the Hadith. In the narration that Muslim collected, `Umar said, "I asked, `Have you divorced them' He said, `No.' So, I stood by the door of the Masjid and shouted with the loudest voice, `The Messenger of Allah did not divorce his wives.' Then, this Ayah was revealed,

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَاعُوا  
بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أَوْلَى الْأَمْرِ  
مِنْهُمْ لَعَلِمَ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ)

(When there comes to them some matter touching (public) safety or fear, they make it known (among the people), if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly).) So I properly investigated that matter." This Ayah refers to proper investigation, or extraction of matters from their proper resources. Allah's statement,

(لَا تَبِعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا)

(you would have followed Shaytan except a few of you. ) refers to the believers, as `Ali bin Abi Talhah reported from Ibn `Abbas.

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلِّفُ إِلَّا نَفْسَكَ وَحَرِّضِ  
الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ يَكْفِيَ بَأْسَ الَّذِينَ كَفَرُوا  
وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنْكِيلًا - مَنْ يَشْفَعْ شَفَعَةً  
حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِّنْهَا وَمَنْ يَشْفَعْ شَفَعَةً

سَيِّئَةٌ يَكُنْ لَهُ كِفْلٌ مِّنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ  
مُّقْتِبًا - وَإِذَا حُيِّئْتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ  
رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا - اللَّهُ  
لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعََنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ  
فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا )

(84. Then fight in the cause of Allah, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allah will restrain the evil might of the disbelievers. And Allah is Stronger in might and Stronger in punishing.) (85. Whosoever intercedes for a good cause, will have the reward thereof; and whosoever intercedes for an evil cause, will have a share in its burden. And Allah is Ever All-Able to do everything.) (86. When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allah is Ever a Careful Account Taker of all things.) (87. Allah! None has the right to be worshipped but He. Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allah)

### Allah Commands His Messenger to Perform Jihad

Allah commands His servant and Messenger, Muhammad , to himself fight in Jihad and not to be concerned about those who do not join Jihad. Hence Allah's statement,

(لَا تُكَلَّفُ إِلَّا نَفْسَكَ)

(you are not tasked (held responsible except for yourself,) Ibn Abi Hatim recorded that Abu Ishaq said, "I asked Al-Bara bin `Azib about a man who meets a hundred enemies and still fights them, would he be one of those referred to in Allah's statement,

(وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ)

(And do not throw yourselves into destruction (by not spending your wealth in the cause of Allah)) He said, `Allah said to His Prophet,

(فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضَ  
الْمُؤْمِنِينَ)

(Then fight in the cause of Allah, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you))." Imam Ahmad recorded Sulayman bin Dawud saying that Abu Bakr bin `Ayyash said that Abu Ishaq said, "I asked Al-Bara', `If a man attacks the lines of the idolators, would he be throwing himself to destruction' He said, `No because Allah has sent His Messenger and commanded him,

**(فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ)**

(Then fight in the cause of Allah, you are not tasked (held responsible) except for yourself,) That Ayah is about spending in Allah's cause ."

### Inciting the Believers to Fight

Allah said,

**(وَحَرِّضَ الْمُؤْمِنِينَ)**

(and incite the believers) to fight, by encouraging them and strengthening their resolve in this regard. For instance, the Prophet said to the believers at the battle of Badr, while organizing their lines,

**«قُومُوا إِلَى جَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ»**

(Stand up and march forth to a Paradise, as wide as the heavens and Earth.) There are many Hadiths that encourage Jihad. Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said,

**«مَنْ آمَنَ بِاللَّهِ وَرَسُولِهِ، وَأَقَامَ الصَّلَاةَ، وَآتَى  
الزَّكَاةَ، وَصَامَ رَمَضَانَ، كَانَ حَقًّا عَلَى اللَّهِ أَنْ  
يُدْخِلَهُ الْجَنَّةَ، هَاجَرَ فِي سَبِيلِ اللَّهِ أَوْ جَلَسَ فِي  
أَرْضِهِ الَّتِي وُلِدَ فِيهَا»**

(Whoever believes in Allah and His Messenger, offers prayer, pays the Zakah and fasts the month of Ramadan, will rightfully be granted Paradise by Allah, no matter whether he migrates in Allah's cause or remains in the land where he is born.) The people said, `O Allah's Messenger! Shall we acquaint the people with this good news' He said,



«إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ، بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَإِذَا سَأَلْتُمْ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ، فَإِنَّهُ وَسَطُ الْجَنَّةِ، وَأَعْلَى الْجَنَّةِ، وَفَوْقَهُ عَرْشُ الرَّحْمَنِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ»

(Paradise has one hundred grades which Allah has reserved for the Mujahidin who fight in His cause, the distance between each two grades is like the distance between the heaven and the Earth. So, when you ask Allah, ask for Al-Firdaws, which is the best and highest part of Paradise, above it is the Throne of the Most Beneficent (Allah) and from it originate the rivers of Paradise.) There are various narrations for this Hadith from `Ubadah, Mu`adh, and Abu Ad-Darda'. Abu Sa`id Al-Khudri narrated that the Messenger of Allah said,

«يَا أَبَا سَعِيدٍ مَنْ رَضِيَ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبِيًّا، وَجَبَتْ لَهُ الْجَنَّةُ»

(O Abu Sa`id! Whoever accepts Allah as his Lord, Islam as his religion and Muhammad as the Prophet, then he would rightfully acquire Paradise.) Abu Sa`id liked these words and said, "O Allah's Messenger! Repeat them for me." The Prophet repeated his words, then said,

«وَأُخْرَى يَرْفَعُ اللَّهُ الْعَبْدَ بِهَا مِائَةَ دَرَجَةٍ فِي الْجَنَّةِ، مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ»

(And (there is) another deed for which Allah raises the servant a hundred grades in Paradise, between each two grades is the distance between heaven and Earth.) Abu Sa`id said, "What is it, O Allah's Messenger " He said,

«الْجِهَادُ فِي سَبِيلِ اللَّهِ»

(Jihad in Allah's cause.) This Hadith was collected by Muslim. Allah's statement,

**(عَسَى اللَّهُ أَنْ يَكْفَ بِأَسَ الَّذِينَ كَفَرُوا)**

(it may be that Allah will restrain the evil might of the disbelievers. ) means, by your encouraging them to fight, their resolve will be strengthened to meet the enemy in battle, to defend Islam and its people and to endure and be patient against the enemy. Allah's statement,

**(وَاللَّهُ أَشَدُّ بِأَسًا وَأَشَدُّ تَنْكِيلًا)**

(And Allah is Stronger in might and Stronger in punishing.) means, He is able over them in this life and the Hereafter, just as He said in another Ayah,

**(ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرَ مِنْهُمْ وَلَكِنْ لِيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ)**

(But if it had been Allah's will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others) (47:4).

### **Interceding for a Good or an Evil Cause**

Allah said,

**(مَنْ يَشْفَعُ شَفَعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا)**

(Whosoever intercedes for a good cause, will have the reward thereof;) meaning, whoever intercedes in a matter that produces good results, will acquire a share in that good.

**(وَمَنْ يَشْفَعُ شَفَعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا)**

(And whosoever intercedes for an evil cause, will have a share in its burden.) meaning, he will carry a burden due to what resulted from his intercession and intention. For instance, it is recorded in the Sahih that the Prophet said,

«اشْفَعُوا تُوجَرُوا، وَيَقْضِي اللَّهُ عَلَى لِسَانِ نَبِيِّهِ  
مَا شَاءَ»

(Intercede and you will gain a reward of it. Yet, Allah shall decide whatever He wills by the words of His Prophet.) Mujahid bin Jabr said, "This Ayah was revealed about the intercession of people on behalf of each other." Allah then said,

(وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقِيتًا)

(And Allah is Ever Muqit over everything.) Ibn `Abbas, `Ata', `Atiyah, Qatadah and Matar Al-Warraaq said that,

(مُقِيتًا)

(Muqit) means, "Watcher." Mujahid said that Muqit means, `Witness', and in another narration, `Able to do.'

### Returning the Salam, With a Better Salam

Allah said,

(وَإِذَا حُيِّئْتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا)

(When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally.) meaning, if the Muslim greets you with the Salam, then return the greeting with a better Salam, or at least equal to the Salam that was given. Therefore, the better Salam is recommended, while returning it equally is an obligation. Imam Ahmad recorded that Abu Raja' Al-Utaridi said that `Imran bin Husayn said that a man came to the Messenger of Allah and said, "As-Salamu `Alaykum". The Prophet returned the greeting, and after the man sat down he said, "Ten." Another man came and said, "As-Salamu `Alaykum wa Rahmatullah, O Allah's Messenger." The Prophet returned the greeting, and after the man sat down he said, "Twenty." Then another man came and said, "As-Salamu `Alaykum wa Rahmatullah wa Barakatuh." The Prophet returned the greeting, and after the man sat down he said, "Thirty." This is the narration recorded by Abu Dawud. At-Tirmidhi, An-Nasa'i and Al-Bazzar also recorded it. At-Tirmidhi said, "Hasan Gharib". There are several other Hadiths on this subject from Abu Sa'id, `Ali, and Sahl bin Hanif. When the Muslim is greeted with the full form of Salam, he is obliged to return the greeting equally. As for Ahl Adh-Dhimmah the Salam should not be initiated nor should the greeting be added to when returning their greeting. Rather, as recorded in the Two Sahih their greeting is returned to them equally. Ibn `Umar narrated that the Messenger of Allah said,

«إِذَا سَلَّمَ عَلَيْكُمُ الْيَهُودُ، فَإِنَّمَا يَقُولُ أَحَدُهُمْ: السَّامُ عَلَيْكَ، فَقُلْ: وَعَلَيْكَ»

(When the Jews greet you, one of them would say, `As-Samu `Alayka (death be unto you).<sup>1</sup> Therefore, say, `Wa `Alayka (and the same to you).<sup>2</sup>) In his Sahih, Muslim recorded that Abu Hurayrah said that the Messenger of Allah said,

«لَا تَبْدَأُوا الْيَهُودَ وَالنَّصَارَى بِالسَّلَامِ، وَإِذَا لَقَيْتُمُوهُمْ فِي طَرِيقٍ فَاضْطَرُّوهُمْ إِلَى أَضْيَقِهِ»

(Do not initiate greeting the Jews and Christians with the Salam, and when you pass by them on a road, force them to its narrowest path.) Abu Dawud recorded that Abu Hurayrah said that the Messenger of Allah said,

«وَالَّذِي نَفْسِي بِيَدِهِ، لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَفَلَا أَدُلُّكُمْ عَلَى أَمْرٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفَشُوا السَّلَامَ بَيْنَكُمْ»

(By He in Whose Hand is my soul! You will not enter Paradise until you believe, and you will not believe until you love each other. Should I direct you to an action that would direct you to love each other Spread the Salam among yourselves.) Allah said,

(اللَّهُ لَا إِلَهَ إِلَّا هُوَ)

(Allah! none has the right to be worshipped but He) informing that He is singled out as the sole God of all creation. Allah then said,

(لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ)

(Surely, He will gather you together on the Day of Resurrection about which there is no doubt.) swearing that He will gather the earlier and latter generations in one area, rewarding or punishing each person according to his or her actions. Allah said,

(وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا)

(And who is truer in statement than Allah) meaning, no one utters more truthful statements than Allah, in His promise, warning, stories of the past and information of what is to come; there is no deity worthy of worship nor Lord except Him.

(فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَيْنِ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِّ اللَّهُ فَمَا لَهُ سَبِيلًا - وَذُؤُوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّى يُهَاجِرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا فَخُذُواهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وُلِيًّا وَلَا نَصِيرًا - إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ فَإِنْ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَالْقَوَا إِلَيْكُمْ السَّلَامَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا - سَتَجِدُونَ ءَاخِرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلًّا مَا رُدُّوا إِلَى الْفِتْنَةِ أُرْكَسُوا فِيهَا فَإِنْ لَمْ يَعْتَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمْ السَّلَامَ وَيَكْفُرُوا أَيْدِيَهُمْ فَخُذُواهُمْ وَأَقْتُلُوهُمْ حَيْثُ تَقَعْتُمُوهُمْ وَأَوْلِيَكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطٰنًا مُبِينًا )

(88. Then what is the matter with you that you are divided into two parties about the hypocrites Allah has cast them back because of what they have earned. Do you want to guide

him whom Allah has made to go astray And he whom Allah has made to go astray, you will never find for him a way.) (89. They wish that you reject faith, as they have rejected, and thus that you all become equal (like one another). So take not Awliya' from them, till they emigrate in the way of Allah. But if they turn back, take (hold of) them and kill them wherever you find them, and take neither Awliya' nor helpers from them.) (90. Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had Allah willed, indeed He would have given them power over you, and they would have fought you. So, if they withdraw from you, and fight not against you, and offer you peace, then Allah has made no way for you against them.) (91. You will find others that wish to have security from you and security from their people. Every time they are sent back to Fitnah, they yield thereto. If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold of) them and kill them wherever you Thaqiftumuhum. In their case, We have provided you with a clear warrant against them.)

### **Censuring the Companions for Disagreeing over the Hypocrites who Returned to Al-Madinah Before Uhud**

Allah criticizes the believers for disagreeing over the hypocrites. There are conflicting opinions over the reason behind revealing this Ayah. Imam Ahmad recorded that Zayd bin Thabit said that Messenger of Allah marched towards Uhud. However, some people who accompanied him went back to Al-Madinah, and the Companions of the Messenger of Allah divided into two groups concerning them, one saying they should be killed and the other objecting. Allah sent down,

﴿فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ﴾

(Then what is the matter with you that you are divided into two parties about the hypocrites)  
The Messenger of Allah said,

﴿إِنَّهَا طَيِّبَةٌ، وَإِنَّهَا تُنْفِي الْخَبَثَ، كَمَا يَنْفِي الْكَبِيرُ  
خَبَثَ الْحَدِيدِ﴾

(She (Al-Madinah) is Taybah, and she expels filth, just as the billow expels rust from iron.) The Two Sahihs also recorded this Hadith. Al-`Awfi reported that Ibn `Abbas said that the Ayah was revealed about some people in Makkah who said they embraced Islam, yet they gave their support to the idolators. One time, these people went out of Makkah to fulfill some needs and said to each other, "If we meet the Companions of Muhammad, there will be no harm for us from their side." When the believers got news that these people went out of Makkah, some of them said, "Let us march to these towards and kill them, because they support your enemy against you." However, another group from the believers said, "Glory be to Allah! Do you kill a people who say as you have said, just because they did not perform Hijrah or leave their land Is it allowed to shed their blood and confiscate their money in this case" So they divided to two groups, while the Messenger was with them, and did not prohibit either group from reiterating their argument. Thereafter, Allah revealed,

(فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَيْنِ)

(Then what is the matter with you that you are divided into two parties about the hypocrites) Ibn Abi Hatim recorded this Hadith. Allah said,

(وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا)

(Allah has cast them back because of what they have earned.) meaning, He made them revert to, and fall into error. Ibn `Abbas said that,

(أَرْكَسَهُمْ)

(Arkasahum) means, 'cast them'. Allah's statement,

(بِمَا كَسَبُوا)

(because of what they have earned) means, because of their defiance and disobedience to the Messenger and following falsehood.

(أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِّ  
اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا)

(Do you want to guide him whom Allah has made to go astray And he whom Allah has made to go astray, you will never find for him a way.) meaning, there will be no path for him, or way to guidance. Allah's statement,

(وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً)

(They wish that you reject faith, as they have rejected, and thus that you all become equal.) means, they wish that you fall into misguidance, so that you and they are equal in that regard. This is because of their extreme enmity and hatred for you. Therefore, Allah said,

(فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ  
اللَّهِ فَإِنْ تَوَلَّوْا)

(So take not Awliya' from them, till they emigrate in the way of Allah. But if they turn back,) if they abandon Hijrah, as Al-`Awfi reported from Ibn `Abbas. As-Suddi said that this part of the Ayah means, "If they make their disbelief public."

## Combatants and Noncombatants

Allah excluded some people;

(إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ)

(Except those who join a group, between you and whom there is a treaty (of peace),) meaning, except those who join and take refuge with a people with whom you have a pact of peace, or people of Dhimmah, then treat them as you treat the people with whom you have peace. This is the saying of As-Suddi, Ibn Zayd and Ibn Jarir. In his Sahih, Al-Bukhari recorded the story of the treaty of Al-Hudaybiyyah, where it was mentioned that whoever liked to have peace with Quraysh and conduct a pact with them, then they were allowed. Those who liked to have peace with Muhammad and his Companions and enter a pact with them were allowed. It was reported that Ibn `Abbas said that this Ayah was later abrogated by Allah's statement,

(فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ)

(Then when the Sacred Months have passed, kill the idolators wherever you find them) Allah said,

(أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ)

(or those who approach you with their breasts restraining) referring to another type of people covered by the exclusion from fighting. They are those who approach the Muslims with hesitation in their hearts because of their aversion to fighting the Muslims. They do not have the heart to fight with the Muslims against their own people. Therefore, they are neither with nor against Muslims.

(وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ)

(Had Allah willed, indeed He would have given them power over you, and they would have fought you.) meaning, it is from Allah's mercy that He has stopped them from fighting you.

(فَإِنْ اعْتَرَفْتُمْ بِالْإِسْلَامِ فَلَكُمْ أُقْرَبُ إِلَيْكُمْ مِنْكُمْ وَإِنْ كَفَرْتُمْ سَاءَ مَا يَحْكُمُ اللَّهُ بِالْكَافِرِينَ)



(So, if they withdraw from you, and fight not against you, and offer you peace,) meaning, they revert to peace,

(فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا)

(then Allah has opened no way for you against them), you do not have the right to kill them, as long as they take this position. This was the position of Banu Hashim (the tribe of the Prophet), such as Al-` Abbas, who accompanied the idolators in the battle of Badr, for they joined the battle with great hesitation. This is why the Prophet commanded that Al-` Abbas not be killed, but only captured. Allah's statement, d

(سَتَجِدُونَ ءآخَرِينَ يُرِيدُونَ أَن يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ)

(You will find others that wish to have security from you and security from their people.) refers to a type of people who on the surface appear to be like the type we just mentioned. However, the intention of each type is different, for the latter are hypocrites. They pretend to be Muslims with the Prophet and his Companions, so that they could attain safety with the Muslims for their blood, property and families. However, they support the idolators in secret and worship what they worship, so that they are at peace with them also. These people have secretly sided with the idolators, just as Allah described them,

(وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ)

(But when they are alone with their Shayatin, they say: "Truly, we are with you."). In this Ayah, Allah said,

(كُلَّ مَا رُدُّوهُ إِلَىٰ الْفِتْنَةِ أُرْكَسُوا فِيهَا)

(Every time they are sent back to Fitnah, they yield thereto.) meaning, they dwell in Fitnah. As-Suddi said that the Fitnah mentioned here refers to Shirk. Ibn Jarir recorded that Mujahid said that the Ayah was revealed about a group from Makkah who used to go to the Prophet in Al-Madinah pretending to be Muslims. However, when they went back to Quraysh, they reverted to worshipping idols. They wanted to be at peace with both sides. Allah commanded they should be fought against, unless they withdraw from combat and resort to peace. This is why Allah said,

(فَإِن لَّمْ يَعتَزلُوكُم وَيَلقُوا إِلَيْكُمُ السَّلَامَ)

(If they withdraw not from you, nor offer you peace) meaning, revert to peaceful and complacent behavior,

(وَيَكْفُوا أَيَدِيَهُمْ)

(nor restrain their hands) refrain from fighting you,

(فَخُذُوهُمْ)

(take (hold of) them), capture them,

(وَأَقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ)

(and kill them wherever you find them), wherever you find them,

(وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُّبِينًا)

(In their case, We have provided you with a clear warrant against them), meaning an unequivocal and plain warrant.

(وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا - وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ

خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ  
عَذَابًا عَظِيمًا )

(92. It is not for a believer to kill a believer except by mistake; and whosoever kills a believer by mistake, he must set free a believing slave and submit compensation (blood money) to the deceased's family unless they remit it. If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed); and if he belonged to a people with whom you have a treaty of mutual alliance, then compensation (blood money) must be paid to his family, and a believing slave must be freed. And whoso finds this beyond his means, he must fast for two consecutive months in order to seek repentance from Allah. And Allah is Ever All-Knowing, All-Wise.) (93. And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the wrath and the curse of Allah are upon him, and a great punishment is prepared for him.)

### The Ruling Concerning Killing a Believer by Mistake

Allah states that the believer is not allowed to kill his believing brother under any circumstances. In the Two Sahihs, it is recorded that Ibn Mas`ud said that the Messenger of Allah said,

«لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ،  
وَأَنِّي رَسُولُ اللَّهِ، إِلَّا يَأْخُذِي ثَلَاثٌ: النَّفْسُ  
بِالنَّفْسِ، وَالنَّيْبُ الزَّانِي، وَالتَّارِكُ لِدِينِهِ الْمَفَارِقُ  
لِلْجَمَاعَةِ»

(The blood of a Muslim who testifies that there is no deity worthy of worship except Allah and that I am the Messenger of Allah, is sacred, except in three instances. (They are:) life for life, the married adulterer, and whoever reverts from the religion and abandons the Jama`ah (community of the faithful believers).) When one commits any of these three offenses, it is not up to ordinary citizens to kill him or her, because this is the responsibility of the Muslim Leader or his deputy. Allah said,

(إِلَّا خَطَأً)

(except by mistake). There is a difference of opinion concerning the reason behind revealing this part of the Ayah. Mujahid and others said that it was revealed about `Ayyash bin Abi Rabi`ah, Abu Jahl's half brother, from his mother's side, Asma' bint Makhrabah. `Ayyash killed a man called Al-Harith bin Yazid Al-`Amiri, out of revenge for torturing him and his brother

because of their Islam. That man later embraced Islam and performed Hijrah, but `Ayyash did not know this fact. On the Day of the Makkah conquest, `Ayyash saw that man and thought that he was still a disbeliever, so he attacked and killed him. Later, Allah sent down this Ayah. `Abdur-Rahman bin Zayd bin Aslam said that this Ayah was revealed about Abu Ad-Darda' because he killed a man after he embraced the faith, just as Abu Ad-Darda' held the sword above him. When this matter was conveyed to the Messenger of Allah, Abu Ad-Darda' said, "He only said that to avert death." The Prophet said to him,

«هَلَّا شَقَّتَ عَنْ قَلْبِهِ»

(Have you opened his heart) The basis for this story is in the Sahih, but it is not about Abu Ad-Darda'. Allah said,

وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ  
وَدِيَّةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ

(and whosoever kills a believer by mistake, he must set free a believing slave and submit compensation (blood money) to the deceased's family) thus, ordaining two requirements for murder by mistake. The first requirement is the Kaffarah (fine) for the great sin that has been committed, even if it was a mistake. The Kaffarah is to free a Muslim slave, not a non-Muslim slave. Imam Ahmad recorded that a man from the Ansar said that he brought a slave and said, "O Messenger of Allah! I have to free a believing slave, so if you see that this slave is a believer, I will free her." The Messenger of Allah asked her,

«أَتَشْهَدِينَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ؟»

(Do you testify that there is no deity worthy of worship except Allah) She said, "Yes." He asked her,

«أَتَشْهَدِينَ أَنِّي رَسُولُ اللَّهِ؟»

(Do you testify that I am the Messenger of Allah) She said, "Yes." He asked,

«أَتُؤْمِنِينَ بِالْبَعْثِ بَعْدَ الْمَوْتِ؟»

(Do you believe in Resurrection after death) She said, "Yes." The Prophet said,

«أُعْتِقَهَا»

(Then free her.) This is an authentic chain of narration, and not knowing the name of the Ansari Companion does not lessen its authenticity. Allah's statement,

(وَدِيَّةٌ مُّسَلَّمَةٌ إِلَىٰ أَهْلِهِ)

(and submit compensation (blood money) to the deceased's family) is the second obligation which involves the killer and the family of the deceased, who will receive blood money as compensation for their loss. The compensation is only obligatory for the one who possesses one of five; as Imam Ahmad, and the Sunan compilers recorded from Ibn Mas`ud. He said; "Allah's Messenger determined that the Diyah (blood money) for unintentional murder is twenty camels which entered their fourth year, twenty camels which entered their fifth year, twenty camels which entered their second year, and twenty camels which entered their third year." This is the wording of An-Nasa'i. This Diyah is required from the elders of the killer's tribe, not from his own money. In the Two Sahihs, it is recorded that Abu Hurayrah said, "Two women from Hudhayl quarreled and one of them threw a stone at the other and killed her and her unborn fetus. They disputed before the Messenger of Allah and he decided that the Diyah of the fetus should be to free a male or a female slave. He also decided that the Diyah of the deceased is required from the elders of the killer's tribe." This Hadith indicates that in the case of what appears to be intentional murder, the Diyah is the same as that for killing by virtual mistake. The former type requires three types of Diyah, just like intentional murder, because it is somewhat similar to intentional murder. Al-Bukhari recorded in his Sahih that `Abdullah bin `Umar said, "The Messenger of Allah sent Khalid bin Al-Walid to Banu Jadhimah and he called them to Islam, but they did not know how to say, `We became Muslims.' They started saying, `Saba'na, Saba'na (we became Sabians). Khalid started killing them, and when this news was conveyed to the Messenger of Allah , he raised his hands and said,

«اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ خَالِدٌ»

(O Allah! I declare my innocence before You of what Khalid did.) The Messenger sent `Ali to pay the Diyah of those who were killed and to compensate for the property that was destroyed, to the extent of replacing the dog's bowl. This Hadith indicates that the mistake of the Leader or his deputy (Khalid in this case) is paid from the Muslim Treasury. Allah said,

(إِلَّا أَنْ يَصَدَّقُوا)

(unless they remit it), meaning, the Diyah must be delivered to the family of the deceased, unless they forfeit their right, in which case the Diyah does not become necessary. Allah's statement,

(فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ)

(If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed);) means, if the murdered person was a believer, yet his family

were combatant disbelievers, then they will receive no Diah. In this case, the murderer only has to free a believing slave. Allah's statement,

(وَإِنْ كَانَ مِنَ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ)

(and if he belonged to a people with whom you have a treaty of mutual alliance,) meaning, if the family of the deceased were from Ahl Adh-Dhimmah or with whom there is a peace treaty, then they deserve his Diah; full Diah if the deceased was a believer, in which case the killer is required to free a believing slave also.

(فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ)

(And whoso finds this beyond his means, he must fast for two consecutive months) without breaking the fast (in the days of) the two months. If he breaks the fast without justification, i.e. illness, menstruation, post-natal bleeding, then he has to start all over again. Allah's statement,

(تَوْبَهُ مِنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا)

(to seek repentance from Allah. And Allah is Ever All-Knowing, All-Wise.) means, this is how the one who kills by mistake can repent, he fasts two consecutive months if he does not find a slave to free.

(وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا)

(And Allah is Ever All-Knowing, All-Wise), we mentioned the explanation of this before.

### Warning Against Intentional Murder

After Allah mentioned the ruling of unintentional murder, He mentioned the ruling for intentional murder. Allah said,

(وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا)

(And whoever kills a believer intentionally,) This Ayah carries a stern warning and promise for those who commit so grave a sin that it is mentioned along with Shirk in several Ayat of Allah's Book. For instance, in Surat Al-Furqan, Allah said,

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا  
يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ

(And those who invoke not any other god along with Allah, nor kill such person as Allah has forbidden, except for just cause). Allah said,

قُلْ تَعَالَوْا أَنلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا  
بِهِ شَيْئًا

(Say: "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him.) 6:151 . There are many Ayat and Hadiths that prohibit murder. In the Two Sahihs, it is recorded that Ibn Mas' ud said that the Messenger of Allah said,

«أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي  
الدِّمَاءِ»

(Blood offenses are the first disputes to be judged between the people on the Day of Resurrection. ) In a Hadith that Abu Dawud recorded, `Ubadah bin As-Samit states that the Messenger of Allah said,

«لَا يَزَالُ الْمُؤْمِنُ مُعْنِقًا صَالِحًا، مَا لَمْ يُصِْبْ دَمًا  
حَرَامًا، فَإِذَا أَصَابَ دَمًا حَرَامًا بَلَّحَ»

(The believer will remain unburdened in righteousness as long as he does not shed prohibited blood. When he sheds forbidden blood, he will become burdened.) Another Hadith, states,

«لِزْوَالِ الدُّنْيَا أَهْوَنُ عِنْدَ اللَّهِ مِنْ قَتْلِ رَجُلٍ  
مُسْلِمٍ»

(The destruction of this earthly life is less significant before Allah than killing a Muslim man (or woman).)

## Will the Repentance of those who Commit Intentional Murder, be Accepted

Ibn `Abbas held the view that the repentance of one who intentionally murders a believer, will not be accepted. Al-Bukhari recorded that Ibn Jubayr said, "The people of knowledge of Al-Kufah differed on this subject, I traveled to Ibn `Abbas to ask him about it. He said, `This Ayah,

(وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ)

(And whoever kills a believer intentionally, his recompense is Hell) was the last revealed on this subject and nothing abrogated it." Muslim and An-Nasa'i also recorded it. However, the majority of scholars of the earlier and later generations said that the killer's repentance can be accepted. If he repents, and goes back to Allah humbly, submissively, and performing righteous deeds, then Allah will change his evil deeds into good deeds and compensate the deceased for his loss by rewarding him for his suffering. Allah said, R

(وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ)

(And those who invoke not any other god along with Allah), until,

(إِلَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَالِحًا)

(Except those who repent and believe, and do righteous deeds). The Ayah we just mentioned should not be considered abrogated or only applicable to the disbelievers who become Muslim, for this contradicts the general, encompassing indications of the Ayah and requires evidence to support it. Allah knows best. Allah said,

(قُلْ يَعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا  
مِن رَّحْمَةِ اللَّهِ)

(Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah). This Ayah is general, covering all types of sins, including Kufr, Shirk, doubt, hypocrisy, murder, sin, and so forth. Therefore, everyone who repents sincerely from any of these errors, then Allah will forgive him. Allah said,

(إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونِ  
ذَلِكَ لِمَنْ يَشَاءُ)



(Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills). This Ayah is general and includes every sin except Shirk, and it has been mentioned in this Surah, both after this Ayah and before it, in order to encourage hope in Allah, and Allah knows best. It is confirmed in the Two Sahihs, that an Israeli killed one hundred people then he asked a scholar, "Is it possible for me to repent" So he replied, "What is there that would prevent you from repentance" So he told him to go to another land where Allah was worshipped. He began to emigrate to it but died on the way, and the angel of mercy was the one to take him. Although this Hadith is about an Israeli, it is even more suitable for the Muslim community that their repentance be accepted. Indeed, Allah relieved Muslims from the burdens and restrictions that were placed on the Jews, and He sent our Prophet with the easy Hanifiyyah way (Islamic Monotheism). As for the honorable Ayah,

(وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا)

(And whoever kills a believer intentionally), Abu Hurayrah and several among the Salaf said that this is his punishment, if Allah decides to punish him. And this is the case with every threat that is issued for every sin. For instance, there could be good deeds that this person has done that would prevent him from being punished for that, and Allah knows best. Even if the murderer inevitably enters the Fire -- as Ibn `Abbas stated because his repentance was not accepted, or he did not have good deeds to save him, he will not remain there for eternity, but only for a long time. There are Mutawatir Hadiths stating that the Messenger of Allah said,

«إِنَّهُ يَخْرُجُ مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ أَذْنَى ذَرَّةٍ  
مِنْ إِيْمَانٍ»

(Whoever has the least speck of faith in his heart shall ultimately depart the Fire.)

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ  
فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ  
مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ  
مَغَانِمٌ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ  
فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا )

(94. O you who believe! When you go (to fight) in the cause of Allah, verify (the truth), and say not to anyone who greets you: "You are not a believer;" seeking the perishable goods of the worldly life. There is much more benefit with Allah. Even as he is now, so were you yourselves before, till Allah conferred on you His Favours, therefore, be cautious in discrimination. Allah is Ever Well-Aware of what you do.)

## Greeting with the Salam is a Sign of Islam

Imam Ahmad recorded that `Ikrimah said that Ibn `Abbas said, "A man from Bani Sulaym, who was tending a flock of sheep, passed by some of the Companions of the Prophet and said Salam to them. They said (to each other), `He only said Salam to protect himself from us.' Then they attacked him and killed him. They brought his sheep to the Prophet , and this Ayah was revealed,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا)

(O you who believe!), until the end of the Ayah." At-Tirmidhi recorded this in his (chapter on Tafsir, and said, "This Hadith is Hasan, and it is also reported from Usamah bin Zayd." Al-Hakim also recorded it and said, "Its chain is Sahih, but they did not collect it." Al-Bukhari recorded that Ibn `Abbas commented;

(وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا)

(and say not to anyone who greets you: "You are not a believer;"), "A man was tending his sheep and the Muslims caught up with him. He said, `As-Salamu `Alaykum.' However, they killed him and took his sheep. Allah revealed the Ayah;

(وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا  
تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا)

(And say not to anyone who greets you: "You are not a believer; seeking the perishable goods of the worldly life)." Ibn `Abbas said; "The goods of this world were those sheep." And he recited,

(السَّلَامُ)

(Peace) Imam Ahmad recorded that Al-Qa`qa` bin Abdullah bin Abi Hadrad narrated that his father `Abdullah bin Abi Hadrad said, "The Messenger of Allah sent us to (the area of) Idam. I rode out with a group of Muslims that included Abu Qatadah, Al-Harith bin Rab`i and Muhallam bin Juthamah bin Qays. We continued on until we reached the area of Idam, where `Amr bin Al-Adbat Al-Ashja`i passed by us on his camel. When he passed by us he said Salam to us, and we did not attack him. Because of some previous problems with him, Muhallam bin Juthamah killed him and took his camel. When we went back to the Messenger of Allah and told him what had happened, a part of the Qur'an was revealed about us,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ)

(O you who believe! When you go (to fight) in the cause of Allah), until,

## (خَيْرًا)

(Well-Aware)." Only Ahmad recorded this Hadith. Al-Bukhari recorded that Ibn ` Abbas said that the Messenger of Allah said to Al-Miqdad,

«إِذَا كَانَ رَجُلٌ مُؤْمِنٌ يُخْفِي إِيمَانَهُ مَعَ قَوْمٍ كُفَّارٍ  
فَأُظْهِرَ إِيمَانَهُ فَقَتَلْتَهُ، فَكَذَلِكَ كُنْتَ أَنْتَ تُخْفِي  
إِيمَانَكَ بِمَكَّةَ مِنْ قَبْلُ»

(You killed a believing man who hid his faith with disbelieving people, after he had announced his faith to you. Remember that you used to hide your faith in Makkah before.) Al-Bukhari recorded this shorter version without a complete chain of narrators. However a longer version with a connected chain of narrators has also been recorded. Al-Hafiz Abu Bakr Al-Bazzar recorded that Ibn ` Abbas said, "The Messenger of Allah sent a military expedition under the authority of Al-Miqdad bin Al-Aswad and when they reached the designated area, they found the people had dispersed. However, a man with a lot of wealth did not leave and said, 'I bear witness that there is no deity worthy of worship except Allah.' Yet, Al-Miqdad killed him, and a man said to him, 'You killed a man after he proclaimed: "There is no deity worthy of worship except Allah. By Allah I will mention what you did to the Prophet .' When they went back to the Messenger of Allah, they said, 'O Messenger of Allah! Al-Miqdad killed a man who testified that there is no deity worthy of worship except Allah.' He said,

«ادْعُوا لِي الْمِقْدَادَ، يَا مِقْدَادُ أَقْتَلْتَ رَجُلًا يَقُولُ:  
لَا إِلَهَ إِلَّا اللَّهُ، فَكَيْفَ لَكَ بِمَا إِلَهَ إِلَّا اللَّهُ غَدًا؟»

(Summon Al-Miqdad before me. O Miqdad! Did you kill a man who proclaimed, "There is no deity worthy of worship except Allah" What would you do when you face, "There is no deity worthy of worship except Allah tomorrow") Allah then revealed;

(يَأْيُهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ  
فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلْمَ لَسْتَ  
مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ

مَغَانِمُ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِّن قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ  
فَتَبَيَّنُوا)

(O you who believe! When you go (to fight) in the cause of Allah, verify (the truth), and say not to anyone who greets you: "You are not a believer;" seeking the perishable goods of the worldly life. There are much more profits and booties with Allah. Even as he is now, so were you yourselves before till Allah conferred on you His Favors, therefore, be cautious in discrimination). The Messenger of Allah said to Al-Miqdad,

«كَانَ رَجُلٌ مُّؤْمِنٌ يُخْفِي إِيمَانَهُ مَعَ قَوْمٍ كُفَّارٍ  
فَأُظْهِرَ إِيمَانَهُ فَقَتَلَتْهُ، فَكَذَلِكَ كُنْتَ أَنْتَ تُخْفِي  
إِيمَانَكَ بِمَكَّةَ مِنْ قَبْلُ»

(He was a believing man who hid his faith among disbelieving people, and he announced his faith to you, but you killed him, although you used to hide your faith before, in Makkah.)" Allah's statement,

(فَعِنْدَ اللَّهِ مَغَانِمُ كَثِيرَةٌ)

(There is much more benefit with Allah.) means, better than what you desired of worldly possessions which made you kill the one who greeted you with the Salam and pronounced his faith to you. Yet, you ignored all this and accused him of hypocrisy, to acquire the gains of this life. However, the pure wealth with Allah is far better than what you acquired. Allah's statement,

(كَذَلِكَ كُنْتُمْ مِّن قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ)

(so were you yourselves before, till Allah conferred on you His Favors.) means, beforehand, you used to be in the same situation like this person who hid his faith from his people. We mentioned the relevant Hadiths above. Allah said,

(وَادْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِي الْأَرْضِ)

(And remember when you were few and were reckoned weak in the land). `Abdur-Razzaq recorded that Sa`id bin Jubayr commented about Allah's statement,

(كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ)

(so were you yourselves before), "You used to hide your faith, just as this shepherd hid his faith." Allah said,

(فَتَبَيَّنُوا)

(therefore, be cautious in discrimination), then said,

(إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا)

(Allah is Ever Well-Aware of what you do.) and this part of the Ayah contains a threat and a warning, as Sa`id bin Jubayr stated.

(لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا - دَرَجَاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ غَفُورًا رَحِيمًا )

(95. Not equal are those of the believers who sit (at home), except those who are disabled, and those who strive hard and fight in the cause of Allah with their wealth and their lives. Allah has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allah has promised good (Paradise), but Allah has preferred those who strive hard and fight, above those who sit (at home), by a huge reward.)  
(96. Degrees of (higher) grades from Him, and forgiveness and mercy. And Allah is Ever Oft-Forgiving, Most Merciful.)

## The Mujahid and those Who Do not Join Jihad are Not the Same, [and Jihad is Fard Kifayah]

Al-Bukhari recorded that Al-Bara' said, "When the Ayah,

(لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ)

(Not equal are those of the believers who sit (at home),) was revealed, the Messenger of Allah called Zayd and commanded him to write it. Then, Ibn Umm Maktum came and mentioned that he was blind. Allah revealed,

(غَيْرُ أُولَى الضَّرَرِ)

(except those who are disabled (by injury or are blind or lame))." Al-Bukhari recorded that Sahl bin Sa`d As-Sa`di said, "I saw Marwan bin Al-Hakam sitting in the Masjid. I came and sat by his side. He told us that Zayd bin Thabit told him that Allah's Messenger dictated this Ayah to him,

(لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولَى الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ)

(Not equal are those of the believers who sit (at home), except those who are disabled, and those who strive hard and fight in the cause of Allah) Ibn Umm Maktum came to the Prophet as he was dictating that very Ayah to me. Ibn Umm Maktum said, `O Allah's Messenger! By Allah, if I had power, I would surely take part in Jihad.' He was a blind man. So Allah sent down revelation to His Messenger while his thigh was on mine and it became so heavy for me that I feared that my thigh would be broken. That ended after Allah revealed,

(غَيْرُ أُولَى الضَّرَرِ)

(except those who are disabled)." This was recorded by Al-Bukhari. At-Tirmidhi recorded that Ibn `Abbas said,

(لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولَى الضَّرَرِ)

(Not equal are those of the believers who sit (at home), except those who are disabled), refers to those who did not go to the battle of Badr and those who went to Badr. When the battle of Badr was about to occur, Abu Ahmad bin Jahsh and Ibn Umm Maktum said, `We are blind, O Messenger of Allah! Do we have an excuse' The Ayah,

(لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولَى الضَّرَرِ)

(Not equal are those of the believers who sit (at home), except those who are disabled) was revealed. Allah made those who fight, above those who sit in their homes not hindered by disability.

(وَقَضَى اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا دَرَجَاتٍ مِّنْهُ)

(but Allah has preferred those who strive hard and fight, above those who sit (at home), by a huge reward. Degrees of (higher) grades from Him), above the believers who sit at home without a disability hindering them." This is the wording recorded by At-Tirmidhi, who said, "Hasan Gharib. Allah's statement,

(لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ)

(Not equal are those of the believers who sit (at home),) this is general. Soon after, the revelation came down with,

(غَيْرُ أُولَى الضَّرَرِ)

(except those who are disabled). So whoever has a disability, such as blindness, a limp, or an illness that prevents them from joining Jihad, they were not compared to the Mujahidin who strive in Allah's cause with their selves and wealth, as those who are not disabled and did not join the Jihad were. In his Sahih, Al-Bukhari recorded that Anas said that the Messenger of Allah said,

«إِنَّ بِالْمَدِينَةِ أَقْوَامًا مَا سِرْتُمْ مِنْ مَسِيرٍ، وَلَا قَطَعْتُمْ مِنْ وَادٍ، إِلَّا وَهُمْ مَعَكُمْ فِيهِ»

: (There are people who remained in Al-Madinah, who were with you in every march you marched and every valley you crossed.) They said, "While they are still in Al-Madinah, O Messenger of Allah" He said,

«نَعَمْ حَبَسَهُمُ الْعُدْرُ»

(Yes. Only their disability hindered them (from joining you).) Allah said,

(وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى)

(Unto each, Allah has promised good) meaning, Paradise and tremendous rewards. This Ayah indicates that Jihad is not Fard on each and every individual, but it is Fard Kifayah (which is a collective duty). Allah then said,

(وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا)

(but Allah has preferred those who strive hard and fight, above those who sit (at home), by a huge reward). Allah mentions what He has given them rooms in Paradise, along with His forgiveness and the descent of mercy and blessing on them, as a favor and honor from Him. So He said;

(دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا)

(Degrees of (higher) grades from Him, and forgiveness and mercy. And Allah is Ever Oft-Forgiving, Most Merciful.). In the Two Sahih, it is recorded that Abu Sa`id Al-Khudri said that the Messenger of Allah said,

«إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ، أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِهِ، مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ»

(There are a hundred grades in Paradise that Allah has prepared for the Mujahidin in His cause, between each two grades is the distance between heaven and Earth.)

(إِنَّ الَّذِينَ تَوَقَّعَهُمُ الْمَلَائِكَةُ ظَلَمِي أَنفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا



أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَتُهَجِرُوا فِيهَا فَأُولَئِكَ  
مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا - إِلَّا  
الْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا  
يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا - فَأُولَئِكَ  
عَسَى اللَّهُ أَنْ يَغْفُوَ عَنْهُمْ وَكَانَ اللَّهُ غَفُورًا  
- وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ  
مُرَآغَمًا كَثِيرًا وَسِعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ  
مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ  
وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا )

(97. Verily, as for those whom the angels take (in death) while they are wronging themselves, they (angels) say (to them): "In what (condition) were you" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allah spacious enough for you to emigrate therein" Such men will find their abode in Hell - what an evil destination!) (98. Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.) (99. These are they whom Allah is likely to forgive them, and Allah is Ever Oft-Pardoning, Oft-Forgiving.) (100. He who emigrates in the cause of Allah, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto Allah and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allah. And Allah is Ever Oft-Forgiving, Most Merciful.)

### **The Prohibition of Residing Among the Disbelievers While Able to Emigrate**

Al-Bukhari recorded that Muhammad bin `Abdur-Rahman, Abu Al-Aswad, said, "The people of Al-Madinah were forced to prepare an army (to fight against the people of Ash-Sham during the Khilafah of Abdullah bin Az-Zubayr at Makkah), and I was enlisted in it. Then I met `Ikrimah, the freed slave of Ibn `Abbas, and informed him (about it), and he forbade me strongly from doing so (i.e., to enlist in that army), and then he said to me, `Ibn `Abbas told me that some Muslims used to go out with the idolators increasing the size of their army against the Messenger of Allah . Then, an arrow would hit one of them and kill him, or he would be struck on his neck (with a sword) and killed, and Allah sent down the Ayah,

(إِنَّ الَّذِينَ تَوَقَّعُوا الْمَلَائِكَةَ ظَلَمُوا أَنْفُسِهِمْ)

(Verily, as for those whom the angels take (in death) while they are wronging themselves)." Ad-Dahhak stated that this Ayah was revealed about some hypocrites who did not join the Messenger of Allah but remained in Makkah and went out with the idolators for the battle of Badr. They were killed among those who were killed. Thus, this honorable Ayah was revealed about those who reside among the idolators, while able to perform Hijrah and unable to practice the faith. Such people will be committing injustice against themselves and falling into a prohibition according to the consensus and also according to this Ayah,

(إِنَّ الَّذِينَ تَوَقَّعُهُمُ الْمَلَائِكَةُ ظَلِمِي أَنْفُسِهِمْ)

(Verily, as for those whom the angels take (in death) while they are wronging themselves,) by refraining from Hijrah,

(قَالُوا فِيْمَ كُنْتُمْ)

(They (angels) say (to them): "In what (condition) were you") meaning, why did you remain here and not perform Hijrah

(قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ)

(They reply: "We were weak and oppressed on the earth.") meaning, we are unable to leave the land or move about in the earth,

(قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً)

(They (angels) say: "Was not the earth of Allah spacious enough for you). Abu Dawud recorded that Samurah bin Jundub said that the Messenger of Allah said,

«مَنْ جَامَعَ الْمُشْرِكَ وَسَكَنَ مَعَهُ فَإِنَّهُ مِثْلُهُ»

(Whoever mingles with the idolator and resides with him, he is just like him.) Allah's statement,

(إِلَّا الْمُسْتَضْعَفِينَ)

(Except the weak) until the end of the Ayah, is an excuse that Allah gives for this type of people not to emigrate, because they are unable to free themselves from the idolators. And even if they did, they would not know which way to go. This is why Allah said,

(لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا)

(Who cannot devise a plan, nor are they able to direct their way), meaning, they do not find the way to emigrate, as Mujahid, `Ikrimah and As-Suddi stated. Allah's statement,

(فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ)

(These are they whom Allah is likely to forgive them,) means, pardon them for not migrating, and here, `likely' means He shall,

(وَكَانَ اللَّهُ عَفُوًّا غَفُورًا)

(and Allah is Ever Oft-Pardoning, Oft-Forgiving). Al-Bukhari recorded that Abu Hurayrah said, "While the Messenger of Allah was praying `Isha', he said, `Sami` Allahu Liman Hamidah.' He then said before he prostrated,

«اللَّهُمَّ أَنْجِ عِيَّاشَ بْنَ أَبِي رَبِيعَةَ، اللَّهُمَّ أَنْجِ سَلْمَةَ  
بْنَ هِشَامٍ، اللَّهُمَّ أَنْجِ الْوَالِدَ بْنَ الْوَالِدِ، اللَّهُمَّ أَنْجِ  
الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ  
عَلَى مُضَرَ، اللَّهُمَّ اجْعَلْهَا سِنِينَ كَسَنِي يُوسُفَ»

(O Allah! Save `Ayyash bin Abi Rabi`ah. O Allah! Save Salamah bin Hisham. O Allah! Save Al-Walid bin Al-Walid. O Allah! Save the weak Muslims. O Allah! Be very hard on Mudar tribe. O Allah! Afflict them with years (of famine) similar to the (famine) years of the time of Prophet Yusuf.)" Al-Bukhari recorded that Abu An-Nu`man said that Hammad bin Zayd said that Ayyub narrated that Ibn Abi Mulaykah said that Ibn `Abbas commented on the verse,

(إِلَّا الْمُسْتَضْعَفِينَ)

(Except the weak ones among men), "I and my mother were among those (weak ones) whom Allah excused." Allah's statement,

(وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ  
مُرَاغَمًا كَثِيرًا وَسَعَةً)

(He who emigrates in the cause of Allah, will find on earth many dwelling places and plenty to live by.) this encourages the believers to perform Hijrah and abandon the idolators, for wherever the believer emigrates, he will find a safe refuge to resort to. Mujahid said that,

(مُرَاغَمًا كَثِيرًا)

(many dwelling places) means, he will find a way out of what he dislikes. Allah's statement,

(وَسِعَةً)

(and plenty to live by.) refers to provision. Qatadah also said that,

(يَجِدُ فِي الْأَرْضِ مُرَاغَمًا كَثِيرًا وَسِعَةً)

(...will find on earth many dwelling places and plenty to live by.) means, Allah will take him from misguidance to guidance and from poverty to richness. Allah's statement,

(وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ  
ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ)

(And whosoever leaves his home as an emigrant unto Allah and His Messenger, and death overtakes him, his reward is then surely, incumbent upon Allah. ) means, whoever starts emigrating and dies on the way, he will acquire the reward of those who emigrate for Allah. The Two Sahihs, along with the Musnad and Sunan compilers, recorded that `Umar bin Al-Khattab said that the Messenger of Allah said,

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مِمَّا  
نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ،  
فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ  
إِلَى دُنْيَا يُصِيبُهَا، أَوْ امْرَأَةٍ يَتَزَوَّجُهَا، فَهِجْرَتُهُ  
إِلَى مَا هَاجَرَ إِلَيْهَا»

(The reward of deeds depends upon the intentions, and every person will be rewarded according to what he has intended. So, whoever emigrated to Allah and His Messenger, then his

emigration is for Allah and His Messenger. And whoever emigrated for worldly benefits or for a woman to marry, his emigration is for what he emigrated for.) This Hadith is general, it applies to Hijrah as well as every other deed. In the Two Sahihs, it is recorded that a man killed ninety-nine people and completed the number one hundred when he killed a worshipper. He then asked a scholar if he has a chance to repent. The scholar said, "What prevents you from repentance" The scholar told the killer to emigrate from his land to another land where Allah is worshipped. When he left his land and started on the migration to the other land, death overtook him on the way. The angels of mercy and the angels of torment disputed about the man, whereas the former said that he went out in repentance, while the latter said that he did not arrive at his destination. They were commanded to measure the distance between the two lands and to whichever land he is closer to, he will be considered part of that land. Allah commanded that the righteous land to move closer and the land of evil to move farther. The angels found that he died closer to the land that he intended to emigrate to by a hand-span, and thus the angels of mercy captured his soul. In another narration, when death came to that man, he moved his chest towards the righteous village that he emigrated to.

(وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُّبِينًا )

(101. And when you Darabtum in the land, there is no sin on you if you shorten the Salah if you fear that the disbelievers may put you in trial, verily, the disbelievers are ever unto you open enemies.)

### Salat Al-Qasr, Shortening the Prayer

Allah said,

(وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ)

(And when you Darabtum in the land,) meaning if you travel in the land. In another Ayah, Allah said,

(أَنْ سَيَكُونُ مِنْكُمْ مَرْضَىٰ وَءَاخِرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ وَءَاخِرُونَ)

(He knows that there will be some among you sick, others Yadribuna (traveling) through the land, seeking of Allah's bounty...) 73:20 . Allah's statement,

(فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ)

(there is no sin on you if you shorten the Salah (prayer)) by reducing (the units of the prayer) from four to two. Allah's statement,

(إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا)

(if you fear that the disbelievers may put you in trial (attack you)), refers to the typical type of fear prevalent when this Ayah was revealed. In the beginning of Islam, and after the Hijrah, Muslims used to experience fear during most of their travels. Rather, they restricted their movements to large or short military expeditions. During that era, most areas were areas of combatant enemies of Islam and its people. But when the prevalent circumstances cease, or a new situation is prevalent, decrees of this nature may not be understood, as Allah said;

(وَلَا تُكْرَهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ  
تَحَصُّنًا)

(And force not your slave girls to prostitution, if they desire chastity). And His saying;

(وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُمْ مِّنْ نِّسَائِكُمْ)

(And your stepdaughters, under your guardianship, born of your wives whom you have gone into) Imam Ahmad recorded that Ya`la bin Umayyah said, "I asked `Umar bin Al-Khattab about the verse:

(فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ  
خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا)

(there is no sin on you if you shorten the prayer. If you fear that the disbelievers may put you in trial,) e `Allah granted Muslims safety now' `Umar said to me, `I wondered about the same thing and asked the Messenger of Allah about it and he said,

«صَدَقَةٌ تَصَدَّقَ اللَّهُ بِهَا عَلَيْكُمْ فَأَقْبَلُوا صَدَقَتَهُ»

(A gift that Allah has bestowed on you, so accept His gift)." Muslim and the collectors of Sunan recorded this Hadith. At-Tirmidhi said, "Hasan Sahih". `Ali bin Al-Madini said, "This Hadith is Hasan Sahih from the narration of `Umar, and it is not preserved by any other route besides

this one, and its narrators are all known." Abu Bakr Ibn Abi Shaybah recorded that Abu Hanzalah Al-Hadha' said, "I asked Ibn `Umar about the Qasr prayer and he said, `It consists of two Rak`ahs.' I said, what about Allah's statement,

(إِنْ خِفْتُمْ أَنْ يُقَاتِكُمُ الَّذِينَ كَفَرُوا)

(if you fear that the disbelievers may put you in trial (attack you),) `We are safe now.' He said, `This is the Sunnah of the Messenger of Allah .". Al-Bukhari recorded that Anas said, "We went out with the Messenger of Allah from Al-Madinah to Makkah; he used to pray two Rak`ahs until we went back to Al-Madinah." When he was asked how long they remained in Makkah, he said, "We remained in Makkah for ten days." This was recorded by the Group. Imam Ahmad recorded that Harithah bin Wahb Al-Khuza`i said, "I prayed behind the Prophet for the Zuhr and `Asr prayers in Mina, when the people were numerous and very safe, and he prayed two Rak`ahs." This was recorded by the Group, with the exception of Ibn Majah. Al-Bukhari's narration of this Hadith reads, "The Prophet led us in the prayer at Mina during the peace period by offering two Rak`ahs. "

(وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَحِيدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَدَى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا )

(102. When you (O Messenger Muhammad ) are among them, and lead them in Salah, let one party of them stand up in prayer with you, taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you, taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allah has prepared a humiliating torment for the disbelievers.)

## The Description of The Fear Prayer

The Fear prayer has different forms, for the enemy is sometimes in the direction of the Qiblah and sometimes in another direction. The Fear prayer consists sometimes of four Rak`ahs, three Rak`ahs, as for Maghrib, and sometimes two Rak`ah like Fajr and prayer during travel. The Fear prayer is sometimes prayed in congregation, but when the battle is raging, congregational prayer may not be possible. In this case, they pray each by himself, facing the Qiblah or otherwise, riding or on foot. In this situation, they are allowed to walk and fight, all the while performing the acts of the prayer. Some scholars said that in the latter case, they pray only one Rak`ah, for Ibn `Abbas narrated, "By the words of your Prophet , Allah has ordained the prayer of four Rak`ah while residing, two Rak`ah during travel, and one Rak`ah during fear." Muslim, Abu Dawud, An-Nasa'i and Ibn Majah recorded it. This is also the view of Ahmad bin Hanbal. Al-Mundhiri said, "This is the saying of `Ata', Jabir, Al-Hasan, Mujahid, Al-Hakam, Qatadah and Hammad; and Tawus and Ad-Dahhak also preferred it." Abu `Asim Al-`Abadi mentioned that Muhammad bin Nasr Al-Marwazi said the Fajr prayer also becomes one Rak`ah during fear. This is also the opinion of Ibn Hazm. Ishaq bin Rahwayh said, "When a battle is raging, one Rak`ah during which you nod your head is sufficient for you. If you are unable, then one prostration is sufficient, because the prostration is remembrance of Allah."

## The Reason behind Revealing this Ayah

Imam Ahmad recorded that Abu `Ayyash Az-Zuraqi said, "We were with the Messenger of Allah in the area of `Usfan (a well known place near Makkah), when the idolators met us under the command of Khalid bin Al-Walid, and they were between us and the Qiblah. The Messenger of Allah led us in Zuhr prayer, and the idolators said, `They were busy with something during which we had a chance to attack them.' They then said, `Next, there will come a prayer (`Asr) that is dearer to them than their children and themselves.' However, Jibril came down with these Ayat between the prayers of Zuhr and `Asr,

(وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ)

(When you (O Messenger Muhammad ) are among them, and lead them in Salah (prayer)). When the time for prayer came, the Messenger of Allah commanded Muslims to hold their weapons and he made us stand in two lines behind him. When he bowed, we all bowed behind him. When he raised his head, we all raised our heads. The Prophet then prostrated with the line that was behind him while the rest stood in guard. When they finished with the prostration and stood up, the rest sat and performed prostration, while those who performed it stood up in guard after the two lines exchanged position. The Prophet then bowed and they all bowed after him, then raised their heads after he raised his head. Then the Prophet performed prostration with the line that was behind him, while the rest stood in guard. When those who made prostration sat, the rest prostrated. The Prophet then performed the Taslim and ended the prayer. The Messenger of Allah performed this prayer twice, once in `Usfan and once in the land of Banu Sulaym." This is the narration recorded by Abu Dawud and An-Nasa'i, and it has an authentic chain of narration and many other texts to support it. Al-Bukhari recorded that Ibn `Abbas said, "Once the Prophet led the Fear prayer and the people stood behind him. He said Allahu-Akbar and the people said the same. He bowed and some of them bowed. Then he prostrated and they also prostrated. Then he stood for the second Rak`ah and those who had



prayed the first Rak`ah left and guarded their brothers. The second party joined him and performed bowing and prostration with him. All the people were in prayer, but they were guarding one another during the prayer." Imam Ahmad recorded that Jabir bin `Abdullah said that the Messenger of Allah led them in the Fear prayer. A group of them stood before him and a group behind him. The Prophet led those who were behind him with one Rak`ah and two prostrations. They then moved to the position of those who did not pray, while the others stood in their place, and the Messenger of Allah performed one Rak`ah and two prostrations and then said the Salam. Therefore, the Prophet prayed two Rak`ah while they prayed one. An-Nasa'i recorded this Hadith, while Muslim collected other wordings for it. Collectors of the Sahih, Sunan and Musnad collections recorded this in a Hadith from Jabir. Ibn Abi Hatim recorded that Salim said that his father said,

(وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ)

(When you (O Messenger Muhammad ) are among them, and lead them in Salah (prayer)) refers to the Fear prayer. The Messenger of Allah led one group and prayed one Rak`ah, while the second group faced the enemy. Then the second group that faced the enemy came and Allah's Messenger led them, praying one Rak`ah, and then said the Salam. Each of the two groups then stood up and prayed one more Rak`ah each (while the other group stood in guard)." The Group collected this Hadith with Ma`mar in its chain of narrators. This Hadith also has many other chains of narration from several Companions, and Al-Hafiz Abu Bakr Ibn Marduwyah collected these various narrations, as did Ibn Jarir. As for the command to hold the weapons during the Fear prayer, a group of scholars said that it is obligatory according to the Ayah. What testifies to this is that Allah said;

(وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَدَىٰ مِّنْ مَّطَرٍ أَوْ كُنْتُمْ مَّرْضَىٰ أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخَذُوا حِذْرًا)

(But there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves) meaning, so that when necessary, you will be able to get to your weapons easily,

(إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُّهِينًا)

(Verily, Allah has prepared a humiliating torment for the disbelievers).

(فَإِذَا قُضِيَتْ الصَّلَاةُ فَادْكُرُوا اللَّهَ قِيَمًا وَقُعودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ

الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا - وَلَا  
تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ  
يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا  
يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا )

(103. When you have finished the Salah, remember Allah standing, sitting down, and on your sides, but when you are free from danger, perform the Salah. Verily, Salah is kitaban on the believers at fixed hours.) (104. And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely they (too) are suffering (hardships) as you are suffering, but you have a hope from Allah (for the reward, i.e. Paradise) that for which they hope not; and Allah is Ever All-Knowing, All-Wise.)

### The Order for Ample Remembrance After the Fear Prayer

Allah commands Dhikr after finishing the Fear prayer, in particular, even though such Dhikr is encouraged after finishing other types of prayer in general. In the case of Fear prayer, Dhikr is encouraged even more because the pillars of the prayer are diminished since they move about while performing it, etc., unlike other prayers. Allah said about the Sacred Months,

(فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ)

(so wrong not yourselves therein), even though injustice is prohibited all year long. However, injustice is particularly outlawed during the Sacred Months due to their sanctity and honor. So Allah's statement,

(فَإِذَا قُضِيَتْ الصَّلَاةُ فَادْكُرُوا اللَّهَ قِيَمًا وَقَعُودًا  
وَعَلَىٰ جُنُوبِكُمْ)

(When you have finished Salah, remember Allah standing, sitting down, and on your sides,) means, in all conditions,

(فَإِذَا أطمأننتم فأقيموا الصَّلَاةَ)

(But when you are free from danger perform the Salah.) when you are safe, tranquil and fear subsides,

## (فَأَقِمْوَا الصَّلَاةَ)

(perform the Salah) by performing it as you were commanded; fulfilling its obligations, with humbleness, completing the bowing and prostration positions etc. Allah's statement,

(إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا)

(Verily, the Salah is Kitaban on the believers at fixed hours.) means, enjoined, as Ibn ` Abbas stated. Ibn ` Abbas also said, "The prayer has a fixed time, just as the case with Hajj." Smilar is reported from Mujahid, Salim bin ` Abdullah, ` Ali bin Al-Husayn, Muhammad bin ` Ali, Al-Hasan, Muqatil. As-Suddi and ` Atiyah Al-` Awfi.

## The Encouragement to Pursue the Enemy Despite Injuries

Allah's statement,

(وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ)

(And don't be weak in the pursuit of the enemy;) means, do not weaken your resolve in pursuit of your enemy. Rather, pursue them vigorously, fight them and be wary of them.

(إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ)

(if you are suffering then surely they are suffering as you are suffering,) meaning, just as you suffer from injuries and death, the same happens to the enemy. In another Ayah, Allah said,

(إِنْ يَمَسَّكُمْ فَرْحٌ فَقَدْ مَسَّ الْقَوْمَ فَرْحٌ مِّثْلُهُ)

(If you suffer a harm, be sure a similar harm has struck the others). Allah then said,

(وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ)

(but you have a hope from Allah that for which they hope not;) meaning, you and they are equal regarding the injuries and pain that you suffer from. However, you hope for Allah's reward, victory and aid, just as He has promised you in His Book and by the words of his Messenger . Surely, Allah's promise is true. On the other hand, your enemies do not have hope for any of this. So, it is you, not they, who should be eager to fight so that you establish the Word of Allah and raise it high. i

## (وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا)

(And Allah is Ever All-Knowing, All-Wise.) means, He is most knowledgeable and wise in all what He decides, decrees, wills and acts on concerning various worldly and religious ordainments, and He is worthy of praise in all conditions.

(إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ  
بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا -  
وَاسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا - وَلَا  
تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ إِنَّ اللَّهَ لَا  
يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا - يَسْتَخْفُونَ مِنَ النَّاسِ  
وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا  
يَرْضَى مِنَ الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا  
- هَآأُنْتُمْ هَؤُلَاءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَوةِ الدُّنْيَا  
فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَمَةِ أَمْ مَنْ يَكُونُ  
عَلَيْهِمْ وَكِيلاً )

(105. Surely, We have sent down to you (O Muhammad ) the Book in truth that you might judge between men by that which Allah has shown you, so be not a pleader for the treacherous.) (106. And seek the forgiveness of Allah, certainly, Allah is Ever Oft-Forgiving, Most Merciful.) (107. And argue not on behalf of those who deceive themselves. Verily, Allah does not like anyone who is a betrayer, sinner.) (108. They may hide (their crimes) from men, but they cannot hide (them) from Allah; for He is with them (by His knowledge), when they plot by night in words that He does not approve. And Allah ever encompasses what they do.) (109. Lo! You are those who have argued for them in the life of this world, but who will argue for them on the Day of Resurrection against Allah, or who will then be their defender)

### **The Necessity of Referring to What Allah has Revealed for Judgement**

Allah says to His Messenger, Muhammad ,

(إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ)

(Surely, We have sent down to you the Book in truth) meaning, it truly came from Allah and its narrations and commandments are true. Allah then said,

(لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ)

(that you might judge between men by that which Allah has shown you,) In the Two Sahihs, it is recorded that Zaynab bint Umm Salamah said that Umm Salamah said that the Messenger of Allah heard the noise of disputing people close to the door of his room, and he went out to them saying,

«أَلَا إِنَّمَا أَنَا بَشَرٌ، وَإِنَّمَا أَقْضِي بِنَحْوِ مِمَّا أَسْمَعُ،  
وَلَعَلَّ أَحَدَكُمْ أَنْ يَكُونَ أَلْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ  
فَأَقْضِي لَهُ، فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ، فَإِنَّمَا  
هِيَ قِطْعَةٌ مِنْ نَارٍ، فَلْيَحْمِلْهَا أَوْ لِيَذْرُهَا»

(Verily, I am only human and I judge based on what I hear. Some of you might be more eloquent in presenting his case than others, so that I judge in his favor. If I judge in one's favor concerning the right of another Muslim, then it is a piece of the Fire. So let one take it or leave it.) Imam Ahmad recorded that Umm Salamah said, "Two men from the Ansar came to the Messenger of Allah with a dispute regarding some old inheritance, but they did not have evidence. The Messenger of Allah said,

«إِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ، وَإِنَّمَا أَنَا بَشَرٌ، وَلَعَلَّ  
بَعْضَكُمْ أَلْحَنُ بِحُجَّتِهِ مِنْ بَعْضٍ، وَإِنَّمَا أَقْضِي  
بَيْنَكُمْ عَلَى نَحْوِ مِمَّا أَسْمَعُ، فَمَنْ قَضَيْتُ لَهُ مِنْ  
حَقِّ أَخِيهِ شَيْئًا فَلَا يَأْخُذْهُ، فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً  
مِنَ النَّارِ، يَأْتِي بِهَا إِسْطِطَامًا فِي عُنُقِهِ يَوْمَ  
الْقِيَامَةِ»

(You bring your disputes to me, but I am only human. Some of you might be more persuasive in their arguments than others. I only judge between you according to what I hear. Therefore, whomever I judge in his favor and give him a part of his brother's right, let him not take it, for it is a part of the Fire that I am giving him and it will be tied around his neck on the Day of Resurrection.) The two men cried and each one of them said, 'I forfeit my right to my brother.' The Messenger of Allah said,

«أَمَّا إِذْ قُلْتُمَا فَادْهَبَا فَاقْتَسِمَا، ثُمَّ تَوَخَّيَا الْحَقَّ ثُمَّ اسْتَهَمَا، ثُمَّ لِيُحْلِلْ كُلُّ وَاحِدٍ مِنْكُمَا صَاحِبَهُ»

(Since you said that, then go and divide the inheritance, and try to be just in your division. Then draw lots, and each one of you should forgive his brother thereafter (regardless of who got the best share).)" Allah's statement,

(يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ)

(They may hide (their crimes) from men, but they cannot hide (them) from Allah;) chastises the hypocrites because they hide their evil works from the people so that they will not criticize them. Yet, the hypocrites disclose this evil with Allah, Who has perfect watch over their secrets and knows what is in their hearts. This is why Allah said,

(وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ  
وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا)

(for He is with them (by His knowledge), when they plot by night in words that He does not approve. And Allah ever encompasses what they do) threatening and warning them. Allah then said,

(هَآئِنْتُمْ هَؤُلَاءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا)

(Lo! You are those who have argued for them in the life of this world,) meaning, suppose these people gain the verdict from the rulers in their favor in this life, since the rulers judge according to what is apparent to them. However, what will their condition be on the Day of Resurrection before Allah, Who knows the secret and what is even more hidden Who will be his advocate on that Day Verily, none will support them that Day. Hence, Allah's statement,

(أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلاً)

(or who will then be their defender)

(وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ  
يَجِدِ اللَّهَ غَفُورًا رَحِيمًا - وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا  
يَكْسِبُهُ عَلَى نَفْسِهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا - وَمَنْ  
يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ  
بُهْتَنَا وَإِنَّمَا مُبِينًا - وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكَ  
وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِّنْهُمْ أَنْ يُضِلُّوكَ وَمَا  
يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ  
وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ  
تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا )

(110. And whoever does evil or wrongs himself but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful.) 111. And whoever earns sin, he earns it only against himself. And Allah is Ever All-Knowing, All-Wise.) (112. And whoever earns a fault or a sin and then blames it on someone innocent, he has indeed burdened himself with falsehood and a manifest sin.) (113. Had not the grace of Allah and His mercy been upon you, a party of them would certainly have made a decision to mislead you, but they mislead none except their own selves, and no harm can they do to you in the least. Allah has sent down to you the Book, and the Hikmah, and taught you that which you knew not. And ever great is the grace of Allah unto you.)

### **The Encouragement to Seek Allah's Forgiveness, and Warning those who Falsely Accuse Innocent People**

Allah emphasizes His generosity and kindness, in that He forgives whoever repents to Him from whatever evil they commit. Allah said,

(وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ  
يَجِدِ اللَّهَ غَفُورًا رَحِيمًا )

(And whoever does evil or wrongs himself but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful.) `Ali bin Abi Talhah said that Ibn `Abbas commented about

this Ayah, "Allah informs His servants of His forgiveness, forbearing generosity and expansive mercy. So whoever commits a sin, whether minor or major,

﴿ثُمَّ يَسْتَغْفِرِ اللَّهُ يَجِدِ اللَّهَ غَفُوراً رَحِيماً﴾

(but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful.) even if his sins were greater than the heavens, the earth and the mountains." Imam Ahmad recorded that `Ali said, "Whenever I hear anything from the Messenger of Allah, Allah benefits me with whatever He wills of that. Abu Bakr told me, and Abu Bakr has said the truth, that the Messenger of Allah said,

«مَا مِنْ مُسْلِمٍ يُذْنِبُ ذَنْبًا، ثُمَّ يَتَوَضَّأُ فَيُصَلِّي رَكَعَتَيْنِ، ثُمَّ يَسْتَغْفِرُ اللَّهَ لِذَلِكَ الذَّنْبِ، إِلَّا غَفَرَ لَهُ»

(No Muslim commits a sin and then performs ablution, prays two Rak`ahs and begs Allah for forgiveness for that sin, but He forgives him.) He then recited these two Ayat,

﴿وَمَنْ يَعْمَلْ سُوءاً أَوْ يَظْلِمْ نَفْسَهُ﴾

(And whoever does evil or wrongs himself), and,

﴿وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ﴾

(And those who, when they have committed Fahishah or wronged themselves with evil)." Allah's statement,

﴿وَمَنْ يَكْسِبْ إِثْماً فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ﴾

(And whoever earns sin, he earns it only against himself.) is similar to His statement,

﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى﴾

(And no bearer of burdens shall bear the burden of another). So no one will avail anyone else. Rather, every soul, and none else, shall carry its own burden. This is why Allah said,



(وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا)

(And Allah is Ever All-Knowing, All-Wise.) meaning, this occurs due to His knowledge, wisdom, fairness and mercy.

(وَ عَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ)

(and taught you that which you knew not.), before this revelation was sent down to you. Similarly, Allah said,

(وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ)

(And thus We have sent to you (O Muhammad ) a Ruh (a revelation, and a mercy) of Our command. You knew not what is the Book) until the end of the Surah. Allah said,

(وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَى إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِّنْ رَبِّكَ)

(And you were not expecting that the Book (this Qur'an) would be sent down to you, but it is a mercy from your Lord). So Allah said;

(وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا)

(And ever great is the grace of Allah unto you (O Muhammad )).

(لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ  
بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ  
يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ  
أَجْرًا عَظِيمًا - وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا

تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا )

(114. There is no good in most of their secret talks save (in) him who orders Sadaqah, or goodness, or conciliation between mankind; and he who does this, seeking the good pleasure of Allah, We shall give him a great reward. (115. And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell what an evil destination!)

### Righteous Najwa, Secret Talk

Allah said,

(لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ)

(There is no good in most of their secret talks) meaning, what the people say to each other.

(إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ)

(save him who orders Sadaqah (charity), or goodness, or reconciliation between mankind;) meaning, except for this type of talk. Imam Ahmad recorded that Umm Kulthum bint `Uqbah said that she heard the Messenger of Allah saying,

«لَيْسَ الْكَذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ فَيُنْمِي خَيْرًا، أَوْ يَقُولُ خَيْرًا»

(He who brings about reconciliation between people by embellishing good or saying good things, is not a liar.) She also said, "I never heard him allow what the people say (lies) except in three cases: in war, bringing peace between people and the man's speech (invented compliments) to his wife and her speech to her husband." Umm Kulthum bint `Uqbah was among the immigrant women who gave their pledge of allegiance to the Messenger of Allah . The Group also recorded this Hadith, with the exception of Ibn Majah. Imam Ahmad recorded that Abu Ad-Darda' said that the Messenger of Allah said,

«أَلَا أُخْبِرُكُمْ بِأَفْضَلِ مِنْ دَرَجَةِ الصِّيَامِ،  
وَالصَّلَاةِ، وَالصَّدَقَةِ؟»

(Should I tell you what is better than the grade of fasting, praying and Sadaqah) They said, "Yes, O Allah's Messenger!" He said,

«إِصْلَاحُ ذَاتِ الْبَيْنِ»

(Bringing reconciliation between people.) He also said,

«وَفَسَادُ ذَاتِ الْبَيْنِ هِيَ الْحَالِقَةُ»

(Spoiling the relationship (between people) is the destroyer.) Abu Dawud and At-Tirmidhi also recorded this Hadith, and At-Tirmidhi said, "Hasan Sahih". Allah said,

(وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ)

(and he who does this, seeking the good pleasure of Allah,) with sincerity and awaiting the reward with Allah, the Exalted and Most Honored,

(فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا)

(We shall give him a great reward.) meaning, an immense, enormous and tremendous reward.

### **The Punishment for Contradicting and Opposing the Messenger and Following a Path Other than That of the Believers**

Allah's statement,

(وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَى)

(And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him.) refers to whoever intentionally takes a path other than the path of the Law revealed to the Messenger, after the truth has been made clear, apparent and plain to him. Allah's statement,

## (وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ)

(and follows other than the believers' way,) refers to a type of conduct that is closely related to contradicting the Messenger . This contradiction could be in the form of contradicting a text (from the Qur'an or Sunnah) or contradicting what the Ummah of Muhammad has agreed on. The Ummah of Muhammad is immune from error when they all agree on something, a miracle that serves to increase their honor, due to the greatness of their Prophet. There are many authentic Hadiths on this subject. Allah warned against the evil of contradicting the Prophet and his Ummah, when He said, e

## (نُؤَلِّهِ مَا تَوَلَّى وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا)

(We shall keep him in the path he has chosen, and burn him in Hell --- what an evil destination!) meaning, when one goes on this wicked path, We will punish him by making the evil path appear good in his heart, and will beautify it for him so that he is tempted further. For instance, Allah said,

## (فَدَرْنِي وَمَنْ يُكَدِّبُ يَهْدَا الْحَدِيثَ سَتَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُونَ )

(Then leave Me Alone with such as belie this Qur'an. We shall punish them gradually from directions they perceive not),

## (فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ)

(So when they turned away (from the path of Allah), Allah turned their hearts away), and,

## (وَنَدَرُهُمْ فِي طُعْيَانِهِمْ يَعْمَهُونَ)

(And We shall leave them in their trespass to wander blindly). Allah made the Fire the destination of such people in the Hereafter. Indeed, the path of those who avoid the right guidance will only lead to the Fire on the Day of Resurrection, as evident by Allah's statements,

## (احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ)

((It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils)), and,

(وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا  
وَلَمْ يَجِدُوا عَنْهَا مَصْرَفًا )

(And the criminals, shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there).

(إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ  
ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا  
بَعِيدًا - إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنثًا وَإِنْ يَدْعُونَ  
إِلَّا شَيْطَانًا مَرِيدًا - لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ  
عِبَادِكَ نَصِيبًا مَفْرُوضًا - وَلَا ضِلَالَهُمْ وَلَا مَتَابِعَهُمْ  
وَلَا مَرْتَبَهُمْ فَلْيُبَيِّنَنَّ عَادَانَ الْأَنْعَمِ وَلَا مَرْتَبَهُمْ  
فَلْيَغَيِّرَنَّ خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّنْ  
دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا - يَعِدُهُمْ  
وَيَمْنِيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا -  
أُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا -  
وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ  
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا  
وَعَدَ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا )

(116. Verily, Allah forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills, sins other than that, and whoever sets up partners in worship with Allah, has indeed strayed far away.) (117. They invoke nothing but female deities besides Him (Allah), and they invoke nothing but Shaytan, a persistent rebel!) (118. Allah cursed him. And he Shaytan said: "I will take an appointed portion of your servants.") (119. "Verily, I will

mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allah." And whoever takes Shaytan as a Wali instead of Allah, has surely suffered a manifest loss.) (120. He Shaytan makes promises to them, and arouses in them false desires; and Shaytan's promises are nothing but deceptions.) (121. The dwelling of such (people) is Hell, and they will find no way of escape from it.) (122. And those who believe and do righteous good deeds, We shall admit them to the Gardens under which rivers flow (i.e. in Paradise) to dwell therein forever. Allah's promise is the truth; and whose words can be truer than those of Allah)

## Shirk Shall not be Forgiven, in Reality the Idolators Worship Shaytan

We talked about Allah's statement,

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ

(Verily, Allah forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills, sins other than that,) before and mentioned the relevant Hadiths in the beginning of this Surah. Allah's statement,

وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلًّا بَعِيدًا

(and whoever sets up partners in worship with Allah, has indeed strayed far away.) means, he will have taken other than the true path, deviated from guidance and righteousness, destroyed himself in this life and the Hereafter, and lost contentment in this life and the Hereafter. Juwaybir said that Ad-Dahhak said about Allah's statement,

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنْتًا

(They invoke nothing but female deities besides Him (Allah),) "The idolators claimed that the angels are Allah's daughters, saying, `We only worship them so that they bring us closer to Allah.' So they took the angels as gods, made the shapes of girls and decided, `These (idols) resemble the daughters of Allah (i.e., the angels), Whom we worship. "' This is similar to Allah's statements,

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ

(Have you then considered Al-Lat and Al-`Uzza)

(وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنثًا)

(And they make the angels who themselves are servants of the Most Gracious (Allah) females) and,

(وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا)

(And they have invented a kinship between Him and the Jinn). Allah's statement,

(وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَّرِيدًا)

(and they invoke nothing but Shaytan, a persistent rebel!) means, Shaytan has commanded them to do this and made it seem fair and beautiful in their eyes. Consequently, they are worshipping Shaytan in reality, just as Allah said in another Ayah,

(أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا آدَمُ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ)

(Did I not command you, O Children of Adam, that you should not worship Shaytan) Allah said that, on the Day of Resurrection, the angels shall proclaim about the idolators who worshipped them in this life:

(بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ)

(Nay, but they used to worship the Jinn; most of them were believers in them). Allah's statement,

(لَعَنَهُ اللَّهُ)

(Allah cursed him), means, He expelled him and banished him from His mercy and His grace.

(لَا تَخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا)

(I will take an appointed portion of your servants) means, a fixed and known share. Muqatil bin Hayyan commented, "From every one thousand, nine hundred and ninety-nine will go to the Fire and one to Paradise."

(وَلَا ضَلَّاهُمْ)

(Verily, I will mislead them) from the true path,

(وَلَا مَنِّيَهُمْ)

(and surely, I will arouse in them false desires;) tempting them to feign repentance, arousing false hopes in them, encouraging them to delay and procrastinate with righteous deeds, deceiving them.

(وَلَا مَرَّتَهُمْ فَلْيُبْتِئَنَّ آذَانَ الْاَنْعَمِ)

(and certainly, I will order them to slit the ears of cattle,) meaning, slitting their ears to designate them as Bahirah, Sa'ibah, and a Wasilah, as Qatadah and As-Suddi stated.

(وَلَا مَرَّتَهُمْ فَلْيُغَيِّرَنَّ خَلْقَ اللّٰهِ)

(And indeed I will order them to change the nature created by Allah.) means tattooing, according to Al-Hasan bin Abi Al-Hasan Al-Basri. In his Sahih, Muslim recorded the prohibition of tattooing the face, which in one of its wordings states: "May Allah curse whoever does this." It is also recorded in the Sahih that Ibn Mas'ud said, "May Allah curse those who have tattoos and those who do it, who pluck their (facial) hairs and the one who does it for them, and those who make spaces between their teeth for the purpose of beauty, changing what Allah has created." He then said, "Why should not I curse whom the Messenger of Allah has cursed, when the Book of Allah commands it," referring to the Ayah,

(وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ  
فَانْتَهُوا)

(And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain (from it)). Allah's statement,

(وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّنْ دُونِ اللّٰهِ فَقَدْ خَسِرَ  
خُسْرَانًا مُّبِينًا)



(And whoever takes Shaytan as a Wali (protector or helper) instead of Allah, has surely suffered a manifest loss.) means, he will have lost this life and the Hereafter. Indeed, this is a type of loss that cannot be compensated or restored. Allah's statement,

(يَعِدُّهُمْ وَيُمْنِّيهِمْ وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا  
(

(He Shaytan makes promises to them, and arouses in them false desires;) explains the true reality. Surely, Shaytan deceitfully promises his supporters and tempts them into believing that they are winners in this and the Hereafter. This is why Allah said,

(وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا)

(and Shaytan's promises are nothing but deceptions.) Allah states that on the Day of Return,

(وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ  
وَعَدَ الْحَقُّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي  
عَلَيْكُمْ مِنْ سُلْطَانٍ)

(And Shaytan will say when the matter has been decided: "Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you), until,

(إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ)

(Verily, there is a painful torment for the wrongdoers.) Allah's statement,

(أُولَئِكَ)

(of such (people)) refers to those who like and prefer what Shaytan is promising and assuring them of,

(مَأْوَاهُمْ جَهَنَّمُ)

(The dwelling of such (people) is Hell), as their destination and abode on the Day of Resurrection,

(وَلَا يَجِدُونَ عَنْهَا مَحِيصًا)

(and they will find no way of escape from it.), meaning, they will not be able to avoid, avert, evade or elude the Hellfire.

### The Reward of Righteous Believers

Allah then mentions the condition of the content righteous believers and the perfect honor they will earn in the end. Allah said,

(وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ)

(And those who believe and do righteous good deeds,) meaning, their hearts were truthful and their limbs obedient with the righteous acts they were commanded, all the while abandoning the evil they were prohibited from doing.

(سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ)

(We shall admit them to Gardens under which rivers flow (Paradise)) meaning, they will think of where they want these rivers to flow and they will flow there,

(خَالِدِينَ فِيهَا أَبَدًا)

(to dwell therein forever), without end or being removed from it.

(وَعَدَ اللَّهُ حَقًّا)

(Allah's promise is the truth), meaning, this is a true promise from Allah, and verily, Allah's promise shall come to pass. Allah then said,

(وَمَنْ أٰصْدَقُ مِنَ اللّٰهِ قِيْلًا)

(and whose words can be truer than those of Allah) meaning, none is more truthful in statement and narration than Allah. There is no deity worthy of worship, or Lord except Him. The Messenger of Allah used to proclaim in his speech,

«إِنَّ أَصْدَقَ الْحَدِيثِ كَلَامُ اللَّهِ، وَخَيْرَ الْهَدْيِ  
هَدْيُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَشَرَّ الْأُمُورِ  
مُحَدَّثَاتُهَا، وَكُلَّ مُحَدَّثَةٍ بَدْعَةٌ، وَكُلَّ بَدْعَةٍ  
ضَلَالَةٌ، وَكُلَّ ضَلَالَةٍ فِي النَّارِ»

(The most truthful speech is Allah's Speech, and the best guidance is the guidance of Muhammad. The worst matters are the newly invented (in religion), every newly invented matter is an innovation, and every innovation is a heresy, and every heresy is in the Fire.)

(لَيْسَ بِأَمَانِيِّكُمْ وَلَا أَمَانِيٍّ أَهْلُ الْكِتَابِ مَن يَعْمَلُ  
سُوءًا يُجْزَى بِهِ وَلَا يُجِدُ لَهُ مِن دُونِ اللَّهِ وَلِيًّا وَلَا  
نَصِيرًا - وَمَن يَعْمَلْ مِنَ الصَّالِحَاتِ مِّن ذَكَرٍ أَوْ  
أَنْتَى وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا  
يُظَلَمُونَ نَقِيرًا - وَمَن أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ  
وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا  
وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا - وَلِلَّهِ مَا فِي السَّمَوَاتِ  
وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا )

(123. It will not be in accordance with your desires, nor those of the People of the Scripture, whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allah.) (124. And whoever does righteous good deeds, male or female, and is a believer, such will enter Paradise and not the least injustice, even to the size of a Naqir, will be done to them.) (125. And who can be better in religion than one who submits his face (himself) to Allah; and he is a Muhsin (a doer of good). And follows the religion of Ibrahim the Hanif (Monotheist). And Allah did take Ibrahim as a Khalil (an intimate friend)!) (126. And to Allah belongs all that is in the heavens and all that is in the earth. And Allah is Ever Encompassing all things.)

**Success is Only Achieved by Performing Righteous Deeds, not  
Wishful Thinking**

Qatadah said, "We were told that the Muslims and the People of the Scriptures mentioned their own virtues to each other. People of the Scriptures said, 'Our Prophet came before your Prophet and our Book before your Book. Therefore, we should have more right to Allah than you have.' Muslims said, 'Rather, we have more right to Allah than you, our Prophet is the Final Prophet and our Book supersedes all the Books before it.' Allah sent down,

(لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِيَّ أَهْلُ الْكِتَابِ مَنْ يَعْمَلْ  
سُوءًا يُجْزَ بِهِ)

(It will not be in accordance with your desires (Muslims), nor those of the People of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof),

(وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ  
مُحْسِنٌ)

(And who can be better in religion than one who submits his face (himself) to Allah; and he is a Muhsin.) Allah then supported the argument of the Muslims against their opponents of the other religions." Similar statements were attributed to As-Suddi, Masruq, Ad-Dahhak and Abu Salih. Al-`Awfi reported that Ibn `Abbas commented on this Ayah 4:123, "The followers of various religions disputed, the people of the Tawrah said, 'Our Book is the best Book and our Prophet (Musa) is the best Prophet.' The people of the Injil said similarly, the people of Islam said, 'There is no religion except Islam, our Book has abrogated every other Book, our Prophet is the Final Prophet, and you were commanded to believe in your Books and adhere to our Book.' Allah judged between them, saying, o

(لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِيَّ أَهْلُ الْكِتَابِ مَنْ يَعْمَلْ  
سُوءًا يُجْزَ بِهِ)

(It will not be in accordance with your desires, nor those of the People of the Scripture, whosoever works evil, will have the recompense thereof)." This Ayah indicates that the religion is not accepted on account of wishful thinking or mere hopes. Rather, the accepted religion relies on what resides in the heart and which is made truthful through actions. It is not true that when one utters a claim to something, he attains it merely on account of his claim. It is not true that every person who claims to be on the truth is considered as such, merely on account of his words, until his claim gains merit with proof from Allah. Hence Allah's statement,

لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِيَّ أَهْلَ الْكِتَابِ مَنْ يَعْمَلْ  
سُوءًا يُجْزَ بِهِ)

(It will not be in accordance with your desires, nor those of the People of the Scripture, whosoever works evil, will have the recompense thereof), meaning safety will not be acquired by you or them just by wishful thinking. Rather, the key is in obeying Allah and following what He has legislated through the words of His honorable Messengers. This is why Allah said afterwards,

(مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ)

(whosoever works evil, will have the recompense thereof,) Similarly, Allah said,

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ - وَمَنْ يَعْمَلْ  
مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ )

(So whosoever does good equal to the weight of an atom, shall see it. And whosoever does evil equal to the weight of an atom, shall see it.) and it was reported that when these Ayat were revealed, they became hard on many Companions. Ibn Abi Hatim recorded that `Aishah said, "I said, `O Messenger of Allah! I know the hardest Ayah in the Qur'an.' He said, `What is it, O `Aishah!' I said,

(مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ)

(whoever works evil, will have the recompense thereof,) He said,

«هُوَ مَا يُصِيبُ الْعَبْدَ الْمُؤْمِنَ، حَتَّى النَّكْبَةِ  
يُنْكَبُهَا»

(That is what strikes the believing servant, even the problems that bother him.)" Ibn Jarir and Abu Dawud also recorded this Hadith. Sa`id bin Mansur recorded that Abu Hurayrah said, "When the Ayah,

(مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ)

(whosoever works evil, will have the recompense thereof,) was revealed, it was hard on Muslims. The Messenger of Allah said to them,

«سَدِّدُوا وَقَارِبُوا، فَإِنَّ فِي كُلِّ مَا يُصَابُ بِهِ  
الْمُسْلِمُ كَقَارَةٍ، حَتَّى الشَّوْكَةِ يُشَاكُهَا، وَالنَّكْبَةَ  
يُنْكَبُهَا»

(Be steadfast and seek closeness. Everything that afflicts the Muslim, even the thorn that pierces his skin and the hardship he suffers, will be an expiation for him.)" This is the wording collected by Ahmad through Sufyan bin `Uyaynah. Muslim and At-Tirmidhi also recorded it. Allah's statement,

(وَلَا يَجِدُ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا)

(and he will not find any protector or helper besides Allah,) `Ali bin Abi Talhah reported that Ibn `Abbas said; "Unless he repents and Allah forgives him." Ibn Abi Hatim recorded it. Allah then said,

(وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَى  
وَهُوَ مُؤْمِنٌ)

(And whoever does righteous good deeds, male or female, and is a believer). Allah mentions the recompense for evil actions and that He will surely inflict its punishment on the servant, either in this life, which is better for him, or in the Hereafter, we seek refuge with Allah from this end. We also beg Allah for our well-being in this life and the Hereafter and for His forgiveness, mercy and pardon. Allah then mentions His kindness, generosity and mercy in accepting the good deeds from His servants, whether male or female, with the condition that they embrace the faith. He also stated that He will admit the believers into Paradise and will not withhold any of their righteous deeds, even the weight of a Naqir - speck on the back of a date-stone. Earlier, we discussed the Fatil - the scaly thread in the long slit of a date-stone, and both of these, along with the Qitmir -- the thin membrane over the date-stone were mentioned in the Qur'an. Allah then said,

(وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ)

(And who can be better in religion than one who submits his face to Allah.) meaning, performs the good actions in sincerity for his Lord with faith and awaiting the reward with Allah,

(وَهُوَ مُحْسِنٌ)

(and he is a Muhsin) following the correct guidance that Allah legislated in the religion of truth which He sent His Messenger with. These are the two conditions, in the absence of which no deed will be accepted from anyone; sincerity and correctness. The work is sincere when it is performed for Allah alone and it becomes correct when it conforms to the Shari`ah. So, the deed becomes outwardly correct with following the Sunnah and inwardly correct with sincerity. When any deed lacks either of these two conditions, the deed becomes null and void. For instance, when one lacks the pillar of sincerity in his work, he becomes a hypocrite who shows off for people. Whoever does not follow the Shari`ah, he becomes an ignorant, wicked person. When one combines both pillars, his actions will be the deeds of the faithful believers whose best deeds are accepted from them and their errors erased. Consequently, Allah said,

(وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا)

(And follows the religion of Ibrahim the Hanif (Monotheist). ) referring to Muhammad and his following, until the Day of Resurrection. Allah said,

(إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا  
النَّبِيُّ)

(Verily, among mankind who have the best claim to Ibrahim are those who followed him, and this Prophet), and,

(ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا  
كَانَ مِنَ الْمُشْرِكِينَ)

(Then, We have sent the Revelation to you (saying): "Follow the religion of Ibrahim the Hanif (Monotheist) and he was not of the Mushrikin). The Hanif, intentionally and with knowledge, avoids Shirk, he goes attentively to the truth, allowing no one to hinder him or stop him from it.

### Ibrahim is Allah's Khalil

Allah's statement,

(وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا)

(And Allah did take Ibrahim as a Khalil (an intimate friend)!) encourages following Ibrahim Al-Khalil, because he was and still is an Imam whose conduct is followed and imitated. Indeed, Ibrahim reached the ultimate closeness to Allah that the servants seek, for he attained the grade of Khalil, which is the highest grade of love. He acquired all this due to his obedience to His Lord, just as Allah has described him,

(وَإِبْرَاهِيمَ الَّذِي وَفَّى )

(And of Ibrahim, the one who fulfilled),

(وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ )

(And (remember) when the Lord of Ibrahim tried him with (certain) commands, which he fulfilled), and,

(إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَنِئًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ  
الْمُشْرِكِينَ )

(Verily, Ibrahim was an Ummah, obedient to Allah, a Hanif, and he was not one of the Mushrikin). Al-Bukhari recorded that `Amr bin Maymun said that when Mu`adh came back from Yemen, he led them in the Fajr prayer and recited,

(وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا )

(And Allah did take Ibrahim as a Khalil!) One of the men present commented, "Surely, the eye of Ibrahim's mother has been comforted." Ibrahim was called Allah's Khalil due to his Lord's great love towards him, on account of the acts of obedience he performed that Allah loves and prefers. We should mention here that in the Two Sahihs, it is recorded that Abu Sa`id Al-Khudri said that when the Messenger of Allah gave them his last speech, he said,

«أَمَّا بَعْدُ، أَيُّهَا النَّاسُ فَلَوْ كُنْتُ مُتَّخِذًا مِنْ أَهْلِ  
الْأَرْضِ خَلِيلًا، لَاتَّخَذْتُ أَبَا بَكْرٍ ابْنَ أَبِي قُحَافَةَ  
خَلِيلًا، وَلَكِنْ صَاحِبِكُمْ خَلِيلُ اللَّهِ»

(O people! If I were to take a Khalil from the people of the earth, I would have taken Abu Bakr bin Abi Quhafah as my Khalil. However, your companion (meaning himself) is the Khalil of



Allah.) Jundub bin `Abdullah Al-Bajali, `Abdullah bin `Amr bin Al-`As and `Abdullah bin Mas`ud narrated that the Prophet said,

«إِنَّ اللَّهَ أَخَذَنِي خَلِيلًا، كَمَا أَخَذَ إِبْرَاهِيمَ خَلِيلًا»

(Allah has chosen me as His Khalil, just as He has chosen Ibrahim as His Khalil.) Allah's statement,

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ

(And to Allah belongs all that is in the heavens and all that is in the earth.) means, everything and everyone are His property, servants and creation, and He has full authority over all of this. There is no one who can avert Allah's decision or question His judgment. He is never asked about what He does due to His might, ability, fairness, wisdom, compassion and mercy. Allah's statement,

وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا

(And Allah is Ever Encompassing all things.) means, His knowledge encompasses everything and nothing concerning His servants is ever hidden from Him. Nothing, even the weight of an atom, ever escapes His observation in the heavens and earth, nor anything smaller or bigger than that.

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُقْتِكُمْ فِيهِنَّ وَمَا يُبْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتِمَىٰ النِّسَاءِ الَّتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ وَأَنْ تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا

(127. They ask your legal instruction concerning women. Say: "Allah instructs you about them, and about what is recited unto you in the Book concerning the orphan girls whom you give not what they deserve and yet whom you desire to marry, and the children who are weak and oppressed, and that you stand firm for justice to orphans. And whatever good you do, Allah is Ever All-Aware of it.)

## The Ruling Concerning Female Orphans

Al-Bukhari recorded that `A'ishah said about the Ayah,

(وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ)

(They ask your instruction concerning women. Say, "Allah instructs you about them...") until,

(وَتَرَّ غُبُونٌ أَنْ تَنْكِحُوهُنَّ)

(whom you desire to marry...) "It is about the man who is taking care of a female orphan, being her caretaker and inheritor. Her money is joined with his money to such an extent, that she shares with him even the branch of a date that he has. So he likes (for material gain) to marry her himself, and hates to marry her to another man who would have a share in his money, on account of her share in his money. Therefore, he refuses to let her marry anyone else. So, this Ayah was revealed." Muslim also recorded it. Ibn Abi Hatim recorded that `A'ishah said, "The people asked Allah's Messenger (about orphan girls), so Allah revealed,

(وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُبْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ)

(They ask your instruction concerning women. Say, "Allah instructs you about them and about what is recited unto you in the Book...") What is meant by Allah's saying, 'And about what is recited unto you in the Book' is the former verse which said,

(وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِّنَ النِّسَاءِ)

(If you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice.)" `A'ishah said, "Allah's statement,

(وَتَرَّ غُبُونٌ أَنْ تَنْكِحُوهُنَّ)

(whom you desire to marry...) also refers to the desire of the guardian not to marry an orphan girl under his supervision when she lacks property or beauty. The guardians were forbidden to marry their orphan girls possessing property and beauty without being just to them, as they generally refrain from marrying them (when they are neither beautiful nor wealthy)." The basis of this is recorded in Two Sahihs. Consequently, when a man is the caretaker of a female orphan, he might like to marry her himself. In this case, Allah commands him to give her a

suitable dowry that other women of her status get. If he does not want to do that, then let him marry other women, for Allah has made this matter easy for Muslims. Sometimes, the caretaker does not desire to marry the orphan under his care, because she is not attractive to his eye. In this case, Allah forbids the caretaker from preventing the female orphan from marrying another man for fear that her husband would share in the money that is mutually shared between the caretaker and the girl. `Ali bin Abi Talhah said that Ibn `Abbas said, "During the time of Jahiliyyah, the caretaker of a female orphan would cover her with his rope, and when he did that, no man would marry her. If she was beautiful and he desired to marry her, he married her and took control of her wealth. If she was not beautiful, he did not allow her to marry until she died, and when she died he inherited her money. Allah prohibited and outlawed this practice. " He also said about Allah's statement,

(وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ)

(and the children who are weak and oppressed,) that during the time of Jahiliyyah, they used to deny young children and females a share of inheritance. So Allah's statement,

(لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ)

(you give not what they deserve) thus prohibiting this practice and designating a fixed share for each,

(لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ)

(To the male, a portion equal to that of two females..) whether they were young or old, as Sa`id bin Jubayr and others stated. Sa`id bin Jubayr said about Allah's statement,

(وَأَنْ تَقُومُوا لِلْيَتَامَى بِالْقِسْطِ)

(and that you stand firm for justice to orphans.) "Just as when she is beautiful and wealthy you would want to marry her and have her for yourself, so when she is not wealthy or beautiful, marry her and have her for yourself." Allah's statement,

(وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا)

(And whatever good you do, Allah is Ever All-Aware of it.) encourages performing the good deeds and fulfilling the commandments, and states that Allah is knowledgeable of all of this and He will reward for it in the best and most perfect manner.

(وَإِنْ امْرَأَةٌ خَفَتْ مِنْ بَعْلِهَا نُشُوزاً أَوْ إِعْرَاضاً  
فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحاً  
وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ  
تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبيراً )

(وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ  
حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَدْرُوهَا كَالْمُعَلَّقَةِ  
وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفوراً رَحِيماً  
- وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِّنْ سَعَتِهِ وَكَانَ اللَّهُ  
وَسِعاً حَكِيماً )

(128. And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human souls are swayed by greed. But if you do good and have Taqwa, verily, Allah is Ever Well-Acquainted with what you do.) (129. You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much to one of them so as to leave the other hanging. And if you do justice, and do all that is right and have Taqwa, then Allah is Ever Oft-Forgiving, Most Merciful.) (130. But if they separate (by divorce), Allah will provide abundance for everyone of them from His bounty. And Allah is Ever All-Sufficient for His creatures' needs, All-Wise.)

### **The Ruling Concerning Desertion on the Part of the Husband**

Allah states, and thus legislates accordingly, that sometimes, the man inclines away from his wife, sometimes towards her and sometimes he parts with her. In the first case, when the wife fears that her husband is steering away from her or deserting her, she is allowed to forfeit all or part of her rights, such as provisions, clothing, dwelling, and so forth, and the husband is allowed to accept such concessions from her. Hence, there is no harm if she offers such concessions, and if her husband accepts them. This is why Allah said,

(فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحاً)

(there is no sin on them both if they make terms of peace between themselves;) He then said,

(وَالصُّلْحُ خَيْرٌ)

(and making peace is better) than divorce. Allah's statement,

(وَأَحْضِرَتِ الْأَنْفُسُ الشُّحَّ)

(And human souls are swayed by greed.) means, coming to peaceful terms, even when it involves forfeiting some rights, is better than parting. Abu Dawud At-Tayalisi recorded that Ibn `Abbas said, "Sawdah feared that the Messenger of Allah might divorce her and she said, `O Messenger of Allah! Do not divorce me; give my day to `A'ishah.' And he did, and later on Allah sent down,

(وَإِنْ امْرَأَةٌ خَفَتْ مِنْ بَعْلِهَا نُشُوزاً أَوْ إِعْرَاضاً  
فَلَا جُنَاحَ عَلَيْهِمَا)

(And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both) Ibn `Abbas said, "Whatever (legal agreement) the spouses mutually agree to is allowed." At-Tirmidhi recorded it and said, "Hasan Gharib". In the Two Sahihs, it is recorded that `A'ishah said that when Sawdah bint Zam`ah became old, she forfeited her day to `A'ishah, and the Prophet used to spend Sawdah's night with `A'ishah. There is a similar narration also collected by Al-Bukhari. Al-Bukhari also recorded that `A'ishah commented;

(وَإِنْ امْرَأَةٌ خَفَتْ مِنْ بَعْلِهَا نُشُوزاً أَوْ إِعْرَاضاً)

(And if a woman fears cruelty or desertion on her husband's part), that it refers to, "A man who is married to an old woman, and he does not desire her and wants to divorce her. So she says, `I forfeit my right on you.' So this Ayah was revealed."

### Meaning of 'Making Peace is Better

Allah said,

(وَالصُّلْحُ خَيْرٌ)

(And making peace is better). `Ali bin Abi Talhah related that Ibn `Abbas said that the Ayah refers to, "When the husband gives his wife the choice between staying with him or leaving him, as this is better than the husband preferring other wives to her." However, the apparent wording of the Ayah refers to the settlement where the wife forfeits some of the rights she has over her husband, with the husband agreeing to this concession, and that this settlement is

better than divorce. For instance, the Prophet kept Sawdah bint Zam`ah as his wife after she offered to forfeit her day for `Aishah. By keeping her among his wives, his Ummah may follow this kind of settlement. Since settlement and peace are better with Allah than parting, Allah said,

(وَالصُّلْحُ خَيْرٌ)

(and making peace is better). Divorce is not preferred with Allah. The meaning of Allah's statement,

(وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا)

(But if you do good and have Taqwa, verily, Allah is Ever Well-Acquainted with what you do) if you are patient with the wife you dislike and treat her as other wives are treated, then Allah knows what you do and will reward you for it perfectly. Allah's statement,

(وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ)

(You will never be able to do perfect justice between wives even if it is your ardent desire,) means, O people! You will never be able to be perfectly just between wives in every respect. Even when one divides the nights justly between wives, there will still be various degrees concerning love, desire and sexual intimacy, as Ibn `Abbas, `Ubaydah As-Salmani, Mujahid, Al-Hasan Al-Basri and Ad-Dahhak bin Muzahim stated. Imam Ahmad and the collectors of the Sunan recorded that `Aishah said, "The Messenger of Allah used to treat his wives equally and proclaim,

«اللَّهُمَّ هَذَا قَسْمِي فِيمَا أَمْلِكُ، فَلَا تَلْمَنِي فِيمَا تَمْلِكُ وَلَا أَمْلِكُ»

(O Allah! This is my division in what I own, so do not blame me for what You own and I do not own) referring to his heart. This was the wording that Abu Dawud collected, and its chain of narrators is Sahih. Allah's statement,

(فَلَا تَمِيلُوا كُلَّ الْمَيْلِ)

(so do not incline too much to one of them) means, when you like one of your wives more than others, do not exaggerate in treating her that way,

**(فَتَدْرُوهَا كَالْمُعَلَّقَةِ)**

(so as to leave the other hanging. ) referring to the other wives. Ibn ` Abbas, Mujahid, Sa`id bin Jubayr, Al-Hasan, Ad-Dahhak, Ar-Rabi` bin Anas, As-Suddi and Muqatil bin Hayyan said that Mu`allaqah hanging means, "She is neither divorced nor married." Abu Dawud At-Tayalisi recorded that Abu Hurayrah said that the Messenger of Allah said,

**«مَنْ كَانَتْ لَهُ امْرَأَتَانِ فَمَالَ إِلَىٰ إِحْدَاهُمَا، جَاءَ  
يَوْمَ الْقِيَامَةِ وَأَحَدُ شِقَيْهِ سَاقِطٌ»**

(Whoever has two wives and inclines to one of them (too much), will come on the Day of Resurrection with one of his sides dragging.) Allah's statement,

**(وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا  
رَحِيمًا)**

(And if you do justice, and do all that is right and have Taqwa, then Allah is Ever Oft-Forgiving, Most Merciful.) The Ayah states: If you do justice and divide equally in what you have power over, while fearing Allah in all conditions, then Allah will forgive you the favoritism that you showed to some of your wives. Allah then said,

**(وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِّنْ سَعَتِهِ وَكَانَ اللَّهُ  
وَسِعًا حَكِيمًا )**

(But if they separate (divorce), Allah will provide abundance for everyone of them from His bounty. And Allah is Ever All-Sufficient for His creatures' needs, All-Wise. ) This is the third case between husband and wife, in which divorce occurs. Allah states that if the spouses separate by divorce, then Allah will suffice them by giving him a better wife and her a better husband. The meaning of,

**(وَكَانَ اللَّهُ وَسِعًا حَكِيمًا)**

(And Allah is Ever All-Sufficient for His creatures' needs, All-Wise.) is: His favor is tremendous, His bounty is enormous and He is All-Wise in all His actions, decisions and commandments.

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَقَدْ  
وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّكُمْ أَنْ  
اتَّقُوا اللَّهَ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ  
وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا - وَلِلَّهِ مَا  
فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا  
- إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ  
وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا - مَنْ كَانَ يُرِيدُ ثَوَابَ  
الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ وَكَانَ اللَّهُ  
سَمِيعًا بَصِيرًا )

(131. And to Allah belongs all that is in the heavens and all that is in the earth. And verily, We have recommended to the People of the Scripture before you, and to you that you have Taqwa of Allah. But if you disbelieve, then unto Allah belongs all that is in the heavens and all that is in the earth, and Allah is Ever Rich (free of any needs), Worthy of all praise.) (132. And to Allah belongs all that is in the heavens and all that is in the earth. And Allah is Ever All-Sufficient as Disposer of affairs.) (133. If He wills, He can take you away, O people, and bring others. And Allah is Ever All-Potent over that.) (134. Whoever desires the rewards of this life, then with Allah is the reward of this worldly life and of the Hereafter. And Allah is Ever All-Hearer, All-Seer.)

### The Necessity of Taqwa of Allah

Allah states that He is the Owner of the heavens and earth and that He is the Supreme Authority over them. Hence Allah's statement,

وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ  
وَإِيَّكُمْ)



(And verily, We have recommended to the People of the Scripture before you, and to you) meaning, We have recommended to you what We recommended to the People of Scriptures; Taqwa of Allah, by worshipping Him Alone without partners. Allah then said,

(وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي  
الْأَرْضِ)

(But if you disbelieve, then unto Allah belongs all that is in the heavens and all that is in the earth). In another Ayah, Allah said that Musa said to his people,

(إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ  
اللَّهَ لَغَنِيٌّ حَمِيدٌ)

("If you disbelieve, you and all on the earth together, then verily, Allah is Rich (free of any need), Owner of all praise."). Allah said,

(فَكْفُرُوا وَتَوَلَّوْا وَاسْتَعْنَى اللَّهُ وَاللَّهُ غَنِيٌّ حَمِيدٌ)

(So they disbelieved and turned away. But Allah was not in need (of them). And Allah is Rich (free of any need), Worthy of all praise) meaning, He is far too Rich than to need His servants, and worthy of all praise in all His decisions and commandments. The meaning of Allah's statement,

(وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى  
بِاللَّهِ وَكِيلًا)

(And to Allah belongs all that is in the heavens and all that is in the earth. And Allah is Ever All-Sufficient as a Disposer of affairs.) He has perfect watch over every soul, knowing what it deserves, He is the Watcher, and Witness of all things. Allah's statement,

(إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ وَكَانَ  
اللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا)

(If He wills, He can take you away, O people, and bring others. And Allah is Ever All-Potent over that.) means, He is able to take you away and replace you with other people if you disobey Him. In a similar Ayah, Allah said,

(الْفُقَرَاءُ وَإِنْ تَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا)

(And if you turn away, He will exchange you for some other people and they will not be your likes) Allah's statement,

(مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ)

(Whoever desires the rewards of this life, then with Allah is the reward of this worldly life and of the Hereafter.) means, O those whose ultimate desire is this life, know that Allah owns the rewards of this life and the Hereafter. Therefore, if you ask Allah for both, He will enrich you, award you and suffice for you. As Allah said,

(فَإِذَا قَضَيْتُمْ مَنَسِكَكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ  
ءَابَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا  
ءَاتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ -  
وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي  
الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ أُولَئِكَ لَهُمْ  
نَصِيبٌ مِّمَّا كَسَبُوا)

(But of mankind there are some who say: "Our Lord! Give us in this world!" and for such there will be no portion in the Hereafter. And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!" For them there will be allotted a share for what they have earned),

(مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ)

(Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward), and

مَنْ كَانَ يُرِيدُ الْعَجَلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ  
لِمَنْ نُرِيدُ

(Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like) until,

انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ

(See how We prefer one above another (in this world)). So Allah said here,

وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا

(And Allah is Ever All-Hearer, All-Seer.)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ  
شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ  
وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا  
فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْدِلُوا وَإِن تَلَوُوا أَوْ  
تُعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

(135. O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allah is a better Protector to both. So follow not the lusts, lest you may avoid justice; and if you Talwu or Tu`ridu, it, verily, Allah is Ever Well-Acquainted with what you do.)

### Commanding Justice and Conveying the Witness for Allah

Allah commands His believing servants to stand up for justice and fairness and not to deviate from it, right or left. They should not fear the blame of anyone or allow anyone to prevent them from doing something for the sake of Allah. They are also required to help, support and aid each other for Allah's sake. Allah's statement,

(شُهَدَاءِ لِلَّهِ)

(as witnesses to Allah) is similar to His statement,

(وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ)

(And establish the testimony for Allah). Testimony should be delivered precisely, for the sake of Allah, thus making the testimony correct, truly just, and free of alterations, changes or deletions. This is why Allah said,

(وَلَوْ عَلَىٰ أَنْفُسِكُمْ)

(even though it be against yourselves,) meaning, give correct testimony, and say the truth when you are asked about it, even if harm will effect you as a consequence. Indeed, Allah shall make a way out and give relief for those who obey Him in every matter. Allah's statement,

(أَوْ الْوَالِدِينَ وَالْأَقْرَبِينَ)

(or your parents, or your kin,) means, even if you have to testify against your parents and kin, do not compromise for their sake. Rather, give the correct and just witness even if they are harmed in the process, for the truth presides above everyone and is preferred to everyone. Allah's statement,

(إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا)

(be he rich or poor, Allah is a better Protector to both.) means, do not favor someone (in your testimony) because he is rich, or feel pity for him because he is poor, for Allah is their caretaker, a better Protector of them than you, and has better knowledge of what is good for them. Allah's statement,

(فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا)

(So follow not the lusts, lest you may avoid justice;) means, let not desire, lust or the hatred you have against others, lure you into injustice in your affairs. Rather, stand for justice in all situations. Allah said;

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ۤأَلَّا تَعْدِلُوا ۖ اَعْدِلُوا  
هُوَ أَقْرَبُ لِلتَّقْوَىٰ

(And let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety) when the Prophet sent `Abdullah bin Rawahah to collect the tax on the fruits and produce of the Jews of Khaybar, they offered him a bribe so that he would go easy on them. He said; "By Allah! I have come to you from the dearest of the creation to me (Muhammad), and you are more hated by me than an equivalent number of apes and swine. However, my love for him (the Prophet ) and hatred for you shall not prevent me from being just with you." On that, they said, "This (justice) is the basis which the heavens and earth were created. " We will mention this Hadith later in Surat Al-Ma'idah (chapter 5) Allah willing. Allah's statement afterwards,

وَإِن تَلَّوْا أَوْ تُعْرَضُوا

(and if you Talwu or Tu`ridu) means, "Distort your testimony and change it", according to Mujahid and several others among the Salaf. Talwu, includes distortion and intentional lying. For instance, Allah said,

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُنَ ٱلسِّنَّةَ بِٱلْكَتَابِ

(And verily, among them is a party who Yalwuna (distort) the Book with their tongues (as they read)). Tu`ridu, includes hiding and withholding the testimony. Allah said,

وَمَنْ يَكْتُمْهَا فَإِنَّهُ ۖ ءَآثِمٌ قَلْبُهُۥ

(Who hides it, surely, his heart is sinful) The Prophet said,

«خَيْرُ الشُّهَدَاءِ الَّذِي يَأْتِي بِشَهَادَتِهِ قَبْلَ أَنْ يُسْأَلَ»

(The best witness is he who discloses his testimony before being asked to do so.) Allah then warned,

فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

(Verily, Allah is Ever Well-Acquainted with what you do.) and will reward or punish you accordingly.

(يَأْيُهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللّٰهِ وَرَسُولِهِ  
وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ وَالْكِتَابِ الَّذِي  
أَنْزَلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللّٰهِ وَمَلَائِكَتِهِ وَكُتُبِهِ  
وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا )

(136. O you who believe! Believe in Allah, and His Messenger, and the Book (the Qur'an) which He has sent down to His Messenger, and the Scripture which He sent down to those before; and whosoever disbelieves in Allah, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.)

### The Order to Have Faith after Believing

Allah commands His faithful servants to adhere to all the elements of faith, its branches, pillars and cornerstones. This is not stated as mere redundancy, but from the view of completing faith and the continual maintenance of it. For instance, the believer proclaims in every prayer,

(اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ )

(Guide us to the straight way.) which means, make us aware of the straight path and increase us in guidance and strengthen us on it. In this Ayah 4:136 , Allah commands the believers to believe in Him and in His Messenger, just as He said elsewhere,

(يَأْيُهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللّٰهَ وَءَامِنُوا بِرَسُولِهِ )

(O you who believe! Have Taqwa of Allah, and believe in His Messenger, ). Allah's statement,

(وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ )

(and the Book which He has sent down to His Messenger,) refers to the Qur'an, while,

(وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ )

(and the Scripture which He sent down to those before (him);) refers to the previously revealed divine Books. Allah then said,

وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ  
الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

(and whosoever disbelieves in Allah, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.) meaning, he will have deviated from the correct guidance and strayed far away from its path.

إِنَّ الَّذِينَ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَامَنُوا ثُمَّ كَفَرُوا  
ثُمَّ اٰزْدَادُوا كُفْرًا لَّمْ يَكُنِ اللّٰهُ لِيَغْفِرْ لَهُمْ وَلَا  
لِيَهْدِيَهُمْ سَبِيْلًا - بَشِّرِ الْمُنٰفِقِيْنَ بِاَنَّ لَهُمْ عَذَابًا  
اَلِيْمًا )

(الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ اَوْلِيَاءَ مِنْ دُوْنِ  
الْمُؤْمِنِيْنَ اٰيْتَعُوْنَ عِنْدَهُمُ الْعِزَّةَ فَاِنَّ الْعِزَّةَ لِلّٰهِ  
جَمِيْعًا - وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتٰبِ اَنْ اِذَا  
سَمِعْتُمْ اٰيٰتِ اللّٰهِ يُكْفَرُ بِهَا وَيَسْتَهْزِءُ بِهَا فَلَا  
تَقْعُدُوْا مَعَهُمْ حَتّٰى يَخْرُجُوْا فِيْ حَدِيْثٍ غَيْرِهِ  
اِنَّكُمْ اِذَا مَثَلْتُمْ اِنَّ اللّٰهَ جَامِعُ الْمُنٰفِقِيْنَ وَالْكَافِرِيْنَ  
فِيْ جَهَنَّمَ جَمِيْعًا )

(137. Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; Allah will not forgive them, nor guide them on the (right) way.) (138. Give to the hypocrites the tidings that there is for them a painful torment.) (139. Those who take disbelievers for friends instead of believers, do they seek honor with them Verily, then to Allah belongs all honor). (140. And it has already been revealed to you in the Book that when you hear the verses of Allah being denied and mocked at, then sit not with

them, until they engage in talk other than that; certainly in that case you would be like them. Surely, Allah will collect the hypocrites and disbelievers all together in Hell.)

## Characteristics of the Hypocrites and Their Destination

Allah states that whoever embraces the faith, reverts from it, embraces it again, reverts from it and remains on disbelief and increases in it until death, then he will never have a chance to gain accepted repentance after death. Nor will Allah forgive him, or deliver him from his plight to the path of correct guidance. This is why Allah said,

(لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا)

(Allah will not forgive them, nor guide them on the (right) way). Ibn Abi Hatim recorded that his father said that Ahmad bin `Abdah related that Hafs bin Jami' said that Samak said that `Ikrimah reported that Ibn `Abbas commented;

(ثُمَّ ازْدَادُوا كُفْرًا)

(and go on increasing in disbelief), "They remain on disbelief until they die." Mujahid said similarly. Allah then said,

(بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا )

(Give to the hypocrites the tidings that there is for them a painful torment.) Hence, the hypocrites have this characteristic, for they believe, then disbelieve, and this is why their hearts become sealed. Allah describes the hypocrites as taking the disbelievers as friends instead of the believers, meaning they are the disbelievers' supporters in reality, for they give them their loyalty and friendship in secret. They also say to disbelievers when they are alone with them, "We are with you, we only mock the believers by pretending to follow their religion." Allah said, while chastising them for being friends with the disbelievers,

(أَيَبْتَغُونَ عِنْدَهُمُ الْعِزَّةَ)

(do they seek honor, with them) Allah then states that honor, power and glory is for Him Alone without partners, and for those whom Allah grants such qualities to. Allah said,

(مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا)

(Whosoever desires honor, then to Allah belong all honor), and,



(وَاللَّهُ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ  
الْمُنَافِقِينَ لَا يَعْلَمُونَ)

(But honor belongs to Allah, and to His Messenger, and to the believers, but the hypocrites know not). The statement that honor is Allah's Alone, is meant to encourage the servants to adhere to their servitude to Allah and to be among His faithful servants who will gain victory in this life and when the Witnesses stand up to testify on the Day of Resurrection. Allah's statement,

(وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ  
اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى  
يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذَا مِثْلُهُمْ)

(And it has already been revealed to you in the Book that when you hear the verses of Allah being denied and mocked at, then sit not with them, until they engage in talk other than that; certainly in that case you would be like them.) The Ayah means, if you still commit this prohibition after being aware of its prohibition, sitting with them where Allah's Ayat are rejected, mocked at and denied, and you sanction such conduct, then you have participated with them in what they are doing. So Allah said,

(إِنَّكُمْ إِذَا مِثْلُهُمْ)

((But if you stayed with them) certainly in that case you would be like them.) concerning the burden they will earn. What has already been revealed in the Book -- as the Ayah says -- is the Ayah in Surat Al-An`am 6 , which was revealed in Makkah,

(وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا  
فَاعْرُضْ عَنْهُمْ)

(And when you see those who engage in false conversation about Our verses (of the Qur'an) by mocking at them, stay away from them). Muqatil bin Hayyan said that this Ayah 4:140 abrogated the Ayah in Surat Al-An`am, referring to the part that says here,

(إِنَّكُمْ إِذَا مِثْلُهُمْ)

((But if you stayed with them) certainly in that case you would be like them), and Allah's statement in Al-An`am,

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ  
وَلَكِنْ ذِكْرِي لَعَلَّهُمْ يَتَّقُونَ )

(Those who fear Allah, keep their duty to Him and avoid evil, are not responsible for them (the disbelievers) in any case, but (their duty) is to remind them, that they may have Taqwa). Allah's statement,

إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ  
جَمِيعًا)

(Surely, Allah will collect the hypocrites and disbelievers all together in Hell.) means, just as the hypocrites participate in the Kufr of disbelievers, Allah will join them all together to reside in the Fire for eternity, dwelling in torment, punishment, enchained, restrained and in drinking boiling water.

الَّذِينَ يَتَّبِعُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ  
قَالُوا أَلَمْ نَكُنْ مَّعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ  
قَالُوا أَلَمْ نَسْتَحِذْكُمْ عَلَيْكُمْ وَنَمْنَعُكُمْ مِّنَ الْمُؤْمِنِينَ  
فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ وَلَنْ يَجْعَلَ اللَّهُ  
لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا )

(141. Those who wait and watch about you; if you gain a victory from Allah, they say: "Were we not with you" But if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers" Allah will judge between you (all) on the Day of Resurrection. And never will Allah grant to the disbelievers a way (to triumph) over the believers.)

### **Hypocrites Wait and Watch what Happens to Muslims**

Allah states that the hypocrites watch and await the harm that occurs to the believers, awaiting the time when the Muslim circumstances and religion are dissolved and the state of Kufr takes over.

(فَإِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ اللَّهِ)

(if you gain a victory from Allah) triumph, aid and booty,

(قَالُوا أَلَمْ نَكُنْ مَّعَكُمْ)

(they say, "Were we not with you") trying to come closer to the believers with this statement. However,

(وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ)

(But if the disbelievers gain a success,) by gaining victory over the believers sometimes, just as occurred during Uhud, for surely, the Messengers are tested, but the final victory is theirs.

(قَالُوا أَلَمْ نَسْتَحِذْ عَلَيْكُمْ وَنَمْنَعَكُمْ مِّنَ الْمُؤْمِنِينَ)

(they say (to them), "Did we not gain mastery over you and did we not protect you from the believers") meaning, did we not help you in secret and try our best to confuse the believers and weaken their resolve, until you gained victory over them This statement of the hypocrites is an attempt to strengthen relations with the disbelievers, because they pretend to be friends with both parties so that they will be safe from their harm, due to their weak faith and lack of certainty. Allah said,

(قَالَ اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ)

(Allah will judge between you (all) on the Day of Resurrection) meaning, by what He knows about you, O hypocrites. Therefore, do not be deceived by being shaded under the protection of Islamic Law in this life, which is such only out of Allah's wisdom. Surely, on the Day of Resurrection, your pretending shall not benefit you, because on that Day, the secrets of the souls will be disclosed and the contents of the hearts will be collected. Allah said,

(وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا)

(And never will Allah grant to the disbelievers a way (to triumph) over the believers). `Abdur-Razzaq recorded that Yasi` Al-Kindi said, "A man came to `Ali bin Abi Talib and said, `What about this Ayah,

(وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا)

(And never will Allah grant to the disbelievers a way (to triumph) over the believers.) `Ali said, `Come closer, come closer. Allah will judge between you on the Day of Resurrection, and He will not grant victory for the disbelievers over the believers.' " Ibn Jurayj recorded that `Ata' Al-Khurasani said that Ibn `Abbas said that,

وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا)

(And never will Allah grant to the disbelievers a way (to triumph) over the believers.) "Will occur on the Day of Resurrection." As-Suddi recorded that Abu Malik Al-Ashja`i said that it occurs on the Day of Resurrection. As-Suddi said that "way" means, proof. It is possible that the meaning of, `and never will Allah grant to the disbelievers a way (to triumph) over the believers', is in this life by being unable to exterminate the believers completely, although they sometimes gain victory over some Muslims. However, the Final Triumph will be for the believers in this life and the Hereafter. Allah said,

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ  
الدُّنْيَا)

(Verily, We will indeed make victorious Our Messengers and those who believe in the worldly life) This provides a rebuttal to the wishes of the hypocrites for the destruction of the believers, and their loyalty to the disbelievers, fearing for themselves if they are victorious. In another Ayah, Allah said,

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسْرِعُونَ فِيهِمْ)

(And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship), until,

(نَدِيمِينَ)

(Regretful)

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا  
قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَى يُرَاءُونَ النَّاسَ  
وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا - مُدْبِئِينَ بَيْنَ ذَلِكَ لَا

إِلَى هَوَآءٍ وَلَا إِلَى هَوَآءٍ وَمَنْ يُضِلِّ اللّهُ فَلَنْ  
تَجِدَ لَهُ سَبِيلًا )

(142. Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up for Salah, they stand with laziness and to be seen of men, and they do not remember Allah but little.) (143. (They are) swaying between this and that, belonging neither to these nor to those; and he whom Allah sends astray, you will not find for him a way.)

### The Hypocrites Try to Deceive Allah and Sway Between Believers and Disbelievers

In the beginning of Surat Al-Baqarah 2 , we mentioned Allah's statement,

(يُخَدِعُونَ اللّٰهَ وَالَّذِينَ ءَامَنُوا)

(They (think to) deceive Allah and those who believe). Here, Allah states,

(إِنَّ الْمُنَافِقِينَ يُخَدِعُونَ اللّٰهَ وَهُوَ خَادِعُهُمْ)

(Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them.) There is no doubt that Allah can never be deceived, for He has perfect knowledge of the secrets and what the hearts conceal. However, the hypocrites, due to their ignorance, scarce knowledge and weak minds, think that since they were successful in deceiving people, using Islamic Law as a cover of safety for themselves, they will acquire the same status with Allah on the Day of Resurrection and deceive Him too. Allah states that on that Day, the hypocrites will swear to Him that they were on the path of righteousness and correctness thinking that such statement will benefit them with Allah. For instance, Allah said,

(يَوْمَ يَبْعَثُهُمُ اللّٰهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ  
لَكُمْ)

(On the Day when Allah will resurrect them all together; then they will swear to Him as they swear to you) Allah's statement,

(وَهُوَ خَادِعُهُمْ)

(but it is He Who deceives them) means, He lures them further into injustice and misguidance. He also prevents them from reaching the truth in this life and on the Day of Resurrection. Allah said,

(يَوْمَ يَقُولُ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ لِلَّذِينَ آمَنُوا  
انظرونا نقتبس من نوركم)

(On the Day when the hypocrites men and women will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!") until,

(وَيْسَ الْمَصِيرُ)

(And worst indeed is that destination). A Hadith states;

«مَنْ سَمِعَ سَمَعَ اللَّهُ بِهِ، وَمَنْ رَأَى رَأَى اللَّهَ  
بِهِ»

(Whoever wants to be heard of, Allah will make him heard of, and whoever wants to be seen, Allah will show him.) Allah's statement,

(وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى)

(And when they stand up for Salah, they stand with laziness). This is the characteristic of the hypocrites with the most honored, best and righteous act of worship, the prayer. When they stand for prayer, they stand in laziness because they neither truly intend to perform it nor do they believe in it, have humility in it, or understand it. This is the description of their outward attitude! As for their hearts, Allah said,

(يُرَاءُونَ النَّاسَ)

(to be seen of men) meaning, they do not have sincerity when worshipping Allah. Rather, they show off to people so that they gain closeness to them. They are often absent from the prayers that they can hide away from, such as the `Isha' prayer and the Dawn prayer that are prayed in darkness. In the Two Sahihs, it is recorded that the Messenger of Allah said,

«أثْقَلُ الصَّلَاةِ عَلَى الْمُنَافِقِينَ صَلَاةُ الْعِشَاءِ  
 وَصَلَاةُ الْفَجْرِ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا  
 وَلَوْ حَبْوًا، وَلَقَدْ هَمَمْتُ أَنْ أَمُرَ بِالصَّلَاةِ فَتُقَامَ، ثُمَّ  
 أَمُرَ رَجُلًا فَيُصَلِّيَ بِالنَّاسِ، ثُمَّ أَنْطَلِقَ مَعِيَ  
 بِرِجَالٍ مَعَهُمْ حُزْمٌ مِنْ حَطَبٍ، إِلَى قَوْمٍ لَأِ  
 يَشْهَدُونَ الصَّلَاةَ، فَأَحْرَقَ عَلَيْهِمْ بُيُوتَهُمْ بِالنَّارِ»

. (The heaviest prayers on the hypocrites are the `Isha' and Dawn prayers. If they know their rewards, they will attend them even if they have to crawl. I was about to order someone to pronounce the Adhan for the prayer, then order someone to lead the prayer for the people, then order some men to collect fire-wood (fuel); then I would burn the houses around men who did not attend the (compulsory congregational) prayer.) In another narration, the Prophet said,

«وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ عَلِمَ أَحَدُهُمْ أَنَّهُ يَجِدُ عَرْقًا  
 سَمِينًا أَوْ مِرْمَاتَيْنِ حَسَنَتَيْنِ، لَشَهِدَ الصَّلَاةَ، وَلَوْ لَأِ  
 مَا فِي الْبُيُوتِ مِنَ النِّسَاءِ وَالذَّرِيَّةِ لَحَرَّقْتُ  
 عَلَيْهِمْ بُيُوتَهُمْ بِالنَّارِ»

(By Him, in Whose Hand my soul is, if anyone of them had known that he would get a bone covered with good meat or two (small) pieces of meat between two ribs, he would have turned up for the prayer, and had it not been that the houses have women and children in them, I would burn their homes around them.) Allah's statement,

(وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا)

(And they do not remember Allah but little) means, during the prayer they do not feel humbleness or pay attention to what they are reciting. Rather, during their prayer, they are inattentive, jesting and avoid the good that they are meant to receive from prayer. Imam Malik reported that Al-`Ala' bin `Abdur-Rahman said that Anas bin Malik said that the Messenger of Allah said,

«تِلْكَ صَلَاةُ الْمُنَافِقِ، تِلْكَ صَلَاةُ الْمُنَافِقِ، تِلْكَ صَلَاةُ الْمُنَافِقِ، تِلْكَ صَلَاةُ الْمُنَافِقِ، يَجْلِسُ يَرْقُبُ الشَّمْسَ، حَتَّى إِذَا كَانَتْ بَيْنَ قَرْنَيْ الشَّيْطَانِ، قَامَ فَنَقَرَ أَرْبَعًا، لَا يَذْكُرُ اللَّهَ فِيهَا إِلَّا قَلِيلًا»

(This is the prayer of the hypocrite, this is the prayer of the hypocrite, this is the prayer of the hypocrite. He sits watching the sun until when it goes down between the two horns of the devil, he stands up pecks out four Rak`ahs (for `Asr) without remembering Allah during them except little.) Muslim, At-Tirmidhi and An-Nasa'i also recorded it. At-Tirmidhi said "Hasan Sahih". Allah's statement,

(مُذَبْذِبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ)

((They are) swaying between this and that, belonging neither to these) means that the hypocrites are swaying between faith and disbelief. So they are neither with believers inwardly or outwardly nor with disbelievers inwardly or outwardly. Rather, they are with the believers outwardly and with the disbelievers inwardly. Some of them would suffer fits of doubt, leaning towards these sometimes and towards those sometimes,

(كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا)

(Whenever it flashes for them, they walk therein, and when darkness covers them, they stand still). Mujahid said;

(مُذَبْذِبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ)

((They are) swaying between this and that, belonging neither to these) "The Companions of Muhammad ,

(وَلَا إِلَى هَؤُلَاءِ)

(nor to those): the Jews." Ibn Jarir recorded that Ibn `Umar said that the Prophet said,



«مَثَلُ الْمُنَافِقِ كَمَثَلِ الشَّاةِ الْعَائِرَةِ بَيْنَ الْغَنَمَيْنِ،  
تَعِيرُ إِلَى هَذِهِ مَرَّةً، وَإِلَى هَذِهِ مَرَّةً، وَلَا تَدْرِي  
أَيَّتَهُمَا تَتَّبَعُ»

(The example of the hypocrite is the example of the sheep wandering between two herds, sometimes she goes to one of them, and sometimes the other, confused over whom she should follow.) Muslim also recorded it. This is why Allah said afterwards,

(وَمَنْ يُضِلِّ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا)

(and he whom Allah sends astray, you will not find for him a way.) meaning, whomever He leads astray from the guidance,

(فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا)

(For him you will find no Wali (guiding friend) to lead him (to the right path)) because,

(مَنْ يُضِلِّ اللَّهُ فَلَا هَادِيَ لَهُ)

(Whomsoever Allah sends astray, none can guide him). So the hypocrites whom Allah has led astray from the paths of safety will never find a guide to direct them, nor someone to save them. There is none who can resist Allah's decision, and He is not asked about what He does, while they all will be asked.

(يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ  
مِنْ دُونِ الْمُؤْمِنِينَ أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ  
سُلْطَانًا مُبِينًا - إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ  
مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا - إِلَّا الَّذِينَ تَابُوا  
وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ  
فَأُولَئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِ اللَّهُ الْمُؤْمِنِينَ

أَجْرًا عَظِيمًا - مَا يَفْعَلُ اللَّهُ بِعَدَائِكُمْ إِنْ شَكَرْتُمْ  
وَأَمَنْتُمْ وَكَانَ اللَّهُ شَكِيرًا عَلِيمًا )

(144. O you who believe! Do not take disbelievers as friends instead of believers. Do you wish to offer Allah a manifest Sultan against yourselves) (145. Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them.) (146. Except those who repent, do righteous good deeds, depend on Allah, and purify their religion for Allah, then they will be with the believers. And Allah will grant the believers a great reward.) (147. Why should Allah punish you if you have thanked (Him) and have believed in Him. And Allah is Ever All-Appreciative (of good), All-Knowing.)

### The Prohibition of Wilayah with the Disbelievers

Allah forbids His believing servants from taking the disbelievers as friends instead of the believers. This includes being friends and associates of the disbelievers, advising them, being intimate with them and exposing the secrets of the believers to them. In another Ayah, Allah said,

(لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ  
الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ  
إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَةً وَيُحَدِّثْكُمْ اللَّهُ نَفْسَهُ)

(Let not the believers take the disbelievers as friends instead of the believers, and whoever does that, will never be helped by Allah in any way, except if you indeed fear a danger from them. And Allah warns you against Himself). meaning, He warns you against His punishment if you fall into what He has prohibited. This is why Allah said here,

(أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا)

(Do you wish to offer Allah a manifest Sultan against yourselves) meaning, proof against you that warrants receiving His torment. Ibn Abi Hatim narrated that Ibn `Abbas commented;

(سُلْطَانًا مُبِينًا)

(manifest Sultan), "The word Sultan in the Qur'an means proof. " There is an authentic chain of narration for this statement, which is also the saying of Mujahid, `Ikrimah, Sa`id bin Jubayr, Muhammad bin Ka`b Al-Qurazi, Ad-Dahhak, As-Suddi and An-Nadr bin `Arabi.

## The Hypocrites and the Friends of Disbelievers are in the Lowest Depth of the Fire, Unless they Repent

Allah then states that,

(إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ)

(Verily, the hypocrites will be in the lowest depths of the Fire;) on the Day of Resurrection due to their tremendous Kufr. Al-Walibi `Ali bin Abi Talhah said that Ibn `Abbas said,

(فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ)

(in the lowest depths (grade) of the Fire;) means, in the bottom of the Fire. Other scholars said that the Fire has ever lower depths just as Paradise had ever higher grades. Ibn Jarir recorded that `Abdullah bin Mas`ud said that,

(إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ)

(Verily, the hypocrites will be in the lowest depths (grade) of the Fire), "Inside coffins of Fire that surround them, for they are closed and sealed in them." Ibn Abi Hatim recorded that when Ibn Mas`ud was asked about the hypocrites, he said, "They will be placed in coffins made of fire and they will be closed in them in the lowest depth of the Fire."

(وَلَنْ تَجِدَ لَهُمْ نَصِيرًا)

(no helper will you find for them. ) to save them from their misery and painful torment. Allah then states that whoever among the hypocrites repents in this life, Allah will accept his repentance and sorrow, if his repentance were sincere and he then follows it by performing righteous deeds, all the while depending on his Lord. Allah said, a

(إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ  
وَأَخْلَصُوا دِينَهُمْ لِلَّهِ)

(Except those who repent (from hypocrisy), do righteous good deeds, depend on Allah, and purify their religion for Allah) replacing showing off with sincerity, so that their good deeds will benefit them, even if they were minute.

(فَأَوْلِيكَ مَعَ الْمُؤْمِنِينَ)

(then they will be with the believers.) on the Day of Resurrection,

(وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا)

(And Allah will grant to the believers a great reward.) Allah then states that He is too Rich to need anyone and that He only punishes the servants because of their sins,

(مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَءَامَنْتُمْ)

(Why should Allah punish you if you have thanked (Him) and have believed in Him.) by correcting your actions and having faith in Allah and His Messenger ,

(وَكَانَ اللَّهُ شَكِيرًا عَلِيمًا)

(And Allah is Ever All-Appreciative (of good), All-Knowing.) Allah appreciates those who appreciate Him, and has knowledge of those whose hearts believe in Him, and He will give them perfect reward.

(لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلِمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا - إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفَوْهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُورًا قَدِيرًا )

(148. Allah does not like that the evil should be uttered in public except by him who has been wronged. And Allah is Ever All-Hearer, All-Knower.) (149. Whether you disclose a good deed or conceal it, or pardon an evil, verily, Allah is Ever Pardoning, All-Powerful.)

### **The Permission to Utter Evil in Public, For One Who Was Wronged**

Ali bin Abi Talhah said that Ibn ` Abbas commented on the Ayah,

## (لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ)

(Allah does not like that the evil should be uttered in public) "Allah does not like that any one should invoke Him against anyone else, unless one was wronged. In this case, Allah allows one to invoke Him against whoever wronged him. Hence Allah's statement,

## (إِلَّا مَنْ ظَلَمَ)

(except by him who has been wronged.) Yet, it is better for one if he observes patience." Al-Hasan Al-Basri commented, "One should not invoke Allah (for curses) against whoever wronged him. Rather, he should supplicate, `O Allah! Help me against him and take my right from him." In another narration, Al-Hasan said, "Allah has allowed one to invoke Him against whoever wronged him without transgressing the limits." `Abdul-Karim bin Malik Al-Jazari said about this Ayah; "When a man curses you, you could curse him in retaliation. But if he lies about you, you may not lie about him.

## (وَلَمَنْ انتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِّنْ سَبِيلٍ )

(And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them. )" Abu Dawud recorded that Abu Hurayrah said that the Messenger of Allah said,

## «المُسْتَبَّانِ مَا قَالَا، فَعَلَى الْبَادِيِّ مِنْهُمَا مَا لَمْ يَعْتَدِ الْمَظْلُومُ»

(Whatever words are uttered by those who curse each other, then he who started it will carry the burden thereof, unless the one who was wronged transgresses the limit.) Allah said,

## (إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا )

(Whether you disclose a good deed, or conceal it, or pardon an evil; verily, Allah is Ever Pardoning, All-Powerful.) Meaning when you, mankind, admit to a good favor done to you, or conceal it, and forgive those who wrong you, then this will bring you closer to Allah and increase your reward with Him. Among Allah's attributes is that He forgives and pardons His servants, although He is able to punish them. Hence Allah's statement,

## (فَإِنَّ اللَّهَ كَانَ عَفُورًا قَدِيرًا)

(Verily, Allah is Ever Pardoning, All-Powerful.) It was reported that some of the angels who carry Allah's Throne praise Him saying, "All praise is due to You for Your forbearing even though You have perfect knowledge (in all evil committed)." Some of them supplicate, "All praise is due to You for Your forgiving even though You have perfect ability (to punish)." An authentic Hadith states,

«مَا نَقَصَ مَالٌ مِنْ صَدَقَةٍ، وَلَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا، وَمَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ»

(No charity shall ever decrease wealth, and Allah will only increase the honor of a servant who pardons, and he who is humble for Allah's sake, then Allah will elevate his grade.)

(إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا - أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا - وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُمْ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا )

(150. Verily, those who disbelieve in Allah and His Messengers and wish to make distinction between Allah and His Messengers saying, "We believe in some but reject others," and wish to adopt a way in between.) (151. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.) (152. And those who believe in Allah and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards; and Allah is Ever Forgiving, Most Merciful.)

**Believing in Some Prophets and Rejecting Others is Pure Kufr**

Allah threatens those who disbelieve in Him and in His Messengers, such as the Jews and Christians, who differentiate between Allah and His Messengers regarding faith. They believe in some Prophets and reject others, following their desires, lusts and the practices of their forefathers. They do not follow any proof for such distinction, because there is no such proof. Rather, they follow their lusts and prejudices. The Jews, may Allah curse them, believe in the Prophets, except `Isa and Muhammad, peace be upon them. The Christians believe in the Prophets but reject their Final and Seal, and the most honored among the prophets, Muhammad, peace be upon him. In addition, the Samirah (Samaritans) do not believe in any Prophet after Yuwsha` (Joshua), the successor of Musa bin `Imran. The Majus (Zoroastrians) are said to believe only in a Prophet called Zoroaster, although they do not believe in the law he brought them casting it behind them, and Allah knows best. Therefore, whoever rejects only one of Allah's Prophets, he will have disbelieved in all of them, because it is required from mankind to believe in every prophet whom Allah sent to the people of the earth. And whoever rejects one Prophet, out of envy, bias and personal whim, he only demonstrates that his faith in other Prophets is not valid, but an act of following desire and whim. This is why Allah said,

(إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ)

(Verily, those who disbelieve in Allah and His Messengers...) Thus, Allah describes these people as disbelievers in Allah and His Messengers;

(وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ)

(and wish to make distinction between Allah and His Messengers) in faith,

(وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا)

(saying, "We believe in some but reject others," and wish to adopt a way in between.) Allah then describes them;

(أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا)

(They are in truth disbelievers.) meaning, their disbelief in the Prophet they claim to believe in is clear. This is because their claimed faith in a certain Messenger is not true, for had they truly believed in him, they would have believed in other Messengers, especially if the other Messenger has a stronger proof for his truthfulness. Or at least, they would have strived hard to acquire knowledge of the truth of the other Messenger. Allah said,

(وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا)

(And We have prepared for the disbelievers a humiliating torment.) This is just punishment for belittling the Prophets whom they disbelieved in, by ignoring what the Prophet brought to them from Allah, and because they are interested in the insignificant possessions of this world. Or, their behavior could be the result of their disbelief in the Prophet after they were aware of his truth, just as the Jewish rabbis did during the time of Muhammad, the Messenger of Allah . The Jews envied the Messenger because of the great prophethood that Allah gave him, and as a consequence, they denied the Messenger, defied him, became his enemies and fought against him. Allah sent humiliation upon them in this life, that shall be followed by disgrace in the Hereafter,

وَضُرِبَتْ عَلَيْهِمُ الدُّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبِ  
مِّنَ اللّٰهِ

(And they were covered with humiliation and misery, and they drew on themselves the wrath of Allah.) in this life and the Hereafter. Allah's statement,

وَالَّذِينَ ءَامَنُوا بِاللّٰهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ اَحَدٍ  
مِّنْهُمْ

(And those who believe in Allah and His Messengers and make no distinction between any of them,) This refers to the Ummah of Muhammad who believe in every Book that Allah has revealed and in every Prophet whom Allah has sent. Allah said,

ءَامَنَ الرَّسُوْلُ بِمَا اُنزِلَ اِلَيْهِ مِنْ رَّبِّهِ  
وَالْمُؤْمِنُوْنَ كُلُّهُمْ ءَامَنَ بِاللّٰهِ

(The Messenger believes in what has been revealed to him from his Lord, and (so do) the believers. All of them believe in Allah.) (2:285). Allah then states that He has prepared great rewards for them, tremendous favor and a handsome bounty,

اُولٰٓئِكَ سَوْفَ يُؤْتِيهِمْ اَجْرَهُمْ

(We shall give them their rewards;) because of their faith in Allah and His Messengers,

وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا

(and Allah is Ever Forgiving, Most Merciful.) for their sin, if they have any.



(يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنزِّلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّعِقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِن بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ فَعَفَوْنَا عَنِ ذَلِكَ وَءَاتَيْنَا مُوسَىٰ سُلْطٰنًا مُّبِينًا - وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمُ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِّيثَاقًا غَلِيظًا )

(153. The People of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed, they asked Musa for even greater than that, when they said: "Show us Allah in public," but they were struck with a bolt of lightning for their wickedness. Then they worshipped the calf even after Al-Bayyinah had come to them. (Even) so We forgave them. And We gave Musa a clear proof of authority.) (154. And for their covenant, We raised over them the mount and (on the other occasion) We said: "Enter the gate prostrating (or bowing) with humility;" and We commanded them: "Transgress not on the Sabbath (Saturday)." And We took from them a firm covenant.)

### The Stubbornness of the Jews

Muhammad bin Ka`b Al-Qurazi, As-Suddi and Qatadah said that the Jews asked the Messenger of Allah to cause a book to come down to them from heaven, just as the Tawrah was sent down to Musa. Ibn Jurayj said that the Jews asked the Messenger to cause books to come down to them addressed to so-and-so among them, testifying to the truth of what he was sent with. The Jews only asked for this because of their stubbornness, defiance, rejection and disbelief. The disbelievers of Quraysh also asked for similar things from the Prophet, as is mentioned in Surat Al-Isra',

(وَقَالُوا لَن نُّؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَبُوعًا )

(And they say: "We shall not believe in you, until you cause a spring to gush forth from the earth for us;) (17:90) Allah said,

فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ  
جَهْرَةً فَأَخَذَتْهُمُ الصَّعِقَةُ بِظُلْمِهِمْ)

(Indeed, they asked Musa for even greater than that, when they said, "Show us Allah in public," but they were struck with a bolt of lightning for their wickedness.) injustice, transgression, defiance and rebellion. This part was explained in Surat Al-Baqarah,

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ  
جَهْرَةً فَأَخَذَتْكُمُ الصَّعِقَةُ وَأَنْتُمْ تَنْظُرُونَ - ثُمَّ  
بَعَثْنَاكَ مِنْ بَعْدِ مَوْتِكَ لَعَلَّكُمْ تَشْكُرُونَ )

(And (remember) when you said: "O Musa! We shall never believe in you until we see Allah plainly." But you were struck by a bolt of lightning while you were looking. Then We raised you up after your death, so that you might be grateful.) (2:55,56) Allah's statement,

ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ )

(Then they worshipped the calf even after Al-Bayyinah had come to them.) meaning, after they witnessed the tremendous miracles and unequivocal proofs at the hand of Musa in Egypt. They also witnessed the demise of their enemy, Fir`awn and his soldiers, when they all drowned in the sea. Yet soon after, when they passed by a people who were worshipping idols, they said to Musa,

اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ )

(Make for us a god as they have gods.) Allah explains the story of the Jews worshipping the calf in Surat Al-A`raf (7) and Surah Ta Ha (20) after Musa went to meet with his Lord. When Musa returned, Allah decreed that in order for the Jews to earn accepted repentance, then those who did not worship the calf would have to kill those who worshipped it. They complied with this command, and Allah resurrected them afterwards. Allah said here,

فَعَفَوْنَا عَنْ ذَلِكَ وَعَاتَيْنَا مُوسَىٰ سُلْطٰنًا مُّبِينًا )

((Even) so We forgave them. And We gave Musa a clear proof of authority. ) Allah then said,

(وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ)

(And for their covenant, We raised over them the mount,) This was when they refrained from implementing the rulings of the Tawrah and refused what Musa brought them from Allah. So Allah raised the mountain above their heads and they were ordered to prostrate, which they did. Even so, they were looking above when they were prostrating for fear that the mountain might fall on them,

(وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظِلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ)

(And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you.") Allah then said,

(وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا)

(and We said, "Enter the gate prostrating (or bowing) with humility;") meaning that they also defied this command in word and action. They were commanded to enter Bayt Al-Quds (in Jerusalem) while bowing and saying "Hittah", meaning: `O Allah! take from us our sin of abandoning Jihad.' This was the cause of their wandering in the desert of Tih for forty years. Yet, they entered the House while crawling on their rear ends and saying `Hintah (a wheat grain) in Sha` rah (the hair)'.  
(وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ)

(and We commanded them, "Transgress not the Sabbath (Saturday).") meaning, We commanded them to honor the Sabbath and honor what Allah prohibited them on that day.

(وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا)

(And We took from them a firm covenant.) meaning, strong covenant. They rebelled, transgressed and committed what Allah prohibited by using deceit and trickery, as is mentioned in Surat Al-A` raf (7),

(وَسَأَلْنَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ)

(And ask them about the town that was by the sea.)

(فِيمَا نَقَضِهِمْ مِيثَقَهُمْ وَكَفَرَهُمْ بِآيَاتِ اللَّهِ وَقَتْلِهِمُ  
الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ  
اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا -  
وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَنًا عَظِيمًا -  
وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ  
اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ  
الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ  
إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا - بَلْ رَفَعَهُ اللَّهُ  
إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا )

(وَإِنْ مِّنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ  
وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا )

(155. Because of their breaking the covenant, and their rejecting the Ayat of Allah, and their killing the Prophets unjustly, and their saying: "Our hearts are Ghulf," nay, Allah has set a seal upon their hearts because of their disbelief, so they believe not but a little.) (156. And because of their disbelief and uttering against Maryam a grave false charge.) (157. And because of their saying, "We killed Al-Masih `Isa, son of Maryam, the Messenger of Allah," but they killed him not, nor crucified him, but it appeared as that to them, and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not.) (158. But Allah raised him up unto Himself. And Allah is Ever All-Powerful, All-Wise.) (159. And there is none of the People of the Scripture, but must believe in him, before his death. And on the Day of Resurrection, he will be a witness against them.)

### The Crimes of the Jews

The sins mentioned here are among the many sins that the Jews committed, which caused them to be cursed and removed far away from right guidance. The Jews broke the promises and vows that Allah took from them, and also rejected Allah's Ayat, meaning His signs and proofs, and the miracles that they witnessed at the hands of their Prophets. Allah said,

(وَقَتْلِهِمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ)

(and their killing the Prophets unjustly,) because their many crimes and offenses against the Prophets of Allah, for they killed many Prophets, may Allah's peace be upon them Their saying:

(قُلُوبُنَا غُلْفٌ)

("Our hearts are Ghulf,") meaning, wrapped with covering, according to Ibn `Abbas, Mujahid, Sa`id bin Jubayr, `Ikrimah, As-Suddi and Qatadah. This is similar to the what the idolators said,

(وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِمَّا تَدْعُونَا إِلَيْهِ)

(And they say: "Our hearts are under coverings (screened) from that to which you invite us.") Allah said,

(بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ)

(nay, Allah has set a seal upon their hearts because of their disbelief,) It is as if they had given an excuse that their hearts do not understand what the Prophet says since their hearts are wrapped with coverings, so they claim. Allah said that their hearts are sealed because of their disbelief, as we mentioned before in the explanation of Surat Al-Baqarah. Allah then said,

(فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا)

(so they believe not but a little.) for their hearts became accustomed to Kufr, transgression and weak faith.

### **The Evil Accusation the Jews Uttered Against Maryam and Their Claim that They Killed `Isa**

Allah said,

(وَبِكْفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَانًا عَظِيمًا )

(And because of their (Jews) disbelief and uttering against Maryam a grave false charge.) `Ali bin Abi Talhah said that Ibn `Abbas stated that the Jews accused Maryam of fornication. This is also the saying of As-Suddi, Juwaybir, Muhammad bin Ishaq and several others. This meaning is also apparent in the Ayah, as the Jews accused Maryam and her son of grave accusations: They accused her of fornication and claimed that `Isa was an illegitimate son. Some of them even

claimed that she was menstruating while fornicating. May Allah's continued curse be upon them until the Day of Resurrection. The Jews also said,

(إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ)

("We killed Al-Masih, `Isa, son of Maryam, the Messenger of Allah,") meaning, we killed the person who claimed to be the Messenger of Allah. The Jews only uttered these words in jest and mockery, just as the polytheists said,

(يَأْيُهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ)

(O you to whom the Dhikr (the Qur'an) has been sent down! Verily, you are a mad man!) When Allah sent `Isa with proofs and guidance, the Jews, may Allah's curses, anger, torment and punishment be upon them, envied him because of his prophethood and obvious miracles; curing the blind and leprosy and bringing the dead back to life, by Allah's leave. He also used to make the shape of a bird from clay and blow in it, and it became a bird by Allah's leave and flew. `Isa performed other miracles that Allah honored him with, yet the Jews defied and belied him and tried their best to harm him. Allah's Prophet `Isa could not live in any one city for long and he had to travel often with his mother, peace be upon them. Even so, the Jews were not satisfied, and they went to the king of Damascus at that time, a Greek polytheist who worshipped the stars. They told him that there was a man in Bayt Al-Maqdis misguiding and dividing the people in Jerusalem and stirring unrest among the king's subjects. The king became angry and wrote to his deputy in Jerusalem to arrest the rebel leader, stop him from causing unrest, crucify him and make him wear a crown of thorns. When the king's deputy in Jerusalem received these orders, he went with some Jews to the house that `Isa was residing in, and he was then with twelve, thirteen or seventeen of his companions. That day was a Friday, in the evening. They surrounded `Isa in the house, and when he felt that they would soon enter the house or that he would sooner or later have to leave it, he said to his companions, "Who volunteers to be made to look like me, for which he will be my companion in Paradise" A young man volunteered, but `Isa thought that he was too young. He asked the question a second and third time, each time the young man volunteering, prompting `Isa to say, "Well then, you will be that man." Allah made the young man look exactly like `Isa, while a hole opened in the roof of the house, and `Isa was made to sleep and ascended to heaven while asleep. Allah said,

(إِذْ قَالَ اللَّهُ يُعِيسَى إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ)

(And (remember) when Allah said: "O `Isa! I will take you and raise you to Myself.") When `Isa ascended, those who were in the house came out. When those surrounding the house saw the man who looked like `Isa, they thought that he was `Isa. So they took him at night, crucified him and placed a crown of thorns on his head. The Jews then boasted that they killed `Isa and some Christians accepted their false claim, due to their ignorance and lack of reason. As for those who were in the house with `Isa, they witnessed his ascension to heaven, while the rest thought that the Jews killed `Isa by crucifixion. They even said that Maryam sat under the corpse of the crucified man and cried, and they say that the dead man spoke to her. All this was a test from Allah for His servants out of His wisdom. Allah explained this matter in the Glorious Qur'an which He sent to His honorable Messenger, whom He supported with miracles and clear, unequivocal evidence. Allah is the Most Truthful, and He is the Lord of the worlds

Who knows the secrets, what the hearts conceal, the hidden matters in heaven and earth, what has occurred, what will occur, and what would occur if it was decreed. He said,

(وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ)

(but they killed him not, nor crucified him, but it appeared as that to them,) referring to the person whom the Jews thought was `Isa. This is why Allah said afterwards,

(وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ)

(and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture.) referring to the Jews who claimed to kill `Isa and the ignorant Christians who believed them. Indeed they are all in confusion, misguidance and bewilderment. This is why Allah said,

(وَمَا قَتَلُوهُ يَقِينًا)

(For surely; they killed him not.) meaning they are not sure that `Isa was the one whom they killed. Rather, they are in doubt and confusion over this matter.

(بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا)

(But Allah raised him up unto Himself. And Allah is Ever All-Powerful,) meaning, He is the Almighty, and He is never weak, nor will those who seek refuge in Him ever be subjected to disgrace,

(حَكِيمًا)

(All-Wise.) in all that He decides and ordains for His creatures. Indeed, Allah's is the clearest wisdom, unequivocal proof and the most glorious authority. Ibn Abi Hatim recorded that Ibn `Abbas said, "Just before Allah raised `Isa to the heavens, `Isa went to his companions, who were twelve inside the house. When he arrived, his hair was dripping water and he said, `There are those among you who will disbelieve in me twelve times after he had believed in me.' He then asked, `Who volunteers that his image appear as mine, and be killed in my place. He will be with me (in Paradise)' One of the youngest ones among them volunteered and `Isa asked him to sit down. `Isa again asked for a volunteer, and the young man kept volunteering and `Isa asking him to sit down. Then the young man volunteered again and `Isa said, `You will be that man,' and the resemblance of `Isa was cast over that man while `Isa ascended to heaven from a hole in the house. When the Jews came looking for `Isa, they found that young man and crucified him. Some of `Isa's followers disbelieved in him twelve times after they had believed

in him. They then divided into three groups. One group, Al-Ya`qubiyyah (Jacobites), said, 'Allah remained with us as long as He willed and then ascended to heaven.' Another group, An-Nasturiyyah (Nestorians), said, 'The son of Allah was with us as long as he willed and Allah took him to heaven.' Another group, Muslims, said, 'The servant and Messenger of Allah remained with us as long as Allah willed, and Allah then took him to Him.' The two disbelieving groups cooperated against the Muslim group and they killed them. Ever since that happened, Islam was then veiled until Allah sent Muhammad ." This statement has an authentic chain of narration leading to Ibn `Abbas, and An-Nasa'i narrated it through Abu Kurayb who reported it from Abu Mu`awiyah. Many among the Salaf stated that `Isa asked if someone would volunteer for his appearance to be cast over him, and that he will be killed instead of `Isa, for which he would be his companion in Paradise.

### All Christians Will Believe in `Isa Before He Dies

Allah said,

(وَأِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ  
وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا )

(And there is none of the People of the Scripture, but must believe in him, before his death. And on the Day of Resurrection, he will be a witness against them.) Ibn Jarir recorded that Ibn `Abbas commented,

(وَأِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ)

(And there is none of the People of the Scripture, but must believe in him, before his death.) before the death of `Isa, son of Maryam, peace be upon him. Al-`Awfi reported similar from Ibn `Abbas. Abu Malik commented;

(إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ)

(but must believe in him, before his death.) "This occurs after `Isa returns and before he dies, as then, all of the People of the Scriptures will believe in him."

### The Hadiths Regarding the Descent of `Isa Just Before the Day of Judgement, and his Mission

In the chapter about the Prophets in his Sahih, under, "The Descent of `Isa, Son of Maryam," Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said,



«وَالَّذِي نَفْسِي بِيَدِهِ، لِيُوشِكَنَّ أَنْ يَنْزِلَ فِيكُمْ ابْنُ  
 مَرْيَمَ حَكَمًا عَدْلًا، فَيَكْسِرَ الصَّلِيبَ، وَيَقْتُلَ  
 الْخَنزِيرَ، وَيَضَعَ الْجِزْيَةَ، وَيَفِيضَ الْمَالَ حَتَّى لَا  
 يَقْبَلَهُ أَحَدٌ، حَتَّى تَكُونَ السَّجْدَةُ خَيْرًا لَهُمْ مِنَ  
 الدُّنْيَا وَمَا فِيهَا»

(By Him in Whose Hands my soul is, the son of Maryam ( `Isa) will shortly descend among you as a just ruler, and will break the cross, kill the pig and abolish the Jizyah. Then there will be an abundance of wealth and nobody will accept charitable gifts any more. At that time, one prostration will be better for them than this life and all that is in it.) Abu Hurayrah then said, "Read if you will,

(وَأِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ  
 وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا )

(And there is none of the People of the Scripture, but must believe in him, before his death. And on the Day of Resurrection, he will be a witness against them.)" Muslim recorded this Hadith. So, Allah's statement,

(قَبْلَ مَوْتِهِ)

(before his death) refers to the death of `Isa, son of Maryam.

### Another Hadith by Abu Hurayrah

Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah said,

«لِيُهْلَنَ عَيْسَى بِفَجِّ الرُّوْحَاءِ بِالْحَجِّ أَوْ الْعُمْرَةِ،  
 أَوْ لِيُنَيَّبَهُمَا جَمِيعًا»

( `Isa will say lhlal from the mountain highway of Ar-Fawha' for Hajj, `Umrah or both.) Muslim also recorded it. Ahmad recorded that Abu Hurayrah said that the Prophet said,

«يَنْزِلُ عِيسَى ابْنُ مَرْيَمَ فَيَقْتُلُ الْخِنْزِيرَ، وَيَمْحُو الصَّلِيبَ، وَتُجْمَعُ لَهُ الصَّلَاةُ، وَيُعْطَى الْمَالُ حَتَّى لَا يُقْبَلَ، وَيَضَعُ الْخَرَاجَ، وَيَنْزِلُ الرُّوحَاءَ فَيَحُجُّ مِنْهَا أَوْ يَعْتَمِرُ أَوْ يَجْمَعُهُمَا»

(`Isa, son of Maryam, will descend and will kill the pig, break the cross, lead the prayer in congregation and give away wealth until it is no longer accepted by anyone. He will also abolish the Jizyah and go to Ar-Rawha' from where he will go to perform Hajj, `Umrah or both.) Abu Hurayrah then recited,

(وَأِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ)

(And there is none of the People of the Scripture, but must believe in him, before his death.) Hanzalah said, "Abu Hurayrah added, 'Will believe in `Isa before `Isa dies,' but I do not know if this was a part of the Prophet's Hadith or if it was something that Abu Hurayrah said on his own." Ibn Abi Hatim also recorded this Hadith.

### Another Hadith

Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said,

«كَيْفَ بِكُمْ إِذَا نَزَلَ فِيكُمْ الْمَسِيحُ ابْنُ مَرْيَمَ وَإِمَامُكُمْ مِنْكُمْ»

(How will you be when Al-Masih, son of Maryam (`Isa) descends among you while your Imam is from among yourselves) Imam Ahmad and Muslim also recorded this Hadith.

Imam Ahmad recorded that Abu Hurayrah said that the Prophet said,

«الْأَنْبِيَاءُ إِخْوَةٌ لِعَلَّاتٍ، أُمَّهَاتُهُمْ شَتَّى، وَدِينُهُمْ وَاحِدٌ، وَإِنِّي أَوْلَى النَّاسِ بِعِيسَى ابْنِ مَرْيَمَ، لِأَنَّهُ

لَمْ يَكُنْ نَبِيٌّ بَيْنِي وَبَيْنَهُ، وَإِنَّهُ نَازِلٌ فَإِذَا رَأَيْمُوهُ  
فَاعْرِفُوهُ: رَجُلٌ مَرْبُوعٌ إِلَى الْحُمْرَةِ وَالْبِيَاضِ،  
عَلَيْهِ ثَوْبَانِ مُمَصَّرَانِ، كَأَنَّ رَأْسَهُ يَقْطُرُ، وَإِنْ لَمْ  
يُصِبْهُ بَلَلٌ، فَيَدُقُّ الصَّلِيبَ، وَيَقْتُلُ الْخِنْزِيرَ،  
وَيَضَعُ الْجِزْيَةَ، وَيَدْعُو النَّاسَ إِلَى الْإِسْلَامِ،  
وَيَهْلِكُ اللَّهُ فِي زَمَانِهِ الْمَلَلَ كُلَّهَا إِلَّا الْإِسْلَامَ،  
وَيَهْلِكُ اللَّهُ فِي زَمَانِهِ الْمَسِيحَ الدَّجَالَ، ثُمَّ تَقَعُ  
الْأَمْنَةُ عَلَى الْأَرْضِ حَتَّى تَرْتَعَ الْأَسْوَدُ مَعَ الْبَيْلِ،  
وَالنَّمَارُ مَعَ الْبَقَرِ، وَالذَّنَابُ مَعَ الْغَنَمِ، وَيَلْعَبُ  
الصَّبِيَّانُ بِالْحَيَّاتِ لَا تَضُرُّهُمُ، فَيَمُوتُ أَرْبَعِينَ  
سَنَةً ثُمَّ يُتَوَقَّى، وَيُصَلَّى عَلَيْهِ الْمُسْلِمُونَ»

(The Prophets are paternal brothers; their mothers are different, but their religion is one. I, more than any of mankind, have more right to `Isa, son of Maryam, for there was no Prophet between him and I. He will descend, and if you see him, know him. He is a well-built man, (the color of his skin) between red and white. He will descend while wearing two long, light yellow garments. His head appears to be dripping water, even though no moisture touched it. He will break the cross, kill the pig, and banish the Jizyah and will call the people to Islam. During his time, Allah will destroy all religions except Islam and Allah will destroy Al-Masih Ad-Dajjal (the False Messiah). Safety will then fill the earth, so much so that the lions will mingle with camels, tigers with cattle and wolves with sheep. Children will play with snakes, and they will not harm them. `Isa will remain for forty years and then will die, and Muslims will offer the funeral prayer for him.) Abu Dawud also recorded it.

### Another Hadith

In his Sahih, Muslim recorded that Abu Hurayrah related to the Messenger of Allah that he said,

«لَا تَقُومُ السَّاعَةُ حَتَّى يَنْزِلَ الرُّومُ بِالْأَعْمَاقِ أَوْ  
بِدَابِقٍ، فَيَخْرُجُ إِلَيْهِمْ جَيْشٌ مِنَ الْمَدِينَةِ مِنْ خِيَارِ  
أَهْلِ الْأَرْضِ يَوْمَئِذٍ، فَإِذَا تَصَافَّوْا، قَالَتِ الرُّومُ:  
خَلُّوا بَيْنَنَا وَبَيْنَ الَّذِينَ سَبَّوْا مِنَّا نُقَاتِلْهُمْ، فَيَقُولُ  
الْمُسْلِمُونَ: لَا وَاللَّهِ، لَا نُخَلِّي بَيْنَكُمْ وَبَيْنَ إِخْوَانِنَا،  
فَيُقَاتِلُونَهُمْ، (فَيَنْهَزِمُ) ثَلَاثَ لَأ يَتُوبُ اللَّهُ عَلَيْهِمْ  
أَبَدًا، وَيُقْتَلُ ثَلَاثُهُ أَفْضَلُ الشُّهَدَاءِ عِنْدَ اللَّهِ، وَيَفْتَحُ  
الثَّلَاثُ لَا يُفْتَنُونَ أَبَدًا، فَيَفْتَحُونَ قُسْطَنْطِينِيَّةَ،  
فَبَيْنَمَا هُمْ يَقْسِمُونَ الْغَنَائِمَ قَدْ عَاقَبُوا سَيُوفَهُمْ  
بِالزَّيْتُونَ، إِذْ صَاحَ فِيهِمُ الشَّيْطَانُ: إِنَّ الْمَسِيحَ قَدْ  
خَلَفَكُمْ فِي أَهْلِيكُمْ، فَيَخْرُجُونَ، وَذَلِكَ بَاطِلٌ، فَإِذَا  
جَاءُوا الشَّامَ خَرَجَ، فَبَيْنَمَا هُمْ يُعِدُّونَ لِلْقِتَالِ  
يُسَوُّونَ الصُّفُوفَ، إِذْ أُقِيمَتِ الصَّلَاةُ فَيَنْزِلُ  
عِيسَى ابْنُ مَرْيَمَ، فَأَمَّهُمْ، فَإِذَا رَأَهُ عَدُوُّ اللَّهِ، ذَابَ  
كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ، فَلَوْ تَرَكَهُ لَانْدَابَ  
حَتَّى يَهْلِكَ، وَلَكِنْ يَقْتُلُهُ اللَّهُ بِيَدِهِ، فَيُرِيهِمْ دَمَهُ فِي  
حَرْبَتِهِ»

(The Last) Hour will not start until the Romans occupy Al-A`maq or Dabiq. An army, comprised of the best of the people of the earth then, will come from Al-Madinah and challenge them. When they camp face to face, the Romans will say, `Let us fight those who captured some of us.' The Muslims will say, `Nay! By Allah, we will never let you get to our brothers.' They will

fight them. A third of the (Muslim) army will flee in defeat, and those are the ones whom Allah will never forgive. Another third will be killed, and those are the best martyrs before Allah. The last third will be victorious, and this third will never be stricken with Fitnah, and they will capture Constantinople (Istanbul). While they are dividing war booty, after hanging their swords on olive trees, Shaytan will shout among them, saying, `Al-Mash (Ad-Dajjal) has cornered your people'. They will leave to meet Ad-Dajjal in Ash-Sham. This will be a false warning, and when they reach Ash-Sham, Ad-Dajjal will then appear. When the Muslims are arranging their lines for battle and the prayer is called for, `Isa, son of Maryam, will descend and lead them in prayer. When the enemy of Allah (the False Messiah) sees him, he will dissolve just as salt dissolves in water, and if any of him were left, he would continue dissolving until he died. Allah will kill him with the hand of `Isa and will show the Muslims his blood on his spear.) Muslim recorded that `Abdullah bin `Amr said that the Messenger of Allah said,

«لُفَاتَيْنَ الْيَهُودَ فَلْتَقْتُلْنَهُمْ، حَتَّى يَقُولَ الْحَجَرُ:  
يَا مُسْلِمُ هَذَا يَهُودِيٌّ فَتَعَالَ فَاقْتُلْهُ»

(You will fight the Jews and will kill them, until the stone will say, `O Muslim! There is a Jew here, so come and kill him.'). Muslim recorded that Abu Hurayrah said that the Messenger of Allah said,

«لَا تَقُومُ السَّاعَةُ حَتَّى يُقَاتِلَ الْمُسْلِمُونَ الْيَهُودَ،  
فَيَقْتُلُهُمُ الْمُسْلِمُونَ حَتَّى يَخْتَبِئَ الْيَهُودِيُّ مِنْ  
وَرَاءِ الْحَجَرِ وَالشَّجَرِ، فَيَقُولُ الْحَجَرُ وَالشَّجَرُ:  
يَا مُسْلِمُ يَا عَبْدَ اللَّهِ هَذَا يَهُودِيٌّ خَلْفِي فَتَعَالَ فَاقْتُلْهُ  
إِلَّا الْغَرَقَدَ فَإِنَّهُ مِنْ شَجَرِ الْيَهُودِ»

(The Hour will not start, until after the Muslims fight the Jews and the Muslims kill them. The Jew will hide behind a stone or tree, and the tree will say, `O Muslim! O servant of Allah! This is a Jew behind me, come and kill him.' Except Al-Gharqad, for it is a tree of the Jews.) Muslim bin Al-Hajjaj recorded in his Sahih that An-Nawwas bin Sam`an said, "The Messenger of Allah , mentioned Ad-Dajjal one day and kept belittling him (because being blind, yet claiming to be Allah) and speaking in grave terms about him until we thought that he was hiding in gardens of date-trees (in Al-Madinah). When we went by the Messenger, he sensed this anxiety in us and said,

«مَا شَأْنُكُمْ؟»

(What is the matter with you) We said, `O Messenger of Allah! Earlier, you mentioned Ad-Dajjal and while belittling him you spoke gravely about him until we thought that he was hiding in gardens of date-trees (of Al-Madinah).' He said,

«غَيْرُ الدَّجَالِ أَخُوْفِي عَلَيْكُمْ، إِنْ يَخْرُجُ وَأَنَا فِيكُمْ فَأَنَا حَاجِبُهُ دُونَكُمْ، وَإِنْ يَخْرُجُ وَلَسْتُ فِيكُمْ فَأَمْرٌ وَحَاجِبُ نَفْسِهِ، وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ. إِنَّهُ شَابٌّ قَطَطٌ، عَيْنُهُ طَافِيَةٌ كَأَنِّي أَشْبَهُهُ بِعَبْدِ الْعُزَّى بْنِ قَطْنٍ، مَنْ أَدْرَكَهُ مِنْكُمْ فَلْيَقْرَأْ عَلَيْهِ قَوَاتِحَ سُورَةِ الْكَهْفِ، إِنَّهُ خَارِجٌ مِنْ خَلَّةٍ بَيْنَ الشَّامِ وَالْعِرَاقِ، فَعَاثَ يَمِينًا وَعَاثَ شِمَالًا، يَا عِبَادَ اللَّهِ فَانْتَبِهُوا»

(I fear other than Ad-Dajjal for you! If he appears while I am still among you, I will be his adversary on your behalf. If he appears while I am not among you, each one will depend on himself and Allah will be the Helper of every Muslim after me. He is young, with very curly hair and his eye is smashed. I thought that he looked like `Abdul-`Uzza bin Qatan. Whoever lives long and meets Ad-Dajjal, then let him recite the beginnings of Surat Al-Kahf. He will appear on a pass between Ash-Sham (Syria) and Al-`Iraq. He will wreak havoc to the right and left. O Servants of Allah! Hold fast.) We said, `O Messenger of Allah! How long will he stay on earth' He said,

«أَرْبَعُونَ يَوْمًا، يَوْمٌ كَسَنَةِ، وَيَوْمٌ كَشَهْرٍ، وَيَوْمٌ كَجُمُعَةٍ، وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ»

(Forty days: One day as long as a year, one day as long as a month and one day as long as a week. The rest of his days will be as long as one of your ordinary days.) We said, `O Messenger of Allah! As for the day that is like a year, will the prayers of one day suffice for it' He said,

«لَا، اقْدُرُوا لَهُ قَدْرَهُ»

(No. Count for its due measure.) We said, 'O Messenger of Allah, how will his speed be on earth' He said,

«كَالْغَيْثِ اسْتَدْبَرْتَهُ الرِّيحُ فَيَأْتِي عَلَى قَوْمٍ  
فَيَدْعُوهُمْ فَيُؤْمِنُونَ بِهِ، وَيَسْتَجِيبُونَ لَهُ، فَيَأْمُرُ  
السَّمَاءَ فَتُمْطِرُ، وَالْأَرْضَ فَتُنْبِتُ، فَتَرْوِحُ عَلَيْهِمْ  
سَارِحَتَهُمْ أَطْوَلَ مَا كَانَتْ دُرَى، وَأَسْبَغَهُ  
ضُرُوعًا، وَأَمَدَهُ خَوَاصِرَ، ثُمَّ يَأْتِي الْقَوْمَ  
فَيَدْعُوهُمْ فَيَرُدُّونَ عَلَيْهِ قَوْلَهُ، فَيَنْصَرِفُ عَنْهُمْ  
فَيُصْبِحُونَ مُمَحِلِينَ لَيْسَ بِأَيْدِيهِمْ شَيْءٌ مِنْ  
أَمْوَالِهِمْ وَيَمُرُّ بِالْخَرَبَةِ فَيَقُولُ لَهَا: أَخْرَجِي  
كُنُوزَكَ، فَتَتَّبَعُهُ كُنُوزُهَا كَيْعَاسِيبِ النَّحْلِ، ثُمَّ  
يَدْعُو رَجُلًا مُمْتَلِنًا شَبَابًا فَيَضْرِبُهُ بِالسَّيْفِ،  
فَيَقْطَعُهُ جِزْلَتَيْنِ رَمِيَةَ الْغَرَضِ، ثُمَّ يَدْعُوهُ، فَيُقْبِلُ  
وَيَتَهَلَّلُ وَجْهَهُ وَيَضْحَكُ، فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ  
بَعَثَ اللَّهُ الْمَسِيحَ ابْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ، فَيَنْزِلُ  
عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ بَيْنَ  
مَهْرُودَتَيْنِ، وَأَضِعًا كَقَيْهِ عَلَى أَجْنَحَةِ مَلَكَينِ، إِذَا  
طَاطَأَ رَأْسَهُ قَطْرًا، وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ جُمَانٌ  
كَالْوَلْوَلِ، وَلَا يَحِلُّ لِكَافِرٍ يَجِدُ رِيحَ نَفْسِهِ إِلَّا مَاتَ،

وَنَفْسُهُ يَنْتَهِي حَيْثُ يَنْتَهِي طَرْفُهُ، فَيَطْلُبُهُ حَتَّى  
يُذْرِكُهُ بِيَابِ لُدٍّ، فَيَقْتُلُهُ، ثُمَّ يَأْتِي عِيسَى عَلَيْهِ  
السَّلَامُ قَوْمًا قَدْ عَصَمَهُمُ اللَّهُ مِنْهُ، فَيَمْسَحُ عَنْ  
وُجُوهِهِمْ، وَيَحْدِثُهُمْ بَدْرَجَاتِهِمْ فِي الْجَنَّةِ، فَبَيْنَمَا  
هُوَ كَذَلِكَ إِذْ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى عِيسَى:  
إِنِّي قَدْ أَخْرَجْتُ عِبَادًا لِي لَا يَدَانَ لِأَحَدٍ بِقِتَالِهِمْ،  
فَحَرِّزْ عِبَادِي إِلَى الطُّورِ، وَيَبْعَثُ اللَّهُ يَأْجُوجَ  
وَمَأْجُوجَ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ، فَيَمُرُّ  
أُولَهُمْ عَلَى بَحِيرَةٍ طَبْرِيَّةٍ فَيَشْرَبُونَ مَا فِيهَا،  
وَيَمُرُّ آخِرُهُمْ فَيَقُولُونَ: لَقَدْ كَانَ بِهَذِهِ مَرَّةً مَاءٌ،  
وَيُحْصِرُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ، حَتَّى يَكُونَ  
رَأْسُ الثَّوْرِ لِأَحَدِهِمْ خَيْرٌ مِنْ مِائَةِ دِينَارٍ لِأَحَدِكُمْ  
الْيَوْمَ، فَيَرْغَبُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ،  
فَيُرْسِلُ اللَّهُ عَلَيْهِمُ النَّغْفَ فِي رِقَابِهِمْ، فَيُصْنِحُونَ  
فَرَسِي كَمَوْتِ نَفْسٍ وَاحِدَةٍ، ثُمَّ يَهْطُ نَبِيُّ اللَّهِ  
عِيسَى وَأَصْحَابُهُ إِلَى الْأَرْضِ، فَلَا يَجِدُونَ فِي  
الْأَرْضِ مَوْضِعَ شِبْرٍ إِلَّا مَلَأَهُ زَهْمُهُمْ وَنَثْنُهُمْ،  
فَيَرْغَبُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ إِلَى اللَّهِ،



فَيُرْسِلُ اللَّهُ، طَيْرًا كَأَعْنَاقِ الْبُخْتِ، فَتَحْمِلُهُمْ  
فَتَطْرَحُهُمْ حَيْثُ شَاءَ اللَّهُ، ثُمَّ يُرْسِلُ اللَّهُ مَطْرًا لَّا  
يَكُنُّ مِنْهُ بَيْتٌ مَدْرٍ، وَلَا وَبَرٍ، فَيَغْسِلُ الْأَرْضَ  
حَتَّى يَبْرُكَهَا كَالزَّلْفَةِ، ثُمَّ يُقَالُ لِلْأَرْضِ: أَخْرَجِي  
تَمْرَكَ وَرُدِّي بَرَكَتَكَ، فَيَوْمَئِذٍ تَأْكُلُ الْعِصَابَةُ مِنَ  
الرَّمَانَةِ، وَيَسْتَنْظِلُونَ بِقِحْفِهَا، وَيُبَارِكُ اللَّهُ فِي  
الرِّسْلِ حَتَّى إِنَّ اللَّقْحَةَ مِنَ اللَّيْلِ لَتَكْفِي الْفَيْأَمَ،  
(مِنَ النَّاسِ وَاللُّقْمَةَ مِنَ الْفَمِ لَتَكْفِي الْفَخْدَ مِنَ  
النَّاسِ)، فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ بَعَثَ اللَّهُ رِيحًا طَيِّبَةً،  
فَتَأْخُذُهُمْ تَحْتَ أَبْطِحِهِمْ، فَتَقْبِضُ رُوحَ كُلِّ مُؤْمِنٍ  
وَكُلِّ مُسْلِمٍ، وَيَبْقَى شِرَارُ النَّاسِ يَتَهَارَجُونَ فِيهَا  
تَهَارُجَ الْحُمْرِ، فَعَلَيْهِمْ تَقَوْمُ السَّاعَةِ»

(Like the storm when driven by the wind. He will come to a people and will call them (to his worship), and they will believe in him and accept his call. He will order the sky and it will rain, the land and it will grow (vegetation). Their cattle will return to them with their hair the longest, their udders the fullest (with milk) and their stomachs the fattest. He will come to a different people and will call them (to his worship), and they will reject his call. He will then leave them. They will wake up in the morning destitute, missing all of their possessions. He will pass by a deserted land and will say to it, 'Bring out your treasures', and its treasures will follow him just like swarms of bees. He will summon a man full of youth and will strike him with the sword once and will cut him into two pieces (and will separate between them like) the distance (between the hunter and) the game. He will call the dead man and he will come, and his face will radiate with pleasure and laughter. Afterwards (while all this is happening with Ad-Dajjal), Allah will send Al-Masih (`Isa), son of Maryam down. He will descend close to the white minaret to the east of Damascus. He will be wearing garments lightly colored with saffron and his hands will be placed on the wings of two angels. Whenever he lowers his head droplets fall. Whenever he raises his head, precious stones that look like pearls fall. No disbeliever can survive `Isa's breath, which reaches the distance of his sight. He will pursue Ad-Dajjal and will follow him to the doors of (the Palestinian city of) Ludd where he will kill him. A group of people who, by Allah's help, resisted and survived Ad-Dajjal, will pass by `Isa and he

will anoint their faces and inform them about their grades in Paradise. Shortly afterwards, while this is happening with `Isa, Allah will reveal to him, `I raised a people of My creation that no one can fight. Therefore, gather My servants to At-Tur (the mountain of Musa in Sinai).' Then, Allah will raise Gog and Magog and they will swiftly swarm from every mound. Their front forces will reach Lake Tabariah (Sea of Galilee) and will drink all its water. The last of their forces will say as they pass by the lake, `This lake once had water!'

Meanwhile, `Isa, Allah's Prophet, will be cornered along with his companions until the head of a bull will be more precious to them than a hundred Dinars to you today. `Isa, Allah's Prophet, and his companions will invoke Allah for help and Allah will send An-Naghaf (a worm) into the necks of Gog and Magog! The morning will come, and they will all be dead as if it was the death of one soul. Afterwards, `Isa, the Prophet of Allah, will come down with his companions to the low grounds (from Mount At-Tur). They will find that no space of a hand-span on the earth was free of their fat and rot (rotten corpses). `Isa, the Prophet of Allah, and his companions will seek Allah in supplication. Allah will send birds as large as the necks of camels. They will carry them (the corpses of Gog and Magog) and will throw them wherever Allah wills. Afterwards, Allah will send rain that no house made of mud or animal hair will be saved from, and it will cleanse the earth until it is as clean as a mirror. The earth will be commanded (by Allah), `Produce your fruits and regain your blessing.' Then, the group will eat from a pomegranate and will take shelter under the shade of its skin. Milk will be blessed, so much so that the milk-producing camel will yield large amounts that suffice for a large group of people. Meanwhile, Allah will send a pure wind that will overcome Muslims from under their arms and will take the soul of every believer and Muslim. Only the evildoers among people will remain. They will indulge in shameless public sex like that of donkeys. On them, the Hour will begin.)

Imam Ahmad and the collectors of the Sunan also recorded this Hadith. We will mention this Hadith again using the chain of narration collected by Ahmad explaining Allah's statement in Surat Al-Anbiya' (chapter 21),

(حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ)

(Until, when Ya`juj and Ma`juj (Gog and Magog people) are let loose (from their barrier).) In our time, in the year seven hundred and forty-one, a white minaret was built in the Umayyad Masjid (in Damascus) made of stone, in place of the minaret that was destroyed by a fire which the Christians were suspected to have started. May Allah's continued curses descend on the Christians until the Day of Resurrection. There is a strong feeling that this minaret is the one that `Isa will descend on, according to this Hadith.

### Another Hadith

Muslim recorded in his Sahih that Ya`qub bin `Asim bin `Urwah bin Mas`ud Ath-Thaqafi said, "I heard `Abdullah bin `Amr saying to a man who asked him, `What is this Hadith that you are narrating You claim that the Hour will start on such and such date.' He said, `Subhan Allah (glory be to Allah),' or he said, `There is no deity worthy of worship except Allah.' I almost decided to never narrate anything to anyone. I only said, "Soon, you will witness tremendous incidents, the House (the Ka`bah) will be destroyed by fire, and such and such things will occur." He then said, `The Messenger of Allah said,

«يَخْرُجُ الدَّجَالُ فِي أُمَّتِي فَيَمُكُّتُ أَرْبَعِينَ، لَا  
أَدْرِي أَرْبَعِينَ يَوْمًا أَوْ أَرْبَعِينَ شَهْرًا أَوْ أَرْبَعِينَ  
عَامًا، فَيَبْعَثُ اللَّهُ تَعَالَى عِيسَى ابْنَ مَرْيَمَ كَأَنَّهُ  
عُرْوَةٌ بِنُ مَسْعُودٍ، فَيَطْلُبُهُ فَيُهْلِكُهُ، ثُمَّ يَمُكُّتُ  
النَّاسُ سَبْعَ سِنِينَ لَيْسَ بَيْنَ اثْنَيْنِ عَدَاوَةٌ، ثُمَّ  
يُرْسِلُ اللَّهُ رِيحًا بَارِدَةً مِنْ قِبَلِ الشَّامِ، فَلَا يَبْقَى  
عَلَى وَجْهِ الْأَرْضِ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ  
خَيْرٍ أَوْ إِيمَانٍ إِلَّا قَبِضَتْهُ، حَتَّى لَوْ أَنَّ أَحَدَكُمْ  
دَخَلَ فِي كَبِدِ جَبَلٍ لَدَخَلْتَهُ عَلَيْهِ حَتَّى تَقْبِضَهُ»

«فَيَبْقَى شِرَارُ النَّاسِ فِي خِقَّةِ الطَّيْرِ وَأَحْطَامِ  
السَّبَّاحِ، لَا يَعْرِفُونَ مَعْرُوفًا، وَلَا يُنْكِرُونَ مُنْكَرًا،  
فَيَتَمَثَّلُ لَهُمُ الشَّيْطَانُ فَيَقُولُ: أَلَا تَسْتَحْيُونَ؟  
فَيَقُولُونَ: فَمَا تَأْمُرُنَا؟ فَيَأْمُرُهُمْ بِعِبَادَةِ الْأَوْثَانِ،  
وَهُمْ فِي ذَلِكَ دَارٌ رَزَقَهُمْ، حَسَنٌ عَيْشُهُمْ، ثُمَّ يُنْفَخُ  
فِي الصُّورِ فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْغَى لَيْثًا وَرَفَعَ  
لَيْثًا، قَالَ: وَأَوَّلُ مَنْ يَسْمَعُهُ رَجُلٌ يَلُوطُ حَوْضَ  
إِبِلِهِ، قَالَ: فَيَصْنَعُ وَيَصْنَعُ النَّاسُ، ثُمَّ يُرْسِلُ

اللَّهُ أَوْ قَالَ: يُنَزِّلُ اللَّهُ مَطَرًا كَأَنَّهُ الطَّلُّ أَوْ قَالَ  
الظِّلُّ نَعْمَانُ الشَّاكُّ فَتَنَّبَتْ مِنْهُ أَجْسَادُ النَّاسِ، ثُمَّ  
يُنْفَخُ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ. ثُمَّ يُقَالُ:  
أَيُّهَا النَّاسُ: هَلُمُّوا إِلَى رَبِّكُمْ»

(Ad-Dajjal will appear in my nation and will remain for forty. (The narrator doubts whether it is forty days, months, or years). Then, Allah will send down `Isa, son of Maryam, looking just like `Urwah bin Mas`ud and he will seek Ad-Dajjal and will kill him. People will remain for seven years with no enmity between any two. Allah will send a cool wind from As-Sham that will leave no man on the face of the earth who has even the weight of an atom of good or faith, but will capture (his soul). Even if one of you takes refuge in the middle of a mountain, it will find him and capture (his soul). Afterwards, only the most evil people will remain. They will be as light as birds, with the comprehension of beasts. They will not know or enjoin righteousness or forbid or know evil. Shaytan will appear to them and will say to them, `Would you follow me.' They will say, `What do you command us' He will command them to worship the idols. Meanwhile, their provision will come to them in abundance and their life will be good. Then the Trumpet will be blown and every person who hears it, will lower one side of his head and raise the other side (trying to hear that distant sound). The first man who will hear the Trumpet is someone who is preparing the water pool for his camels, and he and the people will swoon away. Allah will send down heavy rain and the bodies of people will grow with it. The Trumpet will be blown in again and the people will be resurrected and looking all about, staring. It will be said to them, `O people! Come to your Lord,'

(وَقِفُّوهُمْ إِنَّهُمْ مَسْئُولُونَ )

(But stop them, verily, they are to be questioned.)

«ثم يقال: أخرجوا بعث النار، فيقال: من كم؟  
فيقال: من كل ألف تسعمائة وتسعة وتسعين،  
قال: فذلك يوم»

(It will then be said, `Bring forth the share of the Fire.' It will be asked, `How many' It will be said, `From every one thousand, nine hundred and ninety-nine.' That Day is when,)

(يَجْعَلُ الْوِلْدَانَ شِيبًا)

(the children will turn grey-headed,) and,

(يَوْمَ يُكْشَفُ عَن سَاقٍ)

(The Day when the Shin shall be laid bare).)"

### The Description of `Isa, upon him be Peace

As mentioned earlier, `Abdur-Rahman bin Adam narrated that Abu Hurayrah said that the Prophet said,

«فَإِذَا رَأَيْتُمُوهُ فَاعْرِفُوهُ: رَجُلٌ مَرْبُوعٌ إِلَى  
الْحُمْرَةِ وَالْبِيَاضِ، عَلَيْهِ ثَوْبَانِ مُمَصَّرَانِ، كَأَنَّ  
رَأْسَهُ يَقْطُرُ وَإِنْ لَمْ يُصِبْهُ بَلَلٌ»

(If you see `Isa, know him. He is a well-built man, (the color of his skin) between red and white. He will descend while wearing light yellow garments. His head looks like it is dripping water, even though no moisture touched it.) In the Hadith that An-Nawwas bin Sam`an narrated,

«فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ بَيْنَ  
مَهْرُودَتَيْنِ وَاضِعًا كَقَيْهِ عَلَى أَجْنِحَةِ مَلَكَيْنِ، إِذَا  
طَأَّأَ رَأْسَهُ قَطْرًا، وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ مِثْلُ  
جُمَانَ اللُّؤْلُؤِ، لَا يَحِلُّ لِكَافِرٍ يَجِدُ رِيحَ نَفْسِهِ إِلَّا  
مَاتَ، وَنَفْسُهُ يَنْتَهِي حَيْثُ يَنْتَهِي طَرْفُهُ»

(He will descend close to the white minaret to the east of Damascus. He will be wearing two garments lightly colored with saffron, having his hands on the wings of two angels. Whenever he lowers his head, drops will fall off of it. Whenever he raises his head, precious jewels like pearls will fall off of it. No disbeliever can survive `Isa's breath, and his breath reaches the distance of his sight.) Al-Bukhari and Muslim recorded that Abu Hurayrah said that the Messenger of Allah said,

«لَيْلَةَ أُسْرِي بِي لَقِيتُ مُوسَى»

(I met Musa on the night of my Ascension to heaven.) The Prophet then described him saying, as I think,

«مُضْطَرَبٌ، رَجُلٌ الرَّأْسُ كَأَنَّهُ مِنْ رَجَالِ  
شَنْوَاءَةَ»

(He was a tall person with hair as if he was one of the men from the tribe of Shanu'ah. ) The Prophet further said,

«وَلَقِيتُ عِيسَى»

:

«رَبْعَةٌ أَحْمَرُ كَأَنَّهُ خَرَجَ مِنْ دِيمَاسٍ»

«وَرَأَيْتُ إِبْرَاهِيمَ وَأَنَا أَشْبَهُهُ وَلَدِهِ بِهِ»

( ' I met `Isa.' The Prophet described him saying, ` He was of moderate height and was red-faced as if he had just come out of a bathroom. I saw Ibrahim whom I resembled more than any of his children did. ) Al-Bukhari recorded that Mujahid said that Ibn ` Umar said that the Messenger of Allah said,

«رَأَيْتُ مُوسَى وَعِيسَى وَإِبْرَاهِيمَ، فَأَمَّا عِيسَى  
فَأَحْمَرُ جَعْدٌ عَرِيضُ الصَّدْرِ، وَأَمَّا مُوسَى فَأَدَمُ  
جَسِيمٌ سَبَطٌ، كَأَنَّهُ مِنْ رَجَالِ الزُّطِّ»

(I saw Musa, `Isa and Ibrahim. `Isa was of red complexion and had curly hair and a broad chest. Musa was of brown complexion and had straight hair and a tall stature, as if he was from the people of Az-Zutt.) Al-Bukhari and Muslim recorded that Ibrahim said that `Abdullah bin ` Umar said, "The Prophet once mentioned the False Messiah (Al-Masih Ad-Dajjal) to people, saying,

«إِنَّ اللَّهَ لَيْسَ بِأَعْوَرَ، أَلَا إِنَّ الْمَسِيحَ الدَّجَالَ  
أَعْوَرَ الْعَيْنِ الْيُمْنَى، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ»

(Allah is not blind in His Eye. Al-Masih Ad-Dajjal is blind in his right eye. His eye is like a protruding grape.)" Muslim recorded that the Messenger of Allah said,

«وَأَرَانِي اللَّهَ عِنْدَ الْكَعْبَةِ فِي الْمَنَامِ، فَإِذَا رَجُلٌ  
أَدَمٌ كَأَحْسَنَ مَا تَرَى مِنْ أَدَمِ الرَّجَالِ، تَضْرِبُ  
لِمَنْهُ بَيْنَ مَنْكِبَيْهِ، رَجُلٌ الشَّعْرُ، يَقْطُرُ رَأْسُهُ  
مَاءً، وَاضِعًا يَدَيْهِ عَلَى مَنْكِبَيْ رَجُلَيْنِ، وَهُوَ  
يَطُوفُ بِالْبَيْتِ، فَقُلْتُ: مَنْ هَذَا؟ فَقَالُوا: هُوَ  
الْمَسِيحُ ابْنُ مَرْيَمَ، ثُمَّ رَأَيْتُ وَرَاءَهُ رَجُلًا جَعْدًا  
قَطِطًا، أَعْوَرَ الْعَيْنِ الْيُمْنَى، كَأَشْبَهَ مَنْ رَأَيْتُ  
بِابْنِ قَطَنِ، وَاضِعًا يَدَيْهِ عَلَى مَنْكِبَيْ رَجُلٍ،  
يَطُوفُ بِالْبَيْتِ، فَقُلْتُ: مَنْ هَذَا؟ قَالُوا: الْمَسِيحُ  
الدَّجَالُ»

(In a dream, I was at the Ka`bah and Allah made me see a light - colored man, a color that is as beautiful as a light - colored man could be, with combed hair that reached his shoulders. His hair was dripping water, and he was leaning on the shoulders of two men while circling the Ka`bah. I asked, `Who is this man' I was told, `This is the Al-Masih, son of Maryam.' Behind him, I saw a man with very curly hair who was blind in his right eye. He looked exactly as Ibn Qatan, and he was leaning on the shoulder of a man while circling the House. I asked, `Who is this man' I was told, `He is Al-Masih Ad-Dajjal.') Al-Bukhari recorded that Salim said that his father said, "No, By Allah! The Prophet did not say that `Isa was of red complexion but said,

«بَيْنَمَا أَنَا نَائِمٌ أَطُوفُ بِالْكَعْبَةِ، فَإِذَا رَجُلٌ آدَمٌ  
سَبَطُ الشَّعْرَ، يَتَهَادَى بَيْنَ رَجُلَيْنِ، يَنْطَفُ رَأْسُهُ  
مَاءً أَوْ يُهْرَاقُ رَأْسُهُ مَاءً فَقُلْتُ: مَنْ هَذَا؟ فَقَالُوا:  
ابْنُ مَرْيَمَ، فَذَهَبْتُ أَلْتَفِتُ، فَإِذَا رَجُلٌ أَحْمَرٌ  
جَسِيمٌ، جَعْدُ الرَّأْسِ، أُعْوَرُ عَيْنِهِ الْيُمْنَى، كَأَنَّ  
عَيْنَهُ عِنَبَةٌ طَافِيَةٌ، قُلْتُ: مَنْ هَذَا؟ قَالُوا: الدَّجَالُ،  
وَأَقْرَبُ النَّاسِ بِهِ شَبَهًا ابْنُ قَطْنِ»

(While I was asleep circumambulating the Ka`bah (in my dream), I suddenly saw a man of brown complexion and ample hair walking between two men with water dripping from his head. I asked, `Who is this' The people said, `He is the son of Maryam.' Then I looked behind and I saw a red-complexioned, fat, curly-haired man, blind in the right eye, which looked like a bulging out grape. I asked, `Who is this' They replied, `He is Ad-Dajjal.' The person he most resembled is Ibn Qatan.)" Az-Zuhri commented that Ibn Qatan was a man from the tribe of Khuza`ah who died during the time of Jahiliyyah. This is the wording of Al-Bukhari. Allah's statement,

(وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا)

(And on the Day of Resurrection, he (`Isa) will be a witness against them) Qatadah said, "He will bear witness before them that he has delivered the Message from Allah and that he is but a servant of His." In a similar statement in the end of Surat Al-Ma'idah,

(وَإِذْ قَالَ اللَّهُ يُعِيسَى ابْنَ مَرْيَمَ أَعْنتَ قُلْتَ  
لِلنَّاسِ)

(And (remember) when Allah will say (on the Day of Resurrection): "O `Isa, son of Maryam! Did you say unto men..." until,

(العَزِيزُ الْحَكِيمُ)

(Almighty, the All-Wise.)



(فَبِظَلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ  
 أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَن سَبِيلِ اللَّهِ كَثِيرًا -  
 وَأَخَذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ  
 بِالْبَطْلِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا -  
 لَكِن الرَّاْسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ  
 يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ  
 وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ  
 بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا  
 (

(160. For the wrongdoing of the Jews, We made unlawful for them certain good foods which had been lawful for them and for their hindering many from Allah's way;) (161. And their taking of Riba though they were forbidden from taking it, and their devouring men's substance wrongfully. And We have prepared for the disbelievers among them a painful torment.) (162. But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down to you and what was sent down before you; and those who perform the Salah, and give Zakah and believe in Allah and in the Last Day, it is they to whom We shall give a great reward.)

### **Some Foods Were Made Unlawful for the Jews Because of their Injustice and Wrongdoing**

Allah states that because of the injustice and transgression of the Jews, demonstrated by committing major sins, He prohibited some of the lawful, pure things which were previously allowed for them. This prohibition could be only that of decree, meaning that Allah allowed the Jews to falsely interpret their Book and change and alter the information about what was allowed for them. They thus, out of exaggeration and extremism in the religion, prohibited some things for themselves. It could also mean that in the Tawrah, Allah prohibited things that were allowed for them before. Allah said,

(كُلُّ الطَّعَامِ كَانَ حِلالًا لِّبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ  
 إِسْرَائِيلُ عَلَى نَفْسِهِ مِن قَبْلِ أَنْ تُنزَلَ التَّوْرَةُ)

(All food was lawful to the Children of Israel, except what Isra'il made unlawful for himself before the Tawrah was revealed.) We mentioned this Ayah before, which means that all types of food were allowed for the Children of Israel before the Tawrah was revealed, except the camel's meat and milk that Isra'il prohibited for himself. Later, Allah prohibited many things in the Tawrah. Allah said in Surat Al-An`am (chapter 6),

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ  
الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا  
حَمَلَتْ ظُهُورُهُمَا أَوْ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ  
ذَلِكَ جَزَيْنَهُمْ بِبَعْثِهِمْ وَإِنَّا لَصَادِقُونَ )

(And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion. And verily, We are Truthful.) This means, We prohibited these things for them because they deserved it due to their transgression, injustice, defying their Messenger and disputing with him. So Allah said;

(فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ  
أُحِلَّتْ لَهُمْ وَيَصُدُّهُمْ عَنِ سَبِيلِ اللَّهِ كَثِيرًا )

(For the wrongdoing of the Jews, We made unlawful to them certain good foods which had been lawful to them, and for their hindering many from Allah's way.) This Ayah states that they hindered themselves and others from following the truth, and this is the behavior that they brought from the past to the present. This is why they were and still are the enemies of the Messengers, killing many of the Prophets. They also denied Muhammad and `Isa, peace be upon them. Allah said,

(وَأَخَذَهُمُ الرَّبُّا وَقَدْ نُهُوا عَنْهُ)

(And their taking of Riba' though they were forbidden from taking it,) Allah prohibited them from taking Riba', yet they did so using various kinds of tricks, ploys and cons, thus devouring people's property unjustly. Allah said,

(وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا)

(And We have prepared for the disbelievers among them a painful torment. ) Allah then said,

لَكِن الرّٰسِخُوْنَ فِي الْعِلْمِ مِنْهُمْ)

(But those among them who are well-grounded in knowledge...) firm in the religion and full of beneficial knowledge. We mentioned this subject when we explained Surah Al `Imran (3). The Ayah;

(وَالْمُؤْمِنُونَ)

(and the believers...) refers to the well-grounded in knowledge;

يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ)

(believe in what has been sent down to you and what was sent down before you;) Ibn `Abbas said, "This Ayah was revealed concerning `Abdullah bin Salam, Tha`labah bin Sa`yah, Zayd bin Sa`yah and Asad bin `Ubayd who embraced Islam and believed what Allah sent Muhammad with. Allah said,

(وَالْمُؤْتُونَ الزَّكَاةَ)

(and give Zakah,) This could be referring to the obligatory charity due on one's wealth and property, or those who purify themselves, or both. Allah knows best.

(وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ)

(and believe in Allah and in the Last Day,) They believe that there is no deity worthy of worship except Allah, believe in Resurrection after death and the reward or punishment for the good or evil deeds. Allah's statement,

(أُولَٰئِكَ)

(It is they,) those whom the Ayah described above,

(سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا)

(To whom We shall give a great reward.) means Paradise.

(إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ  
 مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ  
 وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ  
 وَهَارُونَ وَسُلَيْمَانَ وَءَاتَيْنَا دَاوُدَ زَبُورًا -  
 وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ  
 نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا - رُسُلًا  
 مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ  
 حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا )

(163. Verily, We have sent the revelation to you as We sent the revelation to Nuh and the Prophets after him; We (also) sent the revelation to Ibrahim, Isma`il, Ishaq, Ya`qub, and Al-Asbat, (the offspring of the twelve sons of Ya`qub) `Isa, Ayyub, Yunus, Harun, and Sulayman; and to Dawud We gave the Zabur.) (164. And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, and to Musa Allah spoke directly.) (165. Messengers as bearers of good news and warning, in order that mankind should have no plea against Allah after the (coming of) Messengers. And Allah is Ever All-Powerful, All-Wise.)

### Revelation Came to Prophet Muhammad , Just as it Came to the Prophets Before Him

Muhammad bin Ishaq narrated that Muhammad bin Abi Muhammad said that `Ikrimah, or Sa`id bin Jubayr, related to Ibn `Abbas that he said, "Sukayn and `Adi bin Zayd said, `O Muhammad! We do not know that Allah sent down anything to any human after Musa.' Allah sent down a rebuttal of their statement,

(إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ  
 مِنْ بَعْدِهِ)

(Verily, We have inspired you (O Muhammad) as We inspired Nuh and the Prophets after him.)" Allah states that He sent down revelation to His servant and Messenger Muhammad just as He sent down revelation to previous Prophets. Allah said,

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ  
مِن بَعْدِهِ

(Verily, We have inspired you (O Muhammad) as We inspired Nuh and the Prophets after him,) until,

وَأَتَيْنَا دَاوُودَ زَبُورًا

(...and to Dawud We gave the Zabur. ) The `Zabur' (Psalms) is the name of the Book revealed to Prophet Dawud, peace be upon him.

### Twenty-Five Prophets Are Mentioned in the Qur'an

Allah said,

وَرَسُولًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرَسُولًا لَمْ  
نَقْصُصْنَاهُمْ عَلَيْكَ

(And Messengers We have mentioned to you before, and Messengers We have not mentioned to you) Before the revelation of this Ayah. The following are the names of the Prophets whom Allah named in the Qur'an. They are: Adam, Idris, Nuh (Noah), Hud, Salih, Ibrahim (Abraham), Lut, Isma`il (Ishmael), Ishaq (Isaac), Ya`qub (Jacob), Yusuf (Joesph), Ayyub (Job), Shu`ayb, Musa (Moses), Harun (Aaron), Yunus (Jonah), Dawud (David), Sulayman (Solomon), Ilyas (Elias), Al-Yasa` (Elisha), Zakariya (Zachariya), Yahya (John) and `Isa (Jesus), and their leader, Muhammad . Several scholars of Tafsir also listed Dhul-Kifl among the Prophets. Allah's statement,

وَرَسُولًا لَمْ نَقْصُصْنَاهُمْ عَلَيْكَ

(and Messengers We have not mentioned to you,) means, `there are other Prophets whom We did not mention to you in the Qur'an.'

### The Virtue of Musa

Allah said,

(وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا)

(and to Musa Allah spoke directly.) This is an honor to Musa, and this is why he is called the Kalim, he whom Allah spoke to directly. Al-Hafiz Abu Bakr bin Marduwyah recorded that `Abdul-Jabbar bin `Abdullah said, "A man came to Abu Bakr bin `Ayyash and said, `I heard a man recite (this Ayah this way): "and to Allah, Musa spoke directly." Abu Bakr said, `Only a disbeliever would recite it like this.' Al-A` mash recited it with Yahya bin Withab, who recited it with Abu `Abdur-Rahman As-Sulami who recited it with `Ali bin Abi Talib who recited with the Messenger of Allah ,

(وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا)

(and to Musa Allah spoke directly.)" Abu Bakr bin Abi Ayyash was so angry with the man who recited the Ayah differently, because he altered its words and meanings. That person was from the group of Mu` tazilah who denied that Allah spoke to Musa or that He speaks to any of His creation. We were told that some of the Mu` tazilah once recited the Ayah that way, so one teacher present said to him, "O son of a stinking woman! What would you do concerning Allah's statement,

(وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ)

(And when Musa came at the time and place appointed by Us, and his Lord spoke to him,) 7:143 " The Shaykh meant that the later Ayah cannot be altered or changed.

### The Reason Behind Sending the Prophets is to Establish the Proof

Allah said,

(رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ)

(Messengers as bearers of good news as well as of warning,) meaning, the Prophets bring good news to those who obey Allah and practice the good things that please Him. They also warn against His punishment and torment for those who defy His commandments. Allah said next,

(لِنَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ  
وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا)

(in order that mankind should have no plea against Allah after the Messengers. And Allah is Ever All-Powerful, All-Wise.) Allah sent down His Books and sent His Messengers with good news

and warnings. He explained what He likes and is pleased with and what He dislikes and is displeased with. This way, no one will have an excuse with Allah. Allah said in other Ayat,

﴿وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِن قَبْلِ أَنْ نُنزَلَ وَنَخْزَى﴾

(And if We had destroyed them with a torment before this, they would surely have said: "Our Lord! If only You had sent us a Messenger, we should certainly have followed Your Ayat, before we were humiliated and disgraced.") and,

﴿وَلَوْلَا أَن تُصِيبَهُم مُّصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ﴾

(And if (We had) not (sent you to the people of Makkah) in case a calamity should seize them for (the deeds) that their hands have sent forth. ) It is recorded in the Two Sahihs that Ibn Mas'ud said that the Messenger of Allah said,

«لَا أَحَدَ أَغْيَرُ مِنَ اللَّهِ، مِنْ أَجْلِ ذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَلَا أَحَدَ أَحَبَ إِلَيْهِ الْمَدْحُ مِنَ اللَّهِ عَزَّ وَجَلَّ، مِنْ أَجْلِ ذَلِكَ مَدَحَ نَفْسَهُ، وَلَا أَحَدَ أَحَبَ إِلَيْهِ الْعُدْرُ مِنَ اللَّهِ، مِنْ أَجْلِ ذَلِكَ بَعَثَ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ»

(No one is more jealous than Allah. This is why He prohibited all types of sin committed in public or secret. No one likes praise more than Allah, and this is why He has praised Himself. No one likes to give excuse more than Allah, and this is why He sent the Prophets as bearers of good news and as warners.) In another narration, the Prophet said,

«مِنْ أَجْلِ ذَلِكَ أَرْسَلَ رَسُولَهُ وَأَنْزَلَ كُتُبَهُ»

(And this is why He sent His Messengers and revealed His Books.)

لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ  
وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيداً - إِنَّ الَّذِينَ  
كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالاً  
بَعِيداً - إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ  
لِيَعْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقاً )

(إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَداً وَكَانَ ذَلِكَ  
عَلَى اللَّهِ يَسِيرًا - يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ  
بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا خَيْراً لَكُمْ وَإِنْ تَكْفُرُوا  
فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ  
عَلِيماً حَكِيماً )

(166. But Allah bears witness to that which He has sent down unto you; He has sent it down with His knowledge, and the angels bear witness. And Allah is All-Sufficient as a Witness.) (167. Verily, those who disbelieve and prevent (others) from the path of Allah; they have certainly strayed far away.) (168. Verily, those who disbelieve and did wrong; Allah will not forgive them, nor will He guide them to a way.) (169. Except the way of Hell, to dwell therein forever; and this is ever easy for Allah.) (170. O mankind! Verily, there has come to you the Messenger with the truth from your Lord. So believe in him, it is better for you. But if you disbelieve, then certainly to Allah belongs all that is in the heavens and the earth. And Allah is Ever All-Knowing, All-Wise.) Allah's statement

(إِنَّا أَوْحَيْنَا إِلَيْكَ)

(Verily, We have inspired you...) emphasized the Prophet's prophethood and refuted the idolators and People of the Scripture who denied him. Allah said,

لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ)



(But Allah bears witness to that which He has sent down unto you,) meaning, even if they deny, defy and disbelieve in you, O Muhammad, Allah testifies that you are His Messenger to whom He sent down His Book, the Glorious Qur'an that,

(لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ  
تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ )

(Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise.) Allah then said,

(أَنْزَلَهُ بِعِلْمِهِ)

(He has sent it down with His knowledge,) The knowledge of His that He willed His servants to have access to. Knowledge about the clear signs of guidance and truth, what Allah likes and is pleased with, what He dislikes and is displeased with, and knowledge of the Unseen, such as the past and the future. This also includes knowledge about His honorable attributes that no sent Messenger or illustrious angel can even know without Allah's leave. Similarly, Allah said,

(وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ)

(And they will never compass anything of His knowledge except that which He wills.) and,

(وَلَا يُحِيطُونَ بِهِ عِلْمًا)

(but they will never compass anything of His knowledge.) Allah's statement,

(وَالْمَلٰٓئِكَةُ يَشْهَدُوْنَ)

(and the angels bear witness.) to the truth of what you came with and what was revealed and sent down to you, along with Allah's testimony to the same,

(وَكَفَىٰ بِاللَّهِ شَهِيدًا)

(And Allah is All-Sufficient as a Witness.) Allah said,

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ قَدْ  
ضَلُّوا ضَلًّا بَعِيدًا )

(Verily, those who disbelieve and prevent (others) from the path of Allah, they have certainly strayed far away.) For they are disbelievers themselves and do not follow the truth. They strive hard to prevent people from following and embracing Allah's path. Therefore, they have defied the truth, deviated, and strayed far away from it. Allah also mentions His judgment against those who disbelieve in His Ayat, Book and Messenger, those who wrong themselves by their disbelief and hindering others from His path, committing sins and violating His prohibitions. Allah states that He will not forgive them;

وَلَا لِيَهْدِيَهُمْ طَرِيقًا)

(nor will He guide them to a way (that is, of good).)

إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا)

(Except the way of Hell, to dwell therein forever...) and this is the exception. Allah then said,

يَأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِن رَّبِّكُمْ  
فَأَمِنُوا خَيْرًا لَّكُمْ)

(O mankind! Verily, there has come to you the Messenger with the truth from your Lord, so believe in him, it is better for you.) This Ayah means, Muhammad has come to you with guidance, the religion of truth and clear proof from Allah. Therefore, believe in what he has brought you and follow him, for this is better for you. Allah then said,

وَإِن تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ)

(But if you disbelieve, then certainly to Allah belongs all that is in the heavens and the earth.) Allah is far too rich than to need you or your faith, and no harm could ever affect Him because of your disbelief. Allah said in another Ayah,

وَقَالَ مُوسَىٰ إِن تَكْفُرُوا أَنْتُمْ وَمَن فِي الْأَرْضِ  
جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ )

(And Musa said: "If you disbelieve, you and all on earth together, then verily, Allah is Rich (Free of all needs), Owner of all praise.") Allah said here,

(وَكَانَ اللَّهُ عَلِيمًا)

(And Allah is Ever All-Knowing,) He knows those who deserve to be guided, and He will guide them. He also knows those who deserve deviation, and He leads them to it,

(حَكِيمًا)

(All-Wise) in His statements, actions, legislation and all that He decrees.

(يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَلَا تَقُولُوا ثَلَاثَةً انْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهُ وَحْدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا )

(171. O People of the Scripture! Do not exceed the limits in your religion, nor say of Allah except the truth. Al-Masih `Isa, son of Maryam, was (no more than) a Messenger of Allah and His Word, which He bestowed on Maryam and a spirit from created by Him; so believe in Allah and His Messengers. Say not: "Three!" Cease! (it is) better for you. For Allah is (the only) One God, hallowed be He above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allah is All-Sufficient as a Disposer of affairs.)

### Prohibiting the People of the Book From Going to Extremes in Religion

Allah forbids the People of the Scriptures from going to extremes in religion, which is a common trait of theirs, especially among the Christians. The Christians exaggerated over `Isa until they elevated him above the grade that Allah gave him. They elevated him from the rank

of prophethood to being a god, whom they worshipped just as they worshipped Allah. They exaggerated even more in the case of those who they claim were his followers, claiming that they were inspired, thus following every word they uttered whether true or false, be it guidance or misguidance, truth or lies. This is why Allah said,

(اتَّخَذُوا أَحْبَبَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ)

(They took their rabbis and their monks to be their lords besides Allah.) Imam Ahmad recorded that Ibn `Abbas said that `Umar said that the Messenger of Allah said,

«لَا تُطْرُونِي كَمَا أَطَرَتِ النَّصَارَى عِيسَى ابْنَ مَرْيَمَ. فَإِنَّمَا أَنَا عَبْدٌ فَقُولُوا: عَبْدُ اللَّهِ وَرَسُولُهُ»

(Do not unduly praise me like the Christians exaggerated over `Isa, son of Maryam. Verily, I am only a servant, so say, `Allah's servant and His Messenger.) This is the wording of Al-Bukhari. Imam Ahmad recorded that Anas bin Malik said that a man once said, "O Muhammad! You are our master and the son of our master, our most righteous person and the son of our most righteous person..." The Messenger of Allah said,

«يَا أَيُّهَا النَّاسُ عَلَيْكُمْ بِقَوْلِكُمْ، وَلَا يَسْتَهْوِيَنَّكُمُ الشَّيْطَانُ، أَنَا مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ، عَبْدُ اللَّهِ وَرَسُولُهُ، وَاللَّهُ مَا أَحَبُّ أَنْ تَرْفَعُونِي فَوْقَ مَنْزِلَتِي الَّتِي أَنْزَلَنِي اللَّهُ عَزَّ وَجَلَّ»

(O people! Say what you have to say, but do not allow Shaytan to trick you. I am Muhammad bin `Abdullah, Allah's servant and Messenger. By Allah! I do not like that you elevate me above the rank that Allah has granted me.) Allah's statement,

(وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ)

(nor say of Allah except the truth.) means, do not lie and claim that Allah has a wife or a son, Allah is far holier than what they attribute to Him. Allah is glorified, praised, and honored in His might, grandeur and greatness, and there is no deity worthy of worship nor Lord but Him. Allah said;

(إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ  
وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِّنْهُ)

(Al-Masih `Isa, son of Maryam, was (no more than) a Messenger of Allah and His Word, which He bestowed on Maryam and a spirit from created by Him;) `Isa is only one of Allah's servants and one of His creatures. Allah said to him, `Be', and he was, and He sent him as a Messenger. `Isa was a word from Allah that He bestowed on Maryam, meaning He created him with the word `Be' that He sent with Jibril to Maryam. Jibril blew the life of `Isa into Maryam by Allah's leave, and `Isa came to existence as a result. This incident was in place of the normal conception between man and woman that results in children. This is why `Isa was a word and a Ruh (spirit) created by Allah, as he had no father to conceive him. Father, he came to existence through the word that Allah uttered, `Be,' and he was, through the life that Allah sent with Jibril. Allah said,

(مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ  
قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ)

(Al-Masih `Isa , son of Maryam, was no more than a Messenger; many were the Messengers that passed away before him. His mother Maryam was a Sddiqah. They both ate food.) And Allah said,

(إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ  
تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ )

(Verily, the likeness of `Isa before Allah is the likeness of Adam. He created him from dust, then (He) said to him: "Be! and he was.)

(وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُّوحِنَا  
وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ )

(And she who guarded her chastity, We breathed into her (garment) and We made her and her son `Isa a sign for all that exists.) (21:91)

(ومريم ابنة عمران التي أحصنت فرجها)

(And Maryam, the daughter of `Imran who guarded her chastity,) and Allah said concerning the Messiah,

(إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ)

(He `Isa was not more than a servant. We granted Our favor to him.)

### The Meaning of 'His Word and a spirit from Him

Abdur-Razzaq narrated that Ma`mar said that Qatadah said that the Ayah,

(وَكَلِمَتُهُ أَلْقَاهَا إِلَىٰ مَرْيَمَ وَرُوحٌ مِنْهُ)

(And His Word, which He bestowed on Maryam and a spirit from created by Him;) means, He said,

(كُنَّ)

(Be) and he was. Ibn Abi Hatim recorded that Ahmad bin Snan Al-Wasiti said that he heard Shadh bin Yahya saying about Allah's statement,

(وَكَلِمَتُهُ أَلْقَاهَا إِلَىٰ مَرْيَمَ وَرُوحٌ مِنْهُ)

(and His Word, which He bestowed on Maryam and a spirit from created by Him;) " `Isa was not the word. Rather, `Isa came to existence because of the word." Al-Bukhari recorded that `Ubadah bin As-Samit said that the Prophet said,

«مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَحَدَهُ لَا شَرِيكَ لَهُ،  
وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسَىٰ عَبْدُ اللَّهِ  
وَرَسُولُهُ وَكَلِمَتُهُ أَلْقَاهَا إِلَىٰ مَرْيَمَ وَرُوحٌ مِنْهُ،  
وَأَنَّ الْجَنَّةَ حَقٌّ، وَالنَّارَ حَقٌّ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ  
عَلَىٰ مَا كَانَ مِنَ الْعَمَلِ»

(If anyone testifies that none has the right to be worshipped but Allah Alone Who has no partners, and that Muhammad is His servant and Messenger, and that `Isa is Allah's servant and

Messenger and His Word which He bestowed on Maryam and a spirit created by Him, and that Paradise is true and Hell is true, then Allah will admit him into Paradise with the deeds which he performed.) In another narration, the Prophet said,

«مِنْ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ يَدْخُلُ مِنْ أَيِّهَا شَاءَ»

(...through any of the eight doors of Paradise he wishes.) Muslim also recorded it. Therefore, `Ruh from Allah', in the Ayah and the Hadith is similar to Allah's statement,

(وَسَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ  
جَمِيعًا مِّنْهُ)

(And has subjected to you all that is in the heavens and all that is in the earth; it is all from Him.) meaning, from His creation. `from Him' does not mean that it is a part of Him, as the Christians claim, may Allah's continued curses be upon them. Saying that something is from Allah, such as the spirit of Allah, the she-camel of Allah or the House of Allah, is meant to honor such items. Allah said,

(هَذِهِ نَاقَةُ اللَّهِ)

(This is the she-camel of Allah...) and,

(وَطَهِّرْ بَيْتِي لِلطَّائِفِينَ)

(and sanctify My House for those who circumambulate it.) An authentic Hadith states,

«فَأَدْخُلْ عَلَى رَبِّي فِي دَارِهِ»

(I will enter on my Lord in His Home) All these examples are meant to honor such items when they are attributed to Allah in this manner. Allah said,

(فَآمِنُوا بِاللَّهِ وَرَسُولِهِ)

(so believe in Allah and His Messengers.) believe that Allah is One and Alone and that He does not have a son or wife. Know and be certain that `Isa is the servant and Messenger of Allah. Allah said after that,

(وَلَا تَقُولُوا ثَلَاثَةً)

(Say not: "Three!") do not elevate `Isa and his mother to be gods with Allah. Allah is far holier than what they attribute to Him. In Surat Al-Ma'idah (chapter 5), Allah said,

(لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثُ ثَلَاثَةٍ وَمَا مِنْ  
إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ)

(Surely, disbelievers are those who said: "Allah is the third of the three." But there is none who has the right to be worshipped but One God.) Allah said by the end of the same Surah,

(وَإِذْ قَالَ اللَّهُ يَعْيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ  
اتَّخِذُونِي)

(And (remember) when Allah will say (on the Day of Resurrection): "O `Isa, son of Maryam! Did you say unto men: `Worship me") and in its beginning,

(لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ  
مَرْيَمَ)

(Surely, in disbelief are they who say that Allah is the Messiah, son of Maryam.) The Christians, may Allah curse them, have no limit to their disbelief because of their ignorance, so their deviant statements and their misguidance grows. Some of them believe that `Isa is Allah, some believe that he is one in a trinity and some believe that he is the son of Allah. Their beliefs and creeds are numerous and contradict each other, prompting some people to say that if ten Christians meet, they would end up with eleven sects!

## The Christian Sects

Sa`id bin Batriq, the Patriarch of Alexandria and a famous Christian scholar, mentioned in the year four hundred after the Hijrah, that a Christian Council convened during the reign of Constantine, who built the city that bears his name. In this Council, the Christians came up with what they called the Great Trust, which in reality is the Great Treachery. There were more than two thousand patriarchs in this Council, and they were in such disarray that they divided into many sects, where some sects had twenty, fifty or a hundred members, etc.! When the king saw that there were more than three hundred Patriarchs who had the same idea, he agreed with them and adopted their creed. Constantine who was a deviant philosopher -- gave his support to this sect for which, as an honor, churches were built and doctrines were taught to young children, who were baptized on this creed, and books were



written about it. Meanwhile, the king oppressed all other sects. Another Council produced the sect known as the Jacobites, while the Nestorians were formed in a third Council. These three sects agreed that `Isa was divine, but disputed regarding the manner in which `Isa's divinity was related to his humanity; were they in unity or did Allah incarnate in `Isa! All three of these sects accuse each other of heresy and, we believe that all three of them are disbelievers. Allah said,

(انتهوا خيراً لكم)

(Cease! (it is) better for you.) meaning, it will be better for you,

(إِنَّمَا اللَّهُ إِلَهُ وَحْدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ)

(For Allah is (the only) One God, hallowed be He above having a son.) and He is holier than such claim,

(وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى  
بِاللَّهِ وَكِيلًا )

(To Him belongs all that is in the heavens and all that is in the earth. And Allah is All-Sufficient as a Disposer of affairs,) for all are creatures, property and servants under His control and disposal, and He is the Disposer of the affairs. Therefore, how can He have a wife or a son among them,

(بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أُنَّى يَكُونُ لَهُ وَلَدٌ)

(He is the originator of the heavens and the earth. How can He have children.) and

(وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا - لَقَدْ جِئْتُمْ شَيْئًا إِدًّا )

(And they say: "The Most Gracious (Allah) has begotten a son. Indeed you have brought forth (said) a terrible evil thing.") Up to His saying,

(فَرْدًا)

(Alone.)

(لَنْ يَسْتَنكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنكِفَ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا - فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِّن فَضْلِهِ وَأَمَّا الَّذِينَ اسْتَنكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِّن دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا )

(172. Al-Masih will never be too proud to be a servant of Allah, nor the angels who are the near (to Allah). And whosoever rejects His worship and is proud, then He will gather them all together unto Himself.) (173. So, as for those who believed and did deeds of righteousness, He will give them their (due) rewards and more out of His bounty. But as for those who refused His worship and were proud, He will punish them with a painful torment. And they will not find for themselves besides Allah any protector or helper.)

### The Prophets and Angels Are Never too Proud to Worship Allah

Ibn Abi Hatim recorded that Ibn `Abbas said that, `proud', means insolent. Qatadah said that,

(الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ)

(Al-Masih will never be too proud to be a servant of Allah nor the angels who are near (to Allah).) they will never be arrogant, Allah then said,

(وَمَنْ يَسْتَنكِفَ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا)

(And whosoever rejects His worship and is proud, then He will gather them all together unto Himself.) on the Day of Resurrection. Then, Allah will judge between them with His just judgment that is never unjust or wrong.

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ  
أُجُورَهُمْ وَيَزِيدُهُمْ مِّن فَضْلِهِ)

(So, as for those who believed and did deeds of righteousness, He will give their (due) rewards, and more out of His bounty.) Allah will award them their full rewards for their righteous actions and will give them more of His bounty, kindness, ample mercy and favor.

وَأَمَّا الَّذِينَ اسْتَنكَفُوا وَاسْتَكْبَرُوا)

(But as for those who refused His worship and were proud, ) out of arrogance, they refused to obey and worship Him,

فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِّن دُونِ  
اللَّهِ وَلِيًّا وَلَا نَصِيرًا)

(He will punish them with a painful torment. And they will not find for themselves besides Allah any protector or helper.) In another Ayah, Allah said,

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ  
جَهَنَّمَ دَخَرِينَ)

(Verily! Those who scorn My worship, they will surely enter Hell in humiliation,) degradation, disgrace and dishonor, for they were arrogant and rebellious.

يَأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنْزَلْنَا  
إِلَيْكُمْ نُورًا مُّبِينًا - فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ  
وَاعْتَصَمُوا بِهِ فَسَيَدْخُلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَقَضَلِ  
وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُسْتَقِيمًا )

(174. O mankind! Verily, there has come to you a convincing proof from your Lord; and We sent down to you a manifest light.) (175. So, as for those who believed in Allah and held fast to

depend on Him, He will admit them to His mercy and grace (i.e. Paradise), and guide them to Himself by a straight path.)

## The Description of the Revelation that Came From Allah

Allah informs all people that a plain, unequivocal proof has come to them from Him. One that eradicates all possibility of having an excuse, or falling prey to evil doubts. Allah said,

(وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا)

(and We sent down to you a manifest light.) that directs to the Truth. Ibn Jurayj and others said, "It is the Qur'an."

(فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ)

(So, as for those who believed in Allah and held fast to depend on Him,) by worshipping Him and relying on Him for each and every thing. Ibn Jurayj said that this part of the Ayah means, "They believe in Allah and hold fast to the Qur'an."

(فَسَيَدْخُلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَقَاضٍ)

(He will admit them to His mercy and grace,) meaning, He will grant them His mercy and admit them into Paradise, and will increase and multiply their rewards and their ranks, as a favor and bounty from Him.

(وَيَهْدِيهِمْ إِلَىٰ صِرَاطٍ مُّسْتَقِيمًا)

(and guide them to Himself by a straight path.) and a clear way that has no wickedness in it or deviation. This, indeed, is the description of the believers in this life and the Hereafter, as they are on the straight and safe path in matters of action and creed. In the Hereafter, they are on the straight path of Allah that leads to the gardens of Paradise.

(يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَّةِ إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِن لَّمْ يَكُنْ لَهَا وَلَدٌ فَإِن كَانَتَا اثْنَتَيْنِ

فَلَهُمَا التُّلْتَانِ مِمَّا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رَجَالًا  
وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَنْ  
تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ )

(176. They ask you for a legal verdict. Say: "Allah directs (thus) about Al-Kalalah. If it is a man that dies leaving a sister, but no child, she shall have half the inheritance, and in her case he will be her heir if she has no children. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male will have twice the share of the female. (Thus) does Allah make clear to you (His Law) lest you go astray. And Allah is the All-Knower of everything.")

### **This is the Last Ayah Ever Revealed, the Ruling on Al-Kalalah**

Al-Bukhari recorded that Al-Bara' said that the last Surah to be revealed was Surah Bara'ah (chapter 9) and the last Ayah to be revealed was,

(يَسْتَفْتُونَكَ)

(They ask you for a legal verdict...) Imam Ahmad recorded that Jabir bin `Abdullah said, "The Messenger of Allah came visiting me when I was so ill that I fell unconscious. He performed ablution and poured the remaining water on me, or had it poured on me. When I regained consciousness, I said, `I will only leave inheritance through Kalalah, so what about the inheritance that I leave behind' Allah later revealed the Ayah about Fara'id (inheritance 4:11 )." The Two Sahihs and also the Group recorded it. In one of the wordings, Jabir said that the Ayah on inheritance was revealed;

(يَسْتَفْتُونَكَ قُلِ اللَّهُ يُقْتِيكُمْ فِي الْكَلَالَةِ)

(They ask you for a legal verdict. Say: "Allah directs (thus) about Al-Kalalah.) The wording of the Ayah indicates that the question was about the Kalalah,

(قُلِ اللَّهُ يُقْتِيكُمْ)

(Say: "Allah directs (thus)...") We mentioned the meaning of Kalalah before, that it means the crown that surrounds the head from all sides. This is why the scholars stated that Kalalah pertains to one who dies and leaves behind neither descendants, nor ascendants. Some said that the Kalalah pertains to one who has no offspring, as the Ayah states,

(إِنْ أَمْرُو هَآءِ لَيْسَ لَهُ وَآءِ)

(If it is a man that dies, leaving no child,) The meaning and ruling of Kalalah was somewhat confusing to the Leader of the Faithful `Umar bin Al-Khattab. It is recorded in the Two Sahihs that `Umar said, "There are three matters that I wished the Messenger of Allah had explained to us, so that we could abide by his explanation. (They are: the share in the inheritance of) the grandfather, the Kalalah and a certain type of Riba." Imam Ahmad recorded that Ma`dan bin Abi Talhah said that `Umar bin Al-Khattab said, "There is nothing that I asked the Messenger of Allah about its meaning more than the Kalalah, until he stabbed me with his finger in my chest and said,

«يَكْفِيكَ آيَةُ الصَّيْفِ الَّتِي فِي آخِرِ سُورَةِ  
النِّسَاءِ»

(The Ayah that is in the end of Surat An-Nisa' should suffice for you.)" Ahmad mentioned this short narration for this Hadith, Muslim recorded a longer form of it.

### The Meaning of This Ayah

Allah said,

(إِنْ أَمْرُو هَآءِ)

(If it is a man that dies.) Allah said in another Ayah,

(كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ)

(Everything will perish save His Face.) Therefore, everything and everyone dies and perishes except Allah, the Exalted and Most Honored. Allah said,

(كُلُّ مَنْ عَلَيْهَا فَانٍ - وَيَبْقَى وَجْهُ رَبِّكَ ذُو  
الْجَلَلِ وَالْإِكْرَامِ)

(Whatsoever is on it (the earth) will perish. And the Face of your Lord full of majesty and honor will remain forever.) Allah said here,

(لَيْسَ لَهُ وُلْدٌ)

(leaving no child,) referring to the person who has neither children, nor parents. What testifies to this, is that Allah said afterwards,

(وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ)

(Leaving a sister, she shall have half the inheritance.) Had there been a surviving ascendant, the sister would not have inherited anything, and there is a consensus on this point. Therefore, this Ayah is referring to the man who dies leaving behind neither descendants nor ascendants, as is apparent for those who contemplate its meaning. This is because when there is a surviving parent, the sister does not inherit anything, let alone half of the inheritance. Ibn Jarir and others mentioned that Ibn `Abbas and Ibn Az-Zubayr used to judge that if a person dies and leaves behind a daughter and a sister, the sister does not inherit anything. They would recite,

(إِنْ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وُلْدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ)

(If it is a man that dies, leaving a sister, but no child, she shall have half the inheritance.) They said that if one leaves behind a daughter, then he has left behind a child. Therefore the sister does not get anything. The majority of scholars disagreed with them, saying the daughter gets one half and the sister the other half, relying on other evidence. This Ayah (4:176 above) gives the sister half of the inheritance in the case that it specifies. As for giving the sister half in other cases, Al-Bukhari recorded that Sulayman said that Ibrahim reported to Al-Aswad that he said, "During the time of the Messenger of Allah , Mu`adh bin Jabal gave a judgment that the daughter gets one half and the sister the other half." Al-Bukhari recorded that Huzayl bin Shurahbil said, "Abu Musa Al-Ash`ari was asked about the case when there was a daughter, grand-daughter and sister to inherit. He said, `The daughter gets one-half and the sister one-half.' Go and ask Ibn Mas`ud, although I think he is going to agree with me.' So Ibn Mas`ud was asked and was told about Abu Musa's answer, and Ibn Mas`ud commented, `I would have deviated then and would not have become among those who are rightly guided. I will give a judgment similar to the judgment given by the Prophet . The daughter gets one-half, the grand-daughter gets one-sixth, and these two shares will add up to two-thirds. Whatever is left will be for the sister.' We went back to Abu Musa and conveyed to him Ibn Mas`ud's answer and he said, `Do not ask me (for legal verdicts) as long as this scholar is still among you.'" Allah then said,

(وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وُلْدٌ)

(... and he will be her heir if she has no children.) This Ayah means, the brother inherits all of that his sister leaves behind if she has no surviving offspring or parents. If she has a surviving parent, her brother would not inherit anything. If there is someone who gets a fixed share in the inheritance, such as a husband or half brother from the mother's side, they take their share

and the rest goes to the brother. It is recorded in the Two Sahihs that Ibn ` Abbas said that the Messenger of Allah said,

«الْحَقُّوا الْفَرَائِضَ بِأَهْلِهَا، فَمَا أَبْقَتِ الْفَرَائِضُ  
فَلِأَوْلَى رَجُلٍ ذَكَرَ»

(Give the Farai'd to its people, and whatever is left is the share of the nearest male relative.)  
Allah said,

(فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ)

(If there are two sisters, they shall have two-thirds of the inheritance;) meaning, if the person who dies in Kalalah has two sisters, they get two-thirds of the inheritance. More than two sisters share in the two-thirds. From this Ayah, the scholars took the ruling regarding the two daughters, or more, that they share in the two-thirds, just as the share of the sisters (two or more) was taken from the Ayah about the daughters,

(فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ)

(if (there are) only daughters, two or more, their share is two thirds of the inheritance.)  
4:11 . Allah said,

(وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ  
الْأُنثَى)

(if there are brothers and sisters, the male will have twice the share of the female.) This is the share that the male relatives (sons, grandsons, brothers) regularly get, that is, twice as much as the female gets. Allah said,

(يُبَيِّنُ اللَّهُ لَكُمُ)

((Thus) does Allah make clear to you...) His Law and set limits, clarifying His legislation,

(أَنْ تَضِلُّوا)

(Lest you go astray.) from the truth after this explanation,



(وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ)

(And Allah is the All-Knower of everything.) Allah has perfect knowledge in the consequences of everything and in the benefit that each matter carries for His servants. He also knows what each of the relatives deserves from the inheritance, according to the degree of relation he or she has with the deceased. Ibn Jarir recorded that Tariq bin Shihab said that `Umar gathered the Companions of the Messenger of Allah once and said, "I will give a ruling concerning the Kalalah that even women will talk about it in their bedrooms." A snake then appeared in the house and the gathering had to disperse. `Umar commented, `Had Allah willed this (`Umar's verdict regarding the Kalalah) to happen, it would have happened." The chain of narration for this story is authentic. Al-Hakim, Abu `Abdullah An-Naysaburi recorded that `Umar bin Al-Khattab said, `Had I asked the Messenger of Allah regarding three things, it would have been better for me than red camels. (They are:) who should be the Khalifah after him; about a people who said, `We agree to pay Zakah, but not to you (meaning to the Khalifah),' if we are allowed to fight them; and about the Kalalah." Al-Hakim said, "Its chain is Sahih according to the Two Shaykhs, and they did not record it." Ibn Jarir also said that it was reported that `Umar said, "I feel shy to change a ruling that Abu Bakr issued. Abu Bakr used to say that the Kalalah is the person who has no descendants or ascendants." Abu Bakr's saying is what the majority of scholars among the Companions, their followers and the earlier and later Imams agree with. This is also the ruling that the Qur'an indicates. For Allah stated that He has explained and made plain the ruling of the Kalalah, when He said,

(يُبَيِّنُ اللَّهُ لَكُمُ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ)

((Thus) does Allah makes clear to you (His Law) lest you go astray. And Allah is the All-Knower of everything.) And Allah knows best.

## The Tafsir of Surat Al-Ma'idah

### (Chapter - 5)

#### The Virtues of Surat Al-Ma'idah; When It was Revealed

At-Tirmidhi recorded that `Abdullah bin `Amr said, "The last Surahs to be revealed were Surat Al-Ma'idah and Surat Al-Fath (chapter 48)." At-Tirmidhi commented, "This Hadith is Hasan, Gharib." and it was also reported that Ibn `Abbas said that the last Surah to be revealed was,

(إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ)

(When there comes the help of Allah and the Conquest,) Al-Hakim collected a narration similar to that of At-Tirmidhi in his Mustadrak, and he said, "It is Sahih according to the criteria of the Two Shaykhs and they did not record it." Al-Hakim narrated that Jubayr bin Nufayr said, "I performed Hajj once and visited `A'ishah and she said to me, `O Jubayr! Do you read (or memorize) Al-Ma'idah ' I answered `Yes.' She said, `It was the last Surah to be revealed. Therefore, whatever permissible matters you find in it, then consider (treat) them permissible. And whatever impermissible matters you find in it, then consider (treat) them impermissible."

Al-Hakim said, "It is Sahih according to the criteria of the Two Shaykhs and they did not record it. " Imam Ahmad recorded that `Abdur-Rahman bin Mahdi related that Mu`awiyah bin Salih added this statement in the last Hadith, "I (Jubayr) also asked `A'ishah about the Messenger of Allah's conduct and she answered by saying, `The Qur'an.'" An-Nasa'i also recorded it.

## (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ )

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ  
بِهَيْمَةَ الْأَنْعَامِ إِلَّا مَا يُنْتَلَى عَلَيْكُمْ غَيْرَ مُحِلِّي  
الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ - يَا أَيُّهَا  
الَّذِينَ ءَامَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ  
الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَئِدَ وَلَا ءَامِينَ الْبَيْتِ  
الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا  
حَلَلْتُمْ فَاصْطَدُوا وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن  
صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا  
عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ  
وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ )

(In the Name of Allah, Most Gracious, Most Merciful.) (1. O you who believe! Fulfill (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume Ihram. Verily, Allah commands that which He wills.) (2. O you who believe! Violate not the sanctity of the symbols of Allah, nor of the Sacred Month, nor of the Hady brought for sacrifice, nor the garlands, nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the Ihram, then hunt, and let not the hatred of some people in (once) stopping you from Al-Masjid Al-Haram (at Makkah) lead you to transgression. Help you one another in Al-Birr and At-Taqwa, but do not help one another in sin and transgression. And have Taqwa of Allah. Verily, Allah is severe in punishment.) Ibn Abi Hatim recorded that a man came to `Abdullah bin Mas`ud and said to him, "Advise me." He said, "When you hear Allah's statement,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا)

(O you who believe!) then pay full attention, for it is a righteous matter that He is ordaining or an evil thing that He is forbidding." Khaythamah said, "Everything in the Qur'an that reads,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا)

(O you who believe!) reads in the Tawrah, `O you who are in need.'" Allah said,

(أَوْفُوا بِالْعُقُودِ)

(Fulfill (your) obligations.) Ibn `Abbas, Mujahid and others said that `obligations' here means treaties. Ibn Jarir mentioned that there is a consensus for this view. Ibn Jarir also said that it means treaties, such as the alliances that they used to conduct. `Ali bin Abi Talhah reported that Ibn `Abbas commented:

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ)

(O you who believe! Fulfill (your) obligations.) "Refers to the covenants, meaning, what Allah permitted, prohibited, ordained and set limits for in the Qur'an. Therefore, do not commit treachery or break the covenants. Allah emphasized this command when He said,

(وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ  
وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ)

(And those who break the covenant of Allah, after its ratification, and sever that which Allah has commanded to be joined,) until,

(سُوءُ الدَّارِ)

(unhappy (evil) home (i.e. Hell).)" Ad-Dahhak said that,

(أَوْفُوا بِالْعُقُودِ)

(Fulfill your obligations.) "Refers to what Allah has permitted and what He has prohibited. Allah has taken the covenant from those who proclaim their faith in the Prophet and the Book to fulfill the obligations that He has ordered for them in the permissible and the impermissible."

## Explaining the Lawful and the Unlawful Beasts

Allah said,

﴿أَحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ﴾

(Lawful to you (for food) are all the beasts of cattle) camels, cows and sheep, as Al-Hasan, Qatadah and several others stated. Ibn Jarir said that this Tafsir conforms to the meaning of ('beasts of cattle') that the Arabs had. We should mention that Ibn `Umar, Ibn `Abbas and others relied on this Ayah as evidence to allow eating the meat of the fetus if it is found dead in the belly of its slaughtered mother. There is a Hadith to the same effect collected in the Sunan of Abu Dawud, At-Tirmidhi and Ibn Majah and narrated by Abu Sa`id who said, "We asked, `O Messenger of Allah! When we slaughter a camel, cow or sheep, we sometimes find a fetus in its belly, should we discard it or eat its meat? He said,

﴿كُلُوهُ إِنْ شِئْتُمْ فَإِنَّ ذَكَاتَهُ ذَكَاءُ أُمِّهِ﴾

(Eat it if you want, because its slaughter was fulfilled when its mother was slaughtered.)" At-Tirmidhi said, "This Hadith is Hasan." Abu Dawud recorded that Jabir bin `Abdullah said that the Messenger of Allah said,

﴿ذَكَاءُ الْجَنِينِ ذَكَاءُ أُمِّهِ﴾

(Proper slaughter of the fetus is fulfilled with the slaughter of its mother.) Only Abu Dawud collected this narration. Allah's statement,

﴿إِلَّا مَا يُتْلَى عَلَيْكُمْ﴾

(except that which will be announced to you (herein), ) `Ali bin Abi Talhah reported that Ibn `Abbas said that it refers to, "The flesh of dead animals, blood and the meat of swine." Qatadah said, "The meat of dead animals and animals slaughtered without Allah's Name being pronounced at the time of slaughtering." It appears, and Allah knows best, that the Ayah refers to Allah's other statement,

﴿حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا  
أَهْلٌ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ  
وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ﴾

(Forbidden to you (for food) are: Al-Maytah (the dead animals), blood, the flesh of swine, and what has been slaughtered as a sacrifice for others than Allah, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal.) 5:3 , for although the animals mentioned in this Ayah are types of permissible cattle (except for swine), they become impermissible under the circumstances that the Ayah 5:3 specifies. This is why Allah said afterwards,

(إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النَّصَبِ)

(Unless you are able to slaughter it (before its death) and that which is sacrificed (slaughtered) on An-Nusub (stone altars) as the latter type is not permissible, because it can no longer be slaughtered properly. Hence, Allah's statement,

(أَحَلَّتْ لَكُمْ بَهِيمَةَ الْأَنْعَامِ إِلَّا مَا يُبْلَى عَلَيْكُمْ)

(Lawful to you are all the beasts of cattle except that which will be announced to you, ) means, except the specific circumstances that prohibit some of these which will be announced to you. Allah said,

(غَيْرَ مُحَلَّى الصَّيْدِ وَأَنْتُمْ حُرْمٌ)

(game (also) being unlawful when you assume Ihram.) Some scholars said that the general meaning of `cattle' includes domesticated cattle, such as camels, cows and sheep, and wild cattle, such as gazelle, wild cattle and wild donkeys. Allah made the exceptions mentioned above (dead animals blood, flesh of swine etc.), and prohibited hunting wild beasts while in the state of Ihram. It was also reported that the meaning here is, "We have allowed for you all types of cattle in all circumstances, except what We excluded herewith for the one hunting game while in the state of Ihram." Allah said,

(فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ)

(But if one is forced by necessity, without willful disobedience, and not transgressing, then, Allah is Oft-Forgiving, Most Merciful.) This Ayah means, "We allowed eating the meat of dead animals, when one is forced by necessity, under the condition that one is not transgressing the limits or overstepping them." Here, Allah states, "Just as We allowed the meat of cattle in all conditions and circumstances, then do not hunt game when in the state of Ihram, for this is the decision of Allah, Who is the Most Wise in all that He commands and forbids." So Allah said;

(إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ)

(Verily, Allah commands that which He wills.)

## The Necessity of Observing the Sanctity of the Sacred Area and the Sacred Months

Allah continues,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُحِلُّوا شَعَائِرَ اللَّهِ)

(O you who believe! Violate not the sanctity of Sha'a'ir Allah (the symbols of Allah),) Ibn ` Abbas said, "Sha` a'ir Allah means the rituals of Hajj." Mujahid said, "As-Safa and Al-Marwah, and the sacrificial animal are the symbols of Allah." It was also stated that Sha` a'ir Allah is what He prohibited. Therefore, it means, do not violate what Allah prohibited. Allah said afterwards,

(وَلَا الشَّهْرَ الْحَرَامَ)

(nor of the Sacred Month,) for you are required to respect and honor the Sacred Month and to refrain from what Allah forbade during it, such as fighting. This also lays emphasis on avoiding sins during that time. As Allah said;

(يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ)

(They ask you concerning fighting in the Sacred Month. Say, "Fighting therein is a great (transgression).") and,

(إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا)

(Verily, the number of months with Allah is twelve months (in a year). ) Al-Bukhari recorded in his Sahih that Abu Bakrah said that the Messenger of Allah said during the Farewell Hajj,

«إِنَّ الزَّمَانَ قَدْ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ السَّنَةَ اثْنَا عَشَرَ شَهْرًا، مِنْهَا أَرْبَعَةٌ حُرْمٌ، ثَلَاثٌ مُتَوَالِيَاتٌ: دُو الْقَعْدَةِ وَدُو

# الْحِجَّةِ وَالْمُحَرَّمِ، وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ»

(The division of time has returned as it was when Allah created the Heavens and the earth. The year is twelve months, four of which are sacred: Three are in succession, (they are:) Dhul-Qa'dah, Dhul-Hijjah and Muharram, and (the fourth is) Rajab of (the tribe of) Mudar which comes between Jumada (Ath-Thaniyah) and Sha'ban.) This Hadith testifies to the continued sanctity of these months until the end of time.

## Taking the Hady to the Sacred House of Allah, Al-Ka`bah

Allah's statement,

(وَلَا الْهَدْيَ وَلَا الْقَلْبِدَ)

(nor of the Hady brought for sacrifice, nor the garlands,) means, do not abandon the practice of bringing the Hady (sacrificial animals) to the Sacred House, as this ritual is a form of honoring the symbols of Allah. Do not abandon the practice of garlanding these animals on their necks, so that they are distinguished from other cattle. This way, it will be known that these animals are intended to be offered as Hady at the Ka`bah, and thus those who might intend some harm to them would refrain from doing so. Those who see the Hady might be encouraged to imitate this ritual, and indeed, he who calls to a type of guidance, will earn rewards equal to the rewards of those who follow his lead, without decrease in their own rewards. When the Messenger of Allah intended to perform Hajj, he spent the night at Dhul-Hulayfah, which is also called Wadi Al-`Aqiq. In the morning, the Prophet made rounds with his wives, who were nine at that time, performed Ghusl (bath), applied some perfume and performed a two Rak`ah prayer. He then garlanded the Hady and announced aloud his intention to perform Hajj and `Umrah. The Prophet's Hady at the time consisted of plenty of camels, more than sixty, and they were among the best animals, the healthiest and most physically acceptable, just as Allah's statement proclaims,

(ذَلِكَ وَمَنْ يُعْظَمُ شَعِيرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى  
الْقُلُوبِ )

(Thus it is, and whosoever honors the symbols of Allah, then it is truly, from the piety of the hearts.) Muqatil bin Hayyan said that Allah's statement,

(وَلَا الْقَلْبِدَ)

(nor the garlands) means, "Do not breach their sanctity." During the time of Jahiliyyah, the people used to garland themselves with animal hair and pelts when they left their areas in months other than the Sacred Months. The idolators of the Sacred House Area used to garland themselves with the tree-stems of the Sacred Area, so that they were granted safe passage." This statement was collected by Ibn Abi Hatim, who also recorded that Ibn `Abbas said, "There are two Ayat in this Surah (Al-Ma'idah) that were abrogated, the Ayah about the garlands 5:2 , and

(فَإِنْ جَاءُوكَ فَأَحْكُمْ بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ)

n(So if they come to you (O Muhammad ), either judge between them, or turn away from them.)"

### **The Necessity of Preserving the Sanctity and Safety of those who Intend to Travel to the Sacred House**

Allah said,

(وَلَا ءَامِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرَضُونًا)

(nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord.) The Ayah commands: Do not fight people who are heading towards the Sacred House of Allah, which if anyone enters it, he must be granted safe refuge. Likewise, those who are heading towards the Sacred House seeking the bounty and good pleasure of Allah, must not be stopped, prevented, or frightened away from entering the Sacred House. Mujahid, `Ata', Abu Al-`Aliyah, Mutarrif bin `Abdullah, `Abdullah bin `Ubayd bin `Umayr, Ar-Rabi` bin Anas, Muqatil bin Hayyan, Qatadah and several others said that,

(يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ)

(seeking the bounty of their Lord.) refers to trading. A similar discussion preceded concerning the Ayah;

(لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ)

(There is no sin on you if you seek the bounty of your Lord (during pilgrimage by trading).) Allah said;



(وَرَضُونَا)

(and pleasure. ) Ibn `Abbas said that the word `pleasure' in the Ayah refers to, "seeking Allah's pleasure by their Hajj." `Ikrimah, As-Suddi and Ibn Jarir mentioned that this Ayah was revealed concerning Al-Hutam bin Hind Al-Bakri, who had raided the cattle belonging to the people of Al-Madinah. The following year, he wanted to perform `Umrah to the House of Allah and some of the Companions wanted to attack him on his way to the House. Allah revealed,

(وَلَا ءَامِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرَضُونَا)

(nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord.)

### Hunting Game is Permissible After Ihram Ends

Allah said,

(وَإِذَا حَلَلْتُمْ فَاصْطَادُوا)

(But when you finish the Ihram, then hunt,) When you end your Ihram, it is permitted for you to hunt game, which was prohibited for you during Ihram. Although this Ayah contains a command that takes effect after the end of a state of prohibition (during Ihram in this case), the Ayah, in fact, brings back the ruling that was previously in effect. If the previous ruling was an obligation, the new command will uphold that obligation, and such is the case with recommended and permissible matters. There are many Ayat that deny that the ruling in such cases is always an obligation. Such is also the case against those who say that it is always merely allowed. What we mentioned here is the correct opinion that employs the available evidence, and Allah knows best.

### Justice is Always Necessary

Allah said,

(وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا)

(and let not the hatred of some people in (once) stopping you from Al-Masjid Al-Haram (at Makkah) lead you to transgression (and hostility on your part).) The meaning of this Ayah is apparent, as it commands: Let not the hatred for some people, who prevented you from reaching the Sacred House in the year of Hudaibiyyah, make you transgress Allah's Law and commit injustice against them in retaliation. Rather, rule as Allah has commanded you, being just with every one. We will explain a similar Ayah later on,

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ۤأَلَّا تَعْدِلُوا ۖ اِعْدِلُوا  
هُوَ أَقْرَبُ لِلتَّقْوَىٰ

(And let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety,) which commands: do not be driven by your hatred for some people into abandoning justice, for justice is ordained for everyone, in all situations. Ibn Abi Hatim recorded that Zayd bin Aslam said, "The Messenger of Allah and his Companions were in the area of Al-Hudaibiyyah when the idolators prevented them from visiting the House, and that was especially hard on them. Later on, some idolators passed by them from the east intending to perform `Umrah. So the Companions of the Prophet said, `Let us prevent those (from `Umrah) just as their fellow idolators prevented us.' Thereafter, Allah sent down this Ayah." Ibn Abbas and others said that "Shana'an" refers to enmity and hate. Allah said next,

وَتَعَاوَنُوا عَلَىٰ الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَىٰ  
الْإِثْمِ وَالْعُدْوَانِ

(Help you one another in Al-Birr and At-Taqwa; but do not help one another in sin and transgression.) Allah commands His believing servants to help one another perform righteous, good deeds, which is the meaning of `Al-Birr', and to avoid sins, which is the meaning of `At-Taqwa'. Allah forbids His servants from helping one another in sin, `Ithm' and committing the prohibitions. Ibn Jarir said that, "Ithm means abandoning what Allah has ordained, while transgression means overstepping the limits that Allah set in your religion, along with overstepping what Allah has ordered concerning yourselves and others." Imam Ahmad recorded that Anas bin Malik said that the Messenger of Allah said,

«انصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا»

(Support your brother whether he was unjust or the victim of injustice.) He was asked, "O Messenger of Allah! We know about helping him when he suffers injustice, so what about helping him when he commits injustice" He said,

«تَحْجِزُهُ وَتَمْنَعُهُ مِنَ الظُّلْمِ فَذَاكَ نَصْرُهُ»

(Prevent and stop him from committing injustice, and this represents giving support to him.) Al-Bukhari recorded this Hadith through Hushaym. Ahmad recorded that one of the Companions of the Prophet narrated the Hadith,

«الْمُؤْمِنُ الَّذِي يُخَالِطُ النَّاسَ وَيَصْبِرُ عَلَى أَذَاهِمْ  
أَعْظَمُ أَجْرًا مِنَ الَّذِي لَا يُخَالِطُ النَّاسَ وَلَا يَصْبِرُ  
عَلَى أَذَاهِمْ»

(The believer who mingles with people and is patient with their annoyance, earns more reward than the believer who does not mingle with people and does not observe patience with their annoyance.) Muslim recorded a Hadith that states,

«مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ  
مَنْ اتَّبَعَهُ إِلَى يَوْمِ الْقِيَامَةِ لَا يُنْقُصُ ذَلِكَ مِنْ  
أُجُورِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ  
مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ اتَّبَعَهُ إِلَى يَوْمِ الْقِيَامَةِ، لَا  
يُنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا»

(He who calls to a guidance, will earn a reward similar to the rewards of those who accept his call, until the Day of Resurrection, without decreasing their rewards. Whoever calls to a heresy, will carry a burden similar to the burdens of those who accept his call, until the Day of Resurrection, without decreasing their own burdens.)

(حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا  
أَهْلٌ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ  
وَالْمُتْرَدِيَّةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبْعُ إِلَّا مَا ذَكَّيْتُمْ  
وَمَا دُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلامِ  
ذَلِكَ فِسْقٌ الْيَوْمَ يَبْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا

تَخْشَوْهُمْ وَآخِشُونَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ  
 وَأَثَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا  
 فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ  
 اللَّهَ غَفُورٌ رَحِيمٌ

(3. Forbidden to you (for food) are: Al-Maytah (the dead animals), blood, the flesh of swine, and that which has been slaughtered as a sacrifice for other than Allah, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns and that which has been (partly) eaten by a wild animal unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on An-Nusub (stone altars). (Forbidden) also is to make decisions with Al-Azlam (arrows) (all) that is Fisq (disobedience and sin). This day, those who disbelieved have given up all hope of your religion; so fear them not, but fear Me. This day, I have perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above mentioned animals), then surely, Allah is Oft-Forgiving, Most Merciful.)

### The Animals that are Unlawful to Eat

Allah informs His servants that He forbids consuming the mentioned types of foods, such as the Maytah, which is the animal that dies before being properly slaughtered or hunted. Allah forbids this type of food due to the harm it causes, because of the blood that becomes clogged in the veins of the dead animal. Therefore, the Maytah is harmful, religiously and physically, and this is why Allah has prohibited it. The only exception to this ruling is fish, for fish is allowed, even when dead, by slaughtering or otherwise. Malik in his Muwatta, also Abu Dawud, At-Tirmidhi, An-Nasa'i and Ibn Majah in their Sunan, Ibn Khuzaymah and Ibn Hibban in their Sahih, all recorded that Abu Hurayrah said that the Messenger of Allah was asked about seawater. He said,

«هُوَ الطَّهُورُ مَاؤُهُ الْحِلُّ مَيْتَتُهُ»

(Its water is pure and its dead are permissible.) The same ruling applies to locusts, as proven in a Hadith that we will mention later. Allah's statement,

(وَالدَّم)

(blood...) This refers to flowing blood, according to Ibn `Abbas and Sa`id bin Jubayr, and it is similar to Allah's other statement,

## (دَمًا مَسْفُوحًا)

(Blood poured forth...) Ibn Abi Hatim recorded that Ibn `Abbas was asked about the spleen and he said, "Eat it." They said, "It is blood." He said, "You are only prohibited blood that was poured forth." Abu `Abdullah, Muhammad bin Idris Ash-Shafi`i recorded that Ibn `Umar said that the Messenger of Allah said,

«أَحِلَّ لَنَا مَيِّتَانِ وَدَمَانِ، فَأَمَّا الْمَيِّتَانِ فَالسَّمَكُ  
وَالْجَرَادُ، وَأَمَّا الدَّمَانِ فَالْكَبِدُ وَالطَّحَالُ»

(We were allowed two dead animals and two (kinds of) blood. As for the two dead animals, they are fish and locust. As for the two bloods, they are liver and spleen.) Imam Ahmad bin Hanbal, Ibn Majah, Ad-Daraqutni and Al-Bayhaqi also recorded this Hadith through `Abdur-Rahman bin Zayd bin Aslam, who is a weak narrator. Allah's statement,

## (وَلَحْمَ الْخِنْزِيرِ)

(the flesh of swine...) includes domesticated and wild swine, and also refers to the whole animal, including its fat, for this is what the Arabs mean by Lahm or `flesh'. Muslim recorded that Buraydah bin Al-Husayb Al-Aslami said that the Messenger of Allah said,

«مَنْ لَعِبَ بِالنَّرْدَشِيرِ، فَكَأَنَّمَا صَبَغَ يَدَهُ فِي لَحْمِ  
الْخِنْزِيرِ وَدَمِهِ»

(He who plays Nardshir (a game with dice that involves gambling) is just like the one who puts his hand in the flesh and blood of swine.) If this is the case with merely touching the flesh and blood of swine, so what about eating and feeding on it This Hadith is a proof that Lahm means the entire body of the animal, including its fat. In is recorded in the Two Sahihs that the Messenger of Allah said,

«إِنَّ اللَّهَ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخِنْزِيرِ  
وَالْأَصْنَامِ»

(Allah made the trade of alcohol, dead animals, pigs and idols illegal.) The people asked, "O Allah's Messenger! What about the fat of dead animals, for it was used for greasing the boats and the hides; and people use it for lanterns" He said,

«لَا، هُوَ حَرَامٌ»

(No, it is illegal.) In the Sahih of Al-Bukhari, Abu Sufyan narrated that he said to Heraclius, Emperor of Rome, "He (Muhammad) prohibited us from eating dead animals and blood." Allah said,

(وَمَا أَهْلٌ لِّغَيْرِ اللَّهِ بِهِ)

(And that which has been slaughtered as a sacrifice for other than Allah.) Therefore, the animals on which a name other than Allah was mentioned upon slaughtering it, is impermissible, because Allah made it necessary to mention His Glorious Name upon slaughtering the animals, which He created. Whoever does not do so, mentioning other than Allah's Name, such as the name of an idol, a false deity or a monument, when slaughtering, he makes this meat unlawful, according to the consensus. Allah's statement,

(وَالْمُنْخِنِقَةُ)

(and that which has been killed by strangling...) either intentionally or by mistake, such as when an animal moves while restrained and dies by strangulation because of its struggling, this animal is also unlawful to eat.

(وَالْمَوْقُودَةُ)

(or by a violent blow...) This refers to the animal that is hit with a heavy object until it dies. Ibn `Abbas and several others said it is the animal that is hit with a staff until it dies. Qatadah said, "The people of Jahiliyyah used to strike the animal with sticks and when it died, they would eat it." It is recorded in the Sahih that `Adi bin Hatim said, "I asked, `O Allah's Messenger! I use the M`rad for hunting and catch game with it.' He replied,

«إِذَا رَمَيْتَ بِالْمِعْرَاضِ فَخَزَقَ فَكُلْهُ، وَإِنْ أَصَابَ بَعْرُضِهِ فَأَيْمًا هُوَ وَقَيْدٌ فَلَا تَأْكُلْهُ»

(If the game is hit by its sharp edge, eat it. But, if it is hit by its broad side, do not eat it, for it has been beaten to death.) Therefore, the Prophet made a distinction between killing the animal with the sharp edge of an arrow or a hunting stick, and rendered it lawful, and what is killed by the broad side of an object, and rendered it unlawful because it was beaten to death. There is a consensus among the scholars of Fiqh on this subject. rAs for the animal that falls headlong from a high place and dies as a result, it is also prohibited. `Ali bin Abi Talhah reported that Ibn `Abbas said that an animal that dies by a headlong fall, "Is that which falls from a mountain." Qatadah said that it is the animal that falls in a well. As-Suddi said that it is the animal that falls from a mountain or in a well. As for the animal that dies by being gorged

by another animal, it is also prohibited, even if the horn opens a flesh wound and it bleeds to death from its neck. Allah's statement,

(وَمَا أَكَلَ السَّبْعُ)

(and that which has been (partly) eaten by a wild animal,) refers to the animal that was attacked by a lion, leopard, tiger, wolf or dog, then the wild beast eats a part of it and it dies because of that. This type is also prohibited, even if the animal bled to death from its neck. There is also a consensus on this ruling. During the time of Jahiliyyah, the people used to eat the sheep, camel, or cow that were partly eaten by a wild animal. Allah prohibited this practice for the believers. Allah's statement,

(إِلَّا مَا ذَكَّيْتُمْ)

(unless you are able to slaughter it,) before it dies, due to the causes mentioned above. This part of the Ayah is connected to,

(وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبْعُ)

(and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal.) `Ali bin Abi Talhah reported that Ibn `Abbas commented on Allah's statement,

(إِلَّا مَا ذَكَّيْتُمْ)

(unless you are able to slaughter it, ) "Unless you are able to slaughter the animal in the cases mentioned in the Ayah while it is still alive, then eat it, for it was properly slaughtered." Similar was reported from Sa`id bin Jubayr, Al-Hasan Al-Basri and As-Suddi. Ibn Jarir recorded that `Ali, may Allah be pleased with him, said, "If you are able to slaughter the animal that has been hit by a violent blow, or by a headlong fall, or by the gorging of horns while it still moves a foot or a leg, then eat from its meat." Similar was reported from Tawus, Al-Hasan, Qatadah, `Ubayd bin `Umayr, Ad-Dahhak and several others, that if the animal that is being slaughtered still moves, thus demonstrating that it is still alive while slaughtering, then it is lawful. The Two Sahihs recorded that Rafi` bin Khadij said, "I asked, `O Allah's Messenger! We fear that we may meet our enemy tomorrow and we have no knives, could we slaughter the animals with reeds' The Prophet said,

«مَا أَنهَرَ الدَّمَ، وَذُكِرَ اسْمُ اللَّهِ عَلَيْهِ، فَكُلُوهُ، لَيْسَ  
السِّنُّ وَالظُّفْرُ، وَسَأَحَدْتُكُمْ عَنْ ذَلِكَ: أَمَّا السِّنُّ  
فَعَظْمٌ، وَأَمَّا الظُّفْرُ فَمُدَى الْحَبَشَةِ»

(You can use what makes blood flow and you can eat what is slaughtered with the Name of Allah. But do not use teeth or claws (in slaughtering). I will tell you why, as for teeth, they are bones, and claws are used by Ethiopians for slaughtering.)" Allah said next,

(وَمَا دُبِحَ عَلَى النَّصْبِ)

(and that which is sacrificed on An-Nusub. ) Nusub were stone altars that were erected around the Ka`bah, as Mujahid and Ibn Jurayj stated. Ibn Jurayj said, "There were three hundred and sixty Nusub around the Ka`bah that the Arabs used to slaughter in front of, during the time of Jahiliyyah. They used to sprinkle the animals that came to the Ka`bah with the blood of slaughtered animals, whose meat they cut to pieces and placed on the altars." Allah forbade this practice for the believers. He also forbade them from eating the meat of animals that were slaughtered in the vicinity of the Nusub, even if Allah's Name was mentioned on these animals when they were slaughtered, because it is a type of Shirk that Allah and His Messenger have forbidden.

## The Prohibition of Using Al-Azlam for Decision Making

Allah said,

(وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ)

((Forbidden) also is to make decisions with Al-Azlam) The Ayah commands, "O believers! You are forbidden to use Al-Azlam (arrows) for decision making," which was a practice of the Arabs during the time of Jahiliyyah. They would use three arrows, one with the word `Do' written on it, another that says `Do not', while the third does not say anything. Some of them would write on the first arrow, `My Lord commanded me,' and, `My Lord forbade me,' on the second arrow and they would not write anything on the third arrow. If the blank arrow was picked, the person would keep trying until the arrow that says do or do not was picked, and the person would implement the command that he picked. Ibn `Abbas said that the Azlam were arrows that they used to seek decisions through. Muhammad bin Ishaq and others said that the major idol of the tribe of Quraysh was Hubal, which was erected on the tip of a well inside the Ka`bah, where gifts were presented and where the treasure of the Ka`bah was kept. There, they also had seven arrows that they would use to seek a decision concerning matters of dispute. Whatever the chosen arrow would tell them, they would abide by it! Al-Bukhari recorded that when the Prophet entered Al-Ka`bah (after Makkah was conquered), he found pictures of Ibrahim and Isma`il in it holding the Azlam in their hands. The Prophet commented,



«قَاتَلَهُمُ اللَّهُ لَقَدْ عَلِمُوا أَنَّهُمَا لَمْ يَسْتَقْسِمَا بِهَا أَبَدًا»

(May Allah fight them (the idolaters)! They know that they never used the Azlam to make decisions. ) Mujahid commented on Allah's statement,

(وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ)

((Forbidden) also is to make decisions with Al-Azlam,) "These were arrows that the Arabs used, and dice that the Persians and Romans used in gambling." This statement by Mujahid, that these arrows were used in gambling, is doubtful unless we say that they used the arrows for gambling sometimes and for decisions other times, and Allah knows best. We should also state that Allah mentioned Azlam and gambling in His statement before the end of the Surah (5:90, 91),

(يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ  
وَالْأَنْصَابُ وَالْأَزْلَامُ رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ  
فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ - إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ  
يُوَفِّعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ  
وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ  
فَهَلْ أَنْتُمْ مُنْتَهُونَ )

(O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansab, and Al-Azlam are an abomination of Shaytan's handiwork. So avoid that in order that you may be successful. Shaytan wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allah and from the Salah (the prayer). So, will you not then abstain) In this Ayah, Allah said,

(وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكَ فِسْقٌ)

((Forbidden) also is to make decisions with Al-Azlam, (all) that is Fisq.) meaning, all these practices constitute disobedience, sin, misguidance, ignorance and, above all, Shirk. Allah has commanded the believers to seek decisions from Him when they want to do something, by first worshipping Him and then asking Him for the best decision concerning the matter they seek. Imam Ahmad, Al-Bukhari and the collectors of Sunan recorded that Jabir bin `Abdullah said, "The Prophet used to teach us how to make Istikharah (asking Allah to guide one to the right action), in all matters, as he taught us the Surahs of the Qur'an. He said,

«إِذَا هَمَّ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رَكَعَتَيْنِ مِنْ غَيْرِ  
الْفَرِيضَةِ، ثُمَّ لِيَقُلْ: اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ،  
وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ،  
فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ  
الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ  
وَيَسْمِيهِ بِاسْمِهِ خَيْرٌ لِي فِي دِينِي وَدُنْيَايَ  
وَمَعَاشِي وَعَاقِبَةِ أُمْرِي أَوْ قَالَ: عَاجِلِ أَمْرِي  
وَأَجَلِهِ فَاقْدُرْهُ لِي، وَيَسِّرْهُ لِي، ثُمَّ بَارِكْ لِي فِيهِ،  
اللَّهُمَّ وَإِنْ كُنْتَ تَعْلَمُ أَنَّهُ شَرٌّ لِي فِي دِينِي وَدُنْيَايَ  
وَمَعَاشِي وَعَاقِبَةِ أُمْرِي، فَاصْرِفْهُ عَنِّي،  
وَاصْرِفْهُ عَنِّي، وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ، ثُمَّ  
رَضِّنِي بِهِ»

(If anyone of you thinks of doing any matter, he should offer a two Rak'ah prayer, other than the compulsory, and say (after the prayer) `O Allah! I ask guidance from Your knowledge, from Your ability and I ask for Your great bounty, for You are capable and I am not, You know and I do not, and You know the Unseen. O Allah! If You know that this matter (and one should mention the matter or deed here) is good for my religion, my livelihood and the Hereafter (or he said, `for my present and later needs') then ordain it for me, make it easy for me to have, and then bless it for me. O Allah! And if You know that this is harmful to me in my religion and livelihood and for the Hereafter then keep it away from me and let me be away from it. And ordain whatever is good for me, and make me satisfied with it.) This is the wording collected by Ahmad, and At-Tirmidhi said, "Hasan Sahih Gharib."

### **Shaytan and the Disbelievers Do Not Hope that Muslims Will Ever Follow Them**

Allah said,

## (الْيَوْمَ يَيْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ)

(This day, those who disbelieved have given up all hope of your religion;) `Ali bin Abi Talhah reported that Ibn `Abbas said that the Ayah means, "They gave up hope that Muslims would revert to their religion." This is similar to the saying of `Ata' bin Abi Rabah, As-Suddi and Muqatil bin Hayyan. This meaning is supported by a Hadith recorded in the Sahih that states,

«إِنَّ الشَّيْطَانَ قَدْ يَيْسَ أَنْ يَعْبُدَهُ الْمُصَلُّونَ فِي  
جَزِيرَةِ الْعَرَبِ، وَلَكِنْ بِالْتَّحْرِيشِ بَيْنَهُمْ»

(Verily, Shaytan has given up hope that those who pray in the Arabian Peninsula, will worship him. But he will still stir trouble among them.) It is also possible that the Ayah negates the possibility that the disbelievers and Shaytan will ever be like Muslims, since Muslims have various qualities that contradict Shirk and its people. This is why Allah commanded His believing servants to observe patience, to be steadfast in defying and contradicting the disbelievers, and to fear none but Allah. Allah said,

(فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ)

(So fear them not, but fear Me.) meaning, `do not fear them when you contradict them. Rather, fear Me and I will give you victory over them, I will eradicate them, and make you prevail over them, I will please your hearts and raise you above them in this life and the Hereafter.'

### Islam Has Been Perfected For Muslims

Allah said,

(الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي  
وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا)

(This day, I have perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion.) This, indeed, is the biggest favor from Allah to this Ummah, for He has completed their religion for them, and they, thus, do not need any other religion or any other Prophet except Muhammad . This is why Allah made Muhammad the Final Prophet and sent him to all humans and Jinn. Therefore, the permissible is what he allows, the impermissible is what he prohibits, the Law is what he legislates and everything that he conveys is true and authentic and does not contain lies or contradictions. Allah said;

(وَتَمَّتْ كَلِمَةَ رَبِّكَ صِدْقًا وَعَدْلًا)

(And the Word of your Lord has been fulfilled in truth and in justice,) meaning, it is true in what it conveys and just in what it commands and forbids. When Allah completed the religion for Muslims, His favor became complete for them as well. Allah said,

(الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي  
وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا)

(This day, I have perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion.) meaning, accept Islam for yourselves, for it is the religion that Allah likes and which He chose for you, and it is that with which He sent the best of the honorable Messengers and the most glorious of His Books. Ibn Jarir recorded that Harun bin `Antarah said that his father said, "When the Ayah,

(الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ)

(This day, I have perfected your religion for you...) was revealed, during the great day of Hajj (the Day of `Arafah, the ninth day of Dhul-Hijjah) `Umar cried. The Prophet said, `What makes you cry' He said, `What made me cry is that our religion is being perfected for us. Now it is perfect, nothing is perfect, but it is bound to deteriorate.' The Prophet said,

«صَدَقْتَ»

(You have said the truth.)" What supports the meaning of this Hadith is the authentic Hadith,

«إِنَّ الْإِسْلَامَ بَدَأُ غَرِيبًا، وَسَيَعُودُ غَرِيبًا، فَطُوبَى  
لِلْغُرَبَاءِ»

(Islam was strange in its beginning and will return strange once more. Therefore, Tuba for the strangers.) Imam Ahmad recorded that Tariq bin Shihab said, "A Jewish man said to `Umar bin Al-Khattab, `O Leader of the Believers! There is a verse in your Book, which is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed) as a day of celebration.' `Umar bin Al-Khattab asked, `Which is that verse' The Jew replied, s

(الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي)

(This day, I have perfected your religion for you, completed My favor upon you...) `Umar replied, `By Allah! I know when and where this verse was revealed to Allah's Messenger . It was the evening on the Day of `Arafah on a Friday." Al-Bukhari recorded this Hadith through Al-Hasan bin As-Sabbah from Ja`far bin `Awn. Muslim, At-Tirmidhi and An-Nasa'i also recorded this Hadith. In the narration collected by Al-Bukhari in the book of Tafsir, through Tariq, he said, "The Jews said to `Umar, `By Allah! There is a verse that is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed) as a day of celebration.' `Umar said, `By Allah! I know when and where this verse was revealed and where the Messenger of Allah was at that time. It was the day of `Arafah, and I was at `Arafah, by Allah." Sufyan (one of the narrators) doubted if Friday was mentioned in this narration. Sufyan's confusion was either because he was unsure if his teacher included this statement in the Hadith or not. Otherwise, if it was because he doubted that the particular day during the Farewell Hajj was a Friday, it would be a mistake that could not and should not have come from someone like Sufyan Ath-Thawri. The fact that it was a Friday, is agreed on by the scholars of Srah and Fiqh. There are numerous Hadiths that support this fact that are definitely authentic and of the Mutawatir type. This Hadith was also reported from `Umar through various chains of narration.

### Permitting the Dead Animals in Conditions of Necessity

Allah said,

﴿فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ  
فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

(But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above mentioned animals), then surely, Allah is Oft-Forgiving, Most Merciful.) Therefore, when one is forced to take any of the impermissible things that Allah mentioned to meet a necessity, he is allowed and Allah is Oft-Forgiving, Most Merciful with him. Allah is well aware of His servant's needs during dire straits, and He will forgive and pardon His servant in this case. In the Musnad and the Sahih of Ibn Hibban, it is recorded that Ibn `Umar said that Messenger of Allah said,

«إِنَّ اللَّهَ يُحِبُّ أَنْ تُؤْتَى رُخْصَتُهُ كَمَا يَكْرَهُ أَنْ  
تُؤْتَى مَعْصِيَتُهُ»

(Allah likes that His Rukhsah (allowance) be used, just as He dislikes that disobedience to Him is committed.) We should mention here that it is not necessary for one to wait three days before eating the meat of dead animals, as many unlettered Muslims mistakenly think. Rather, one can eat such meat when the dire need arises. Imam Ahmad recorded that Abu Waqid Al-Laythi said that the Companions asked, "O Messenger of Allah! We live in a land where famine often strikes us. Therefore, when are we allowed to eat the meat of dead animals" The Prophet replied,

«إِذَا لَمْ تَصْطَبِحُوا، وَلَمْ تَعْتَبِقُوا، وَلَمْ تَخْتَفُوا بَقَلًا  
فَسَأَلِكُمْ بِهَا»

(When you neither find food for lunch and dinner nor have any produce to eat, then eat from it.) Only Imam Ahmad collected this narration and its chain meets the criteria of the Two Sahihs. Allah said,

(غَيْرَ مُتَجَانِفٍ لِإِثْمٍ)

(with no inclination to sin,) meaning, one does not incline to commit what Allah has prohibited. Allah has allowed one when necessity arises to eat from what He otherwise prohibits, under the condition that his heart does not incline to eat what Allah prohibited. Allah said in Surat Al-Baqarah,

(فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ  
اللَّهَ غَفُورٌ رَحِيمٌ)

(But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allah is Oft-Forgiving, Most Merciful.) Some scholars used this Ayah as evidence that those who travel for the purpose of committing an act of disobedience are not allowed to use any of the legal concessions of travel, because these concessions are not earned through sin, and Allah knows best.

(يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ  
وَمَا عَلَّمْتُمْ مِّنَ الْجَوَارِحِ مُكَلَّبِينَ تُعَلِّمُونَهُنَّ مِمَّا  
عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا  
اسْمَ اللَّهِ عَلَيْهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ  
(

(4. They ask you what is lawful for them. Say: "Lawful unto you are At-Tayyibat (the good things). And those Jawarih (beasts and birds of prey) which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allah; so eat of what they catch for you, but pronounce the Name of Allah over it, and have Taqwa of Allah. Verily, Allah is swift in reckoning.")

## Clarifying the Lawful

In the previous Ayah Allah mentioned the prohibited types of food, the impure and unclean things, harmful for those who eat them, either to their bodies, religion or both, except out of necessity,

(وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرَّرْتُمْ  
إِلَيْهِ)

(while He has explained to you in detail what is forbidden to you, except under compulsion of necessity) After that, Allah said,

(يَسْأَلُونَكَ مَاذَا أَحَلَّ لَهُمْ قُلْ أَحَلَّ لَكُمْ الطَّيِّبَاتُ)

(They ask you what is lawful for them. Say, "Lawful unto you are At-Tayyibat...") In Surat Al-A`raf Allah describes Muhammad allowing the good things and prohibiting the filthy things. Muqatil said, "At-Tayyibat includes everything Muslims are allowed and the various types of legally earned provision." Az-Zuhri was once asked about drinking urine for medicinal purposes and he said that it is not a type of Tayyibat." Ibn Abi Hatim also narrated this statement. Using Jawarih to Hunt Game is Permissible Allah said,

(وَمَا عَلَّمْتُمْ مِّنَ الْجَوَارِحِ مُكَلَّبِينَ)

(And those Jawarih (beasts and birds of prey) which you have trained as hounds...) That is, lawful for you are the animals slaughtered in Allah's Name, and the good things for sustenance.

The game you catch with the Jawarih are also lawful for you. This refers to trained dogs and falcons, as is the opinion of the majority of the Companions, their followers, and the Imams. `Ali bin Abi Talhah reported that Ibn `Abbas said that,

(وَمَا عَلَّمْتُمْ مِّنَ الْجَوَارِحِ مُكَلَّبِينَ)

(And those Jawarih (beasts and birds of prey) which you have trained as hounds...) refers to trained hunting dogs, falcons and all types of birds and beasts that are trained to hunt, including dogs, wild cats, falcons, and so forth. Ibn Abi Hatim collected this and said, "Similar was reported from Khaythamah, Tawus, Mujahid, Makhul and Yahya bin Abi Kathir." Ibn Jarir recorded that Ibn `Umar said, "You are permitted the animal that the trained birds, such as falcons, hunt for you if you catch it (before it eats from it). Otherwise, do not eat from it." I say, the majority of scholars say that hunting with trained birds is just like hunting with trained dogs, because bird's of prey catch the game with their claws, just like dogs. Therefore, there is no difference between the two. Ibn Jarir recorded that `Adi bin Hatim said that he asked the Messenger of Allah about the game that the falcon hunts and the Messenger said,

«مَا أَمْسَكَ عَلَيْكَ فَقُلْ»

(Whatever it catches for you, eat from it.) These carnivores that are trained to catch game are called Jawarih in Arabic, a word that is derived from Jarh, meaning, what one earns. The Arabs would say, "So-and-so has Jaraha something good for his family," meaning, he has earned them something good. The Arabs would say, "So-and-so does not have a Jarih for him," meaning, a caretaker. Allah also said,

(وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ)

(And He knows what you have done during the day...) meaning, the good or evil you have earned or committed. Allah's statement,

(مُكَلِّبِينَ)

(trained as hounds,) those Jawarih that have been trained to hunt as hounds with their claws or talons. Therefore, if the game is killed by the weight of its blow, not with its claws, then we are not allowed to eat from the game. Allah said,

(تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ)

(training them in the manner as directed to you by Allah, ) as when the beast is sent, it goes after the game, and when it catches it, it keeps it until its owner arrives and does not catch it to eat it itself. This is why Allah said here,

(فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ)

(so eat of what they catch for you, but pronounce the Name of Allah over it,) When the beast is trained, and it catches the game for its owner who mentioned Allah's Name when he sent the beast after the game, then this game is allowed according to the consensus of scholars, even if it was killed. There are Hadiths in the Sunnah that support this statement. The Two Sahih recorded that `Adi bin Hatim said, "I said, `O Allah's Messenger! I send hunting dogs and mention Allah's Name.' He replied,

«إِذَا أُرْسِلَتْ كَلْبِكَ الْمُعَلَّمِ وَذَكَرْتَ اسْمَ اللَّهِ فَقُلْ  
مَا أَمْسَكَ عَلَيْكَ»



(If, with mentioning Allah's Name, you let loose your tamed dog after a game and it catches it, you may eat what it catches.) I said, `Even if it kills the game' He replied,

«وَإِنْ قَتَلَنْ، مَا لَمْ يَشْرِكْهَا كَلْبٌ لَيْسَ مِنْهَا، فَإِنَّكَ  
إِنَّمَا سَمَّيْتَ عَلَى كَلْبِكَ وَلَمْ تُسَمِّ عَلَى غَيْرِهِ»

(Even if it kills the game, unless another dog joins the hunt, for you mentioned Allah's Name when sending your dog, but not the other dog.) I said, `I also use the Mi`rad and catch game with it.' He replied,

«إِذَا رَمَيْتَ بِالْمِعْرَاضِ فَخَزَقَ فَكُلْهُ، وَإِنْ  
أَصَابَهُ بَعْرُضٌ فَإِنَّهُ وَقِيدٌ فَلَا تَأْكُلْهُ»

(If the game is hit by its sharp edge, eat it, but if it is hit by its broad side, do not eat it, for it has been beaten to death.) In another narration, the Prophet said,

«وَإِذَا أُرْسِلَتْ كَلْبُكَ فَادْكُرْ اسْمَ اللَّهِ، فَإِنْ أَمْسَكَ  
عَلَيْكَ، فَادْرَكْتَهُ حَيًّا فَادْبَحْهُ، وَإِنْ أَدْرَكْتَهُ قَدْ قَتَلَ  
وَلَمْ يَأْكُلْ مِنْهُ فَكُلْهُ، فَإِنَّ أَخْذَ الْكَلْبِ ذَكَائُهُ»

(If you send your hunting dog, then mention Allah's Name and whatever it catches for you and you find alive, slaughter it. If you catch the game dead and the dog did not eat from it, then eat from it, for the dog has caused its slaughter to be fulfilled.) In yet another narration of two Sahih, the Prophet said,

«فَإِنْ أَكَلَ فَلَا تَأْكُلْ، فَإِنِّي أَخَافُ أَنْ يَكُونَ أَمْسَكَ  
عَلَى نَفْسِهِ»

(If the dog eats from the game, do not eat from it for I fear that it has caught it as prey for itself.)

### **Mention Allah's Name Upon Sending the Predators to Catch the Game**

Allah said,

فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ

(so eat of what they catch for you, but pronounce the Name of Allah over it,) meaning, upon sending it. The Prophet said to `Adi bin Hatim,

«إِذَا أُرْسِلَتْ كَلْبِكَ الْمُعَلَّمِ، وَذَكَرْتَ اسْمَ اللَّهِ، فَكُلْ مَا أَمْسَكَ عَلَيْكَ»

(When you send your trained dog and mention Allah's Name, eat from what it catches for you.) It is recorded in the Two Sahihs that Abu Tha`labah related that the Prophet said,

«إِذَا أُرْسِلَتْ كَلْبِكَ فَادْكُرْ اسْمَ اللَّهِ، وَإِذَا رَمَيْتَ بِسَهْمِكَ فَادْكُرْ اسْمَ اللَّهِ»

(If you send your hunting dog, mention Allah's Name over it. If you shoot an arrow, mention Allah's Name over it.) `Ali bin Abi Talhah reported that Ibn `Abbas commented,

وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ

(but pronounce the Name of Allah over it,) "When you send a beast of prey, say, `In the Name of Allah!' If you forget, then there is no harm." It was also reported that this Ayah commands mentioning Allah's Name upon eating. It is recorded in the Two Sahihs that the Messenger of Allah taught his stepson `Umar bin Abu Salamah saying,

«سَمِّ اللَّهَ وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ»

(Mention Allah's Name, eat with your right hand and eat from the part of the plate that is in front of you.) Al-Bukhari recorded that `A'ishah said, "They asked, `O Allah's Messenger! Some people, - recently converted from disbelief - bring us some meats that we do not know if Allah's Name was mentioned over or not.' He replied,

«سَمُّوا اللَّهَ أَنْتُمْ وَكُلُوا»

(Mention Allah's Name on it and eat from it.)"

(الْيَوْمَ أَحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا  
الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ وَالْمُحْصَنَاتُ  
مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا  
الْكِتَابَ مِن قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ  
مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ  
وَمَن يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي  
الْآخِرَةِ مِنَ الْخَاسِرِينَ )

(5. Made lawful to you this day are At-Tayyibat. The food of the People of the Scripture is lawful to you, and your food is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture before your time when you have given them their due, desiring chastity, not illegal sexual intercourse, nor taking them as girlfriends (or lovers). And whosoever rejects faith, then fruitless is his work; and in the Hereafter he will be among the losers.)

### Permitting the Slaughtered Animals of the People of the Book

After Allah mentioned the filthy things that He prohibited for His believing servants and the good things that He allowed for them, He said next,

(الْيَوْمَ أَحِلَّ لَكُمْ الطَّيِّبَاتُ)

(Made lawful to you this day are At-Tayyibat.) Allah then mentioned the ruling concerning the slaughtered animals of the People of the Book, the Jews and Christians,

(وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ)

(The food of the People of the Scripture is lawful to you..) meaning, their slaughtered animals, as Ibn `Abbas, Abu Umamah, Mujahid, Sa`id bin Jubayr, `Ikrimah, `Ata', Al-Hasan, Makhul, Ibrahim An-Nakha`i, As-Suddi and Muqatil bin Hayyan stated. This ruling, that the slaughtered animals of the People of the Book are permissible for Muslims, is agreed on by the scholars, because the People of the Book believe that slaughtering for other than Allah is prohibited. They mention Allah's Name upon slaughtering their animals, even though they have deviant beliefs about Allah that do not befit His majesty. It is recorded in the Sahih that `Abdullah bin Mughaffal said, "While we were attacking the fort of Khaybar, a person threw a leather bag containing fat, and I ran to take it and said, `I will not give anyone anything from this

container today.' But when I turned I saw the Prophet (standing behind) while smiling." The scholars rely on this Hadith as evidence that we are allowed to eat what we need of foods from the booty before it is divided. The scholars of the Hanafi, the Shafi'i and the Hanbali Madhhabs rely on this Hadith to allow eating parts of the slaughtered animals of the Jews that they prohibit for themselves, such as the fat. They used this Hadith as evidence against the scholars of the Maliki Madhhab who disagreed with this ruling. A better proof is the Hadith recorded in the Sahih that the people of Khaybar gave the Prophet a gift of a roasted leg of sheep, which they poisoned. The Prophet used to like eating the leg of the sheep and he took a bite from it, but it told the Prophet that it was poisoned, so he discarded that bite. The bite that the Prophet took effected the palate of his mouth, while Bishr bin Al-Bara' bin Ma`rur died from eating from that sheep. The Prophet had the Jewish woman, Zaynab, who poisoned the sheep, killed. Therefore, the Prophet and his Companions wanted to eat from that sheep and did not ask the Jews if they removed what the Jews believed was prohibited for them, such as its fat. Allah's statement,

(وَطَعَامُكُمْ حِلٌّ لَهُمْ)

(and your food is lawful to them.) means, you are allowed to feed them from your slaughtered animals. Therefore, this part of the Ayah is not to inform the People of the Scriptures that they are allowed to eat our food -- unless we consider it information for us about the ruling that they have -- i. e, that they are allowed all types of foods over which Allah's Name was mentioned, whether slaughtered according to their religion or otherwise. The first explanation is more plausible. So it means: you are allowed to feed them from your slaughtered animals just as you are allowed to eat from theirs, as equal compensation and fair treatment. The Prophet gave his robe to `Abdullah bin Ubayy bin Salul, who was wrapped with it when he died. They say that he did that because `Abdullah had given his robe to Al-`Abbas when Al-`Abbas came to Al-Madinah. As for the Hadith,

«لَا تَصْحَبْ إِلَّا مُؤْمِنًا، وَلَا يَأْكُلْ طَعَامَكَ إِلَّا تَقِيًّا»

(Do not befriend but a believer, nor should other than a Taqi (pious person) eat your food.), This is to encourage such behavior, and Allah knows best.

## The Permission to Marry Chaste Women From the People of the Scriptures

Allah said,

(وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ)

((Lawful to you in marriage) are chaste women from the believers) The Ayah states: you are allowed to marry free, chaste believing women. This Ayah is talking about women who do not commit fornication, as evident by the word `chaste'. Allah said in another Ayah,

(مُحْصَنَاتٍ غَيْرَ مُسَفِّحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ)

(Desiring chastity not committing illegal sexual intercourse, nor taking them as boyfriends (lovers).) 4:25 `Abdullah Ibn `Umar used to advise against marrying Christian women saying, "I do not know of a worse case of Shirk than her saying that `Isa is her lord, while Allah said,

(وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَنَّ)

(And do not marry idolatresses till they believe.)" Ibn Abi Hatim recorded that Abu Malik Al-Ghifari said that Ibn `Abbas said that when this Ayah was revealed,

(وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَنَّ)

(And do not marry idolatresses till they believe,) the people did not marry the pagan women. When the following Ayah was revealed,

(وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ)

((Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture before your time) they married women from the People of the Book. " Some of the Companions married Christian women and did not see any problem in this, relying on the honorable Ayah,

(وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ)

((Lawful to you in marriage) are chaste women from those who were given the Scripture before your time) Therefore, they made this Ayah an exception to the Ayah in Surat Al-Baqarah,

(وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَنَّ)

(And do not marry the idolatresses till they believe,) considering the latter Ayah to include the People of the Book in its general meaning. Otherwise, there is no contradiction here, since the People of the Book were mentioned alone when mentioning the rest of the idolators. Allah said,

لَمْ يَكُنَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ  
وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ )

(Those who disbelieve from among the People of the Scripture and the idolators, were not going to leave (their disbelief) until there came to them clear evidence.) and,

وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَأَسْلَمْتُمْ فَإِنْ  
أَسْلَمُوا فَقَدِ اهْتَدَوْا)

(And say to those who were given the Scripture and to those who are illiterates: "Do you (also) submit yourselves" If they do, they are rightly guided.) Allah said next,

إِذَا ءَاتَيْتُمُوهُنَّ أَجُورَهُنَّ

(When you have given them their due), This refers to the Mahr, so just as these women are chaste and honorable, then give them their Mahr with a good heart. We should mention here that Jabir bin `Abdullah, `Amir Ash-Sha`bi, Ibrahim An-Nakha`i and Al-Hasan Al-Basri stated that when a man marries a woman and she commits illegal sexual intercourse before the marriage is consummated, the marriage is annulled. In this case, she gives back the Mahr that he paid her. Allah said,

مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ

(Desiring chastity, not illegal sexual intercourse, nor taking them as girl-friends (or lovers).) And just as women must be chaste and avoid illegal sexual activity, such is the case with men, who must also be chaste and honorable. Therefore, Allah said,

غَيْرَ مُسَافِحِينَ

(...not illegal sexual intercourse') as adulterous people do, those who do not avoid sin, nor reject adultery with whomever offers it to them.

وَلَا مُتَّخِذِي أَخْدَانٍ

(nor taking them as girl-friends (or lovers),) meaning those who have mistresses and girlfriends who commit illegal sexual intercourse with them, as we mentioned in the explanation of Surat An-Nisa'.

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ  
 فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ  
 وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ  
 كُنْتُمْ جُنُبًا فَاطَهَّرُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى  
 سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ  
 النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا  
 فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِّنْهُ مَا يُرِيدُ اللَّهُ  
 لِيَجْعَلَ عَلَيْكُمْ مِّنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ  
 وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ )

(6. O you who believe! When you stand (intend) to offer the Salah (the prayer), then wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles. If you are in a state of Janaba, purify yourselves (bathe your whole body). But if you are ill or on a journey or any of you comes from the Gha'it (toilet) or you have touched women and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. Allah does not want to place you in difficulty, but He wants to purify you, and to complete His Favor to you that you may be thankful.)

### The Order to Perform Wud @363

Allah said,

(إِذَا قُمْتُمْ إِلَى الصَّلَاةِ)

(When you stand for (intend to offer) the Salah,) Allah commanded performing Wudu' for the prayer. This is a command of obligation in the case of impurity, and in the case of purity, it is merely a recommendation. It was said that in the beginning of Islam, Muslims had to perform Wudu' for every prayer, but later on, this ruling was abrogated. Imam Ahmad bin Hanbal recorded that Sulayman bin Buraydah said that his father said, "The Prophet used to perform Wudu' before every prayer. On the Day of Victory, he performed Wudu' and wiped on his Khuffs and prayed the five prayers with one Wudu'. ` Umar said to him, ` O Messenger of Allah! You did something new that you never did before.' The Prophet said,

## «إني عمدا فعلته يا عمر»

( ' I did that intentionally O ` Umar!)" Muslim and the collectors of the Sunan also recorded this Hadith. At-Tirmidhi said, "Hasan Sahih." Ibn Jarir recorded that Al-Fadl bin Al-Mubashshir said, "I saw Jabir bin `Abdullah perform several prayers with only one Wudu'. When he would answer the call of nature, he performed Wudu' and wiped the top of his Khuffs with his wet hand. I said, ` O Abu `Abdullah! Do you do this according to your own opinion' He said, ` Rather, I saw the Prophet do the same thing. So, I do what I saw the Messenger of Allah doing." Ibn Majah also recorded this Hadith. Ahmad recorded that `Ubaydullah bin `Abdullah bin `Umar was asked; "Did you see `Abdullah bin `Umar perform Wudu' for every prayer, whether he was in a state of purity or not," So he replied, "Asma' bint Zayd bin Al-Khattab told him that `Abdullah bin Hanzalah bin Abi `Amir Al-Ghasil told her that the Messenger of Allah was earlier commanded to perform Wudu' for every prayer, whether he needed it or not. When that became hard on him, he was commanded to use Swak for every prayer, and to perform Wudu' when Hadath (impurity) occurs. `Abdullah (Ibn `Umar) thought that he was able to do that (perform Wudu' for every prayer) and he kept doing that until he died." Abu Dawud also collected this narration. This practice by Ibn `Umar demonstrates that it is encouraged, not obligatory, to perform Wudu' for every prayer, and this is also the opinion of the majority of scholars. Abu Dawud recorded that `Abdullah bin `Abbas said that when the Messenger of Allah once left the area where he answered the call of nature, he was brought something to eat. They said, "Should we bring you your water for Wudu" He said,

## «إِنَّمَا أُمِرْتُ بِالْوُضُوءِ إِذَا قُمْتُ إِلَى الصَّلَاةِ»

(I was commanded to perform Wudu' when I stand up for prayer.) At-Tirmidhi and An-Nasa'i also recorded this Hadith and At-Tirmidhi said, "This Hadith is Hasan." Muslim recorded that Ibn `Abbas said, "We were with the Prophet when he went to answer the call of nature and when he came back, he was brought some food. He was asked, ` O Messenger of Allah! Do you want to perform Wudu" He said,

## «لِمَ؟ أَأَصْلِي فَأَتَوَضَّأُ»

( ' Why Am I about to pray so that I have to make Wudu'.)"

### The Intention and Mentioning Allah's Name for Wud @363

Allah said;

## (فَاغْسِلُوا وُجُوهَكُمْ)

(then wash your faces...) The obligation for the intention before Wudu' is proven by this Ayah;

## (إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ)



(When you stand (intend) to offer the Salah then wash your faces...) This is because it is just like the Arabs saying; "When you see the leader, then stand." Meaning stand for him. And the Two Sahihs recorded the Hadith,

«الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَّا نَوَى»

(Actions are judged by their intentions, and each person will earn what he intended.) It is also recommended before washing the face that one mentions Allah's Name for the Wudu'. A Hadith that was narrated by several Companions states that the Prophet said, n

«لَا وُضوءَ لِمَن لَّمْ يَذْكُرِ اسْمَ اللَّهِ عَلَيْهِ»

(There is no Wudu' for he who does not mention Allah's Name over it.) It is also recommended that one washes his hands before he puts his hands in the vessel of water, especially after one wakes up from sleep, for the Two Sahihs recorded that Abu Hurayrah said that the Messenger of Allah said,

«إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلَا يُدْخِلْ يَدَهُ فِي  
الْإِنَاءِ قَبْلَ أَنْ يَغْسِلَهَا ثَلَاثًا، فَإِنَّ أَحَدَكُمْ لَا يَدْرِي  
أَيْنَ بَاتَتْ يَدُهُ»

(If one of you wakes up from his sleep, let him not put his hand in the pot until he washes it thrice, for one of you does not know where his hand spent the night.) The face according to the scholars of Fiqh starts where the hair line on the head starts, regardless of one's lack or abundance of hair, until the end of the cheeks and chin, and from ear to ear.

### Passing the Fingers through the Beard While Performing Wud @363

Imam Ahmad recorded that Abu Wa'il said, "I saw `Uthman when he was performing Wudu'... When he washed his face, he passed his fingers through his beard three times. He said, `I saw the Messenger of Allah do what you saw me doing." At-Tirmidhi and Ibn Majah also recorded this Hadith. At-Tirmidhi said "Hasan Sahih." while Al-Bukhari graded it Hasan.

### How to Perform Wud @363

Imam Ahmad recorded that Ibn `Abbas once performed Wudu' and took a handful of water and rinsed his mouth and nose with it. He took another handful of water and joined both hands and washed his face. He took another handful of water and washed his right hand, and another

handful and washed his left hand with it. He next wiped his head. Next, he took a handful of water and sprinkled it on his right foot and washed it and took another handful of water and washed his left foot. When he finished, he said, "This is how I saw the Messenger of Allah (performing Wudu')." Al-Bukhari also recorded it. Allah said,

(وَأَيْدِيكُمْ إِلَى الْمَرَافِقِ)

(and your hands (forearms) up to (Ila) the elbows...) meaning, including the elbows. Allah said in another Ayah using Ila ,

(وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا)

(And devour not their substance to (Ila) your substance (by adding or including it in your property). Surely, this is a great sin.) It is recommended that those who perform Wudu' should wash a part of the upper arm with the elbow. Al-Bukhari and Muslim recorded that Abu Hurayrah said that the Messenger of Allah said,

«إِنَّ أُمَّتِي يُدْعَوْنَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ، فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ فَلْيَفْعَلْ»

(On the Day of Resurrection, my Ummah will be called "those with the radiant appendages" because of the traces of Wudu'. Therefore, whoever can increase the area of his radiance should do so.) Muslim recorded that Abu Hurayrah said, "I heard my intimate friend (the Messenger ) saying,

«تَبْلُغُ الْحِلْيَةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوَضُوءُ»

(The radiance of the believer reaches the areas that the water of (his) Wudu' reaches.)" Allah said next,

(وَأَمْسَحُوا بِرُءُوسِكُمْ)

(Rub your heads.) It is recorded in the Two Sahihs that Malik bin ` Amr bin Yahya Al-Mazini said that his father said that a man said to `Abdullah bin Zayd bin `Asim, the grandfather of `Amr bin Yahya and one of the Companions of the Messenger , "Can you show me how the Messenger

of Allah used to perform Wudu'" `Abdullah bin Zayd said, "Yes." He then asked for a pot of water. He poured from it on his hands and washed them twice, then he rinsed his mouth and washed his nose with water thrice by putting water in it and blowing it out . He washed his face thrice and after that he washed his forearms up to the elbows twice. He then passed his wet hands over his head from its front to its back and vice versa, beginning from the front and taking them to the back of his head up to the nape of the neck and then brought them to the front again from where he had started. He next washed his feet. A similar description of the Wudu' of the Messenger of Allah was performed by `Ali in the Hadith by `Abdu Khayr. Abu Dawud recorded that Mu`awiyah and Al-Miqdad bin Ma`dakarib narrated similar descriptions of the Wudu' of the Messenger of Allah . These Hadiths indicate that it is necessary to wipe the entire head. `Abdur-Razzaq recorded that Humran bin Aban said, "I saw `Uthman bin `Affan performing Wudu', and he poured water over his hands and washed them thrice, and then rinsed his mouth and washed his nose by putting water in it, and then blowing it out . Then he washed his face thrice, and then his right forearm up to the elbows thrice, and washed the left forearm thrice. Then he passed his wet hands over his head, then he washed his right foot thrice, and next his left foot thrice. After that `Uthman said, `I saw the Prophet performing Wudu' like this, and said,

«مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هَذَا، ثُمَّ صَلَّى  
رَكَعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ، غُفِرَ لَهُ مَا تَقَدَّمَ  
مِنْ ذَنْبِهِ»

(If anyone performs Wudu' like that of mine and offers a two-Rak`ah prayer during which he does not think of anything else, then his past sins will be forgiven.)" Al-Bukhari and Muslim also recorded this Hadith in the Two Sahihs. In his Sunan, Abu Dawud also recorded it from `Uthman, under the description of Wudu', and in it, that he wiped his head one time.

## The Necessity of Washing the Feet

Allah said,

(وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ)

(and your feet up to ankles.) Ibn Abi Hatim recorded that Ibn `Abbas stated that the Ayah refers to washing (the feet). `Abdullah bin Mas`ud, `Urwah, `Ata', `Ikrimah, Al-Hasan, Mujahid, Ibrahim, Ad-Dahhak, As-Suddi, Muqatil bin Hayyan, Az-Zuhri and Ibrahim At-Taymi said similarly. This clearly indicates the necessity of washing the feet, just as the Salaf have said, and not only wiping over the top of the bare foot.

## The Hadiths that Indicate the Necessity of Washing the Feet

We mentioned the Hadiths by the two Leaders of the Faithful, `Uthman and `Ali, and also by Ibn `Abbas, Mu`awiyah, `Abdullah bin Zayd bin `Asim and Al-Miqdad bin Ma`dika'rib, that the Messenger of Allah washed his feet for Wudu', either once, twice or thrice. It is recorded in the Two Sahihs that `Abdullah bin `Amr said, "The Messenger of Allah was once late during a trip we were taking, and he caught up with us when the time remaining for the `Asr prayer was short. We were still performing Wudu' (in a rush) and we were wiping our feet. He shouted at the top of his voice,

«أَسْبِغُوا الْوُضُوءَ وَيَلِّ لِلْأَعْقَابِ مِنَ النَّارِ»

(Perform Wudu' thoroughly. Save your heels from the Fire.)" The same narration was also collected in the Two Sahihs from Abu Hurayrah. Muslim recorded that `A'ishah said that the Prophet said,

«أَسْبِغُوا الْوُضُوءَ وَيَلِّ لِلْأَعْقَابِ مِنَ النَّارِ»

(Perform Wudu' thoroughly. Save your heels from the Fire.) `Abdullah bin Al-Harith bin Jaz' said that he heard the Messenger of Allah saying,

«وَيَلِّ لِلْأَعْقَابِ وَبُطُونِ الْأَقْدَامِ مِنَ النَّارِ»

(Save your heels and the bottom of the feet from the Fire. ) It was recorded by Al-Bayhaqi and Al-Hakim, and this chain is Sahih. Muslim recorded that `Umar bin Al-Khattab said that a man once performed Wudu' and left a dry spot the size of a fingernail on his foot. The Prophet saw that and he said to him,

«ارْجِعْ فَأَحْسِنِ وَضُوءَكَ»

(Go back and perform proper Wudu'.) Al-Hafiz Abu Bakr Al-Bayhaqi also recorded that Anas bin Malik said that a man came to the Prophet , after he performed Wudu' and left a dry spot the size of a fingernail on his foot. The Messenger of Allah said to him,

«ارْجِعْ فَأَحْسِنِ وَضُوءَكَ»

(Go back and perform proper Wudu'.) Imam Ahmad recorded that some of the wives of the Prophet said that the Prophet saw a man praying, but noticed a dry spot on his foot, the size of a Dirham. The Messenger of Allah ordered that man to perform Wudu' again. This Hadith was also collected by Abu Dawud from Baqiyyah, who added in his narration, "And (the Prophet ordered him) to repeat the prayer." This Hadith has a strong, reasonably good chain of narrators. Allah knows best.

## The Necessity of Washing Between the Fingers

In the Hadith that Humran narrated, `Uthman washed between his fingers when he was describing the Wudu' of the Prophet . The collectors of the Sunan recorded that Laqit bin Sabrah said, "I said, `O Messenger of Allah! Tell me about Wudu'." The Messenger replied,

«أَسْبِغِ الْوُضُوءَ، وَخَلِّ بَيْنَ الْأَصَابِعِ، وَبَالَغْ فِي  
الِاسْتِنْشَاقِ إِلَّا أَنْ تَكُونَ صَائِمًا»

(Perform Wudu' thoroughly, wash between the fingers and exaggerate in rinsing your nose, unless you are fasting.)"

## Wiping Over the Khuffs is an Established Sunnah

Imam Ahmad bin Hanbal recorded that Aws bin Abi Aws said, "I saw the Messenger of Allah perform Wudu' and wipe over his Khuffs. He then stood up for prayer." Abu Dawud recorded this Hadith by Aws bin Abi Aws, who said in this narration, "I saw the Messenger of Allah , after he answered the call of nature, perform Wudu' and wipe over his Khuffs and feet." Imam Ahmad recorded that Jarir bin `Abdullah Al-Bajali said, "I embraced Islam after Surat Al-Ma'idah was revealed and I saw the Messenger of Allah wipe after I became Muslim." It is recorded in the Two Sahihs that Hammam said, "Jarir answered the call of nature and then performed Wudu' and wiped over his Khuffs. He was asked, `Do you do this' He said, `Yes. I saw the Messenger of Allah , after he answered the call of nature, perform Wudu' and wipe on his Khuffs." Al-A' mash commented that Ibrahim said, "They liked this Hadith because Jarir embraced Islam after Surat Al-Ma'idah was revealed." This is the wording collected by Muslim. The subject of the Messenger of Allah wiping over his Khuffs, instead of washing the feet, if he had worn his Khuffs while having Wudu', reaches the Mutawatir grade of narration, and they describe this practice by his words and actions.

## Performing Tayammum with Clean earth When There is no Water and When One is Ill

Allah said,

(وَإِنْ كُنْتُمْ مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ  
مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً  
فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ  
مِّنْهُ)

(But if you are ill or on a journey or any of you comes from the Gha'it (toilet), or you have touched women and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.) We discussed all of this in Surat An-Nisa', and thus we do not need to repeat it here. We also mentioned the reason behind revealing this Ayah. Yet, Al-Bukhari mentioned an honorable Hadith here specifically about the Tafsir of this noble Ayah. He recorded that `A'ishah said, "Upon returning to Al-Madinah, a necklace of mine was broken (and lost) in Al-Bayda' area. Allah's Messenger stayed there and went to sleep with his head on my lap. Abu Bakr (`A'ishah's father) came and hit me on my flank with his hand saying, `You have detained the people because of a necklace' So I wished I were dead because (I could not move) the Messenger was sleeping on my lap and because of the pain Abu Bakr caused me. Allah's Messenger got up when dawn broke and there was no water. So Allah revealed,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ  
فَاغْسِلُوا وُجُوهَكُمْ)

(O you who believe! When you stand (intend) to offer As-Salah (the prayer), then wash your faces) until the end of the Ayah. Usayd bin Al-Hudayr said, `O the family of Abu Bakr! Allah has blessed the people because of you. Therefore, you are only a blessing for the people." Allah said,

(مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِّنْ حَرَجٍ)

(Allah does not want to place you in difficulty,) This is why He made things easy and lenient for you. This is why He allowed you to use Tayammum when you are ill and when you do not find water, to make things comfortable for you and as mercy for you. Allah made Tayammum in place of Wudu', and Allah made it the same as ablution with water for the one who it is legitimate for, except for certain things, as we mentioned before. For example; Tayammum only involves one strike with the hand on the sand and wiping the face and hands. Allah said,

(وَلَكِن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ  
تَشْكُرُونَ)

(but He wants to purify you, and to complete His favor on you that you may be thankful.) for His bounties on you, such as His easy, kind, merciful, comfortable and lenient legislation.

### Supplicating to Allah after Wud @363

The Sunnah encourages supplicating to Allah after Wudu' and states that those who do so are among those who seek to purify themselves, as the Ayah above states. Imam Ahmad, Muslim and the collectors of Sunan narrated that `Uqbah bin `Amir said, "We were on watch, guarding

camels, and when my turn to guard came, I took the camels back at night. I found that the Messenger of Allah was giving a speech to the people. I heard these words from that speech:

«مَا مِنْ مُسْلِمٍ يَتَوَضَّأُ فَيُحْسِنُ وُضُوءَهُ، ثُمَّ يَقُومُ  
فَيُصَلِّي رَكَعَتَيْنِ مُقْبِلًا عَلَيْهِمَا بِقَلْبِهِ وَوَجْهِهِ، إِلَّا  
وَجَبَتْ لَهُ الْجَنَّةُ»

(Any Muslim who performs Wudu' properly, then stands up and prays a two Rak'ah prayer with full attention in his heart and face, will earn Paradise.) I said, `What a good statement this is!' A person who was close by said, `The statement he said before it is even better.' When I looked, I found that it was `Umar, who said, `I saw that you just came. The Prophet said,

«مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُبَلِّغُ أَوْ قَيْسِبُغُ  
الْوُضُوءَ، يَقُولُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ  
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، إِلَّا فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ  
الَّتِي يَشَاءُ، يَدْخُلُ مِنْ أَيِّهَا شَاءَ»

(When any of you performs Wudu' properly and says, `I bear witness that there is no deity worthy of worship except Allah and that Muhammad is His servant and Messenger', the eight doors of Paradise will be opened for him so that he can enter from any door he wishes.)" This is the wording collected by Muslim.

### The Virtue of Wud @363

Malik recorded that Abu Hurayrah said that the Messenger of Allah said,

«إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ أَوْ الْمُؤْمِنُ فَغَسَلَ  
وَجْهَهُ، خَرَجَ مِنْ وَجْهِهِ، كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا  
بِعَيْنَيْهِ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ، فَإِذَا  
غَسَلَ يَدَيْهِ خَرَجَ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ بَطَشَتْهَا

يَدَاهُ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ، فَإِذَا غَسَلَ  
رِجْلَيْهِ خَرَجَتْ كُلُّ خَطِيئَةٍ مَشَتْهَا رِجْلَاهُ مَعَ  
الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ، حَتَّى يَخْرُجَ نَقِيًّا  
مِنَ الدُّنُوبِ»

(When the Muslim or the believing servant performs Wudu' and washes his face, every sin that he looked at with his eyes will depart from his face with the water, or with the last drop of water. When he washes his hands, every sin that his hands committed will depart from his hands with the water, or with the last drop of water. When he washes his feet, every sin to which his feet took him will depart with the water, or with the last drop of water. Until, he ends up sinless.) Muslim also recorded it. Muslim recorded that Abu Malik Al-Ash`ari said that the Messenger of Allah said,

«الطُّهُورُ شَطْرُ الْإِيْمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ  
الْمِيزَانَ، وَسُبْحَانَ اللَّهِ وَاللَّهُ أَكْبَرُ تَمْلَأُ مَا بَيْنَ  
السَّمَاءِ وَالْأَرْضِ، وَالصَّوْمُ جُنَّةٌ، وَالصَّبْرُ  
ضِيَاءٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ  
عَلَيْكَ، كُلُّ النَّاسِ يَعْدُو، فَبَايِعْ نَفْسَهُ فَمُعْتَقَهَا أَوْ  
مُوقِفَهَا»

(Purity is half of faith and Al-Hamdu Lillah (all the thanks are due to Allah) fills the Mizan (the Scale). And Subhan Allah and Allahu Akbar (all praise is due to Allah, and Allah is the Most Great) fills what is between the heaven and earth. As-Sawm (the fast) is a Junnah (a shield), Sabr (patience) is a light, Sadaqah (charity) is evidence (of faith) and the Qur'an is proof for, or against you. Every person goes out in the morning and ends up selling himself, he either frees his soul or destroys it.) Muslim recorded that Ibn `Umar said that the Messenger of Allah said,

«لَا يَقْبَلُ اللَّهُ صَدَقَةً مِنْ غُلُولٍ، وَلَا صَلَاةً بِغَيْرِ  
طُهُورٍ»

(Allah does not accept charity from one who commits Ghulul, or prayer without purity.)



(وَأذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الّذِي وَاتَّقَمُ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ - يَأَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ - وَعَدَّ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ - وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ - يَأَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَن يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللَّهَ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ )

(7. And remember Allah's favor to you and His covenant with which He bound you when you said: "We hear and we obey." And have Taqwa of Allah. Verily, Allah is All-Knower of that which is in the breasts.) (8. O you who believe! Stand out firmly for Allah as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just, that is nearer to Taqwa; and have Taqwa of Allah. Verily, Allah is Well-Acquainted with what you do.) (9. Allah has promised those who believe and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise).) (10. And they who disbelieve and deny Our Ayat are those who will be the dwellers of the Hell-fire.) (11. O you who believe! Remember the favor of Allah unto you when some people desired (made a plan) to stretch out their hands against you, but (Allah) held back their hands from you. So have Taqwa of Allah. And in Allah let the believers put their trust.)

**Reminding the Believers of the Bounty of the Message and Islam**

Allah reminds His believing servants of His bounty by legislating this glorious religion and sending them this honorable Messenger. He also reminds them of the covenant and pledges that He took from them to follow the Messenger , support and aid him, implement his Law and convey it on his behalf, while accepting it themselves. Allah said,

(وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الّٰذِي وَاْتَقَمْتُمْ  
بِهِ اِذْ قُلْتُمْ سَمِعْنَا وَاَطَعْنَا)

(And remember Allah's favor upon you and His covenant with which He bound you when you said, "We hear and we obey.") This is the pledge that they used to give to the Messenger of Allah when they embraced Islam. They used to say, "We gave our pledge of obedience to the Messenger of Allah to hear and obey, in times when we are active and otherwise, even if we were passed on for rights, and not to dispute leadership with its rightful people." Allah also said,

(وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللّٰهِ وَالرَّسُولِ يَدْعُوكُمْ  
لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ اِنْ كُنْتُمْ مُّؤْمِنِينَ  
(

(And what is the matter with you that you believe not in Allah! While the Messenger invites you to believe in your Lord; and He has indeed taken your covenant, if you are real believers.) It was also said that this Ayah (5:7) reminds the Jews of the pledges and promises Allah took from them to follow Muhammad and adhere to his Law, as `Ali bin Abi Talhah reported that Ibn `Abbas stated. Allah then said,

(وَاتَّقُوا اللّٰهَ)

(And have Taqwa of Allah.) in all times and situations. Allah says that He knows the secrets and thoughts that the hearts conceal,

(اِنَّ اللّٰهَ عَلِيْمٌ بِذَاتِ الصُّدُوْرِ)

(Verily, Allah is All-Knower of the secrets of (your) breasts.)

## The Necessity of Observing Justice

Allah said,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ)

(O you who believe! Stand out firmly for Allah...) meaning, in truth for the sake of Allah, not for the sake of people or for fame,

(شُهَدَاءَ بِالْقِسْطِ)

(as just witnesses) observing justice and not transgression. It is recorded in the Two Sahihs that An-Nu`man bin Bashir said, "My father gave me a gift, but `Amrah bint Rawahah, my mother, said that she would not agree to it unless he made Allah's Messenger as a witness to it. So, my father went to Allah's Messenger to ask him to be a witness to his giving me the gift. Allah's Messenger asked,

«أَكَلَ وَلَدَكَ نَحَلْتَ مِثْلَهُ؟»

(' Have you given the like of it to everyone of your offspring') He replied in the negative. Allah's Messenger said,

«اتَّقُوا اللَّهَ وَاعْدِلُوا فِي أَوْلَادِكُمْ»

(Have Taqwa of Allah and treat your children equally.) And said;

«إِنِّي لَأَشْهَدُ عَلَى جَوْرٍ»

(I shall not be witness to injustice.) My father then returned and took back his gift." Allah said;

(وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا)

(and let not the enmity and hatred of others make you avoid justice. ) The Ayah commands: Do not be carried away by your hatred for some people to avoid observing justice with them. Rather, be just with every one, whether a friend or an enemy. This is why Allah said,

(اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ)

(Be just: that is nearer to Taqwa) this is better than if you abandon justice in this case. Although Allah said that observing justice is `nearer to Taqwa', there is not any other course of action to take, therefore `nearer' here means `is'. Allah said in another Ayah,

(أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا )

(The dwellers of Paradise will, on that Day, have the best abode, and have the fairer of places for repose.) Some of the female Companions said to `Umar, "You are more rough and crude than the Messenger of Allah ," meaning, you are rough, not that the Prophet is rough at all. Allah said next,

(وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ)

(and have Taqwa of Allah. Verily, Allah is WellAcquainted with what you do.) and consequently, He will reward or punish you according to your actions, whether good or evil. Hence Allah's statement afterwards,

(وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ)

(Allah has promised those who believe and do deeds of righteousness, that for them there is forgiveness) for their sins,

(وَأَجْرٌ عَظِيمٌ)

(and a great reward.) which is Paradise, that is part of Allah's mercy for His servants. They will not earn Paradise on account of their good actions, but rather on account of His mercy and favor, even though they will qualify to earn this mercy on account of their good actions. Allah has made these actions the cause and path that lead to His mercy, favor, pardon and acceptance. Therefore, all this is from Allah Alone and all thanks are due to Him. Allah said next,

(وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ )

(And they who disbelieve and deny our Ayat are those who will be the dwellers of the Hell-fire.) This only demonstrates Allah's perfect justice, wisdom and judgment, He is never wrong, for He is the Most Wise, Most Just and Most Able.

## Among Allah's Favors is that He Prevented the Disbelievers from Fighting the Muslims

Allah said,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ  
هَمَّ قَوْمٌ أَن يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ  
عَنكُمْ

(O you who believe! Remember the favor of Allah unto you when some people desired (made a plan) to stretch out their hands against you, but (Allah) withheld their hands from you.) `Abdur-Razzaq recorded that Jabir said, "The Prophet once stayed at an area and the people spread out seeking shade under various trees. The Prophet hung his weapon on a tree, and a bedouin man came and took possession of the Prophet's weapon and held it aloft. He came towards the Prophet and said, `Who can protect you from me' He replied, `Allah, the Exalted, Most Honored.' The bedouin man repeated his question twice or thrice, each time the Prophet answering him by saying, `Allah.' The bedouin man then lowered the sword, and the Prophet called his Companions and told them what had happened while the bedouin was sitting next to him, for the Prophet did not punish him.' Ma` mar said that Qatadah used to mention that some Arabs wanted to have the Prophet killed, so they sent that bedouin. Qatadah would then mention this Ayah,

اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ هَمَّ قَوْمٌ أَن يَبْسُطُوا  
إِلَيْكُمْ أَيْدِيَهُمْ

(Remember the favor of Allah unto you when some people desired (made a plan) to stretch out their hands against you...) The story of this bedouin man, whose name is Ghawrath bin Al-Harith, is mentioned in the Sahih. Muhammad bin Ishaq bin Yasar, Mujahid and `Ikrimah said that this Ayah was revealed about Bani An-Nadir, who plotted to drop a stone on the head of the Messenger when he came to them for help to pay the blood money of two persons whom Muslims killed. The Jews left the execution of this plot to `Amr bin Jihash bin Ka`b and ordered him to throw a stone on the Prophet from above, when he came to them and sat under the wall. Allah told His Prophet about their plot, and he went back to Al-Madinah and his Companions followed him later on. Allah sent down this Ayah concerning this matter. Allah's statement,

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

(And in Allah let the believers put their trust.) and those who do so, then Allah shall suffice for them and shall protect them from the evil plots of the people. Thereafter, Allah commanded

His Messenger to expel Bani An-Nadir, and he laid siege to their area and forced them to evacuate Al-Madinah.

(وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ - فِيمَا نَقَضِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا دُكِرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ - وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرِي أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا دُكِرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ )

(12. Indeed, Allah took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allah said: "I am with you if you perform the Salah and give the Zakah and believe in My Messengers; honor and assist them, and lend to Allah a good loan, verily, I will remit your sins and admit you to Gardens under which rivers flow (in Paradise). But if any of you after this, disbelieved, he has indeed gone astray from the straight way.") (13. So, because of their breach of their covenant, We cursed them and made their hearts grow hard.

They changed the words from their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them and overlook (their misdeeds). Verily, Allah loves the doers of good.) (14. And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them. So We planted amongst them enmity and hatred till the Day of Resurrection; and Allah will inform them of what they used to do.)

## Cursing the People of the Book for Breaking the Covenant

Allah commanded His believing servants to fulfil the promises and pledges that He took from them and which they gave His servant and Messenger, Muhammad, peace be upon him. Allah also commanded them to stand for the truth and give correct testimony. He also reminded them of the obvious and subtle favors of the truth and guidance that He granted them. Next, Allah informed them of the pledges and promises that He took from the People of the Book, who were before them, the Jews and Christians. When they broke these promises and covenants, Allah cursed them as a consequence and expelled them from His grace and mercy. He also sealed their hearts from receiving guidance and the religion of truth, beneficial knowledge and righteous actions. Allah said,

(وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ  
اثْنَيْ عَشَرَ نَقِيبًا)

(Indeed Allah took the covenant from the Children of Israel and We appointed twelve leaders among them.) These twelve people were leaders who gave the pledge to Allah to listen and obey Allah, His Messenger and His Book on behalf of their tribes. Muhammad bin Ishaq and Ibn `Abbas said that this occurred when Musa went to fight the mighty enemy (in Palestine), and Allah commanded him to choose a leader from every tribe.

## The Leaders of Ansar on the Night of `Aqabah

Likewise, when the Messenger of Allah took the pledge from the Ansar in the `Aqabah area, there were twelve leaders from the Ansar. There were three men from the tribe of Aws: Usayd bin Al-Hudayr, Sa`d bin Khaythamah and Rifa`ah bin `Abdul-Mundhir, or Abu Al-Haytham bin At-Tayhan. There were nine people from the tribe of Khazraj: Abu Umamah As`ad bin Zurarah, Sa`d bin Ar-Rabi`, `Abdullah bin Rawahah, Rafi` bin Malik bin Al-`Ajlan, Al-Bara' bin Ma`rur, `Ubadah bin As-Samit, Sa`d bin `Ubadah, `Abdullah bin `Amr bin Haram and Al-Mundhir bin `Umar bin Khunays. Ka`b bin Malik mentioned these men in his poem, as recorded by Ibn Ishaq. On that night, these men were the leaders or representatives of their tribes by the command of the Prophet . They gave the pledge and promise of allegiance and obedience to the Prophet on behalf of their people. Allah said,

(وَقَالَ اللَّهُ إِنِّي مَعَكُمْ)

(And Allah said, "I am with you...") with My protection, support and aid,

لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ  
بِرُسُلِي

(if you perform the Salah and give the Zakah and believe in My Messengers;) concerning what they bring you of the revelation,

(وَعَزَّرْتُمُوهُمْ)

(honor and assist them...) and support them on the truth,

(وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا)

(and lend to Allah a good loan...) by spending in His cause, seeking to please Him.

(لَا أَكْفِّرُنَّ عَنْكُمْ سَيِّئَاتِكُمْ)

(verily, I will remit your sins) and errors, I will erase them, cover them, and will not punish you for them,

(وَلَا دُخِلْنَاكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ)

(and admit you to Gardens under which rivers flow (in Paradise).) thus, protecting you from what you fear and granting you what you seek.

### Breaking the Covenant

Allah said,

(فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ)

(But if any of you after this, disbelieved, he has indeed gone astray from the straight way.) Therefore, those who break this covenant, even though they pledged and vowed to keep it, yet, they broke it and denied it ever existed, they have avoided the clear path and deviated from the path of guidance to the path of misguidance. Allah then mentioned the punishment that befell those who broke His covenant and the pledge they gave Him,



(فِيمَا نَقَضُوا مِيثَاقَهُمْ لَعَنَّاهُمْ)

(So because of their breach of their covenant, We cursed them...) Allah states, because of their breaking the promise that We took from them, We cursed them, deviated them away from the truth, and expelled them from guidance,

(وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً)

(and made their hearts grow hard...) and they do not heed any word of advice that they hear, because of the hardness of their hearts.

(يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ)

(They change the words from their (right) places...) Since their comprehension became corrupt, they behaved treacherously with Allah's Ayat, altering His Book from its apparent meanings which He sent down, and distorting its indications. They attributed to Allah what He did not say, and we seek refuge with Allah from such behavior.

(وَنَسُوا حَظًّا مِمَّا دُكِّرُوا بِهِ)

(and have abandoned a good part of the Message that was sent to them.) by not implementing it and by ignoring it. Allah said next,

(وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ)

(And you will not cease to discover deceit in them,) such as their plots and treachery against you, O Muhammad, and your Companions. Mujahid said that this Ayah refers to their plot to kill the Messenger of Allah .

(فَاعْفُ عَنْهُمْ وَاصْفَحْ)

(But forgive them, and overlook (their misdeeds).) This, indeed, is the ultimate victory and triumph. Some of the Salaf said, "You would never treat those who disobey Allah with you better than obeying Allah with them." This way, their hearts will gather around the truth and Allah might lead them to the right guidance. This is why Allah said,

(إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ)

(Verily, Allah loves the doers of good.) Therefore, forgive those who err against you. Qatadah said that this Ayah was abrogated with Allah's statement,

**(قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ)**

(Fight against those who believe not in Allah, nor in the Last Day).

### **The Christians Also Broke their Covenant with Allah and the Repercussion of this Behavior**

Allah said,

**(وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصَرَى أَخَذْنَا مِيثَقَهُمْ)**

(And from those who call themselves Christians, We took their covenant,) Meaning: `From those who call themselves Christians and followers of `Isa, son of Maryam, while in fact they are not as they claim. We took from them the covenant and pledges that they would follow the Prophet , aid him, honor him and follow his footsteps.' And that they would believe in every Prophet whom Allah sends to the people of the earth. They imitated the Jews and broke the promises and the pledges. This is why Allah said,

**(فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ  
وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ)**

(but they have abandoned a good part of the Message that was sent to them. So We planted amongst them enmity and hatred till the Day of Resurrection;) Meaning: `We planted enmity and hatred between them, and they will remain like this until the Day of Resurrection.' Indeed, the numerous Christian sects have always been enemies and adversaries of each other, accusing each other of heresy and cursing each other. Each sect among them excommunicates the other sects and does not allow them entrance to their places of worship. The Monarchist sect accuses the Jacobite sect of heresy, and such is the case with the Nestorians and the Arians. Each sect among them will continue to accuse the other of disbelief and heresy in this life and on the Day when the Witnesses will come forth. Allah then said,

**(وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ)**

(and Allah will inform them of what they used to do.) warning and threatening the Christians because of their lies against Allah and His Messenger and their false claims about Allah, hallowed be He above what they say about Him. The Christians attribute a companion and a

son to Allah, while He is the One and Only, the All-Sufficient, Who neither begets nor was He begotten, and there is none like unto Him.

(يَأْهَلِ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا  
مِّمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُوا عَنْ كَثِيرٍ قَدْ  
جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ - يَهْدِي بِهِ اللَّهُ  
مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ  
الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ  
مُّسْتَقِيمٍ )

(15. O People of the Scripture! Now has come to you Our Messenger explaining to you much of that which you used to hide from the Scripture and passing over much. Indeed, there has come to you from Allah a light and a plain Book.) (16. Wherewith Allah guides all those who seek His Pleasure to ways of peace, and He brings them out of darkness by His permission unto light and guides them to a straight path.)

### Explaining the Truth Through the Messenger and the Qur'an

Allah states that He sent His Messenger Muhammad with the guidance and the religion of truth to all the people of the earth, the Arabs and non-Arabs, lettered and unlettered. Allah also states that He sent Muhammad with clear evidences and the distinction between truth and falsehood. Allah said,

(يَأْهَلِ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا  
مِّمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُوا عَنْ كَثِيرٍ)

(O People of the Scripture! Now has come to you Our Messenger explaining to you much of that which you used to hide from the Scripture and passing over much.) So the Prophet explained where they altered, distorted, changed and lied about Allah. He also ignored much of what they changed, since it would not bring about any benefit if it was explained. In his Mustadrak, Al-Hakim recorded that Ibn `Abbas said, "He who disbelieves in stoning (the adulterer to death) will have inadvertently disbelieved in the Qur'an, for Allah said,

(يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا  
مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ)

(O People of the Scripture! Now has come to you Our Messenger explaining to you much of that which you used to hide from the Scripture) and stoning was among the things that they used to hide." Al-Hakim said, "Its chain is Sahih, and they did not record it." Allah next mentions the Glorious Qur'an that He sent down to His honorable Prophet ,

(قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ يَهْدِي بِهِ اللَّهُ  
مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ)

(Indeed, there has come to you from Allah a light and a plain Book. Wherewith Allah guides all those who seek His pleasure to ways of peace.) meaning, ways of safety and righteousness,

(وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ  
وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ)

(and He brings them out of darkness by His permission unto light and guides them to a straight path.) He thus saves them from destruction and explains to them the best, most clear path. Therefore, He protects them from what they fear, and brings about the best of what they long for, all the while ridding them of misguidance and directing them to the best, most righteous state of being.

(لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ  
مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ  
يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَمَنْ فِي الْأَرْضِ  
جَمِيعًا وَاللَّهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا  
يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ -  
وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ

وَأَحِبَّاءُهُ قُلُوبًا فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ  
 مِمَّنْ خَلَقَ يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ  
 مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ  
 الْمَصِيرُ )

(17. Surely, in disbelief are they who say that Allah is the Messiah, son of Maryam. Say: "Who then has the least power against Allah, if He were to destroy the Messiah, son of Maryam, his mother, and all those who are on the earth together" And to Allah belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allah is able to do all things.) (18. And the Jews and the Christians say: "We are the children of Allah and His loved ones." Say: "Why then does He punish you for your sins" Nay, you are but human beings of those He has created, He forgives whom He wills and He punishes whom He wills. And to Allah belongs the dominion of the heavens and the earth and all that is between them; and to Him is the return (of all).) e

### The Polytheism and Disbelief of the Christians

Allah states that the Christians are disbelievers because of their claim that `Isa, son of Maryam, one of Allah's servants and creatures, is Allah. Allah is holier than what they attribute to Him. Allah then reminds them of His perfect ability over everything and that everything is under His complete control and power,

(قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ  
 الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَمَنْ فِي الْأَرْضِ جَمِيعًا)

(Say: "Who then has the least power against Allah, if He were to destroy the Messiah, son of Maryam, his mother, and all those who are on the earth together") Therefore, if Allah wills to do that, who would be able to stop Him or prevent Him from doing it Allah then said,

(وَاللَّهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ  
 مَا يَشَاءُ)

(And to Allah belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills.) All things in existence are Allah's property and creation and He is able to do everything. He is never asked about what He does with His power, domain, justice

and greatness so this refutes the Christian creed, may Allah's continued curses be upon them until the Day of Resurrection.

## Refuting the People of the Book's Claim that they are Allah's Children

Allah then refutes the Christians' and Jews' false claims and lies,

وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ

(And the Jews and the Christians say, "We are the children of Allah and His loved ones.") They claim: "We are the followers of Allah's Prophets, who are His children, whom He takes care of. He also loves us." The People of the Book claim in their Book that Allah said to His servant Isra'il, "You are my firstborn." But they explained this statement in an improper manner and altered its meaning. Some of the People of the Book who later became Muslims refuted this false statement saying, "This statement only indicates honor and respect, as is common in their speech at that time." The Christians claim that `Isa said to them, "I will go back to my father and your father," meaning, my Lord and your Lord. It is a fact that the Christians did not claim that they too are Allah's sons as they claimed about `Isa. Rather this statement by `Isa only meant to indicate a closeness with Allah. This is why when they said that they are Allah's children and loved ones, Allah refuted their claim,

قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ

(Say, "Why then does He punish you for your sins") meaning, if you were truly as you claim, Allah's children and loved ones, then why did He prepare the Fire because of your disbelief, lies and false claims

بَلْ أَنْتُمْ بَشَرٌ مِمَّنْ خَلَقَ

(Nay, you are but human beings, of those He has created,) Allah states: you are just like the rest of the children of Adam, and Allah is the Lord of all His creation,

يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ

(He forgives whom He wills and punishes whom He wills.) Allah does what He wills, there is none who can escape His judgement, and He is swift in reckoning.

وَلِلَّهِ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا

(And to Allah belongs the dominion of the heavens and the earth and all that is between them;) Therefore, everything is Allah's property and under His power and control,

(وَالِيهِ الْمَصِيرُ)

(and to Him is the return.) In the end, the return will be to Allah and He will judge between His servants as He will, and He is the Most Just Who is never wrong in His judgment.

(يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى  
فَتْرَةٍ مِّنَ الرَّسُلِ أَن تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ  
وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَى كُلِّ  
شَيْءٍ قَدِيرٌ)

(19. O People of the Scripture! Now has come to you Our Messenger making (things) clear unto you, after a break in (the series of) Messengers, lest you say: "There came to us no bringer of glad tidings and no warner." But now has come unto you a bringer of glad tidings and a warner. And Allah is able to do all things. ) Allah is addressing the People of the Book -- the Jews and the Christians, saying that He has sent His Messenger Muhammad to them, the Final Prophet, after whom there will be no Prophet or Messenger. Rather, He is the Final Messenger who came after a long time passed between him and `Isa, son of Maryam peace be upon them. There is a difference of opinion about the length of time between `Isa and Muhammad . Abu `Uthman An-Nahdi and Qatadah were reported to have said that this period was six hundred years. Al-Bukhari also recorded this opinion from Salman Al-Farisi. Qatadah said that this period was five hundred and sixty years, while Ma`mar said that it is five hundred and forty years. Some said that this period is six hundred and twenty years. There is no contradiction here if we consider the fact that those who said that this period was six hundred years were talking about solar years, while the second refers to lunar years, since there is a difference of about three years between every one hundred lunar and solar years. As in Allah's statement,

(وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِئَةٍ سِنِينَ وَازْدَادُوا  
تِسْعًا)

(And they stayed in their Cave three hundred years, adding nine.) meaning, nine more lunar years to substitute for the difference between lunar and solar years, thus agreeing with the three hundred years that the People of the Book knew about. We should assert again that the time period we mentioned here was between `Isa, the last Prophet to the Children of Israel, and Muhammad , the Last Prophet and Messenger among the children of Adam. In the Sahih collected by Al-Bukhari, Abu Hurayrah said that the Messenger of Allah said,

«إِنَّ أَوْلَى النَّاسِ بِابْنِ مَرْيَمَ لَأَنَا، لَيْسَ بَيْنِي  
وَبَيْنَهُ نَبِيٌّ»

(I, among all people, have the most right to the son of Maryam, for there was no Prophet between Him and I.) This Hadith refutes the opinion of Al-Quda`i and others, that there was a Prophet after `Isa called Khalid bin Snan. Allah sent Muhammad after a period of time during which there was no Prophet, clear path, or unchanged religions. Idol worshipping, fire worshipping and cross worshipping flourished during this time. Therefore, the bounty of sending Muhammad was the perfect bounty at a time when he was needed the most. Evil had filled the earth by then, and tyranny and ignorance had touched all the servants, except a few of those who remained loyal to the true teachings of previous Prophets, such as some Jewish rabbis, Christian priests and Sabian monks. Imam Ahmad recorded that `Iyad bin Himar Al-Mujash`i said that the Prophet gave a speech one day and said,

«وَإِنَّ رَبِّي أَمَرَنِي أَنْ أَعْلَمَكُمْ مَا جَهَلْتُمْ مِمَّا  
عَلَّمَنِي فِي يَوْمِي هَذَا، كُلُّ مَالٍ نَحَلْتُهُ عِبَادِي  
حَلَالٌ، وَإِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ كُلَّهُمْ، وَإِنَّ  
الشَّيَاطِينَ أَتَتْهُمْ فَأَضَلَّتْهُمْ عَنْ دِينِهِمْ، وَحَرَمَتُ  
عَلَيْهِمْ مَا أَحَلَلْتُ لَهُمْ، وَأَمَرْتُهُمْ أَنْ يُشْرِكُوا بِي  
مَا لَمْ أَنْزِلْ بِهِ سُلْطَانًا، ثُمَّ إِنَّ اللَّهَ عَزَّ وَجَلَّ نَظَرَ  
إِلَى أَهْلِ الْأَرْضِ فَمَقَّتَهُمْ عَرَبَهُمْ وَعَجَمَهُمْ، إِلَّا  
بَقَايَا مِنْ بَنِي إِسْرَائِيلَ، وَقَالَ: إِنَّمَا بَعَثْتُكَ لِأُبْتَلِيكَ  
وَأُبْتَلِيَ بِكَ، وَأَنْزَلْتُ عَلَيْكَ كِتَابًا لَا يَغْسِلُهُ  
الْمَاءُ، تَقْرَأُهُ نَائِمًا وَيَقْظَانِ، ثُمَّ إِنَّ اللَّهَ أَمَرَنِي أَنْ  
أَحْرِقَ قُرَيْشًا فَقُلْتُ: يَا رَبِّ إِذْنُ يَتْلَعُوا رَأْسِي،  
فَيَدْعُوهُ خُبْزَةً، فَقَالَ: اسْتَخْرِجْهُمْ كَمَا



اسْتَخْرَجُوكَ، وَاعْزُهُمْ نُعْزُكَ، وَأَنْفِقْ عَلَيْهِمْ  
 فَسُنْفِقَ عَلَيْكَ، وَأَبْعَثْ جَيْشًا نَبَعْتُ خَمْسًا أَمْثَالَهُ،  
 وَقَاتِلْ يَمَنْ أَطَاعَكَ مِنْ عَصَاكَ، وَأَهْلُ الْجَنَّةِ  
 ثَلَاثَةٌ: ذُو سُلْطَانٍ مُقْسِطٌ مُوَفَّقٌ مُتَّصِدِّقٌ، وَرَجُلٌ  
 رَحِيمٌ رَقِيقٌ الْقَلْبِ بِكُلِّ ذِي قُرْبَى وَمُسْلِمٍ،  
 وَرَجُلٌ عَفِيفٌ فَقِيرٌ ذُو عِيَالٍ (مُتَّصِدِّقٌ). وَأَهْلُ  
 النَّارِ خَمْسَةٌ: الضَّعِيفُ الَّذِي لَا دِينَ لَهُ، وَالَّذِينَ  
 هُمْ فِيكُمْ تَبِعٌ أَوْ تَبَعًا شَكَّ يَحْيَى لَا يَبْتَغُونَ أَهْلًا  
 وَلَا مَالًا، وَالْخَائِنُ الَّذِي لَا يَخْفَى لَهُ طَمَعٌ وَإِنْ  
 دَقَّ إِلَّا خَانَهُ، وَرَجُلٌ لَا يُصْبِحُ وَلَا يُمَسِي إِلَّا وَهُوَ  
 يُخَادِعُكَ عَنْ أَهْلِكَ وَمَالِكَ وَذَكَرَ الْبَخِيلَ أَوْ  
 الْكَذَّابَ وَالشَّنْظِيرَ: الْفَاحِشُ»

(My Lord has commanded me to teach you what you have no knowledge of and of which He taught me this day, `All the wealth that I gave to My servants is permissible. I created all My servants Hunafa (monotheists). But, the devils came to them and deviated them from their religion, prohibited for them what I allowed and commanded them to associate others with Me in worship , which I gave no permission for.' Then Allah looked at the people of the earth and disliked them all, the Arabs and non-Arabs among them, except a few from among the Children of Israel. Allah said (to me), `I only sent you to test you and to test with you. I sent to you a Book that cannot be washed by water (it is eternal), and you will read it while asleep and while awake.' Allah has also Commanded me to burn (destroy) Quraysh. So I said, `O Lord! They will smash my head and leave it like a piece of bread.' He said, `I will drive them out as they drove you out, and when you invade them We will help you. Spend on them (your companions) and We will spend on you, send an army and We will send five armies like it (in its support). Fight with those who obey you, against those who disobey you. And the inhabitants of Paradise are three: a just, prosperous, and charitable ruler; A merciful man who has a kind heart toward every relative and every Muslim; a forgiving, poor man with dependants who is charitable . And the inhabitants of the Fire are five: the weak one with no religion; those who follow after you not for family reasons nor wealth; and the treacherous who does not hide his treachery, acting treacherous in even the most insignificant matters; and a person who comes every

morning and every evening, is cheating your family or your wealth.'). And he mentioned the stingy, or the liar, and the foulmouthed person." Therefore, the Hadith states that Allah looked at the people of the earth and disliked them all, both the Arabs and non-Arabs among them, except a few among the Children of Israel, or a few among the People of the Book as Muslim recorded. The religion was distorted and changed for the people of the earth until Allah sent Muhammad , and Allah, thus, guided the creatures and took them away from the darkness to the light and placed them on a clear path and a glorious Law. Allah said,

(أَنْ تَقُولُوا مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ)

(lest you say, "There came unto us no bringer of glad tidings and no warner.") meaning, so that you, who changed the true religion, do not make it an excuse and say, "No Messenger came to us bringing glad tidings and warning against evil." There has come to you a bringer of good news and a warner, Muhammad .

(وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(And Allah is able to do all things. ) Ibn Jarir said this part of the Ayah means, "I am able to punish those who disobey Me and to reward those who obey Me."

(وَإِذْ قَالَ مُوسَى لِقَوْمِهِ لِقَوْمِهِ يَقَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَءَاتَكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِنَ الْعَالَمِينَ - يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَى أَدْبَارِكُمْ فَتَنْقَلِبُوا خَسِرِينَ - قَالُوا يَا مُوسَى إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنَنْدْخُلُهَا حَتَّى يَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَخِلُونَا - قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ -

قَالُوا يَمُوسَىٰ إِنَّا لَنُذْخِلُهَا أَبَدًا مَّا دَامُوا فِيهَا  
فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَهُنَا قَاعِدُونَ - قَالَ  
رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا  
وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ - قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ  
أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى  
الْقَوْمِ الْفَاسِقِينَ )

(20. And (remember) when Musa said to his people: "O my people! Remember the favor of Allah to you: when He made Prophets among you, made you kings and gave you what He had not given to any other among the nations (Al-`Alamin).") (21. "O my people! Enter the Holy Land which Allah has assigned to you and turn not back; for then you will be returned as losers.") (22. They said: "O Musa! In it are a people of great strength, and we shall never enter it, till they leave it; when they leave, then we will enter.") (23. Two men of those who feared (Allah and) on whom Allah had bestowed His grace said: "Assault them through the gate; for when you are in, victory will be yours. And put your trust in Allah if you are believers indeed.") (24. They said: "O Musa! We shall never enter it as long as they are there. So go, you and your Lord, and fight you two, we are sitting right here.") (25. He Musa said: "O my Lord! I have power only over myself and my brother, so lfrug us from the rebellious people!") (26. (Allah) said: "Therefore it is forbidden to them for forty years; in distraction they will wander through the land. So do not greive for the rebellious people.")

Allah states that His servant, Messenger, to whom He spoke directly, Musa, the son of `Imran, reminded his people that among the favors Allah granted them, is that He will give them all of the good of this life and the Hereafter, if they remain on the righteous and straight path. Allah said,

(وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَاقَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ  
عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ)

(And (remember) when Musa said to his people: "O my people! Remember the favor of Allah to you, when He made Prophets among you,) for whenever a Prophet died, another rose among them, from the time of their father Ibrahim and thereafter. There were many Prophets among the Children of Israel calling to Allah and warning against His torment, until `Isa was sent as the final Prophet from the Children of Israel. Allah then sent down the revelation to the Final Prophet and Messenger, Muhammad, the son of `Abdullah, from the offspring of Isma`il, the son of Ibrahim, peace be upon them. Muhammad is the most honorable Prophet of all times. Allah said next,

(وَجَعَلَكُمْ مُلُوكًا)

(made you kings) `Abdur-Razzaq recorded that Ibn `Abbas commented: "Having a servant, a wife and a house." In his Mustadrak, Al-Hakim recorded that Ibn `Abbas said, "A wife and a servant, and, a

(وَعَاثَكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ)

(and gave you what He had not given to any other among the nations (`Alamin).) means, during their time." Al-Hakim said, "Sahih according to the criteria of the Two Sahih, but they did not collect it." Qatadah said, "They were the first people to take servants." A Hadith states,

«مَنْ أَصْبَحَ مِنْكُمْ مُعَافَى فِي جَسَدِهِ، آمِنًا فِي سِرِّيهِ، عِنْدَهُ قُوَّةٌ يَوْمِهِ، فَكَأَنَّمَا حِيزَتْ لَهُ الدُّنْيَا بِحَدَافِيرِهَا»

(He among you who wakes up while healthy in body, safe in his family and having the provision for that very day, is as if the world and all that was in it were collected for him.) Allah's statement,

(وَعَاثَكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ)

(and gave you what He had not given to any other among the nations (Al-`Alamin).) means, during your time, as we stated. The Children of Israel were the most honorable among the people of their time, compared to the Greek, Copts and the rest of mankind. Allah said in another Ayah,

(وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَقَضَّيْنَاهُمْ عَلَى الْعَالَمِينَ)

(And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the Prophethood; and provided them with good things, and preferred them above the nations (Al-`Alamin).) Allah said,

لَهُمْ قَالُوا يَمُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ ءَالِهَةٌ  
قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ

إِنَّ هَؤُلَاءِ مُتَّبِعُونَ مَا هُم فِيهِ وَبَطِلُ مَا كَانُوا  
يَعْمَلُونَ - قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَهًا وَهُوَ  
فَضْلُكُمْ عَلَى الْعَالَمِينَ

(They said: "O Musa! Make for us a god as they have gods." He said: "Verily, you are an ignorant people." Musa added: "Verily, these people will be destroyed for that which they are engaged in (idol worship)." And all that they are doing is in vain. He said: "Shall I seek for you a god other than Allah, while He has given you superiority over the nations.") Therefore, they were the best among the people of their time. The Muslim Ummah is more respected and honored before Allah, and has a more perfect legislative code and system of life, it has the most honorable Prophet, the larger kingdom, more provisions, wealth and children, a larger domain and more lasting glory than the Children of Israel. Allah said,

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى  
النَّاسِ

(Thus We have made you, a just (the best) nation, that you be witnesses over mankind.) We mentioned the Mutawatir Hadiths about the honor of this Ummah and its status and honor with Allah, when we explained Allah's statement in Surah Al-`Imran (3),

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

(You are the best of peoples ever raised up for mankind...) Allah states next that Musa encouraged the Children of Israel to perform Jihad and enter Jerusalem, which was under their control during the time of their father Ya`qub. Ya`qub and his children later moved with his children and household to Egypt during the time of Prophet Yusuf. His offspring remained in Egypt until their exodus with Musa. They found a mighty, strong people in Jerusalem who had previously taken it over. Musa, Allah's Messenger, ordered the Children of Israel to enter Jerusalem and fight their enemy, and he promised them victory and triumph over the mighty people if they did so. They declined, rebelled and defied his order and were punished for forty years by being lost, wandering in the land uncertain of where they should go. This was their punishment for defying Allah's command. Allah said that Musa ordered them to enter the Holy Land,

## (الَّتِي كَتَبَ اللَّهُ لَكُمْ)

(which Allah has assigned to you) meaning, which Allah has promised to you by the words of your father Isra'il, that it is the inheritance of those among you who believe.

## (وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ)

(and turn not back) in flight from Jihad.

## (فَتَنقَلِبُوا خَسِرِينَ قَالُوا يَا مُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَن نَّدْخُلُهَا حَتَّىٰ يَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ )

("...for then you will be returned as losers." They said, "O Musa! In it are a people of great strength, and we shall never enter it, till they leave it; when they leave, then we will enter.") Their excuse was this, in this very town you commanded us to enter and fight its people, there is a mighty, strong, vicious people who have tremendous physique and physical ability. We are unable to stand against these people or fight them. Therefore, they said, we are incapable of entering this city as long as they are still in it, but if they leave it, we will enter it. Otherwise, we cannot stand against them.

### The Speeches of Yuwsha` (Joshua) and Kalib (Caleb)

Allah said,

## (قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا)

(Two men of those who feared (Allah and) on whom Allah had bestowed His grace said...) When the Children of Israel declined to obey Allah and follow His Messenger Musa, two righteous men among them, on whom Allah had bestowed a great bounty and who were afraid of Allah and His punishment, encouraged them to go forward. It was also said that the Ayah reads in a way that means that these men were respected and honored by their people. These two men were Yuwsha`, the son of Nun, and Kalib, the son of Yufna, as Ibn `Abbas, Mujahid, `Ikrimah, `Atiyyah, As-Suddi, Ar-Rabi` bin Anas and several other Salaf and latter scholars stated. These two men said to their people,

ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ  
وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ

("Assault them through the gate, for when you are in, victory will be yours. And put your trust in Allah if you are believers indeed.") Therefore, they said, if you rely on and trust in Allah, follow His command and obey His Messenger, then Allah will give you victory over your enemies and will give you triumph and dominance over them. Thus, you will conquer the city that Allah has promised you. This advice did not benefit them in the least,

قَالُوا يَمُوسَىٰ إِنَّا لَن نَّدْخُلُهَا أَبَدًا مَا دَامُوا فِيهَا  
فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ

(They said, "O Musa! We shall never enter it as long as they are there. So go, you and your Lord, and fight you two, we are sitting right here.") This is how they declined to join Jihad, defied their Messenger, and refused to fight their enemy.

### The Righteous Response of the Companions During the Battle of Badr

Compare this to the better response the Companions gave to the Messenger of Allah during the battle of Badr, when he asked for their advice about fighting the Quraysh army that came to protect the caravan led by Abu Sufyan. When the Muslim army missed the caravan and the Quraysh army, between nine hundred and one thousand strong, helmeted and drawing closer, Abu Bakr stood up and said something good. Several more Muhajirin also spoke, all the while the Messenger of Allah saying,

«أشيروا علي أيها المسلمون»

(Advise me, O Muslims!) inquiring of what the Ansar, the majority then, had to say. Sa`d bin Mu`adh said, "It looks like you mean us, O Messenger of Allah! By He Who has sent you with the Truth! If you seek to cross this sea and went in it, we will follow you and none among us will remain behind. We would not hate for you to lead us to meet our enemy tomorrow. We are patient in war, vicious in battle. May Allah allow you to witness from our efforts what comforts your eyes. Therefore, march forward with the blessing of Allah." The Messenger of Allah (ﷺ) was pleased with the words of Sa`d and was encouraged to march on. Abu Bakr bin Marduyah recorded that Anas said that when the Messenger of Allah went to Badr, he asked the Muslims for their opinion, and `Umar gave his. The Prophet again asked the Muslims for their opinion and the Ansar said, "O Ansar! It is you whom the Prophet wants to hear." They said, "We will never say as the Children of Israel said to Musa,

(فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَهُنَا قَاعِدُونَ)

(So go, you and your Lord, and fight you two, we are sitting right here.) By He Who has sent you with the Truth! If you took the camels to Bark Al-Ghimad (near Makkah) we shall follow you." Imam Ahmad, An-Nasa'i and Ibn Hibban also recorded this Hadith. In the Book of Al-Maghazi and At-Tafsir, Al-Bukhari recorded that `Abdullah bin Mas`ud said, "On the day of Badr, Al-Miqdad said, `O Messenger of Allah! We will never say to you what the Children of Israel said to Musa,

(فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَهُنَا قَاعِدُونَ)

(So go, you and your Lord, and fight you two, we are sitting right here.) Rather, march on and we will be with you.' The Messenger of Allah was satisfied after hearing this statement."

### Musa Supplicates to Allah Against the Jews

Musa said,

(قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ)

("O my Lord! I have power only over myself and my brother, so separate us from the rebellious people!") When the Children of Israel refused to fight, Musa became very angry with them and supplicated to Allah against them,

(رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي)

(O my Lord! I have power only over myself and my brother') meaning, only I and my brother Harun among them will obey, implement Allah's command and accept the call,

(فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ)

(So Ifruq us from the rebellious people!) Al-`Awfi reported that Ibn `Abbas said, "Meaning, judge between us and them." `Ali bin Abi Talhah reported similarly from him. Ad-Dahhak said that the Ayah means, "Judge and decide between us and them." Other scholars said that the Ayah means, "Separate between us and them."



## Forbidding the Jews from Entering the Holy Land for Forty Years

Allah said,

(فَائِهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي  
الْأَرْضِ)

(Therefore it is forbidden to them for forty years; in distraction they will wander through the land.) When Musa supplicated against the Jews for refusing to fight in Jihad, Allah forbade them from entering the land for forty years. They wandered about lost in the land of At-Tih, unable to find their way out. During this time, tremendous miracles occurred, such as the clouds that shaded them and the manna and quails Allah sent down for them. Allah brought forth water springs from solid rock, and the other miracles that He aided Musa bin `Imran with. During this time, the Tawrah was revealed and the Law was established for the Children of Israel and the Tabernacle of the Covenant was erected.

## Conquering Jerusalem

Allah's statement,

(أَرْبَعِينَ سَنَةً)

(for forty years;) defines,

(يَتِيهُونَ فِي الْأَرْضِ)

(in distraction they will wander through the land.) When these years ended, Yuwsha` bin Nun led those who remained among them and the second generation, and laid siege to Jerusalem, conquering it on a Friday afternoon. When the sun was about to set and Yuwsha` feared that the Sabbath would begin, he said (to the sun), "You are commanded and I am commanded, as well. O Allah! Make it stop setting for me." Allah made the sun stop setting until Yuwsha` bin Nun conquered Jerusalem. Next, Allah commanded Yuwsha` to order the Children of Israel to enter Jerusalem from its gate while bowing and saying Hittah, meaning, `remove our sins.' Yet, they changed what they were commanded and entered it while dragging themselves on their behinds and saying, `Habbah (a seed) in Sha`rah (a hair)." We mentioned all of this in the Tafsir of Surat Al-Baqarah. Ibn Abi Hatim recorded that Ibn `Abbas commented,

(فَائِهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي  
الْأَرْضِ)

(Therefore it is forbidden to them for forty years; in distraction they will wander through the land.) "They wandered in the land for forty years, during which Musa and Harun died, as well as everyone above forty years of age. When the forty years ended, Yuwsha` son of Nun assumed their leadership and later conquered Jerusalem. When Yuwsha` was reminded that the day was Friday and the sun was about to set, while they were still attacking Jerusalem, he feared that the Sabbath might begin. Therefore, he said to the sun, `I am commanded and you are commanded.' Allah made the sun stop setting and the Jews conquered Jerusalem and found wealth unseen before. They wanted to let the fire consume the booty, but the fire would not do that. Yuwsha` said, `Some of you have committed theft from the booty.' So he summoned the twelve leaders of the twelve tribes and took the pledge from them. Then, the hand of one of them became stuck to the hand of Yuwsha` and Yuwsha` said, `You committed the theft, so bring it forth.' So, that man brought a cow's head made of gold with two eyes made of precious stones and a set of teeth made of pearls. When Yuwsha` added it to the booty, the fire consumed it, as they were prohibited to keep the booty." There is evidence supporting all of this in the Sahih.

### Allah Comforts Musa

Comforting Musa, Allah said

(فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ)

(So do not grieve for the rebellious people.) Allah said: Do not feel sorrow or sadness over My judgment against them, for they deserve such judgment. This story chastises the Jews, exposes their defiance of Allah and His Messenger, and their refusal to obey the order for Jihad. They were weak and could not bear the thought of fighting their enemy, being patient, and enduring this way. This occurred although they had the Messenger of Allah and the one whom He spoke to among them, the best of Allah's creation that time. Their Prophet promised them triumph and victory against their enemies. They also witnessed the torment and punishment of drowning with which Allah punished their enemy Fir`awn and his soldiers, so that their eyes were pleased and comforted. All this did not happen too long ago, yet they refused to perform Jihad against people who had less than a tenth of the power and strength than the people of Egypt had. Therefore, the evil works of the Jews were exposed to everyone, and the exposure was such an enormous one that the night, or the tail, can never cover its tracks. They were also blinded by their ignorance and transgression. Thus, they became hated by Allah, and they became His enemies. Yet, they claim that they are Allah's children and His loved ones! May Allah curse their faces that were transformed to the shape of swine and apes, and may Allah's curse accompany them to the raging Fire. May Allah make them abide in the Fire for eternity, and He did; all thanks are due to Him.

(وَائِلٌ عَلَيْهِمْ نَبَأُ ابْنَىٰ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا  
فَتَقَبَّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرَ قَالَ  
لَاقُتِلْنَاكَ قَالَ إِنَّمَا يُتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ - لَئِن  
بَسَطْتَ إِلَىٰ يَدِكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ

لَأَقْتُلَكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ - إِنِّي أُرِيدُ  
 أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ  
 وَذَلِكَ جَزَاءُ الظَّالِمِينَ - فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ  
 أَخِيهِ فَقَتَلَهُ فَأُصْبِحَ مِنَ الخَاسِرِينَ - فَبَعَثَ اللَّهُ  
 غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِى  
 سَوْءَةَ أَخِيهِ قَالَ يُورِيَتَا أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ  
 هَذَا الْغُرَابِ فَأُورِيَ سَوْءَةَ أَخِي فَأُصْبِحَ مِنَ  
 النَّادِمِينَ )

(27. And recite to them the story of the two sons of Adam in truth; when each offered a sacrifice, it was accepted from the one but not from the other. The latter said to the former: "I will surely, kill you." The former said: "Verily, Allah accepts only from those who have Taqwa.) (28. "If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you, for I fear Allah; the Lord of all that exists.") (29. "Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire, and that is the recompense of the wrongdoers.") (30. So the soul of the other encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers.) (31. Then Allah sent a crow who scratched the ground to show him how to hide the dead body of his brother. He said: "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother" Then he became one of those who regretted.)

### The Story of Habil (Abel) and Qabil (Cain)

Allah describes the evil end and consequence of transgression, envy and injustice in the story of the two sons of Adam, Habil and Qabil. One of them fought against the other and killed him out of envy and transgression, because of the bounty that Allah gave his brother and because the sacrifice that he sincerely offered to Allah was accepted. The murdered brother earned forgiveness for his sins and was admitted into Paradise, while the murderer failed and earned a losing deal in both the lives. Allah said,

(وَأْتَلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ)

(And recite to them the story of the two sons of Adam in truth;) meaning, tell these envious, unjust people, the brothers of swine and apes from the Jews and their likes among mankind, the story of the two sons of Adam, Habil and Qabil, as many scholars among the Salaf and later generations said. Allah's statement,

(بِالْحَقِّ)

(in truth;) means, clearly and without ambiguity, alteration, confusion, change, addition or deletion. Allah said in other Ayat,

(إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ)

(Verily, this is the true narrative about the story of `Isa ,)

(نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ)

(We narrate unto you their story with truth, ) and,

(ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ)

(Such is `Isa, son of Maryam. (It is) a statement of truth.) Several scholars among the Salaf and the later generations said that Allah allowed Adam to marry his daughters to his sons because of the necessity of such action. They also said that in every pregnancy, Adam was given a twin, a male and a female, and he used to give the female of one twin, to the male of the other twin, in marriage. Habil's sister was not beautiful while Qabil's sister was beautiful, resulting in Qabil wanting her for himself, instead of his brother. Adam refused unless they both offer a sacrifice, and he whose sacrifice was accepted, would marry Qabil's sister. Habil's sacrifice was accepted, while Qabil's sacrifice was rejected, and thus what Allah told us about them occurred. Ibn Abi Hatim recorded that Ibn `Abbas said -- that during the time of Adam -- "The woman was not allowed in marriage for her male twin, but Adam was commanded to marry her to any of her other brothers. In each pregnancy, Adam was given a twin, a male and a female. A beautiful daughter was once born for Adam and another one that was not beautiful. So the twin brother of the ugly daughter said, 'Marry your sister to me and I will marry my sister to you.' He said, 'No, for I have more right to my sister.' So they both offered a sacrifice. The sacrifice of the one who offered the sheep was accepted while the sacrifice of the other the twin brother of the beautiful daughter , which consisted of some produce, was not accepted. So the latter killed his brother." This story has a better than good chain of narration. The statement,

(إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ)

("Verily, Allah accepts only from those who have Taqwa.) who fear Allah in their actions. Ibn Abi Hatim recorded that Abu Ad-Darda' said, "If I become certain that Allah has accepted even one prayer from me, it will be better for me than this life and all that in it. This is because Allah says,

(إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ)

(Verily, Allah accepts only from the those who have Taqwa.) The statement,

(لَئِن بَسَطْتَ إِلَى يَدِكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ  
إِلَيْكَ لِأَقْتُلَكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ )

("If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you, for I fear Allah; the Lord of all that exists.") Qabil's brother, the pious man whose sacrifice was accepted because of his piety, said to his brother, who threatened to kill him without justification,

(لَئِن بَسَطْتَ إِلَى يَدِكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ  
إِلَيْكَ لِأَقْتُلَكَ)

(If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you,) I will not commit the same evil act that you threaten to commit, so that I will not earn the same sin as you,

(إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ)

(for I fear Allah; the Lord of the all that exists.) and, as a result, I will not commit the error that you threaten to commit. Rather, I will observe patience and endurance. `Abdullah bin `Amr said, "By Allah! Habil was the stronger of the two men. But, fear of Allah restricted his hand." The Prophet said in a Hadith recorded in the Two Sahih,

«إِذَا تَوَاجَهَ الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ  
فِي النَّارِ»

(When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the Hellfire.) They said, "O Allah's Messenger! It is all right for the murderer, but what about the victim" Allah's Messenger replied,

«إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ»

(He surely had the intention to kill his comrade.) Imam Ahmad recorded that, at the beginning of the calamity that `Uthman suffered from, Sa`d bin Abi Waqqas said, "I bear witness that the Messenger of Allah said,

«إِنَّهَا سَتَكُونُ فِتْنَةً الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ،  
وَالْقَائِمُ خَيْرٌ مِنَ الْمَاشِي، وَالْمَاشِي خَيْرٌ مِنَ  
السَّاعِي»

(There will be a Fitnah, and he who sits idle during it is better than he who stands up, and he who stands up in it is better than he who walks, and he who walks is better than he who is walking at a fast pace.) When he was asked, `What if someone enters my home and stretched his hand to kill me' He said,

«كُنْ كَابْنَ آدَمَ»

(Be just like (the pious) son of Adam.)" At-Tirmidhi also recorded it this way, and said, "This Hadith is Hasan, and similar is reported on this subject from Abu Hurayrah, Khabbab bin Al-Aratt, Abu Bakr, Ibn Mas`ud, Abu Waqid and Abu Musa." The Qur'an continues,

(إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ  
أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ )

("Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire, and that is the recompense of the wrongdoers.") Ibn `Abbas, Mujahid, Ad-Dahhak, As-Suddi and Qatadah said that,

(إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ)

("Verily, I intend to let you draw my sin on yourself as well as yours...") means, the sin of murdering me, in addition to your previous sins. Ibn Jarir recorded this. Allah's statement,

(فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ  
الْخَاسِرِينَ )

(So the soul of the other encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers.) means, his conscience encouraged

him to kill his brother by making it seem like a sensible thing to do, so he killed him, even after his brother admonished him. Ibn Jarir said, "When he wanted to kill his brother, he started to twist his neck. So Shaytan took an animal and placed its head on a rock, then he took another rock, and similar is reported on this subject from Abu Hurayrah, Khabbab bin Al-Aratt, Abu Bakr, Ibn Mas'ud, Abu Waqid and Abu Musa." The Qur'an continues,

(إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ )

("Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire, and that is the recompense of the wrongdoers.") Ibn `Abbas, Mujahid, Ad-Dahhak, As-Suddi and Qatadah said that,

(إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ)

("Verily, I intend to let you draw my sin on yourself as well as yours...") means, the sin of murdering me, in addition to your previous sins. Ibn Jarir recorded this. Allah's statement,

(فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الخَاسِرِينَ )

(So the soul of the other encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers.) means, his conscience encouraged him to kill his brother by making it seem like a sensible thing to do, so he killed him, even after his brother admonished him. Ibn Jarir said, "When he wanted to kill his brother, he started to twist his neck. So Shaytan took an animal and placed its head on a rock, then he took another rock, and smashed its head with it until he killed it while the son of Adam was looking. So he did the same thing to his brother." Ibn Abi Hatim also recorded this. `Abdullah bin Wahb said that `Abdur-Rahman bin Zayd bin Aslam said that his father said, "Qabil held Habil by the head to kill him, so Habil laid down for him and Qabil started twisting Habil's head, not knowing how to kill him. Shaytan came to Qabil and said, `Do you want to kill him' He said, `Yes.' Shaytan said, `Take that stone and throw it on his head.' So Qabil took the stone and threw it at his brother's head and smashed his head. Shaytan then went to Hawwa' in a hurry and said to her, `O Hawwa! Qabil killed Habil.' She asked him, `Woe to you! What does `kill' mean' He said, `He will no longer eat, drink or move.' She said, `And that is death' He said, `Yes it is.' So she started to weep until Adam came to her while she was weeping and said, `What is the matter with you' She did not answer him. He asked her two more times, but she did not answer him. So he said, `You and your daughters will inherit the practice of weeping, while I and my sons are free of it.'" Ibn Abi Hatim recorded it. Allah's statement,

(فَأَصْبَحَ مِنَ الخَاسِرِينَ)

(And became one of the losers.) in this life and the Hereafter, and which loss is worse than this Imam Ahmad recorded that `Abdullah bin Mas`ud said that the Messenger of Allah said,

«لَا تُقْتَلُ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ  
كِفْلٌ مِنْ دَمِهَا، لِأَنَّهُ كَانَ أَوَّلَ مَنْ سَنَّ الْقَتْلَ»

(Any soul that is unjustly killed, then the first son of Adam will carry a burden of its shedding, for he was the first to practice the crime of murder.) The Group, with the exception of Abu Dawud, also recorded this Hadith. Ibn Jarir recorded that `Abdullah bin `Amr used to say, "The son of Adam, who killed his brother, will be the most miserable among men. There is no blood shed on earth since he killed his brother, until the Day of Resurrection, but he will carry a burden from it, for he was the first person to establish murder." Allah said,

(فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ  
يُؤَارِي سَوْءَةَ أَخِيهِ قَالَ يَوَيْلَتَا أَعْجَزْتُ أَنْ أَكُونَ  
مِثْلَ هَذَا الْغُرَابِ فَأُؤَارِي سَوْءَةَ أَخِي فَأَصْبَحَ  
مِنَ النَّدَمِينَ )

(Then Allah sent a crow who scratched the ground to show him how to hide the dead body of his brother. He (the murderer) said, "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother" Then he became one of those who regretted.) As-Suddi said that the Companions said, "When his brother died, Qabil left him on the bare ground and did not know how to bury him. Allah sent two crows, which fought with each other until one of them killed the other. So it dug a hole and threw sand over the dead corpse (which it placed in the hole). When Qabil saw that, he said,

(يَوَيْلَتَا أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ  
فَأُؤَارِي سَوْءَةَ أَخِي)

("Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother") `Ali bin Abi Talhah reported that Ibn `Abbas said, "A crow came to the dead corpse of another crow and threw sand over it, until it hid it in the ground. He who killed his brother said,



(يَوَيْلَتَا أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْعُرَابِ  
فَأُوَارِي سَوْءَةَ أُخِي)

(Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother)"  
Al-Hasan Al-Basri commented on the statement,

(فَأَصْبَحَ مِنَ النَّدِمِينَ)

(Then he became one of those who regretted.) "Allah made him feel sorrow after the loss that he earned."

### The Swift Punishment for Transgression and Cutting the Relations of the Womb

A Hadith states that the Prophet said,

«مَا مِنْ ذَنْبٍ أَجْدَرُ أَنْ يُعَجَّلَ اللَّهُ عُقُوبَتَهُ فِي  
الدُّنْيَا مَعَ مَا يَدَّخِرُ لِصَاحِبِهِ فِي الْآخِرَةِ مِنَ الْبَغْيِ  
وَقَطِيعَةِ الرَّحِمِ»

(There is no sin that is more worthy of Allah hastening its punishment in this life, in addition to what He has in store for its offender in the Hereafter, more than transgression and cutting the relations of the womb.) The act of Qabil included both of these. We are Allah's and to Him is our return.

(مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ  
قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا  
قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ  
جَمِيعًا وَلَقَدْ جَاءَهُمْ رَسُولُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا  
مِّنْهُمْ بَعَدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ - إِنَّمَا

جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي  
الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ  
أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خَلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ  
ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ  
عَظِيمٌ - إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ  
فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ )

(32. Because of that, We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with Al-Bayyinat, even then after that many of them continued to exceed the limits in the land!) (33. The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified, or their hands and their feet be cut off on opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.) (34. Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allah is Oft-Forgiving, Most Merciful.)

### Human Beings Should Respect the Sanctity of Other Human Beings

Allah says, because the son of Adam killed his brother in transgression and aggression,

(كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ)

(We ordained for the Children of Israel...) meaning, We legislated for them and informed them,

(أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي  
الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا  
فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا)

(that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he

saved the life of all mankind.) The Ayah states, whoever kills a soul without justification -- such as in retaliation for murder or for causing mischief on earth -- will be as if he has killed all mankind, because there is no difference between one life and another.

(وَمَنْ أَحْيَاهَا)

(and if anyone saved a life...) by preventing its blood from being shed and believing in its sanctity, then all people will have been saved from him, so,

(فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا)

(it would be as if he saved the life of all mankind.) Al-A`mash and others said that Abu Salih said that Abu Hurayrah said, "I entered on `Uthman when he was under siege in his house and said, `I came to give you my support. Now, it is good to fight (defending you) O Leader of the Faithful!' He said, `O Abu Hurayrah! Does it please you that you kill all people, including me' I said, `No.' He said, `If you kill one man, it is as if you killed all people. Therefore, go back with my permission for you to leave. May you receive your reward and be saved from burden.' So I went back and did not fight." `Ali bin Abi Talhah reported that Ibn `Abbas said, "It is as Allah has stated,

(مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ  
فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا  
النَّاسَ جَمِيعًا)

(if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind.) Saving life in this case occurs by not killing a soul that Allah has forbidden. So this is the meaning of saving the life of all mankind, for whoever forbids killing a soul without justification, the lives of all people will be saved from him." Similar was said by Mujahid;

(وَمَنْ أَحْيَاهَا)

(And if anyone saved a life...) means, he refrains from killing a soul. Al-`Awfi reported that Ibn `Abbas said that Allah's statement,

(فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا)

(it would be as if he killed all mankind. .) means, "Whoever kills one soul that Allah has forbidden killing, is just like he who kills all mankind." Sa`id bin Jubayr said, "He who allows himself to shed the blood of a Muslim, is like he who allows shedding the blood of all people. He who forbids shedding the blood of one Muslim, is like he who forbids shedding the blood of all people." In addition, Ibn Jurayj said that Al-A`raj said that Mujahid commented on the Ayah,

(فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا)

(it would be as if he killed all mankind,) "He who kills a believing soul intentionally, Allah makes the Fire of Hell his abode, He will become angry with him, and curse him, and has prepared a tremendous punishment for him, equal to if he had killed all people, his punishment will still be the same." Ibn Jurayj said that Mujahid said that the Ayah,

(وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا)

(and if anyone saved a life, it would be as if he saved the life of all mankind.) means, "He who does not kill anyone, then the lives of people are safe from him."

### Warning Those who Commit Mischief

Allah said,

(وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ)

(And indeed, there came to them Our Messengers with Al-Bayyinah,) meaning, clear evidences, signs and proofs,

(ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ)

(even then after that many of them continued to exceed the limits in the land!) This Ayah chastises and criticizes those who commit the prohibitions, after knowing that they are prohibited from indulging in them. The Jews of Al-Madinah, such as Banu Qurayzah, An-Nadir and Qaynuqa`, used to fight along with either Khazraj or Aws, when war would erupt between them during the time of Jahiliyyah. When these wars would end, the Jews would ransom those who were captured and pay the blood money for those who were killed. Allah criticized them for this practice in Surat Al-Baqarah,

(وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا  
تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ  
تَسْهَوْنَ - ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ  
وَتُخْرِجُونَ فَرِيقًا مِّنْكُمْ مِّن دِيَارِهِمْ تَظْهَرُونَ  
عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ وَإِن يَأْتُوكُمْ أُسْرَى  
تُفْدُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ  
بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ  
يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ  
الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَفِلٍ  
عَمَّا تَعْمَلُونَ )

(And (remember) when We took your covenant (saying): Shed not your (people's) blood, nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bear witness. After this, it is you who kill one another and drive out a party of your own from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allah is not unaware of what you do.) 2:84-85

### The Punishment of those Who Cause Mischief in the Land

Allah said next,

(إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ  
وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا

أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خَلْفٍ أَوْ يُنْفَوْا مِّنَ  
الْأَرْضِ)

(The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land.) `Wage war' mentioned here means, oppose and contradict, and it includes disbelief, blocking roads and spreading fear in the fairways. Mischief in the land refers to various types of evil. Ibn Jarir recorded that `Ikrimah and Al-Hasan Al-Basri said that the Ayat,

(إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ)

(The recompense of those who wage war against Allah and His Messenger) until,

(إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ)

(Allah is Of-Forgiving, Most Merciful,) "Were revealed about the idolators. Therefore, the Ayah decrees that, whoever among them repents before you apprehend them, then you have no right to punish them. This Ayah does not save a Muslim from punishment if he kills, causes mischief in the land or wages war against Allah and His Messenger and then joins rank with the disbelievers, before the Muslims are able to catch him. He will still be liable for punishment for the crimes he committed." Abu Dawud and An-Nasa'i recorded that `Ikrimah said that Ibn `Abbas said that the Ayah,

(إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ  
وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا)

(The recompense of those who wage war against Allah and His Messenger and do mischief in the land...) "Was revealed concerning the idolators, those among them who repent before being apprehended, they will still be liable for punishment for the crimes they committed." The correct opinion is that this Ayah is general in meaning and includes the idolators and all others who commit the types of crimes the Ayah mentioned. Al-Bukhari and Muslim recorded that Abu Qilabah `Abdullah bin Zayd Al-Jarmi, said that Anas bin Malik said, "Eight people of the `Ukl tribe came to the Messenger of Allah and gave him their pledge to follow Islam. Al-Madinah's climate did not suit them and they became sick and complained to Allah's Messenger . So he said,

«أَلَا تَخْرُجُونَ مَعَ رَاعِينَا فِي إِيْلِهِ، فَتُصِيبُوا مِنْ  
أَبْوَالِهَا وَأَلْبَانِهَا»

(Go with our shephard to be treated by the milk and urine of his camels.) So they went as directed, and after they drank from the camels' milk and urine, they became healthy, and they killed the shepherd and drove away all the camels. The news reached the Prophet and he sent (men) in their pursuit and they were captured. He then ordered that their hands and feet be cut off (and it was done), and their eyes were branded with heated pieces of iron. Next, they were put in the sun until they died." This is the wording of Muslim. In another narration for this Hadith, it was mentioned that these people were from the tribes of `Ukl or `Uraynah. Another narration reported that these people were put in the Harrah area (of Al-Madinah), and when they asked for water, no water was given to them. Allah said,

(أَنْ يُقْتَلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ  
مِّنْ خَلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ)

(they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land.) `Ali bin Abi Talhah said that Ibn `Abbas said about this Ayah, `He who takes up arms in Muslim land and spreads fear in the fairways and is captured, the Muslim Leader has the choice to either have him killed, crucified or cut off his hands and feet." Similar was said by Sa`id bin Al-Musayyib, Mujahid, `Ata', Al-Hasan Al-Basri, Ibrahim An-Nakha'i and Ad-Dahhak, as Abu Ja`far Ibn Jarir recorded. This view is supported by the fact that the word Aw (or), indicates a choice. As Allah said,

(فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ  
مِّنكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسْكِينٍ أَوْ  
عَدْلٌ ذَلِكَ صِيَامًا)

(The penalty is an offering, brought to the Ka`bah, of an eatable animal equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed the poor, or its equivalent in fasting.) 5:95 Allah said,

(فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ  
فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ)

(And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a ransom of either fasting or giving charity or offering a sacrifice.) and,

فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا  
تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ

(...for its expiation feed ten of the poor, on a scale of the average of that with which you feed your own families, or clothe them, or free a slave.) All of these Ayat offer a choice, just as the Ayah above. As for Allah's statement,

(أَوْ يُنْفَوْا مِنَ الْأَرْضِ)

(or be exiled from the land.) some said that it means, he is actively pursued until he is captured, and thus receives his prescribed punishment, or otherwise he escapes from the land of Islam, as Ibn Jarir recorded from Ibn `Abbas, Anas bin Malik, Sa`id bin Jubayr, Ad-Dahhak, Ar-Rabi` bin Anas, Az-Zuhri, Al-Layth bin Sa`d and Malik bin Anas. Some said that the Ayah means these people are expelled to another land, or to another state by the Muslims authorities. Sa`id bin Jubayr, Abu Ash-Sha`tha', Al-Hasan, Az-Zuhri, Ad-Dahhak and Muqatil bin Hayyan said that he is expelled, but not outside of the land of Islam, while others said that he is to be imprisoned. Allah's statement,

ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الآخِرَةِ  
عَذَابٌ عَظِيمٌ

(That is their disgrace in this world, and a great torment is theirs in the Hereafter.) means, the punishment We prescribed, killing these aggressors, crucifying them, cutting off their hands and feet on opposite sides, or expelling them from the land is a disgrace for them among mankind in this life, along with the tremendous torment Allah has prepared for them in the Hereafter. This view supports the opinion that these Ayat were revealed about the idolators. As for Muslims, in his Sahih, Muslim recorded that `Ubadah bin As-Samit said, "The Messenger of Allah took the same pledge from us that he also took from women: That we do not associate anything with Allah in worship, we do not steal, commit adultery, or kill our children, and that we do not spread falsehood about each other. He said that he who keeps this pledge, then his reward will be with Allah. He who falls into shortcomings and was punished, then this will be his expiation. And those whose errors were covered by Allah, then their matter is for Allah: If He wills, He will punish them and if He wills, He will pardon them." `Ali narrated that the Messenger of Allah said,

«مَنْ أَدْنَبَ دُنْبًا فِي الدُّنْيَا فَعُوقِبَ بِهِ، فَإِنَّهُ أَعْدَلُ  
مِنْ أَنْ يُنْتَبَى عُقُوبَتَهُ عَلَى عَبْدِهِ، وَمَنْ أَدْنَبَ دُنْبًا



فِي الدُّنْيَا فَسَتَرَهُ اللهُ عَلَيْهِ وَعَفَا عَنْهُ، قَالَ اللهُ أَكْرَمُ  
مِنْ أَنْ يَعُودَ عَلَيْهِ فِي شَيْءٍ قَدْ عَفَا عَنْهُ»

(He who sins in this life and was punished for it, then Allah is far more just than to combine two punishments on His servant. He who commits an error in this life and Allah hides this error and pardons him, then Allah is far more generous than to punish the servant for something that He has already pardoned.) iRecorded by Ahmad, Ibn Majah and At-Tirmidhi who said, "Hasan Gharib." Al-Hafiz Ad-Daraqutni was asked about this Hadith, and he said that it was related to the Prophet in some narrations, and it was related to the Companions in others, and that this narration from the Prophet is Sahih. Ibn Jarir commented on Allah's statement,

(ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا)

(That is their disgrace in this world,) "Meaning, shame, humiliation, punishment, contempt and torment in this life, before the Hereafter,

(وَلَهُمْ فِي الآخِرَةِ عَذَابٌ عَظِيمٌ)

(and a great torment is theirs in the Hereafter.) if they do not repent from these errors until death overcomes them. In this case, they will be stricken by the punishment that We prescribed for them in this life and the torment that We prepared for them therein,

(عَذَابٌ عَظِيمٌ)

(a great torment) in the Fire of Jahannam."

### **The Punishment of those who Wage War Against Allah and His Messenger is Annulled if They Repent Before their Apprehension**

Allah said,

(إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ  
فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ)

(Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allah is Oft-Forgiving, Most Merciful.) This Ayah is clear in its indication that it applies to the idolators. As for the Muslims who commit this crime and repent before they are apprehended, the punishment of killing, crucifixion and cutting the limbs will be waved. The practice of the Companions in this regard

is that all of the punishments prescribed in this case will be waved, as is apparent from the wording of the Ayah. Ibn Abi Hatim recorded that Ash-Sha`bi said, "Harithah bin Badr At-Tamimi was living in Al-Basrah, and he committed the crime of mischief in the land. So he talked to some men from Quraysh, such as Al-Hasan bin `Ali, Ibn `Abbas and `Abdullah bin Ja`far, and they talked to `Ali about him so that he would grant him safety, but `Ali refused. So Harithah went to Sa`id bin Qays Al-Hamadani who kept him in his house and went to `Ali, saying, `O Leader of the Faithful! What about those who wage war against Allah and His Messenger and cause mischief in the land' So he recited the Ayah until he reached,

(إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ)

(Except for those who (having fled away and them) came back as Muslims) with repentance before they fall into your power. ) So `Ali wrote a document that granted safety, and Sa`id bin Qays said, `This is for Harithah bin Badr.'" Ibn Jarir recorded this Hadith. Ibn Jarir recorded that `Amir Ash-Sha`bi said, "A man from Murad came to Abu Musa, while he was the governor of Al-Kufah during the reign of `Uthman, and said to him after he offered the obligatory prayer, `O Abu Musa! I seek your help. I am so-and-so from Murad and I waged war against Allah and His Messenger and caused mischief in the land. I repented before you had any authority over me.' Abu Musa proclaimed, `This is so-and-so, who had waged war against Allah and His Messenger and caused mischief in the land, and he repented before we had authority over him. Therefore, anyone who meets him, should deal with him in a better way. If he is saying the truth, then this is the path of those who say the truth. If he is saying a lie, his sins will destroy him. So the man remained idle for as long as Allah willed, but he later rose against the leaders, and Allah punished him for his sins and he was killed." Ibn Jarir recorded that Musa bin Ishaq Al-Madani said that `Ali Al-Asadi waged war, blocked the roads, shed blood and plundered wealth. The leaders and the people alike, sought to capture him, but they could not do that until he came after he repented, after he heard a man reciting the Ayah,

(يَعِبَادِي الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا  
مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ  
هُوَ الْغَفُورُ الرَّحِيمُ)

(O My servants who have transgressed against themselves! Despair not of the mercy of Allah, verily, Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.) So he said to that man, "O servant of Allah! Recite it again." So he recited it again, and `Ali put down his sword and went to Al-Madinah in repentance, arriving during the night. He washed up and went to the Masjid of the Messenger of Allah and prayed the dawn prayer. He sat next to Abu Hurayrah amidst his companions. In the morning, the people recognized him and went after him. He said, "You have no way against me. I came in repentance before you had any authority over me." Abu Hurayrah said, "He has said the truth," and he held his hand and went to Marwan bin Al-Hakam, who was the governor of Al-Madinah during the reign of Mu`awiyah. Abu Hurayrah said, "This is `Ali and he came in repentance and you do not have a way against him, nor can you have him killed." So `Ali was absolved of punishment and remained on his repentance and went to the sea to perform Jihad in Allah's cause. The Muslims met the Romans in battle, and the Muslims brought the ship `Ali was in to one of the Roman ships, and `Ali crossed to that ship and the Romans escaped from him to the other side of the ship, and the ship capsized and they all drowned."

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ  
الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ - إِنَّ  
الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا  
وَمِثْلَهُ مَعَهُ لَيَفْتَدُونَ بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا  
تُقَبَّلَ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ - يُرِيدُونَ أَنْ  
يَخْرُجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَلَهُمْ  
عَذَابٌ مُّقِيمٌ )

(35. O you who believe! Have Taqwa of Allah and seek the Wasilah to Him, and strive hard in His cause, so that you may be successful.) (36. Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them. And theirs would be a painful torment.) (37. They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.)

### Commanding Taqwa, Wasilah, and Jihad

Allah commands His faithful servants to fear Him in Taqwa, which if mentioned along with acts of obedience, it means to refrain from the prohibitions and the prohibited matters. Allah said next,

(وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ)

(seek the Wasilah to Him.) Sufyan Ath-Thawri said that Talhah said that `Ata' said that Ibn `Abbas said that Wasilah means `the means of approach'. Mujahid, Abu Wa'il, Al-Hasan, Qatadah, `Abdullah bin Kathir, As-Suddi, Ibn Zayd and others gave the same meaning for Wasilah. Qatadah said that the Ayah means, "Seek the means of approach to Him by obeying Him and performing the acts that please Him."

(أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ)

(Those whom they call upon seek a means of access to their Lord (Allah).) 17:57 Wasilah is a means of approach to achieve something, and it is also used to refer to the highest grade in Paradise, and it is the grade of the Messenger of Allah , his residence and the nearest grade in Paradise to Allah's Throne. Al-Bukhari recorded that Jabir bin `Abdullah said that the Messenger of Allah said,

«مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ: اللَّهُمَّ رَبِّ هَذِهِ  
الدَّعْوَةَ الثَّامَّةَ، وَالصَّلَاةِ الْقَائِمَةَ، آتِ مُحَمَّدًا  
الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي  
وَعَدْتَهُ، إِلَّا حَلَّتْ لَهُ الشَّفَاعَةُ يَوْمَ الْقِيَامَةِ»

(Whoever, after hearing to the Adhan says, "O Allah! Lord of this perfect call and of the regular prayer which is going to be established! Grant Muhammad the Wasilah and superiority and send him on the Day of Judgment to the praiseworthy station which You have promised him," then intercession from me will be permitted for him on the Day of Resurrection.) Muslim recorded that `Abdullah bin `Amr bin Al-`As said that he heard the Prophet saying,

«إِذَا سَمِعْتُمُ الْمُؤَدِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ، ثُمَّ  
صَلُّوا عَلَيَّ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَّى اللَّهُ  
عَلَيْهِ عَشْرًا، ثُمَّ سَلُّوا لِي الْوَسِيلَةَ، فَإِنَّهَا مَنْزِلَةٌ  
فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ، وَأَرْجُو  
أَنْ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ لِي الْوَسِيلَةَ حَلَّتْ  
عَلَيْهِ الشَّفَاعَةُ»

(When you hear the Mu'adhhdhin, repeat what he says, and then ask for Salah (blessing, mercy from Allah) for me. Verily, whoever asks for Salah for me, then Allah will grant ten Salah to him. Then, ask for the Wasilah for me, for it is a grade in Paradise that only one servant of Allah deserves, and I hope that I am that servant. Verily, whoever asks (Allah) for Wasilah for me, he will earn the right of my intercession.) Allah said,

(وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ)

(and strive hard in His cause as much as you can. So that you may be successful.) After Allah commanded Muslims to avoid the prohibitions and to work towards obedience, He commanded them to fight against their enemies, the disbelievers and idolators who have deviated from the straight path and abandoned the correct religion. Allah encouraged the believers by reminding them of the unending success and great happiness that He prepared for them for the Day of Resurrection, which will never change or decrease for those who join Jihad in His cause. They will remain in the lofty rooms of Paradise that are safe and beautiful. Those who live in these

dwellings will always be comfortable and will never be miserable, living, never dying, and their clothes will never grow thin, nor will their youth ever end.

### **No Amount of Ransom Shall Be Accepted from the Disbelievers on the Day of the Judgment and They Will Remain in the Fire**

Allah then describes the painful torment and punishment that He has prepared for His disbelieving enemies for the Day of Resurrection. Allah said,

(إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ  
جَمِيعًا وَمِثْلَهُ مَعَهُ لِيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ  
الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ)

(Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them. And theirs would be a painful torment.) So if a disbeliever brought the earth's fill of gold, and twice as much as that amount on the Day of Judgment to ransom himself from Allah's torment that has surrounded him, and he is certain that he will suffer from it, it will not be accepted of him. Rather, there is no escaping the torment, and he will not be able to evade or save himself from it. Hence Allah's statement,

(وَلَهُمْ عَذَابٌ أَلِيمٌ)

(And theirs would be a painful torment.) meaning, hurtful,

(يُرِيدُونَ أَنْ يُخْرَجُوا مِنَ النَّارِ وَمَا هُمْ  
بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ)

(They will long to get out of the Fire, but never will they get out therefrom, and theirs will be a lasting torment.) In another Ayah, Allah said,

(كُلَّمَا أَرَادُوا أَنْ يُخْرَجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا  
فِيهَا)

(Every time they seek to get away therefrom, in anguish, they will be driven back therein.) Therefore, they will still long to leave the torment because of the severity and the pain it causes. They will have no way of escaping it. The more the flames lift them to the upper part

of Hell, the more the angels of punishment will strike them with iron bars and they will fall down to its depths,

(وَلَهُمْ عَذَابٌ مُّقِيمٌ)

(And theirs will be a lasting torment.) meaning, eternal and everlasting, and they will never be able to depart from it or avoid it. Anas bin Malik said that the Messenger of Allah said,

«يُؤْتَى بِالرَّجُلِ مِنْ أَهْلِ النَّارِ فَيُقَالُ لَهُ: يَا ابْنَ آدَمَ كَيْفَ وَجَدْتَ مَضْجَعَكَ؟ فَيَقُولُ: شَرًّا مَضْجَعًا، فَيُقَالُ: هَلْ تَقْتَدِي بِقَرَابِ الْأَرْضِ ذَهَبًا؟ قَالَ: فَيَقُولُ: نَعَمْ يَا رَبِّ فَيَقُولُ اللَّهُ: كَذَبْتَ، قَدْ سَأَلْتُكَ أَقَلَّ مِنْ ذَلِكَ فَلَمْ تَفْعَلْ، فَيُؤْمَرُ بِهِ إِلَى النَّارِ»

(A man from the people of the Fire will be brought forth and will be asked, 'O son of Adam! How did you find your dwelling' He will say, 'The worst dwelling.' He will be told, 'Would you ransom yourself with the earth's fill of gold' He will say, 'Yes, O Lord!' Allah will say to him, 'You have lied. I asked you for what is less than that and you did not do it,' and he will be ordered to the Fire.) Muslim and An-Nasa'i recorded it.

(وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ - فَمَنْ تَابَ مِن بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ - أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ )

(38. And (as for) the male thief and the female thief, cut off their hands as a recompense for that which both committed, a punishment by way of example from Allah. And Allah is All-Powerful, All-Wise.) (39. But whosoever repents after his crime and does righteous good deeds,

then verily, Allah will pardon him. Verily, Allah is Oft-Forgiving, Most Merciful.) (40. Know you not that to Allah (Alone) belongs the dominion of the heavens and the earth! He forgives whom He wills and He punishes whom He wills. And Allah is able to do all things.)

## The Necessity of Cutting off the Hand of the Thief

Allah commands and decrees that the hand of the thief, male or female be cut off. During the time of Jahiliyyah, this was also the punishment for the thief, and Islam upheld this punishment. In Islam, there are several conditions that must be met before this punishment is carried out, as we will come to know, Allah willing. There are other rulings that Islam upheld after modifying these rulings, such as that of blood money for example. When Does Cutting the Hand of the Thief Become Necessary In is recorded in the Two Sahihs that Abu Hurayrah said that the Messenger of Allah said, n

«لَعَنَ اللَّهُ السَّارِقَ يَسْرِقُ الْبَيْضَةَ فَتُقَطَّعُ يَدُهُ،  
وَيَسْرِقُ الْحَبْلَ فَتُقَطَّعُ يَدُهُ»

(May Allah curse the thief who steals an egg and as a result his hand is cut off, and who steals rope and as a result his hand is cut off.) Al-Bukhari and Muslim recorded that `A'ishah said that the Messenger of Allah said,

«تُقَطَّعُ يَدُ السَّارِقِ فِي رُبْعِ دِينَارٍ فَصَاعِدًا»

(The hand of the thief shall be cut off if he steals a quarter of a Dinar or more.) Muslim recorded that `A'ishah, may Allah be pleased with her, said that the Messenger of Allah said,

«لَا تُقَطَّعُ يَدُ السَّارِقِ إِلَّا فِي رُبْعِ دِينَارٍ  
فَصَاعِدًا»

(The hand of the thief shall only be cut off if he steals a quarter of a Dinar or more.) This Hadith is the basis of the matter since it specifies (that the least amount of theft that deserves cutting the hand) is a quarter of a Dinar. So this Hadith fixes the value. And saying that it is three Dirhams is not a contradiction. This is because the Dinar in question was equal to twelve Dirhams, so three Dirhams equalled a fourth of a Dinar. So in this way it is possible to harmonize these two views. This opinion was reported from `Umar bin Al-Khattab, `Uthman bin `Affan,

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«لَا تُقَطَّعُ يَدُ السَّارِقِ إِلَّا فِي رُبْعِ دِينَارٍ  
فَصَاعِدًا»

(The hand of the thief shall only be cut off if he steals a quarter of a Dinar or more.) This Hadith is the basis of the matter since it specifies (that the least amount of theft that deserves cutting the hand) is a quarter of a Dinar. So this Hadith fixes the value. And saying that it is three Dirhams is not a contradiction. This is because the Dinar in question was equal to twelve Dirhams, so three Dirhams equalled a fourth of a Dinar. So in this way it is possible to harmonize these two views. This opinion was reported from `Umar bin Al-Khattab, `Uthman bin `Affan, `Ali bin Abi Talib - may Allah be pleased with them - and it is the view of `Umar bin `Abdul-`Aziz, Al-Layth bin Sa`d, Al-Awza'i, and Ash-Shafi'i and his companions. This is also the view of Imam Ahmad bin Hanbal and Ishaq bin Rahwayh in one of the narrations from him, as well as Abu Thawr, and Dawud bin `Ali Az-Zahari, may Allah have mercy upon them. As for Imam Abu Hanifah and his students Abu Yusuf, Muhammad and Zufar, along with Sufyan Ath-Thawri, they said that the least amount of theft that deserves cutting off the hand is ten Dirhams, whereas a Dinar was twelve Dirhams at that time. The first ruling is the correct one, that the least amount of theft is one fourth of a Dinar or more. This meager amount was set as the limit for cutting the hand, so that the people would refrain from theft, and this is a wise decision to those who have sound comprehension. Hence Allah's statement,

(جَزَاءٌ بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ  
حَكِيمٌ)

(as a recompense for that which both committed, a punishment by way of example from Allah. And Allah is All-Powerful, All-Wise.) This is the prescribed punishment for the evil action they committed, by stealing the property of other people with their hands. Therefore, it is fitting that the tool they used to steal the people's wealth be cut off as punishment from Allah for their error.



(وَاللَّهُ عَزِيزٌ)

(And Allah is All-Powerful, ) in His torment,

(حَكِيمٌ)

(All-Wise.) in His commands, what he forbids, what He legislates and what He decrees.

### Repentance of the Thief is Acceptable

Allah said next,

﴿فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ  
عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

(But whosoever repents after his crime and does righteous good deeds, then verily, Allah will pardon him. Verily, Allah is Oft-Forgiving, Most Merciful.) Therefore, whoever repents and goes back to Allah after he commits theft, then Allah will forgive him. Imam Ahmad recorded that `Abdullah bin `Amr said that a woman committed theft during the time of the Messenger of Allah and those from whom she stole brought her and said, "O Allah's Messenger! This woman stole from us." Her people said, "We ransom her." The Messenger of Allah said,

﴿اقطعوا يدها﴾

(Cut off her hand.) They said, "We ransom her with five hundred Dinars." The Prophet said,

﴿اقطعوا يدها﴾

(Cut off her hand.) Her right hand was cut off and the woman asked, "O Messenger of Allah! Is there a chance for me to repent" He said,

﴿نعم أنت اليوم من خطيئتك كيوم ولدتك أمك﴾

(Yes. This day, you are free from your sin just as the day your mother gave birth to you.) Allah sent down the verse in Surat Al-Ma'idah,

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ  
عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ )

(But whosoever repents after his crime and does righteous good deeds (by obeying Allah), then verily, Allah will pardon him. Verily, Allah is Oft-Forgiving, Most Merciful.) This woman was from the tribe of Makhzum. Her story was narrated in the Two Sahihs from Az-Zuhri from `Urwah from `A'ishah, The incident caused concern for the Quraysh after she committed the theft during the time of the battle of the Conquest of Makkah . They said, "Who can talk to Allah's Messenger about her matter" They then said, "Who dares speak to him about such matters other than Usamah bin Zayd, his loved one." When the woman was brought to the Messenger of Allah , Usamah bin Zayd talked to him about her and the face of the Messenger changed color (because of anger) and he said,

«أَتَشْفَعُ فِي حَدِّ مَنْ حُدِّدَ اللَّهُ عَزَّ وَجَلَّ؟»

(Do you intercede in a punishment prescribed by Allah) Usamah said to him, "Ask Allah to forgive me, O Allah's Messenger!" During that night, the Messenger of Allah stood up and gave a speech and praised Allah as He deserves to be praised. He then said,

«أَمَّا بَعْدُ فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ أَنَّهُمْ كَانُوا  
إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرَقَ فِيهِمُ  
الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ، وَإِنِّي وَالَّذِي نَفْسِي  
بِيَدِهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ  
يَدَهَا»

(Those who were before you were destroyed because when an honorable person among them would steal, they would leave him. But, when a weak man among them stole, they implemented the prescribed punishment against him. By Him in Whose Hand is my soul! If Fatimah the daughter of Muhammad stole, I will have her hand cut off.) The Prophet commanded that the hand of the woman who stole be cut off, and it was cut off. `A'ishah said, ` Her repentance was sincere afterwards, and she got married and she used to come to me so that I convey her needs to the Messenger of Allah." This is the wording that Muslim collected, and in another narration by Muslim, `A'ishah said, "She was a woman from Makhzum who used to borrow things and deny that she took them. So the Prophet ordered that her hand be cut off." Allah then said,

(أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ)

(Know you not that to Allah (Alone) belongs the dominion of the heavens and the earth!) He owns everything and decides what He wills for it and no one can resist His judgment,

(فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ عَلَى  
كُلِّ شَيْءٍ قَدِيرٌ)

(He forgives whom He wills and punishes whom He wills. And Allah is able to do all things.)

(يَأْتِيهَا الرَّسُولُ لَا يَحْزُنكَ الَّذِينَ يُسَارِعُونَ فِي  
الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنِ  
قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَّعُونَ لِلْكَذِبِ  
سَمَّعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ يُحَرِّفُونَ الْكَلِمَ  
مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ  
وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ  
تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ  
أَنْ يُطَهِّرَ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي  
الْآخِرَةِ عَذَابٌ عَظِيمٌ سَمَّعُونَ لِلْكَذِبِ أَكَلُونَ  
لِلسُّحْتِ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرَضْ  
عَنْهُمْ وَإِنْ تُعْرَضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا وَإِنْ  
حَكَمْتَ فَاحْكُم بَيْنَهُمْ بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ  
الْمُقْسِطِينَ وَكَيْفَ يُحْكُمُونَكَ وَعِنْدَهُمُ التَّورَةُ

فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ  
 بِالْمُؤْمِنِينَ إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ  
 يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا  
 وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ  
 اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ  
 وَاخْشَوْنَا وَلَا تَشْتَرُوا بِنِآيَتِي ثَمَنًا قَلِيلًا وَمَنْ لَمْ  
 يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

(41. O Messenger! Let not those who hurry to fall into disbelief grieve you, of such who say, "We believe" with their mouths but their hearts have no faith. And of the Jews are men who listen much and eagerly to lies, listening to others who have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then beware!" And whomsoever Allah wants to put in Fitnah, you can do nothing for him against Allah. Those are the ones whose hearts Allah does not want to purify; for them there is a disgrace in this world, and in the Hereafter a great torment.) (42. They (like to) listen to falsehood, to devour Suht. So if they come to you, either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allah loves those who act justly.) (43. But how do they come to you for a decision while they have the Tawrah, in which is the decision of Allah; yet even after that they turn away. For they are not believers.) (44. Verily, We did send down the Tawrah, therein was guidance and light, by which the Prophets who submitted themselves to Allah's will, judged for the Jews. And the Rabbaniyyun and the Ahbar, for to them was entrusted the protection of Allah's Book, and they were witnesses thereto. Therefore fear not men but fear Me and sell not My verses for a miserable price. And whosoever does not judge by what Allah has revealed, such are the disbelievers.)

### Do Not Feel Sad Because of the Behavior of the Jews and Hypocrites

These honorable Ayat were revealed about those who rush into disbelief, deviating from the obedience of Allah, His Messenger, preferring their opinions and lusts to what Allah has legislated,

(مِنَ الَّذِينَ قَالُوا ءَامَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِن  
 قُلُوبُهُمْ)

(of such who say, "We believe" with their mouths but their hearts have no faith.) These people pretend to be faithful with their words, but their hearts are empty from faith, and they are the hypocrites.

(مِّنَ الَّذِينَ هَادُوا)

(And of the Jews...) the enemies of Islam and its people, they and the hypocrites all,

(سَمَّعُونَ لِلْكَذِبِ)

(listen much and eagerly to lies...) and they accept and react to it positively,

(سَمَّعُونَ لِقَوْمٍ ءَاخِرِينَ لَمْ يَأْتُوكَ)

(listening to others who have not come to you,) meaning, they listen to some people who do not attend your meetings, O Muhammad. Or, the Ayah might mean, they listen to what you say and convey it to your enemies who do not attend your audience.

### **The Jews Alter and Change the Law, Such As Stoning the Adulterer**

(يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ)

(They change the words from their places:) by altering their meanings and knowingly distorting them after they comprehended them,

(يَقُولُونَ إِنِ أُوْتِينَا هَذَا فَخُذُوهُ وَإِن لَّمْ تُؤْتَوْهُ  
فَاحْذَرُوا)

(they say, "If you are given this, take it, but if you are not given this, then beware!") It was reported that this part of the Ayah was revealed about some Jews who committed murder and who said to each other, "Let us ask Muhammad to judge between us, and if he decides that we pay the Diah, accept his judgement. If he decides on capital punishment, do not accept his judgement." The correct opinion is that this Ayah was revealed about the two Jews who committed adultery. The Jews changed the law they had in their Book from Allah on the matter of punishment for adultery, from stoning to death, to a hundred flogs and making the offenders ride a donkey facing the back of the donkey. When this incident of adultery occurred after the Hijrah, they said to each other, "Let us go to Muhammad and seek his judgement. If he gives a ruling of flogging, then implement his decision and make it a proof for you with Allah. This way, one of Allah's Prophets will have upheld this ruling amongst you. But if he decides that the punishment should be stoning to death, then do not accept his decision." There are several Hadiths mentioning this story. Malik reported that Nafi` said that `Abdullah bin `Umar said,

"The Jews came to Allah's Messenger and mentioned that a man and a woman from them committed adultery. Allah's Messenger said to them,

«مَا تَجِدُونَ فِي التَّوْرَةِ فِي شَأْنِ الرَّجْمِ؟»

(What do you find of the ruling about stoning in the Tawrah) They said, 'We only find that they should be exposed and flogged.' 'Abdullah bin Salam said, 'You lie. The Tawrah mentions stoning, so bring the Tawrah.' They brought the Tawrah and opened it but one of them hid the verse about stoning with his hand and recited what is before and after that verse. 'Abdullah bin Salam said to him, 'Remove your hand,' and he removed it, thus uncovering the verse about stoning. So they said, He ('Abdullah bin Salam) has said the truth, O Muhammad! It is the verse about stoning.' The Messenger of Allah decided that the adulterers be stoned to death and his command was carried out. I saw that man shading the woman from the stones with his body." Al-Bukhari and Muslim also collected this Hadith and this is the wording collected by Al-Bukhari. In another narration by Al-Bukhari, the Prophet said to the Jews,

«مَا تَصْنَعُونَ بِهِمَا؟»

(What would you do in this case) They said, "We would humiliate and expose them." The Prophet recited,

(قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلَوْهَا إِنْ كُنْتُمْ)

(Bring here the Tawrah and recite it, if you are truthful.) So they brought a man who was blind in one eye and who was respected among them and said to him, "Read (from the Tawrah)." So he read until he reached a certain verse and then covered it with his hand. He was told, "Remove your hand," and it was the verse about stoning. So that man said, "O Muhammad! This is the verse about stoning, and we had hid its knowledge among us." So the Messenger ordered that the two adulterers be stoned, and they were stoned. Muslim recorded that a Jewish man and a Jewish woman were brought before Allah's Messenger because they committed adultery. The Messenger of Allah went to the Jews and asked them,

«مَا تَجِدُونَ فِي التَّوْرَةِ عَلَى مَنْ زَنَى؟»

(What is the ruling that you find in the Tawrah for adultery) They said, "We expose them, carry them (on donkeys) backwards and parade them in public." The Prophet recited;

(قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلَوْهَا إِنْ كُنْتُمْ)

(Bring here the Tawrah and recite it, if you are truthful.) So they brought the Tawrah and read from it until the reader reached the verse about stoning. Then he placed his hand on that verse and read what was before and after it. 'Abdullah bin Salam, who was with the Messenger of Allah, said, "Order him to remove his hand," and he removed his hand and under it was the

verse about stoning. So the Messenger of Allah commanded that the adulterers be stoned, and they were stoned. `Abdullah bin `Umar said, "I was among those who stoned them and I saw the man shading the woman from the stones with his body." Abu Dawud recorded that Ibn `Umar said, "Some Jews came to the Messenger of Allah and invited him to go to the Quff area. So he went to the house of Al-Midras and they said, `O Abu Al-Qasim! A man from us committed adultery with a woman, so decide on their matter.' They arranged a pillow for the Messenger of Allah and he sat on it and said,

«اِئْتُونِي بِالتَّوْرَةِ»

(Bring the Tawrah to me.) He was brought the Tawrah and he removed the pillow from under him and placed the Tawrah on it, saying,

«أَمَنْتُ بِكَ وَيَمَنُ أَنْزَلَكَ»

(I trust you and He Who revealed it to you.) He then said,

«اِئْتُونِي بِأَعْلَمِكُمْ»

(Bring me your most knowledgeable person.) So he was brought a young man... " and then he mentioned the rest of the story that Malik narrated from Nafi`. These Hadiths state that the Messenger of Allah issued a decision that conforms with the ruling in the Tawrah, not to honor the Jews in what they believe in, for the Jews were commanded to follow the Law of Muhammad only. Rather, the Prophet did this because Allah commanded him to do so. He asked them about the ruling of stoning in the Tawrah to make them admit to what the Tawrah contains and what they collaborated to hide, deny and exclude from implementing for all that time. They had to admit to what they did, although they did it while having knowledge of the correct ruling. What made them go to the Prophet for judgement in this matter was their lusts and desires, hoping that the Prophet would agree with their opinion, not that they believed in the correctness of his judgment. This is why they said,

(إِنْ أُوتِيْتُمْ هَذَا)

(If you are given this,) referring to flogging, then take it,

(وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا)

(but if you are not given this, then beware!) and do not accept or implement it. Allah said next,

وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئاً  
أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرَ قُلُوبَهُمْ لَهُمْ  
فِي الدُّنْيَا حِزْبٌ خِزْيٌ وَلَهُمْ فِي الآخِرَةِ عَذَابٌ  
عَظِيمٌ سَمِعُونَ لِلْكَذِبِ أَكْثُونَ لِلسُّحْتِ

(And whomsoever Allah wants to put in Fitnah, you can do nothing for him against Allah. Those are the ones whose hearts Allah does not want to purify; for them there is a disgrace in this world, and in the Hereafter a great torment. They (like to) listen to falsehood, to devour Suht) `Suht' refers to bribes, as Ibn Mas`ud and others stated. The Ayah states that if one is like this, how can Allah cleanse his heart and accept his supplication Allah said to His Prophet ,

(فَإِنْ جَاءُوكَ)

(So if they come to you...) so that you judge between them,

فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ  
عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئاً

(either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least.) meaning, there is no harm if you do not judge between them. This is because when they came to you to judge between them, they did not seek to follow the truth, but only what conformed to their lusts. We should mention here that Ibn `Abbas, Mujahid, `Ikrimah, Al-Hasan, Qatadah, As-Suddi, Zayd bin Aslam, `Ata' Al-Khurasani, and several others said that this part of the Ayah was abrogated by Allah's statement,

(وَأَنْ أَحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ)

(And so judge among them by what Allah has revealed.)

(وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ)

(And if you judge, judge with justice between them.) and with fairness, even if the Jews were unjust and outcasts from the path of fairness,



(إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ)

(Verily, Allah loves those who act justly.)

### Chastising the Jews for Their Evil Lusts and Desires, While Praising the Tawrah

Allah then chastises the Jews for their false ideas and deviant desires to abandon what they believe is true in their Book, and which they claim is their eternal Law that they are always commanded to adhere to. Yet, they do not adhere to the Tawrah, but they prefer other laws over it, although they believe that these other laws are not correct and do not apply to them. Allah said,

(وَكَيْفَ يُحْكُمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ  
ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ )

(But how do they come to you for decision while they have the Tawrah, in which is the decision of Allah; yet even after that they turn away. For they are not believers.) Allah next praises the Tawrah that He sent down to His servant and Messenger Musa, son of `Imran,

(إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا  
النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا)

(Verily, We did send down the Tawrah to Musa , therein was guidance and light, by which the Prophets who submitted themselves to Allah's will, judged the Jews.) and these Prophets did not deviate from the law of the Tawrah, change or alter it,

(وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ)

(And (also) the Rabbaniyyun and the Ahbar...) wherein Rabbaniyyun refers to the worshippers who are learned and religious, and Ahbar refers to the scholars,

(بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ)

(for to them was entrusted the protection of Allah's Book,) meaning, they were entrusted with the Book of Allah, and they were commanded to adhere to it and not hide any part of,

وَكَاثِرُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِ  
وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا  
أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

(and they were witnesses thereto. Therefore fear not men but fear Me and sell not My verses for a miserable price. And whosoever does not judge by what Allah has revealed, such are the disbelievers.) There are two ways to explain this Ayah and we will mention the later.

### Another Reason Behind Revealing these Honorable Ayat

Imam Ahmad recorded that Ibn `Abbas said, "Allah sent down the Ayat,

وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ  
الْكَافِرُونَ

(And whosoever does not judge by what Allah has revealed, such are the disbelievers,)

فَأُولَئِكَ هُمُ الظَّالِمُونَ

(Such are the unjust,) and,

فَأُولَئِكَ هُمُ الْفَاسِقُونَ

(Such are the rebellious.) about two groups among the Jews. During the time of Jahiliyyah, one of them had defeated the other. As a result, they made a treaty that they would pay blood money totaling fifty Wasaq of gold (each Wasaq approx. 3 kg) for every dead person from the defeated group killed by the victors, and a hundred Wasaq for every dead person the defeated group killed from the victors. This treaty remained in effect until the Prophet came to Al-Madinah and both of these groups became subservient under the Prophet . Yet, when the mighty group once suffered a casualty at the hands of the weaker group, the mighty group sent a delegation demanding the hundred Wasaq. The weaker group said, `How can two groups who have the same religion, one ancestral lineage and a common land, have a Diyah that for some of them is half of that of the others We only agreed to this because you oppressed us and because we feared you. Now that Muhammad has come, we will not give you what you asked.' So war was almost rekindled between them, but they agreed to seek Muhammad's judgement in their dispute. The mighty group among them said among themselves , `By Allah! Muhammad will never give you double the Diyah that you pay to them compared to what they pay to you. They have said the truth anyway, for they only gave us this amount because we oppressed and overpowered them. Therefore, send someone to Muhammad who will sense what his judgement

will be. If he agrees to give you what you demand, accept his judgment, and if he does not give you what you seek, do not refer to him for judgement.' So they sent some hypocrites to the Messenger of Allah to try and find out the Messenger's judgement. When they came to the Messenger, Allah informed him of their matter and of their plot. Allah sent down,

يَأْيُهَا الرَّسُولُ لَا يَحْزُنُكَ الَّذِينَ يُسَارِعُونَ فِي  
الْكُفْرِ

(O Messenger! Let not those who hurry to fall into disbelief grieve you,) until,

(الْفَاسِقُونَ)

(Such are the rebellious.) By Allah! It is because of their problem that Allah sent down these verses and it is they whom Allah meant." Abu Dawud collected a similar narration for this Hadith. Abu Ja`far Ibn Jarir recorded that Ibn `Abbas said that the Ayah in Surat Al-Ma'idah,

فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ

(either judge between them, or turn away from them...) until,

(الْمُقْسِطِينَ)

(Those who act justly.) was revealed concerning the problem of blood money between Bani An-Nadir and Bani Qurayzah. The dead of Bani An-Nadir were being honored more and they received the full amount of Diah, while Qurayzah received half the Diah for their dead. So they referred to the Messenger of Allah for judgement and Allah sent down these verses about them. The Messenger of Allah compelled them to adhere to the true judgement in this matter and made the Diah the same for both groups and Allah knows best about that matter." Ahmad, Abu Dawud and An-Nasa'i also recorded this Hadith from Abu Ishaq. Al-`Awfi and `Ali bin Abi Talhah reported that Ibn `Abbas said that these Ayat were revealed about the two Jews who committed adultery, and we mentioned the Hadiths about this story before. It appears that both of these were the reasons behind revealing these Ayat, and Allah knows best. This is why Allah said afterwards,

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ  
بِالْعَيْنِ

(And We ordained therein for them: Life for life, eye for eye) until the end of the Ayah, which strengthens the opinion that the story of the Diyah was behind revealing the Ayat as we explained above. Allah knows best. Allah said,

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ  
الْكَافِرُونَ

(And whosoever does not judge by what Allah has revealed, such are the disbelievers.) Al-Bara' bin `Azib, Hudhayfah bin Al-Yaman, Ibn `Abbas, Abu Mijlaz, Abu Raja' Al-`Utaridi, `Ikrimah, `Ubaydullah bin `Abdullah, Al-Hasan Al-Basri and others said that this Ayah was revealed about the People of the Book. Al-Hasan Al-Basri added that this Ayah also applies to us. `Abdur-Razzaq said that Ath-Thawri said that Mansur said that Ibrahim said that these Ayat, "Were revealed about the Children of Israel, and Allah accepted them for this Ummah." Ibn Jarir recorded this statement. `Ali bin Abi Talhah also stated that Ibn `Abbas commented on Allah's statement,

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ  
الْكَافِرُونَ

(And whosoever does not judge by what Allah has revealed, such are the disbelievers.) "Whoever rejects what Allah has revealed, will have committed Kufr, and whoever accepts what Allah has revealed, but did not rule by it, is a Zalim (unjust) and a Fasiq (rebellious) and a sinner." Ibn Jarir recorded this statement. `Abdur-Razzaq said, "Ma`mar narrated to us that Tawus said that Ibn `Abbas was asked about Allah's statement,

(وَمَنْ لَّمْ يَحْكَمْ)

(And whosoever does not judge...) He said, `It is an act of Kufr.' Ibn Tawus added, `It is not like those who disbelieve in Allah, His angels, His Books and His Messengers.' Ath-Thawri narrated that Ibn Jurayj said that `Ata' said, `There is Kufr and Kufr less than Kufr, Zulm and Zulm less than Zulm, Fisq and Fisq less than Fisq.'" Waki` said that Sa`id Al-Makki said that Tawus said that,

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ  
الْكَافِرُونَ

(And whosoever does not judge by what Allah has revealed, such are the disbelievers.) "This is not the Kufr that annuls one's religion."

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ  
بِالْعَيْنِ وَالْأُنْفَ بِالْأُنْفِ وَالْأَذْنَ بِالْأَذْنِ وَالسِّنَّ  
بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَن تَصَدَّقَ بِهِ فَهُوَ  
كَفَّارَةٌ لَهُ وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ  
الظَّالِمُونَ )

(45. And We ordained therein for them "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal. " But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allah has revealed, such are the unjust.) This Ayah also chastises and criticizes the Jews because in the Tawrah, they have the law of a life for a life. Yet, they defied this ruling by transgression and rebellion. They used to apply this ruling when a person from Bani An-Nadir was killed by a Qurayzah person, but this was not the case when the opposite occurred. Rather, they would revert to Diyah in this case. They also defied the ruling in the Tawrah to stone the adulterer and instead came up with their own form of punishment, flogging, humiliation and parading them in public. This is why Allah said in the previous Ayah, t

وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ  
الْكَافِرُونَ )

(And whosoever does not judge by what Allah has revealed, such are the disbelievers.) because they rejected Allah's command with full intention and with transgression and rebellion. In this Ayah, Allah said,

(فَأُولَئِكَ هُمُ الظَّالِمُونَ )

(such are the unjust.) because they did not exact the oppressed his due rights from the oppressor in a matter which Allah ordered that all be treated equally and fairly. Instead, they defied that command, committed injustice and transgressed against each other.

### **A Man is Killed for a Woman Whom He Kills**

Imam Abu Nasr bin As-Sabbagh stated in his book, Ash-Shamil, that the scholars agree that this Ayah 5:45 should be implemented, and the Imams agree that the man is killed for a woman whom he kills, according to the general indications of this Ayah. A Hadith that An-Nasa'i

recorded states that the Messenger of Allah had this statement written in the book that he gave `Amr bin Hazm,

«أَنَّ الرَّجُلَ يُقْتَلُ بِالْمَرْأَةِ»

(The man is killed for the woman (whom he kills).) In another Hadith, the Messenger said,

«الْمُسْلِمُونَ تَتَكَافَأُ دِمَاؤُهُمْ»

(Muslims are equal regarding the sanctity of their blood.) This is also the opinion of the majority of the scholars. What further supports what Ibn As-Sabbagh said is the Hadith that Imam Ahmad recorded that Anas bin Malik said, "Ar-Rabi` (his aunt) broke the tooth of a girl, and the relatives of Ar-Rabi` requested the girl's relatives to forgive (the offender), but they refused. So, they went to the Prophet who ordered them to bring about retaliation. Anas bin An-Nadr, her brother, asked, `O Allah's Messenger! Will the tooth of Ar-Rabi` be broken' The Messenger of Allah said, `O Anas! The Book of Allah prescribes retaliation.' Anas said, `No, by Him Who has sent you with the Truth, her tooth will not be broken. ' Later the relatives of the girl agreed to forgive Ar-Rabi` and forfeit their right to retaliation. The Messenger of Allah said,

«إِنْ مِنْ عِبَادِ اللَّهِ مِنْ لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرِهِ»

(There are some of Allah's servants who, if they take an oath by Allah, Allah fulfills them.)" It was recorded in the Two Sahihs.

## Retaliation for Wounds

Allah said,

(وَالْجُرُوحَ قِصَاصٌ)

(and wounds equal for equal.) `Ali bin Abi Talhah reported that Ibn `Abbas said, "Life for life, an eye for an eye, a nose, if cut off, for a nose, a tooth broken for a tooth and wounds equal for wound." The free Muslims, men and women, are equal in this matter. And their slaves, male and female, are equal in this matter. And this ruling is the same regarding intentional murder and lesser offenses, as Ibn Jarir and Ibn Abi Hatim recorded.

## An Important Ruling

The retaliation for wounds should not be implemented until the wounds of the victim heal. If retaliation occurs before the wound heals, and then the wound becomes aggravated, the victim will have no additional rights in this case. The proof for this ruling is what Imam Ahmad

narrated from `Amr bin Shu`ayb, from his father, from his grandfather that a man once stabbed another man in his leg using a horn. The victim came to the Prophet asking for retaliation, and the Prophet said,

«حَتَّى تَبْرَأَ»

(Not until you heal.) The man again came to the Prophet and asked for equality in retaliation and the Prophet allowed him that. Later on, that man said, "O Messenger of Allah! I limp now." The Messenger said,

«قَدْ نَهَيْتُكَ فَعَصَيْتَنِي، فَأَبْعَدَكَ اللَّهُ وَبَطَلَ عَرَجُكَ»

(I had asked you to wait, but you disobeyed me. Therefore, Allah cast you away and your limp has no compensation.) Afterwards, the Messenger of Allah forbade that the wound be retaliated for until the wound of the victim heals. If the victim is allowed to retaliate for his wound caused by the aggressor and the aggressor dies as a result, there is no compensation in this case, according to the majority of the Companions and their followers.

### The Pardon is Expiation for Such Offenses

Allah said,

(فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ)

(But if anyone remits the retaliation by way of charity, it shall be for him an expiation.) `Ali bin Abi Talhah reported that Ibn `Abbas commented that

(فَمَنْ تَصَدَّقَ بِهِ)

(But if anyone remits the retaliation by way of charity) means; "If one pardons by way of charity, it will result in expiation for the aggressor and reward for the victim." Sufyan Ath-Thawri said that `Ata' bin As-Sa'ib said that Sa`id bin Jubayr said that Ibn `Abbas said, "He who pardons the retaliation by way of charity, it will be an expiation for the aggressor and a reward for the victim with Allah." Ibn Abi Hatim recorded this statement. Jabir bin `Abdullah said that Allah's statement,

(فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ)

(But if anyone remits the retaliation by way of charity, it shall be for him an expiation,) "For the victim." This is also the opinion of Al-Hasan Al-Basri, Ibrahim An-Nakha'i and Abu Ishaq Al-

Hamdani. Imam Ahmad recorded that `Ubadah bin As-Samit said, "I heard the Messenger of Allah saying,

«مَا مِنْ رَجُلٍ يُجْرَحُ مِنْ جَسَدِهِ جَرَا حَةً فَيَتَصَدَّقُ بِهَا، إِلَّا كَفَّرَ اللَّهُ عَنْهُ مِثْلَ مَا تَصَدَّقَ بِهِ»

(Any man who suffers a wound on his body and forfeits his right of retaliation as way of charity, then Allah will pardon him that which is similar to what he forfeited.) An-Nasa'i and Ibn Jarir recorded this Hadith. Allah's statement,

وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ

(And whosoever does not judge by that which Allah has revealed, such are the unjust.) Earlier we mentioned the statements of `Ata' and Tawus that there is Kufr and lesser Kufr, injustice and lesser injustice and Fisq and lesser Fisq.

وَقَفَّيْنَا عَلَىٰ آثَرِهِمْ بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَعَاتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ - وَلِيَحْكُمَ أَهْلُ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ )

(46. And in their footsteps, We sent `Isa, son of Maryam, confirming the Tawrah that had come before him, and We gave him the Injil, in which was guidance and light and confirmation of the Tawrah that had come before it, a guidance and an admonition for those who have Taqwa.)  
(47. Let the people of the Injil judge by what Allah has revealed therein. And whosoever does not judge by what Allah has revealed, such are the rebellious.)

**Allah Mentions `Isa and Praises the Injil**



Allah said,

(وَقَفَّيْنَا)

(and We sent...) meaning, We sent

(عَلَىٰ ءَأَثَرِهِمْ)

(in their footsteps) meaning the Prophets of the Children of Israel,

(بِعِيسَىٰ ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ  
التَّوْرَةِ)

(`Isa, son of Maryam, confirming the Tawrah that had come before him,) meaning, he believed in it and ruled by it.

(وَأَتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ)

(and We gave him the Injil, in which was guidance and light) a guidance that directs to the truth and a light that removes the doubts and solves disputes,

(وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ)

(and confirmation of the Tawrah that had come before it,) meaning, he adhered to the Tawrah, except for the few instances that clarified the truth where the Children of Israel differed. Allah states in another Ayah that `Isa said to the Children of Israel,

(وَالْحِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ)

(...and to make lawful to you part of what was forbidden to you.) So the scholars say that the Injil abrogated some of the rulings of the Tawrah. Allah's statement,

(وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ)

(a guidance and an admonition for those who have Taqwa.) means, We made the Injil guidance and an admonition that prohibits committing sins and errors, for those who have Taqwa of Allah and fear His warning and torment. Allah said next,

(وَلِيَحْكُمَ أَهْلُ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ)

(Let the people of the Injil judge by what Allah has revealed therein.) meaning, so that He judges the people of the Injil by it in their time. Or, the Ayah means, so that they believe in all that is in it and adhere to all its commands, including the good news about the coming of Muhammad and the command to believe in and follow him when he is sent. Allah said in other Ayat,

(قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُقِيمُوا  
التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ)

(Say "O People of the Scripture! You have nothing (guidance) until you act according to the Tawrah, the Injil, and what has been sent down to you from your Lord.") and,

(الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي  
يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ)

(Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the Tawrah...) until,

(الْمُفْلِحُونَ)

(...successful.) Here, Allah said,

(وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ  
الْفَاسِقُونَ)

(And whosoever does not judge by what Allah has revealed, such are the rebellious.) meaning, the rebellious and disobedient of Allah who prefer falsehood and abandon truth. We mentioned before that this Ayah was revealed about the Christians, and this is evident from the context of the Ayah.

(وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ  
مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ

اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ  
 جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ  
 أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا  
 الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا  
 كُنْتُمْ فِيهِ تَخْتَلِفُونَ - وَأَنْ أَحْكَمَ بَيْنَهُمْ بِمَا أَنْزَلَ  
 اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ  
 بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمْ أَنَّمَا  
 يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا  
 مِّنَ النَّاسِ لَفَاسِقُونَ - أَفَحُكْمَ الْجَهْلِیَّةِ يَبْغُونَ  
 وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ )

(48. And We have sent down to you the Book (this Qur'an) in truth, confirming the Scripture that came before it and Muhayminan over it (old Scriptures). So judge between them by what Allah has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allah willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allah; then He will inform you about that in which you used to differ.) (49. And so judge between them by what Allah has revealed and follow not their vain desires, but beware of them lest they turn you far away from some of that which Allah has sent down to you. And if they turn away, then know that Allah's will is to punish them for some sins of theirs. And truly, most men are rebellious. (50. Do they then seek the judgement of (the days of) ignorance And who is better in judgement than Allah for a people who have firm faith.)

### Praising the Qur'an; the Command to Refer to the Qur'an for Judgment

Allah mentioned the Tawrah that He sent down to His Prophet Musa, the one whom He spoke directly to, praising it, commanding that it should be implemented, before it was abrogated. Allah then mentioned the Injil, praised it and commanded its people to adhere to it and follow it, as we stated. He next mentioned the Glorious Qur'an that He sent down to His honorable servant and Messenger. Allah said,

## (وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ)

(And We have sent down to you the Book in truth...) meaning, with the truth that, no doubt, is coming from Allah,

## (مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ)

(confirming the Scripture that came before it) meaning, the Divinely Revealed Books that praised the Qur'an and mentioned that it would be sent down from Allah to His servant and Messenger Muhammad . The Qur'an was revealed as was foretold in the previous Scriptures. This fact increased faith in the previous Scriptures for the sincere who have knowledge of these Scriptures, those who adhered to Allah's commands and Laws and believed in His Messengers. Allah said,

(قُلْ ءَامِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ  
مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا -  
وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا  
(

(Say: "Believe in it or do not believe (in it). Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration." And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled.") meaning that they say, the promise of our Lord, concerning the coming of Muhammad by the words of His previous Messengers, will certainly be fulfilled. Allah's statement,

## (وَمُهَيِّمًا عَلَيْهِ)

(and Muhayminan over it) means entrusted over it, according to Sufyan Ath-Thawri who narrated it from Abu Ishaq from At-Tamimi from Ibn `Abbas. `Ali bin Abi Talhah reported that Ibn `Abbas said, "Muhaymin is, `the Trustworthy'. Allah says that the Qur'an is trustworthy over every Divine Book that preceded it." This was reported from `Ikrimah, Sa`id bin Jubayr, Mujahid, Muhammad bin Ka`b, `Atiyyah, Al-Hasan, Qatadah, `Ata' Al-Khurasani, As-Suddi and Ibn Zayd. Ibn Jarir said, "The Qur'an is trustworthy over the Books that preceded it. Therefore, whatever in these previous Books conforms to the Qur'an is true, and whatever disagrees with the Qur'an is false." Al-Walibi said that Ibn `Abbas said that Muhayminan means, `Witness'. Mujahid, Qatadah and As-Suddi said the same. Al-`Awfi said that Ibn `Abbas said that Muhayminan means, `dominant over the previous Scriptures'. These meanings are similar, as the word Muhaymin includes them all. Consequently, the Qur'an is trustworthy, a witness, and dominant over every Scripture that preceded it. This Glorious Book, which Allah revealed as the Last and Final Book, is the most encompassing, glorious and perfect Book of all times. The

Qur'an includes all the good aspects of previous Scriptures and even more, which no previous Scripture ever contained. This is why Allah made it trustworthy, a witness and dominant over all Scriptures. Allah promised that He will protect the Qur'an and swore by His Most Honorable Self,

(إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ )

(Verily, We, it is We Who have sent down the Dhikr and surely, We will guard it (from corruption).) Allah said,

(فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ)

(So judge between them by what Allah has revealed.) The Ayah commands: O Muhammad! Rule between the people, Arabs and non-Arabs, lettered and unlettered, by what Allah has revealed to you in this Glorious Book and what it approves of for you from the Law of the previous Prophets, as Ibn Jarir said. Ibn Abi Hatim reported that Ibn `Abbas said, "The Prophet had the choice to judge between them or to turn away from them and refer them to their own Law. Then this Ayah was revealed,

(وَأَنْ أَحْكُمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ)

(So judge between them by what Allah has revealed, and follow not their vain desires. ..) and he was commanded to judge between them by our Book.". Allah's statement

(وَلَا تَتَّبِعْ أَهْوَاءَهُمْ)

(and follow not their vain desires...) This means the ideas they promote, because of which they turned away from what Allah revealed to His Messengers. This is why Allah said,

(وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ)

(And follow not their vain desires, diverging away from the truth that has come to you.) The Ayah commands: Do not diverge from the truth that Allah has ordained for you, to the vain desires of these miserable, ignorant people. Allah's statement,

(لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا)

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

(لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً)

(To each among you, We have prescribed a law) Shir` at meaning, a clear path, as Ibn Abi Hatim recorded from Ibn ` Abbas.

(وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً)

(If Allah willed, He would have made you one nation.) This is a general proclamation to all nations informing them of Allah's mighty ability. If Allah wills, He would make all mankind follow one religion and one Law, that would never be abrogated. Allah decided that every Prophet would have his own distinct law that is later abrogated partially or totally with the law of a latter Prophet. Later on, all previous laws were abrogated by the Law that Allah sent with Muhammad , His servant and Messenger, whom Allah sent to the people of earth as the Final Prophet. Allah said,

(وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ)

(If Allah willed, He would have made you one nation, but that (He) may test you in what He has given you.) This Ayah means, Allah has instituted different laws to test His servants' obedience to what He legislates for them, thus, He rewards or punishes them according to their actions and what they intend. ` Abdullah bin Kathir said that the Ayah,

(فِي مَا آتَاكُمْ)

(In what He has given you.) means, of the Book. Next, Allah encouraged rushing to perform good deeds,

(فَاسْتَبِقُوا الْخَيْرَاتِ)

(so strive as in a race in good deeds.) which are obedience to Allah, following His Law that abrogated the laws that came before it, and believing in His Book, the Qur'an, which is the Final Book that He revealed. Allah said next,

(إِلَى اللَّهِ مَرْجِعُكُمْ)

(The return of you (all) is to Allah;) Therefore, O people, your return and final destination is to Allah on the Day of Resurrection,

(فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ)

(then He will inform you about that in which you used to differ.) Allah will inform you about the truth in which you used to differ and will reward the sincere, as compensation for their sincerity, and will punish the disbelieving, rebellious people who rejected the truth and deviated from it to other paths, without proof or evidence to justify their actions. Rather, they have rejected the clear evidences, unequivocal proofs and established signs. Ad-Dahhak said that,

(فَاسْتَبِقُوا الْخَيْرَاتِ)

(So strive as in a race in good deeds.) is directed at the Ummah of Muhammad , but the first view is more apparent. Allah's statement,

(وَأَنْ أَحْكَمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ)

(And so judge between them by what Allah has revealed and follow not their vain desires,) emphasizes this command and forbids ignoring it. Allah said next,

(وَاحْذَرَهُمْ أَنْ يَقْتُنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ)

(but beware of them lest they turn you far away from some of that which Allah has sent down to you. ) meaning; beware of the Jews, your enemies, lest they distort the truth for you in what they convey to you. Therefore, do not be deceived by them, for they are liars, treacherous and disbelievers.

(فَإِنْ تَوَلَّوْا)

(And if they turn away,) from the judgement that you pass in their disputes, and they defy Allah's Law,

(فَاعْلَمْ أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ)

(then know that Allah's will is to punish them for some sins of theirs.) meaning, know that this will occur according to the decree of Allah, and because out of His wisdom they have deviated from the truth, and because of their previous sins.

(وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ)

(And truly, most men are rebellious.) Therefore, the majority of humans are disobedient to their Lord, defiant of the truth and deviate away from it. Allah said in other Ayat,

(وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ)

(And most people will not believe even if you desire it eagerly,) and,

(وَإِنْ تُطِيعْ أَكْثَرُ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ اللَّهِ)

(And if you obey most of those on the earth they will mislead you far away from Allah's path.) Muhammad bin Ishaq reported that Ibn `Abbas said, "Ka`b bin Asad, Ibn Saluba, `Abdullah bin Surya and Shas bin Qays said to each other, `Let us go to Muhammad to try and misguide him from his religion.' So they went to the Prophet and said, `O Muhammad! You know that we are the scholars, noblemen and chiefs of the Jews. If we follow you, the Jews will follow suit and will not contradict us. But, there is enmity between us and some of our people, so we will refer to you for judgement in this matter, and you should rule in our favor against them and we will believe in you.' The Messenger of Allah refused the offer and Allah sent down these Ayat about them,

(وَأَنْ أَحْكَمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ  
وَاحْذَرُهُمْ أَنْ يَقْتُلُوكَ عَن بَعْضِ مَا أَنْزَلَ اللَّهُ  
إِلَيْكَ)

(And so judge between them by what Allah has revealed and follow not their vain desires, but beware of them lest they turn you far away from some of that which Allah has sent down to you.) until,

(لِقَوْمٍ يُوقِنُونَ)



(for a people who have firm faith.)" Ibn Jarir and Ibn Abi Hatim recorded this Hadith. Allah continues,

(أَفْحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ  
حُكْمًا لِقَوْمٍ يُوقِنُونَ )

(Do they then seek the judgement of (the days of) ignorance And who is better in judgement than Allah for a people who have firm faith) Allah criticizes those who ignore Allah's commandments, which include every type of righteous good thing and prohibit every type of evil, but they refer instead to opinions, desires and customs that people themselves invented, all of which have no basis in Allah's religion. During the time of Jahiliyyah, the people used to abide by the misguidance and ignorance that they invented by sheer opinion and lusts. The Tatar (Mongols) abided by the law that they inherited from their king Genghis Khan who wrote Al-Yasiq, for them. This book contains some rulings that were derived from various religions, such as Judaism, Christianity and Islam. Many of these rulings were derived from his own opinion and desires. Later on, these rulings became the followed law among his children, preferring them to the Law of the Book of Allah and the Sunnah of His Messenger . Therefore, whoever does this, he is a disbeliever who deserves to be fought against, until he reverts to Allah's and His Messenger's decisions, so that no law, minor or major, is referred to except by His Law. Allah said,

(أَفْحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ)

(Do they then seek the judgement of (the days of) ignorance) meaning, they desire and want this and ignore Allah's judgement ,

(وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ)

(And who is better in judgement than Allah for a people who have firm faith) Who is more just in decision than Allah for those who comprehend Allah's Law, believe in Him, who are certain that Allah is the best among those who give decisions and that He is more merciful with His creation than the mother with her own child Allah has perfect knowledge of everything, is able to do all things, and He is just in all matters. Al-Hafiz Abu Al-Qasim At-Tabarani recorded that Ibn `Abbas said that the Messenger of Allah said,

«أَبْغَضُ النَّاسِ إِلَى اللَّهِ عَزَّ وَجَلَّ، مَنْ يَبْتَغِي فِي  
الْإِسْلَامِ سُنَّةَ الْجَاهِلِيَّةِ، وَطَالِبُ دَمِ امْرِئٍ بغيرِ  
حَقِّ لِيُرِيَقَ دَمَهُ»

(The most hated person to Allah is the Muslim who seeks the ways of the days of ignorance and he who seeks to shed the blood of a person without justification.) Al-Bukhari recorded Abu Al-Yaman narrating a similar Hadith, with some addition.

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ  
وَالنَّصْرَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ  
يَتَوَلَّهُمْ مِّنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ  
الظَّالِمِينَ - فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ  
يُسْرِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَنْ تُصِيبَنَا دَائِرَةٌ  
فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ  
فَيُصِيبُكُمْ عَلَىٰ مَا أَسْرَرْتُمْ فِي أَنفُسِكُمْ نَادِمِينَ -  
وَيَقُولُ الَّذِينَ ءَامَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ  
جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ  
فَأُصْبِحُوا خَسِرِينَ )

(51. O you who believe! Do not take friends from the Jews and the Christians, as they are but friends of each other. And if any among you befriends them, then surely, he is one of them. Verily, Allah guides not those people who are the wrongdoers.) (52. And you see those in whose hearts there is a disease, they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us. " Perhaps Allah may bring a victory or a decision according to His will. Then they will become regretful for what they have been keeping as a secret in themselves.) (53. And those who believe will say: "Are these the men who swore their strongest oaths by Allah that they were with you" All that they did has been in vain, and they have become the losers.)

### **The Prohibition of Taking the Jews, Christians and Enemies of Islam as Friends**

Allah forbids His believing servants from having Jews and Christians as friends, because they are the enemies of Islam and its people, may Allah curse them. Allah then states that they are friends of each other and He gives a warning threat to those who do this,

(وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ)

(And if any among you befriends them, then surely he is one of them.) Ibn Abi Hatim recorded that `Umar ordered Abu Musa Al-Ash`ari to send him on one sheet of balance the count of what he took in and what he spent. Abu Musa then had a Christian scribe, and he was able to comply with `Umar's demand. `Umar liked what he saw and exclaimed, "This scribe is proficient. Would you read in the Masjid a letter that came to us from Ash-Sham" Abu Musa said, "He cannot." `Umar said, "Is he not pure" Abu Musa said, "No, but he is Christian." Abu Musa said, "So `Umar admonished me and poked my thigh (with his finger), saying, `Drive him out (from Al-Madinah).' He then recited,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ  
وَالنَّصْرَىٰ أَوْلِيَاءَ)

(O you who believe! Take not the Jews and the Christians as friends...)" Then he reported that `Abdullah bin `Utbah said, "Let one of you beware that he might be a Jew or a Christian, while unaware." The narrator of this statement said, "We thought that he was referring to the Ayah,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ  
وَالنَّصْرَىٰ أَوْلِيَاءَ)

(O you who believe! Take not the Jews and the Christians as friends, )" Allah said,

(فَتَرَى الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ)

(And you see those in whose hearts there is a disease...) A disease of doubt, hesitation and hypocrisy.

(يُسْرِعُونَ فِيهِمْ)

(they hurry to their friendship,) meaning, they rush to offer them their friendship and allegiances in secret and in public,

(يَقُولُونَ نَخْشَىٰ أَنْ تُصِيبَنَا دَائِرَةٌ)

(saying: "We fear lest some misfortune of a disaster may befall us.") They thus offer this excuse for their friendship and allegiances to the disbelievers, saying that they fear that the

disbelievers might defeat the Muslims, so they want to be in favor with the Jews and Christians, to use this favor for their benefit in that eventuality! Allah replied,

(فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ)

(Perhaps Allah may bring a victory...) referring to the conquering of Makkah, according to As-Suddi.

(أَوْ أَمْرٍ مِّنْ عِنْدِهِ)

(or a decision according to His will) requiring the Jews and Christians to pay the Jizyah, as As-Suddi stated,

(فَيُصْبِحُوا)

(Then they will become) meaning, the hypocrites who gave their friendship to the Jews and Christians, will become,

(عَلَى مَا أَسْرَوْا فِي أَنْفُسِهِمْ)

(for what they have been keeping as a secret in themselves) of allegiances,

(نَدِيمِينَ)

(regretful,) for their friendship with the Jews and Christians which did not benefit them or protect them from any harm. Rather, it was nothing but harm, as Allah exposed their true reality to His faithful servants in this life, although they tried to conceal it. When the signs that exposed their hypocrisy were compiled against them, their matter became clear to Allah's faithful servants. So the believers were amazed at these hypocrites who pretended to be believers, swearing to their faithfulness, yet their claims were all lies and deceit. This is why Allah said, s

(وَيَقُولُ الَّذِينَ ءَامَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ  
جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ  
فَأَصْبَحُوا خَسِرِينَ)

(And those who believe will say, "Are these the men who swore their strongest oaths by Allah that they were with you" All that they did has been in vain, and they have become the losers.)

(يَأْيُهَا الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ  
فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى  
الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي  
سَبِيلِ اللَّهِ وَلَا يَخَفُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ  
يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَسِعَ عَلِيمٌ - إِنَّمَا وَلِيُّكُمُ اللَّهُ  
وَرَسُولُهُ وَالَّذِينَ ءَامَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ  
وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ - وَمَنْ يَتَوَلَّ اللَّهَ  
وَرَسُولَهُ وَالَّذِينَ ءَامَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ  
الْغَالِبُونَ )

(54. O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the way of Allah, and never fearing the blame of the blamers. That is the grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower.) (55. Verily, your Protector is Allah, His Messenger, and the believers, those who perform the Salah, and give Zakah, and they bow down.) (56. And whosoever takes Allah, His Messenger, and those who have believed, as protectors, then the party of Allah will be the victorious.)

### **Threatening to Replace the Believers With Another People if They Revert from Islam**

Allah emphasizes His mighty ability and states that whoever reverts from supporting His religion and establishing His Law, then Allah will replace them with whomever is better, mightier and more righteous in Allah's religion and Law. Allah said in other Ayat,

(الْفُقَرَاءُ وَإِنْ تَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا)

(And if you turn away, He will exchange you for some other people and they will not be your likes.) and,

(أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ  
إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ - وَمَا ذَلِكَ  
عَلَى اللَّهِ بِعَزِيزٍ )

(Do you not see that Allah has created the heavens and the earth with truth If He will, He can remove you and bring (in your place) a new creation! And for Allah that is not hard or difficult.) 14:19-20 . Verily this is not difficult or hard on Allah. Allah said here,

(يَأْيُهَا الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ)

(O you who believe! Whoever from among you turns back from his religion...) and turns back from the truth to falsehood, from now until the commencement of the Last Hour. Allah said next,

(أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ)

(humble towards the believers, stern towards the disbelievers.) These are the qualities of perfect believers, as they are humble with their believing brothers and allies, stern with their enemies and adversaries. In another Ayah, Allah said,

(مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى  
الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ)

(Muhammad is the Messenger of Allah. And those who are with him are severe against disbelievers, and merciful among themselves.) The Prophet is described as the smiling fighter, smiling to his allies and fighting his enemies. Allah's statement,

(يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَفُونَ لَوْمَةَ لَائِمٍ)

(Fighting in the way of Allah, and never fearing the blame of the blamers.) Nothing prevents them from obeying Allah, establishing His Law, fighting His enemies, enjoining righteousness and forbidding evil. Certainly, nothing prevents them from taking this path, neither someone who seeks to hinder them, nor one who blames or chastises them. Imam Ahmad recorded that Abu Dharr said, "My Khalil (intimate friend, the Messenger) has commanded me to do seven deeds. He commanded me to love the poor and to be close to them. He commanded me to look at those who are less than me and not those who are above me. He commanded me to keep the relations of the womb, even if they cut it. He commanded me not to ask anyone for anything, to say the truth even if it was bitter, and to not fear the blame of anyone for the sake of Allah. He commanded me to often repeat, 'La hawla wa la quwwata illa billah (There is no strength or power except from Allah)', for these words are from a treasure under the Throne (of Allah)." It is confirmed in the Sahih;

«مَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يُذِلَّ نَفْسَهُ»

(The believer is not required to humiliate himself.) He was asked; "How does one humiliate himself, O Messenger of Allah" So he replied;

«يَتَحَمَّلُ مِنَ الْبَلَاءِ مَا لَا يُطِيقُ»

(He takes on tests that he cannot bear.)

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ

(That is the grace of Allah which He bestows on whom He wills.) meaning, those who have these qualities, acquired it by Allah's bounty and favor and because He granted them these qualities.

وَاللَّهُ وَسِعَ عَلِيمٌ

(And Allah is All-Sufficient for His creatures' needs, All-Knower,) His favor is ever extending, and He has perfect knowledge of those who deserve or do not deserve His favor and bounty. Allah's statement,

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا

(Verily, your Protector is Allah, His Messenger, and the believers..) means, the Jews are not your friends. Rather, your allegiance is to Allah, His Messenger and the faithful believers.

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ

(those who perform the Salah, and give the Zakah...) referring to the believers who have these qualities and establish the prayer, which is one of the most important pillars of Islam, for it includes worshipping Allah alone without partners. They pay Zakah, which is the right of the creation and a type of help extended to the needy and the poor. As for Allah's statement,

(وَهُمْ رَاكِعُونَ)

(and they bow down,) some people thought that they give the Zakah while bowing down. If this were the case, then paying the Zakah while bowing would be the best form of giving Zakah. No scholar from whom religious rulings are taken says this, as much as we know. Therefore,

(وَهُمْ رَاكِعُونَ)

(and they bow down,) means, they attend the prayer in congregation in Allah's Masjids and spend by way of charity on the various needs of Muslims. Allah said;

(وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ ءَامَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ )

(And whosoever takes Allah, His Messenger, and those who have believed, as protectors, then the party of Allah will be the victorious.) similarly Allah said;

(كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ - لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا ءَابَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُقْلِحُونَ )



(Allah has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allah is All-Powerful, Almighty. You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger, even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written faith in their hearts, and strengthened them with a Ruh (proof) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow to dwell therein (forever). Allah is pleased with them, and they with Him. They are the party of Allah. Verily, it is the party of Allah that will be the successful.) Therefore, those who accept the allegiance of Allah - His Messenger and the faithful believers - will gain success in this life and the Hereafter. Hence Allah's statement here,

(وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ ءَامَنُوا فَإِنَّ  
حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ )

(And whosoever takes Allah, His Messenger, and those who have believed, as protectors, then the party of Allah will be the victorious.)

(يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا  
دِينَكُمْ هُزُوعًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن  
قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنَّ كُنْتُمْ مُّؤْمِنِينَ  
- وَإِذَا نَدَيْتُمُ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوعًا وَلَعِبًا  
ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ )

(57. O you who believe! Do not take as friends those who take your religion for a mockery and fun from those who received the Scriptures before you, and (nor) the disbelievers; and have Taqwa of Allah if you indeed are true believers. ) (58. And when you proclaim the call for the Salah, they take it (but) as a mockery and fun; that is because they are a people who understand not.)

### **The Prohibition of Being Loyal Friends with Disbelievers**

This Ayah discourages and forbids taking the enemies of Islam and its people, such as the People of the Book and the polytheists, as friends. These disbelievers mock the most important acts that any person could ever perform, the honorable, pure acts of Islam which include all types of good for this life and the Hereafter. They mock such acts and make them the subject of jest and play, because this is what these acts represent in their misguided minds and cold hearts. Allah said;

(مَنْ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكَفَّارَ)

(from those who received the Scriptures before you and (nor) the disbelievers...) This is to clarify the particular category (of disbelievers). As Allah said,

(فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ)

(So shun the evil of the idols...) 22:30 So some recited it "Kuffari", making it an object of the preposition, and others recited it "Kuffara", making it a predicate noun;

(لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوءًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ)

(Take not as friends those who take your religion for a mockery and fun from those who received the Scriptures before you...) with the meaning of "nor",

(وَالْكَفَّارَ أَوْلِيَاءَ)

(nor the disbelievers as friends) That is, do not take these people nor those people as friends. The meaning here of "Kuffar" disbelievers is idolators. Similarly, Ibn Jarir recorded that in the recitation of Ibn Mas`ud in place of "Kuffar" he recited it: "and those who commit Shirk. Allah's statement,

(وَاتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ)

(And have Taqwa of Allah if you indeed are true believers.) means, fear Allah and do not take the enemies of you and your religion as friends, if you believe in Allah's Law and religion that these people mocked and jested about. Allah said in another Ayah,

(لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً وَيُحَذِّرْكُمْ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ)

(Let not the believers take the disbelievers as friends instead of the believers, and whoever does that, will never be helped by Allah in any way, except if you indeed fear a danger from them. And Allah warns you against Himself, and to Allah is the final return.)

## The Disbelievers Mock the Prayer and the Adhan

Allah said,

(وَإِذَا نَدَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوءًا وَلَعِبًا)

(And when you proclaim the call for the Salah, they take it (but) as a mockery and fun;) When you proclaim the Adhan for the prayer, which is the best action there is, for those who have sound minds and good comprehension,

(اتَّخَذُوهَا)

(they take it...) also,

(هُزُوءًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ)

(as a mockery and fun; that is because they are a people who understand not.) the acts of worship and Allah's Law. These are the characteristics of the followers of Shaytan who,

«إِذَا سَمِعَ الْأَذَانَ أَدْبَرَ وَلَهُ حُصَاصٌ، أَيْ ضُرَاطٌ، حَتَّى لَا يَسْمَعَ النَّادِينَ فَإِذَا قُضِيَ النَّادِينَ، أَقْبَلَ فَإِذَا ثَوَّبَ لِلصَّلَاةِ أَدْبَرَ، فَإِذَا قُضِيَ النَّوَيْبُ أَقْبَلَ حَتَّى يَخْطُرَ بَيْنَ الْمَرْءِ وَقَلْبِهِ، فَيَقُولُ: ادْكُرْ كَذَا ادْكُرْ كَذَا، لِمَا لَمْ يَكُنْ يَدْكُرُ حَتَّى يَظَلَّ الرَّجُلُ لَا يَدْرِي كَمْ صَلَّى، فَإِذَا وَجَدَ أَحَدَكُمْ ذَلِكَ، فَلْيَسْجُدْ سَجْدَتَيْنِ قَبْلَ السَّلَامِ»

(When the call for prayer is made, Shaytan takes to his heels passing wind so that he may not hear the Adhan. When the call is finished he comes back, and when the Iqamah is pronounced, Shaytan again takes to his heels. When the Iqamah is finished he comes back again and tries to interfere with the person and his thoughts and to say, 'Remember this and that,' which he has not thought of before the prayer, until the praying person forgets how much he has prayed. If anyone of you does not remember, then he should perform two prostrations before pronouncing the Salam.) This Hadith is agreed upon. Az-Zuhri said, "Allah mentioned the Adhan in His Book,

(وَإِذَا نَدَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوءًا وَلَعِبًا  
ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ )

(And when you proclaim the call for the Salah, they take it (but) as a mockery and fun; that is because they are a people who understand not.)" Ibn Abi Hatim recorded this statement.

(قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَتَّقُمُونَ مِمَّا إِلَّا أَنْ ءَامَنَّا  
بِاللَّهِ وَمَا أَنْزَلَ إِلَيْنَا وَمَا أَنْزَلَ مِنْ قَبْلُ وَأَنْ  
أَكْثَرَكُمْ فَسِقُونَ - قُلْ هَلْ أَنْبِئُكُمْ بِشَرِّ مِّنْ ذَلِكَ  
مَنْوَبَةً عِنْدَ اللَّهِ مَن لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ  
وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّغُوتَ  
أَوْلِيكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَن سَوَاءِ السَّبِيلِ -  
وَإِذَا جَاءُوكُمْ قَالُوا ءَامَنَّا وَقَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ  
قَدْ خَرَجُوا بِهِ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ -  
وَتَرَى كَثِيرًا مِنْهُمْ يُسْرِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ  
وَأَكْلِهِمُ السُّحْتِ لَيْسَ مَا كَانُوا يَعْمَلُونَ - لَوْلَا  
يَنهَهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَن قَوْلِهِمُ الْإِثْمَ  
وَأَكْلِهِمُ السُّحْتِ لَيْسَ مَا كَانُوا يَصْنَعُونَ )

a(59. Say: "O People of the Scripture! Do you criticize us for no other reason than that we believe in Allah, and in what has been sent down to us and in that which has been sent down before (us), and that most of you are rebellious") (60. Say: "Shall I inform you of something worse than that, regarding the recompense from Allah: those who incurred the curse of Allah and His wrath, and those of whom He transformed into monkeys and swine, and those who worshipped Taghut; such are worse in rank, and far more astray from the straight path.") (61. When they come to you, they say: "We believe." But in fact they enter with disbelief and they go out with the same. And Allah knows all that they were hiding.) (62. And you see many of them hurrying for sin and transgression, and eating illegal things. Evil indeed is that which they have been doing.) (63. Why do not the Rabbaniyyun and the Ahbar forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.)

### The People of the Book are Enraged at the Believers Because of their Faith in Allah

Allah commands: Say, O Muhammad, to those who mock and jest about your religion from among the People of the Scriptures,

(هَلْ تَنْقِمُونَ مِنَّا إِلَّا أَنْ ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا  
وَمَا أُنزِلَ مِن قَبْلُ)

(Do you criticize us for no other reason than that we believe in Allah, and in what has been sent down to us and in that which has been sent down before (us)) Do you have any criticism or cause of blame for us, other than this This, by no means, is cause of blame or criticism. Allah said in other Ayat,

(وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ  
الْحَمِيدِ )

(And they had no fault except that they believed in Allah, the Almighty, Worthy of all praise!) and,

(وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِن  
فَضْلِهِ)

(and they could not find any cause to do so except that Allah and His Messenger had enriched them of His bounty.) 9:74 In an agreed upon Hadith, the Prophet said,

«مَا يَنْقِمُ ابْنُ جَمِيلٍ إِلَّا أَنْ كَانَ فَقِيرًا فَأَغْنَاهُ اللَّهُ»

(What caused Ibn Jamil to Yanqim (refuse to give Zakah), although he was poor and Allah made him rich) Allah's statement,

(وَأَنَّ أَكْثَرَكُمْ فَسِيقُونَ)

(and that most of you are rebellious. ...) is connected to

(أَنْ ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِنْ قَبْلُ)

(that we believe in Allah, and in that which has been sent down to us and in that which has been sent down before (us).) Therefore, the meaning of this part of the Ayah is: we also believe that most of you are rebellious and deviated from the straight path.

### **The People of the Scriptures Deserve the Worst Torment on the Day of Resurrection**

Allah said next,

(قُلْ هَلْ أَنْبِئُكُمْ بِشَرٍّ مِّنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ)

(Say: "Shall I inform you of something worse than that, regarding the recompense from Allah") The Ayah commands the Prophet to say: Shall I inform you about a worse people with Allah on the Day of Resurrection than what you think of us They are you, with these characteristics,

(مَنْ لَعَنَهُ اللَّهُ)

(those who incurred the curse of Allah) were expelled from His mercy,

(وَوَغَضِبَ عَلَيْهِ)

(and who incurred His wrath) and anger, after which He will never be pleased with them,

(وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ)

(those of whom He transformed into monkeys and swine,) as we mentioned in Surat Al-Baqarah (2) and as we will mention in Surat Al-A`raf (7). Sufyan Ath-Thawri narrated that Ibn Mas`ud said, "Allah's Messenger was asked if the current monkeys and swine were those whom Allah transformed. He said,

«إِنَّ اللَّهَ لَمْ يُهْلِكْ قَوْمًا، أَوْ لَمْ يَمْسَخْ قَوْمًا فَيَجْعَلْ لَهُمْ نَسْلًا وَلَا عَقَبًا، وَإِنَّ الْقِرَدَةَ وَالْخَنَازِيرَ كَانَتْ قَبْلَ ذَلِكَ»

(Allah never destroyed a people by transforming them and making offspring or descendants for them. The monkeys and swine existed before that.)" This was also recorded by Muslim. Allah said,

(وَعَبَدَ الطَّغُوتَ)

(Those who worshipped Taghut...) and served them, becoming their servants. The meaning of this Ayah is: you, O People of the Scriptures, who mock our religion, which consists of Allah's Tawhid, and singling Him out in worship without others, how can you mock us while these are your characteristics This is why Allah said,

(أَوْلِيكَ شَرٌّ مَّكَانًا)

(such are worse in rank...) than what you -- People of the Scriptures -- think of us Muslims,

(وَأَضَلُّ عَن سَوَاءِ السَّبِيلِ)

(and far more astray from the straight path.) `More' in the Ayah does not mean that the other party is `less' astray, but it means that the People of the Scriptures are far astray. In another Ayah, Allah said,

(أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا)

(The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.)

## The Hypocrites Pretend to be Believers but Hide their Kufr

said,

(وَإِذَا جَاءُوكُمْ قَالُوا ءَامَنَّا وَقَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ  
قَدْ خَرَجُوا بِهِ)

(When they come to you, they say, "We believe." But in fact they enter with (an intention of) disbelief and they go out with the same.) This is the description of the hypocrites, for they pretend to be believers while their hearts hide Kufr. So Allah said;

(وَقَدْ دَخَلُوا)

(But in fact they enter) on you, O Muhammad,

(بِالْكَفْرِ)

(with disbelief) in their hearts and they depart with Kufr, and this is why they do not benefit from the knowledge they hear from you, nor does the advice and reminder move them. So,

(وَهُمْ قَدْ خَرَجُوا بِهِ)

(and they go out with the same) meaning, they alone,

(وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ)

(and Allah knows all that they were hiding.) Allah knows their secrets and what their hearts conceal, even if they pretend otherwise with His creatures, thus pretending to be what they are not. Allah, Who has perfect knowledge of the seen and unseen, has more knowledge about the hypocrites than any of His creatures do and He will recompense them accordingly. Allah's statement,

(وَتَرَى كَثِيرًا مِّنْهُمْ يُسْرِعُونَ فِي الْإِثْمِ  
وَالْعُدْوَانَ وَأَكْلِهِمُ السُّحْتَ)



(And you see many of them (Jews) hurrying for sin and transgression, and eating illegal things.) They hurry to devour prohibited and illegal things, all the while transgressing against people, unjustly consuming their property through bribes and Riba,

(لَيْسَ مَا كَانُوا يَعْمَلُونَ)

(Evil indeed is that which they have been doing.) Indeed, horrible is that which they used to do and the transgression that they committed.

### Criticizing Rabbis and Learned Religious Men for Giving up on Forbidding Evil

Allah said,

(لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ  
وَأَكْلِهِمُ السُّحْتَ لَبِئْسَ مَا كَانُوا يَصْنَعُونَ )

(Why do not the Rabbaniyyun and the Ahbar forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.) meaning why don't the Rabbaniyyun and the Ahbar forbid them from this evil The Rabbaniyyun are the scholars who are in positions of authority, while the Ahbar are the regular scholars.

(لَيْسَ مَا كَانُوا يَصْنَعُونَ)

(Evil indeed is that which they have been performing.) referring to the Rabbaniyyun, as `Ali bin Abi Talhah reported from Ibn `Abbas, because they abandoned forbidding evil. Ibn Jarir recorded that Ibn `Abbas said, "There is no Ayah in the Qur'an that has more severe admonition than this Ayah,

(لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ  
وَأَكْلِهِمُ السُّحْتَ لَبِئْسَ مَا كَانُوا يَصْنَعُونَ )

(Why do not the Rabbaniyyun and the Ahbar forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.)" Ibn Abi Hatim recorded that Yahya bin Ya`mar said, "`Ali bin Abi Talib once gave a speech, which he started by praising Allah and thanking Him. He then said, `O people! Those who were before you were destroyed because they committed sins and the Rabbaniyyun and Ahbar did not forbid them from evil. When they persisted in sin, they were overcome by punishment. Therefore, enjoin righteousness and forbid evil before what they suffered also strikes you. Know that enjoining

righteousness and forbidding evil does not reduce the provision or shorten the term of life." Imam Ahmad recorded that Jarir said that the Messenger of Allah said,

«مَا مِنْ قَوْمٍ يَكُونُ بَيْنَ أَظْهَرِهِمْ مَنْ يَعْمَلُ  
بِالْمَعَاصِي هُمْ أَعَزُّ مِنْهُ وَأَمْنَعُ، وَلَمْ يُغَيِّرُوا إِلَّا  
أَصَابَهُمُ اللَّهُ مِنْهُ بَعْدَابُ»

(There is no people among whom there are those who commit sins, while the rest are more powerful and mightier than the sinners, yet they do not stop them, but Allah will send a punishment upon them.) Ahmad was alone with this wording. Abu Dawud recorded it, but in his narration Jarir said, "I heard the Messenger of Allah saying,

«مَا مِنْ رَجُلٍ يَكُونُ فِي قَوْمٍ يَعْمَلُ فِيهِمْ  
بِالْمَعَاصِي، يَقْدِرُونَ أَنْ يُغَيِّرُوا عَلَيْهِ، فَلَا يُغَيِّرُوا  
إِلَّا أَصَابَهُمُ اللَّهُ بِعِقَابٍ قَبْلَ أَنْ يَمُوتُوا»

(There is no one who resides among people committing evil among them, and they do not stop him though they are able to do so, but Allah will punish them all before they die.)" Ibn Majah also recorded this Hadith.

(وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَعْلُولَةٌ غُلَّتْ أَيْدِيهِمْ  
وَلَعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنْفِقُ كَيْفَ  
يَشَاءُ وَلِيَزِيدَنَّ كَثِيرًا مِّنْهُنَّ مَا أَنْزَلَ إِلَيْكَ مِنَ  
رَبِّكَ طُغْيَانًا وَكُفْرًا وَالْقَيْنَا بَيْنَهُمُ الْعِدَاةَ  
وَالْبَعْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ كُلَّمَا أَوْقَدُوا نَارًا  
لِّلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا  
وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ - وَلَوْ أَنَّ أَهْلَ الْكِتَابِ

ءَامِنُوا وَاتَّقُوا لَكَفَرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَا دُخَانَ لَهُمْ  
 جَنَّتِ النَّعِيمِ - وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ  
 وَمَا أَنْزَلْنَا إِلَيْهِمْ مِّن رَّبِّهِمْ لَأَكْلُوا مِن فَوْقِهِمْ وَمِن  
 تَحْتِ أَرْجُلِهِمْ مِّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ وَكَثِيرٌ مِّنْهُمْ  
 سَاءَ مَا يَعْمَلُونَ )

(64. The Jews say: "Allah's Hand is tied up." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends as He wills. Verily, the revelation that has come to you from your Lord makes many of them increase in rebellion and disbelief. We have put enmity and hatred among them till the Day of Resurrection. Every time they kindled the fire of war, Allah extinguished it; and they (ever) strive to make mischief on the earth. And Allah does not like the mischief-makers.) (65. And if only the People of the Scripture had believed and had Taqwa, We would indeed have expiated for them their sins and admitted them to Gardens of pleasure (in Paradise).) (66. And if only they had acted according to the Tawrah, the Injil, and what has (now) been sent down to them from their Lord (the Qur'an), they would surely have gotten provision from above them and from underneath their feet. And among them is a Muqtasid Ummah, but for most of them; evil is their work.)

### The Jews Say That Allah's Hand is Tied up!

Allah states that the Jews, may Allah's continuous curses descend on them until the Day of Resurrection, describe Him as a miser. Allah is far holier than what they attribute to Him. The Jews also claim that Allah is poor, while they are rich. `Ali bin Abi Talhah reported that Ibn `Abbas commented on Allah's statement,

(وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ)

(The Jews say, "Allah's Hand is tied up.") "They do not mean that Allah's Hand is literally tied up. Rather, they mean that He is a miser and does not spend from what He has. Allah is far holier than what they attribute to Him." Similar was reported from Mujahid, `Ikrimah, Qatadah, As-Suddi and Ad-Dahhak. Allah said in another Ayah,

(وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا  
 كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا )

(And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.) In this

Ayah, Allah prohibits stinginess and extravagance, which includes unnecessary and improper expenditures. Allah describes stinginess by saying,

(وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ)

(And let not your hand be tied (like a miser) to your neck. ) Therefore, this is the meaning that the Jews meant, may Allah's curses be on them. `Ikrimah said that this Ayah was revealed about Finhas, one of the Jews, may Allah curse him. We mentioned before that Finhas said,

(إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ)

("Truly, Allah is poor and we are rich!") and that Abu Bakr smacked him. Allah has refuted what the Jews attribute to Him and cursed them in retaliation for their lies and fabrications about Him. Allah said,

(غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا)

(Be their hands tied up and be they accursed for what they uttered.) What Allah said occurred, for the Jews are indeed miserly, envious, cowards and tremendously humiliated. Allah said in other Ayat,

(أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ  
نَقِيرًا - أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ  
مِّن فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ  
وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا )

(Or have they a share in the dominion Then in that case they would not give mankind even a Naqir. Or do they envy men for what Allah has given them of His bounty Then, We had already given the family of Ibrahim the Book and the Hikmah, and conferred upon them a great kingdom.) and, n

(ضُرِبَتْ عَلَيْهِمُ الدَّلَّةُ)

(Indignity is put over them.)

## Allah's Hands are Widely Outstretched

Allah said next,

(بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنْفِقُ كَيْفَ يَشَاءُ)

(Nay, both His Hands are widely outstretched. He spends (of His bounty) as He wills.) Allah's favors are ample, His bounty unlimited, as He owns the treasures of everything. Any good that reaches His servants is from Him alone, without partners. He has created everything that we need by night or by day, while traveling or at home and in all situations and conditions. Allah said,

(وَأَتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ )

(And He gave you of all that you asked for, and if you count the blessings of Allah, never will you be able to count them. Verily, man is indeed an extreme wrongdoer, an extreme ingrate.) There are many other Ayat on this subject. Imam Ahmad bin Hanbal said that `Abdur-Razzaq narrated to him that Ma`mar said that Hammam bin Munabbih said, "This is what Abu Hurayrah narrated to us that the Messenger of Allah said,

«إِنَّ يَمِينَ اللَّهِ مَلَأَى، لَا يَغِيضُهَا نَفَقَةٌ، سَحَاءُ  
اللَّيْلِ وَالنَّهَارِ، أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَوَاتِ  
وَالْأَرْضِ، فَإِنَّهُ لَمْ يَغِيضْ مَا فِي يَمِينِهِ قَالَ :  
وَعَرْشُهُ عَلَى الْمَاءِ، وَفِي يَدِهِ الْأُخْرَى الْقَبْضُ  
يَرْفَعُ وَيَخْفِضُ»

(Allah's Right Hand is perfectly full, and no amount of spending can decrease what He has, even though He spends by night and by day. Do you see how much Allah has spent since He created the heavens and earth Yet surely it has not decreased what He has in His Right Hand. His Throne is over the water and in His Other Hand is the hold by which He raises and lowers.) He also said,

«أَنْفِقْ، أَنْفِقْ عَلَيْكَ»

(Allah said, `Spend and I will spend on you.')" This Hadith was recorded in the Two Sahih.

### **The Revelation to the Muslims only Adds to the Transgression and Disbelief of the Jews**

Allah said,

وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أَنْزَلَ إِلَيْكَ مِنَ رَبِّكَ  
طُعِينًا وَّكُفْرًا)

(Verily, the revelation that has come to you from your Lord makes many of them increase in rebellion and disbelief.) meaning, the bounty that comes to you, O Muhammad, is a calamity for your enemies, the Jews and their kind. The more the revelation increases the believers in faith, good works, and beneficial knowledge, the more the disbelievers increase in envy for you and your Ummah, the more they increase in Tughyan -- which is to exceed the ordained limits for things -- and in disbelief -- meaning denial of you. Allah said in other Ayat,

قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءً وَالَّذِينَ لَا  
يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى  
أُولَئِكَ يُنَادُونَ مِنْ مَّكَانٍ بَعِيدٍ)

(Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it is blindness for them. They are those who are called from a place far away.") and,

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ  
لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا )

(And We send down of the Qur'an that which is a healing and a mercy to those who believe, and it increases wrongdoers in nothing but loss. ) Allah said next,

وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ)

(We have put enmity and hatred among them till the Day of Resurrection.) Therefore, their hearts are never united. Rather, their various groups and sects will always have enmity and hatred for each other, because they do not agree on the truth, and because they opposed you and denied you. Allah's statement,

(كَلِمًا أَوْ قَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ)

(Every time they kindled the fire of war, Allah extinguished it;) means, every time they try to plot against you and kindled the fire of war, Allah extinguishes it and makes their plots turn against them. Therefore, their evil plots will return to harm them.

(وَيَسْعُونَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ  
الْمُفْسِدِينَ)

(and they (ever) strive to make mischief on earth. And Allah does not like the mischief-makers.) It is their habit to always strive to cause mischief on the earth, and Allah does not like those with such behavior.

**Had the People of the Book Adhered to their Book, they Would  
Have Acquired the Good of this Life and the Hereafter**

Allah said next,

(وَلَوْ أَنَّ أَهْلَ الْكِتَابِ ءَامَنُوا وَاتَّقَوْا)

(And if only the People of the Scripture had believed and had Taqwa...) Consequently, had the People of the Book believed in Allah and His Messenger and avoided the sins and prohibitions that they committed;

(لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتِ النَّعِيمِ)

(We would indeed have expiated for them their sins and admitted them to Gardens of pleasure (in Paradise).) meaning We would have removed the dangers from them and granted them their objectives.

(وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ  
إِلَيْهِمْ مِنْ رَبِّهِمْ)

(And if only they had acted according to the Tawrah, the Injil, and what has (now) been sent down to them from their Lord,) meaning, the Qur'an, as Ibn ` Abbas and others said.

(لَاكُلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ)

(they would surely have gotten provision from above them and from underneath their feet.) Had they adhered to the Books that they have with them which they inherited from the Prophets, without altering or changing these Books, these would have directed them to follow the truth and implement the revelation that Allah sent Muhammad with. These Books testify to the Prophet's truth and command that he must be followed. Allah's statement,

(لَاكُلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ)

(they would surely have gotten provision from above them and from underneath their feet.) refers to the tremendous provision that would have descended to them from the sky and grown for them on the earth. Allah said in another Ayah,

(وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ)

(And if the people of the towns had believed and had Taqwa, certainly, We should have opened for them blessings from the heaven and the earth.) Allah's statement,

(مِّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ وَكَثِيرٌ مِّنْهُمْ سَاءَ مَا يَعْمَلُونَ)

(And among them is a Muqtasid Ummah, but for most of them; evil is their work.) is similar to Allah's statement,

(وَمِنْ قَوْمٍ مُّوسَىٰ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ)

(And of the people of Musa there is a community who lead (the men) with truth and establish justice therewith.) 7:159 and His statement about the followers of `Isa, peace be upon him,

(فَاتَيْنَا الَّذِينَ ءَامَنُوا مِنْهُمْ أَجْرَهُمْ)

(So We gave those among them who believed, their (due) reward.) Therefore, Allah gave them the highest grade of Iqtisad, which is the middle course, given to this Ummah. Above them there is the grade of Sabiqun, as Allah described in His statement;



(ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا  
فَمِنْهُمْ ظَلِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ  
بِالْخَيْرَاتِ يُادُنُ اللَّهُ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ -  
جَنَّتٌ عَدْنٌ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ  
ذَهَبٍ وَّلُؤْلُؤًا وَّلِبَاسُهُمْ فِيهَا حَرِيرٌ )

(Then We gave the Book as inheritance to such of Our servants whom We chose. Then of them are some who wrong themselves, and of them are some who follow a middle course, and of them are some who, by Allah's permission, are Sabiq (foremost) in good deeds. That itself is indeed a great grace. `Adn (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments there will be of silk.) 35:32-33

(يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ  
لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ  
النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ )

(67. O Messenger! Convey what has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind. Verily, Allah guides not the people who disbelieve.)

### Commanding the Prophet to Convey the Message; Promising Him Immunity and Protection

Allah addresses His servant and Messenger Muhammad by the title `Messenger' and commands him to convey all that He has sent him, a command that the Prophet has fulfilled in the best manner. Al-Bukhari recorded that `A'ishah said, "Whoever says to you that Muhammad hid any part of what Allah revealed to him, then he is uttering a lie. Allah said,

(يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ)

(O Messenger! Convey what has been sent down to you from your Lord.)" Al-Bukhari collected the short form of this story here, but mentioned the full narration in another part of his book. Muslim in the Book of Iman, At-Tirmidhi, and An-Nasa'i in the Book of Tafsir of their Sunans also

collected this Hadith. In is recorded in the Two Sahihs that `A'ishah said, "If Muhammad hid anything from the Qur'an, he would have hidden this Ayah,

وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ  
وَاللَّهُ أَحَقُّ أَنْ تَخْشَهُ

(But you did hide in yourself that which Allah will make manifest, you did fear the people while Allah had a better right that you should fear Him.)" Al-Bukhari recorded that Az-Zuhri said, "From Allah comes the Message, for the Messenger is its deliverance and for us is submission to it." The Ummah of Muhammad has testified that he has delivered the Message and fulfilled the trust, when he asked them during the biggest gathering in his speech during the Farewell Hajj. At that time, there were over forty thousand of his Companions. Muslim recorded that Jabir bin `Abdullah said that the Messenger of Allah said in his speech on that day,

«أَيُّهَا النَّاسُ إِنَّكُمْ مَسْئُولُونَ عَنِّي، فَمَا أَنْتُمْ  
قَائِلُونَ؟»

(O people! You shall be asked about me, so what are you going to reply) They said, "We bear witness that you have conveyed (the Message), fulfilled (the trust) and offered sincere advice." The Prophet kept raising his finger towards the sky and then pointing at them, saying,

«اللَّهُمَّ هَلْ بَلَّغْتُ؟ اللَّهُمَّ هَلْ بَلَّغْتُ؟»

(O Allah! Did I convey O Allah! Did I convey) Allah's statement,

وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ

(And if you do not, then you have not conveyed His Message.) meaning: If you do not convey to the people what I sent to you, then you have not conveyed My Message. Meaning, the Prophet knows the consequences of this failure. `Ali bin Abi Talhah reported that Ibn `Abbas commented on the Ayah,

وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ

(And if you do not, then you have not conveyed His Message.) "It means, if you hide only one Ayah that was revealed to you from your Lord, then you have not conveyed His Message." Allah's statement,

## «وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ»

(Allah will protect you from mankind.) means, you convey My Message and I will protect, aid and support you over your enemies and will grant you victory over them. Therefore, do not have any fear or sadness, for none of them will be able to touch you with harm. Before this Ayah was revealed, the Prophet was being guarded, as Imam Ahmad recorded that `Aishah said that the Prophet was vigilant one night when she was next to him; she asked him, "What is the matter, O Allah's Messenger" He said,

«لَيْتَ رَجُلًا صَالِحًا مِنْ أَصْحَابِي يَحْرُسُنِي  
الَّيْلَةَ»

(Would that a pious man from my companions guard me tonight!) She said, "Suddenly we heard the clatter of arms. The Prophet said,

«مَنْ هَذَا؟»

(Who is that".) He (the new comer) replied, "I am Sa`d bin Malik (Sa`d bin Abi Waqqas)." The Prophet asked,

«مَا جَاءَ بِكَ؟»

(What brought you here) He said, "I have come to guard you, Allah's O Messenger." `Aishah said, "So, the Prophet slept (that night) and I heard the noise of sleep coming from him." This Hadith is recorded in Two Sahihs. Another narration for this Hadith reads, "The Messenger of Allah was vigilant one night, after he came to Al-Madinah...", meaning, after the Hijrah and after the Prophet consummated his marriage to `Aishah in the second year of Hijrah. Ibn Abi Hatim recorded that `Aishah said, "The Prophet was being guarded until this Ayah,

## «وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ»

(Allah will protect you from mankind) was revealed." She added; "The Prophet raised his head from the room and said;

«يَا أَيُّهَا النَّاسُ انصَرَفُوا فَقَدْ عَصَمَنِي اللَّهُ عَزَّ  
وَجَلَّ»

(O people! Go away, for Allah will protect me.)" At-Tirmidhi recorded it and said, "This Hadith is Gharib." It was also recorded by Ibn Jarir, and Al-Hakim in his Mustadrak, where he said, "Its chain is Sahih, but they did not record it." Allah's statement,

(إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ)

(Verily, Allah guides not those who disbelieve.) means, O Muhammad, you convey, and Allah guides whom He wills, and misguides whom He wills. In other Ayat, Allah said,

(لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ)

(Not upon you is their guidance, but Allah guides whom He wills,) and,

(فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ)

(Your duty is only to convey and on Us is the reckoning.)

(قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُقِيمُوا  
التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أَنْزَلْنَا إِلَيْكُمْ مِّن رَّبِّكُمْ  
وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أَنْزَلْنَا إِلَيْكَ مِنْ رَبِّكَ  
طُغْيَانًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ - إِنَّ  
الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ  
وَالنَّصَارَىٰ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ  
صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ )

(68. Say: "O People of the Scripture! You have nothing till you act according to the Tawrah, the Injil, and what has (now) been sent down to you from your Lord (the Qur'an)." Verily, the revelation that has come to you from your Lord makes many of them increase in rebellion and disbelief. So do not grieve for the people who disbelieve.) (69. Surely, those who believe, and those who are the Jews and the Sabians and the Christians, whosoever believed in Allah and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve.)

**There is no Salvation Except through Faith in the Qur'an**

Allah says: O Muhammad, say,

(يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ)

(O People of the Scripture! You have nothing...) meaning no real religion until you adhere to and implement the Tawrah and the Injil. That is, until you believe in all the Books that you have that Allah revealed to the Prophets. These Books command following Muhammad and believing in his prophecy, all the while adhering to his Law. Before, we explained Allah's statement,

(وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ  
طُعِينًا وَّكُفْرًا)

(Verily, the revelation that has come to you from your Lord makes many of them increase in rebellion and disbelief.)

(فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ)

(So do not grieve for the people who disbelieve), Do not be sad or taken aback by their disbelief. Allah said next,

(إِنَّ الَّذِينَ ءَامَنُوا)

(Surely, those who believe) referring to Muslims,

(وَالَّذِينَ هَادُوا)

(those who are the Jews) who were entrusted with the Tawrah,

(وَالصَّابِئُونَ)

(and the Sabians. ..) a sect from the Christians and Magians who did not follow any particular religion, as Mujahid stated. As for the Christians, they are known and were entrusted with the Injil. The meaning here is that if each of these groups believed in Allah and the Hereafter, which is the Day of Judgement and Reckoning, and performed good actions, which to be so, must conform to Muhammad's Law, after Muhammad was sent to all mankind and the Jinns. If any of these groups held these beliefs, then they shall have no fear of what will come or sadness regarding what they lost, nor will grief ever affect them. We discussed a similar Ayah before in Surat Al-Baqarah 2:62 .

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَارْسَلْنَا إِلَيْهِمْ  
رُسُلًا كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُهُمْ  
فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ - وَحَسِبُوا أَلَّا تَكُونَ  
فِتْنَةً فَعَمَّوْا وَصَمَّوْا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمَّوْا  
وَصَمَّوْا كَثِيرٌ مِّنْهُمْ وَاللَّهُ بِمَا يَعْمَلُونَ )

(70. Verily, We took the covenant of the Children of Israel and sent Messengers to them. Whenever there came to them a Messenger with what they themselves desired not, a group of them they called liars, and others among them they killed.) (71. They thought there will be no Fitnah (trial or punishment), so they became blind and deaf; after that Allah turned to them (with forgiveness); yet again many of them became blind and deaf. And Allah is the All-Seer of what they do.) Allah reminds that He took the covenant and pledges from the Children of Israel to hear and obey Him and His Messenger. They broke these pledges and covenants and followed their lusts and desires instead of the law, and whichever part of the law they agreed with, they took it. Otherwise, they abandoned it, if it did not conform to their desires. This is why Allah said,

(كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُهُمْ فَرِيقًا  
كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةً فَعَمَّوْا  
وَصَمَّوْا)

(Whenever there came to them a Messenger with what they themselves desired not - a group of them they called liars, and others among them they killed. They thought there will be no Fitnah (trial or punishment) so they became blind and deaf.) thinking that they would suffer no repercussions for of the evil that they committed. Consequently, they were blinded from the truth and became deaf, incapable of hearing the truth. For these reasons they were unable to be guided by it. Allah forgave that, then,

(وَصَمَّوْا ثُمَّ)

(yet they became blind and deaf) again,

(كَثِيرٌ مِّنْهُمْ وَاللَّهُ بِمَا يَعْمَلُونَ)

(many of them, and Allah is the All-Seer of what they do.) He has perfect knowledge of what they do and whomever among them deserves the guidance and whomever deserves misguidance.

(لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ - لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ - أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونََهُ وَاللَّهُ غَفُورٌ رَحِيمٌ - مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ انظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ انظُرْ أَنَّى يُؤْفَكُونَ )

(72. Surely, they have disbelieved who say: "Allah is the Messiah `Isa , son of Maryam." But the Messiah said: "O Children of Israel! worship Allah, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the wrongdoers there are no helpers.) (73. Surely, they have disbelieved who say: "Allah is the third of three." And there is no god but One God (Allah). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them.) (74. Will they not repent to Allah and ask His forgiveness For Allah is Oft-Forgiving, Most Merciful.) (75. The Messiah `Isa , son of Maryam, was no more than a Messenger; many were the Messengers that passed away before him. His mother Maryam was a Siddiqah. They both used to eat food. Look how We make the Ayat clear to them; yet look how they are deluded away (from the truth).)

**The Disbelief of the Christians; `Isa Only called to Tawhid**

Allah states that the Christians such sects as Monarchite, Jacobite and Nestorite are disbelievers, those among them who say that `Isa is Allah. Allah is far holier than what they attribute to Him. They made this claim in spite of the fact that `Isa made it known that he was the servant of Allah and His Messenger. The first words that `Isa uttered when he was still a baby in the cradle were, "I am `Abdullah (the servant of Allah)." He did not say, "I am Allah," or, "I am the son of Allah." Rather, he said,

(إِنِّي عَبْدُ اللَّهِ ءَاتَانِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا)

(Verily, I am a servant of Allah, He has given me the Scripture and made me a Prophet.) until he said,

(وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ)

("And verily Allah is my Lord and your Lord. So worship Him (Alone). That is the straight path.") He also proclaimed to them when he was a man, after he was sent as a Prophet, commanding them to worship his Lord and their Lord, alone without partners,

(وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ)

(But the Messiah said, "O Children of Israel! worship Allah, my Lord and your Lord." Verily, whosoever sets up partners with Allah...) in worship;

(فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ)

(. ..then Allah has forbidden Paradise for him, and the Fire will be his abode.) as He will send him to the Fire and forbid Paradise for him. Allah also said;

(إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ)

(Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills.) and,



وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ  
أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا  
إِنَّ اللَّهَ حَرَّمَهَا عَلَى الْكَافِرِينَ )

(And the dwellers of the Fire will call to the dwellers of Paradise; "Pour on us some water or anything that Allah has provide you with." They will say: "Allah has forbidden both to the disbelievers.") It is recorded in the Sahih that the Prophet had someone proclaim to the people,

«إِنَّ الْجَنَّةَ لَا يَدْخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةٌ»

(Only a Muslim soul shall enter Paradise.) In another narration,

«مُؤْمِنَةٌ»

(Only a believing soul...) This is why Allah said that `Isa said to the Children of Israel,

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ  
وَمَاوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ )

(Verily, whosoever sets up partners with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And there are no helpers for the wrongdoers.) There is no help from Allah, nor anyone who will support or protect them from the state they will be in. Allah's statement,

(لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثُ ثَلَاثَةٍ)

(Surely, they have disbelieved who say: "Allah is the third of three.") Mujahid and several others said that this Ayah was revealed about the Christians in particular. As-Suddi and others said that this Ayah was revealed about taking `Isa and his mother as gods besides Allah, thus making Allah the third in a trinity. As-Suddi said, "This is similar to Allah's statement towards the end of the Surah,

وَإِذْ قَالَ اللَّهُ يَعْيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ  
اتَّخِذُونِي وَأُمَّيَ إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالَ  
سُبْحَانَكَ

(And (remember) when Allah will say: "O `Isa, son of Maryam! Did you say unto men: `Worship me and my mother as two gods besides Allah' He will say, "Glory be to You!") 5:116 . Allah replied,

(وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَحْدٌ)

(But there is no god but One God.) meaning there are not many worthy of worship but there is only One God without partners, and He is the Lord of all creation and all that exists. Allah said next, while threatening and admonishing them,

(وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ)

(And if they cease not from what they say, ) their lies and false claims,

(لَيَمَسَنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ)

(verily, a painful torment will befall the disbelievers among them.) in the Hereafter, shackled and tormented. Allah said next,

(أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونََهُ وَاللَّهُ غَفُورٌ  
رَحِيمٌ)

(Will they not repent to Allah and ask His Forgiveness For Allah is Oft-Forgiving, Most Merciful.) This demonstrates Allah's generosity, kindness and mercy for His creatures, even though they committed this grave sin and invented such a lie and false allegation. Despite all of this, Allah calls them to repent so that He will forgive them, for Allah forgives those who sincerely repent to Him.

### **`Isa is Allah's Servant and His Mother is a Truthful Believer**

Allah said,

(مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ  
قَبْلِهِ الرُّسُلُ)

(The Messiah, son of Maryam, was no more than a Messenger; many were the Messengers that passed away before him.) `Isa is just like the previous Prophets, and he is one of the servants of Allah and one of His honorable Messengers. Allah said in another Ayah,

(إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي  
إِسْرَائِيلَ)

(He `Isa was not more than a servant. We granted Our favor to him, and We made him an example for the Children of Israel.) Allah said next,

(وَأُمُّهُ صِدِّيقَةٌ)

(His mother was a Sddiqah) for she believed in Allah with complete trust in Him. This is the highest rank she was given, which proves that she was not a Prophet. Allah said next,

(كَانَا يَأْكُلَانِ الطَّعَامَ)

(They both used to eat food) needing nourishment and to relieve the call of nature. Therefore, they are just servants like other servants, not gods as ignorant Christian sects claim, may Allah's continued curses cover them until the Day of Resurrection. Allah said next,

(انظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ)

(Look how We make the Ayat clear to them. ) making them unequivocal and plain,

(ثُمَّ انظُرْ أَنَّى يُؤْفَكُونَ)

(yet look how they are deluded away (from the truth).) look at the opinions, misguided ideas, and claims they cling to, even after Our clarification and plain, unequivocal explanation.

قُلْ أَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا  
وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ - قُلْ يَا أَهْلَ  
الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا  
أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِن قَبْلُ وَأَضَلُّوا كَثِيرًا  
وَضَلُّوا عَن سَوَاءِ السَّبِيلِ )

(76. Say: "How do you worship besides Allah something which has no power either to harm or to benefit you But it is Allah Who is the All-Hearer, All-Knower.") (77. Say: "O People of the Scripture! Exceed not the limits in your religion beyond the truth, and do not follow the vain desires of people who went astray before and who misled many, and strayed (themselves) from the right path.")

### The Prohibition of Shirk (Polytheism) and Exaggeration in the Religion

Allah admonishes those who take up rivals with Him and worship the idols, monuments and false deities. Allah states that such false deities do not deserve any degree of Divinity. Allah said,

(قُلْ)

(Say) O Muhammad, to those from among the Children of Adam, such as the Christians, who worship other than Allah,

(أَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا  
نَفْعًا)

(How do you worship besides Allah something which has no power either to harm or to benefit you) meaning, which cannot prevent harm for you nor bring about your benefit,

(وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ)

(But it is Allah Who is the All-Hearer, All-Knower.) He hears what His servants say and has knowledge of all things. Therefore, how did you worship inanimate objects that do not hear,

see or know anything - having no power to bring harm or benefit to themselves let alone others  
- instead of worshipping Allah Allah then said,

(قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ)

(Say: "O People of the Scripture! Exceed not the limits in your religion beyond the truth,)  
Meaning: Do not exceed the limits concerning the truth and exaggeration in praising whom you were commanded to honor. You exaggerated in his case and elevated him from the rank of Prophet to the rank of a god. You did this with `Isa, who was a Prophet, yet you claimed that he is god besides Allah. This error occurred because you followed your teachers, the advocates of misguidance who came before your time and who,

(وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ)

(...and who misled many, and strayed (themselves) from the right path,) deviated from the straight path, to the path of misguidance and deviation.

(لَعْنِ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ  
دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا  
يَعْتَدُونَ - كَانُوا لَا يَتَنَهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ  
لَبِئْسَ مَا كَانُوا يَفْعَلُونَ - تَرَى كَثِيرًا مِّنْهُمْ  
يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ  
أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ -  
وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ مَا  
اتَّخَذُوا هُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِّنْهُمْ فَسِقُونَ )

(78. Those among the Children of Israel who disbelieved were cursed by the tongue of Dawud and `Isa, son of Maryam. That was because they disobeyed (Allah and the Messengers) and were ever transgressing (beyond the bounds).) (79. They used not to forbid one another from the evil they committed. Vile indeed was what they used to do.) (80. You see many of them taking the disbelievers as their friends. Evil indeed is that which they have sent forward before themselves; for that (reason) Allah is wrath with them, and in torment they will abide.) (81. And had they believed in Allah, and in the Prophet and in what has been revealed to him, never would they have taken them as friends; but many of them are rebellious.)

## Allah Cursed the Disbelievers Among the Children of Israel

Allah states that He has cursed the disbelievers among the Children of Israel long ago, and revealed this fact to His Prophets Dawud and `Isa, son of Maryam. He cursed them because they disobeyed Allah and transgressed against His creatures. Al-`Awfi reported that Ibn `Abbas said, "They were cursed in the Tawrah, the Injil, the Zabur (Psalms) and the Furqan (Qur'an)." Allah then states that during their time, their habit was that,

(كَانُوا لَا يَتَنَاهَوْنَ عَنِ مُنْكَرٍ فَعَلُوهُ)

(They used not to forbid one another from the evil they committed.) They did not forbid each other from committing sins and the prohibitions. Allah chastised them for this behavior, so that their behavior would not be imitated. Allah said,

(لَبِئْسَ مَا كَانُوا يَفْعَلُونَ)

(Vile indeed was what they used to do.)

## Hadiths that Order Enjoining Righteousness and Forbidding Evil

There are many Hadiths that order enjoining righteousness and forbidding evil. Imam Ahmad recorded that Hudhayfah bin Al-Yaman said that the Prophet said,

«وَالَّذِي نَفْسِي بِيَدِهِ، لَتَأْمُرُنَّ بِالْمَعْرُوفِ،  
وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ، أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ  
عَلَيْكُمْ عِقَابًا مِنْ عِنْدِهِ، ثُمَّ لَتَدْعُنَّهُ فَلَا يُسْتَجِيبُ  
لَكُمْ»

(By He in Whose Hand is my soul! You will enjoin righteousness and forbid evil, or Allah will send a punishment on you from Him. Then, you will supplicate to Him, but He will not accept your supplication.) At-Tirmidhi also recorded it and said, "This Hadith is Hasan." Muslim recorded that Abu Sa`id Al-Khudri said that the Messenger of Allah said,

«مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ  
يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ  
أَضْعَفُ الْإِيمَانِ»

(He among you who witnesses an evil, let him change it with his hand, if he cannot do that, then by his tongue, if he cannot do even that, then with his heart, and this is the weakest faith.) Abu Dawud said that Al-`Urs, meaning Ibn `Amirah, said that the Prophet said,

«إِذَا عُمِلَتِ الْخَطِيئَةُ فِي الْأَرْضِ كَانَ مَنْ شَهِدَهَا  
فَكَرَّهَا، وَقَالَ مَرَّةً فَأَنْكَرَهَا كَانَ كَمَنْ غَابَ  
عَنْهَا، وَمَنْ غَابَ عَنْهَا فَرَضِيهَا كَانَ كَمَنْ  
شَهِدَهَا»

(When sin is committed on the earth, then whoever witnesses it and hates - (once he said): forbids it, will be like those who did not witness it. Whoever was absent from it, but agreed with it, will be like those who witness it.) Only Abu Dawud recorded this Hadith. Abu Dawud recorded that one of the Companions said that the Prophet said,

«لَنْ يَهْلِكَ النَّاسُ حَتَّى يَعْذِرُوا أَوْ يُعْذِرُوا مِنْ  
أَنْفُسِهِمْ»

(The people will not perish until they do not leave -or- have any excuse for themselves.) Ibn Majah recorded that Abu Sa`id Al-Khudri said that the Messenger of Allah gave a speech once and said,

«أَلَا لَا يَمْنَعَنَّ رَجُلًا هَيْبَةُ النَّاسِ أَنْ يَقُولَ الْحَقَّ  
إِذَا عَلِمَهُ»

(Behold! Fear from people should not prevent one from saying the truth if he knows it.) Abu Sa`id then cried and said, "By Allah! We have seen some errors, but we feared (the people)." Another Hadith that Abu Sa`id narrated states that the Messenger of Allah said,

«أَفْضَلُ الْجِهَادِ كَلِمَةٌ حَقٌّ عِنْدَ سُلْطَانٍ جَائِرٍ»

(The best Jihad is a word of truth proclaimed before an unjust ruler.) Recorded by Abu Dawud, At-Tirmidhi, and Ibn Majah. At-Tirmidhi said, "Hasan Gharib from this route of narration." Imam Ahmad recorded that Hudhayfah said that the Prophet said,

«لَا يَنْبَغِي لِمُسْلِمٍ أَنْ يُذِلَّ نَفْسَهُ»

(It is not required of the Muslim that he humiliate himself.) They said, "How does one humiliate himself" he said;

«يَتَعَرَّضُ مِنَ الْبَلَاءِ لِمَا لَا يُطِيقُ»

(He takes on trials that he is not capable of enduring. ) This was recorded by At-Tirmidhi and Ibn Majah, and At-Tirmidhi said, "This Hadith is Hasan Sahih Gharib."

### Censuring the Hypocrites

Allah said,

(تَرَى كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا)

(You see many of them taking the disbelievers as their friends.) Mujahid said that this Ayah refers to the hypocrites. Allah's statement,

(لَيْسَ مَا قَدَّمْتَهُمْ أَنفُسُهُمْ)

(Evil indeed is that which they have sent forward before themselves;) by giving their loyalty and support to the disbelievers, instead of the believers. This evil act caused them to have hypocrisy in their hearts and brought them the anger of Allah, that will remain with them until the Day of Return. Allah said;

(أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ)

(for that (reason) Allah is wrath with them) because of what they did. Allah next said that,

(وَفِي الْعَذَابِ هُمْ خَالِدُونَ)



(in torment they will abide) on the Day of Resurrection. Allah's statement,

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ  
مَا اتَّخَذُوهُمْ أَوْلِيَاءَ)

(And had they believed in Allah, and in the Prophet and in what has been revealed to him, never would they have taken them as friends.) meaning, had they sincerely believed in Allah, His Messenger and the Qur'an, they would not have committed the evil act of supporting the disbelievers in secret and being enemies with those who believe in Allah, the Prophet and what was revealed to him,

وَلَكِنَّ كَثِيرًا مِّنْهُمْ فَسِقُونَ)

(but many of them are rebellious). disobedient to Allah and His Messenger and defiant of the Ayat of His revelation that He sent down.

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ ءَامَنُوا الْيَهُودَ  
وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِلَّذِينَ  
ءَامَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَى ذَلِكَ بِأَنَّ مِنْهُمْ  
فَسِيسِينَ وَرُهَبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ )

(وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنَهُمْ  
تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ  
رَبَّنَا ءَامَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ - وَمَا لَنَا لَا  
نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ  
يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ - فَأَتَابَهُمُ اللَّهُ  
بِمَا قَالُوا جَنَّتِ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ

فِيهَا وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ وَالَّذِينَ كَفَرُوا  
وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ الْجَحِيمِ )

(82. Verily, you will find the strongest among men in enmity to the believers the Jews and those who commit Shirk, and you will find the nearest in love to the believers those who say: "We are Christians." That is because among them are priests and monks, and they are not proud.) (83. And when they listen to what has been sent down to the Messenger, you see their eyes overflowing with tears because of the truth they have recognized. They say: "Our Lord! We believe; so write us down among the witnesses.") (84. "And why should we not believe in Allah and in that which has come to us of the truth And we wish that our Lord will admit us along with the righteous people.") (85. So because of what they said, Allah awarded them with Gardens under which rivers flow, they will abide therein forever. Such is the reward of good-doers.) (86. But those who disbelieved and belied Our Ayat, they shall be the dwellers of Hell.)

### The Reason Behind Revealing these Ayat

Sa'id bin Jubayr, As-Suddi and others said that these Ayat were revealed concerning a delegation that An-Najashi (King of Ethiopia) sent to the Prophet in order to hear his words and observe his qualities. When the delegation met with the Prophet and he recited the Qur'an to them, they embraced Islam, cried and were humbled. Then they returned to An-Najashi and told him what happened. `Ata' bin Abi Rabah commented, "They were Ethiopians who embraced Islam when the Muslims who migrated to Ethiopia resided among them." Qatadah said, "They were some followers of the religion of `Isa, son of Maryam, who when they saw Muslims and heard the Qur'an, they became Muslims without hesitation." Ibn Jarir said that these Ayat were revealed concerning some people who fit this description, whether they were from Ethiopia or otherwise. Allah said,

(لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ ءَامَنُوا الْيَهُودَ  
وَالَّذِينَ أَشْرَكُوا)

(Verily, you will find the strongest among men in enmity to the believers the Jews and those who commit Shirk,) This describes the Jews, since their disbelief is that of rebellion, defiance, opposing the truth, belittling other, people and degrading the scholars. This is why the Jews - may Allah's continued curses descend on them until the Day of Resurrection - killed many of their Prophets and tried to kill the Messenger of Allah several times, as well as, performing magic spells against him and poisoning him. They also incited their likes among the polytheists against the Prophet . Allah's statement,

(وَلَتَجِدَنَّ أَقْرَبَهُمْ مَّوَدَّةً لِلَّذِينَ ءَامَنُوا الَّذِينَ قَالُوا  
إِنَّا نَصَارَى)

(and you will find the nearest in love to the believers those who say: "We are Christians.") refers to those who call themselves Christians, who follow the religion of the Messiah and the teachings of his Injil. These people are generally more tolerant of Islam and its people, because of the mercy and kindness that their hearts acquired through part of the Messiah's religion. In another Ayah, Allah said;

وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً  
وَرَهْبَانِيَّةً

(And We ordained in the hearts of those who followed him, compassion, mercy, and monasticism...) 57:27 . In their book is the saying; "He who strikes you on the right cheek, then turn the left cheek for him." And fighting was prohibited in their creed, and this is why Allah said,

ذَلِكَ بِأَنَّ مِنْهُمْ قِسِيِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا  
يَسْتَكْبِرُونَ

(That is because among them are Qissin (priests) and Ruhban (monks), and they are not proud.) This means that among them are Qissin (priests). The word Ruhban refers to one dedicated to worship. Allah said,

ذَلِكَ بِأَنَّ مِنْهُمْ قِسِيِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا  
يَسْتَكْبِرُونَ

(That is because among them are priests and monks, and they are not proud.) This describes them with knowledge, worship and humbleness, along with following the truth and fairness.

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنَهُمْ  
تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ

(And when they listen to what has been sent down to the Messenger, you see their eyes overflowing with tears because of the truth they have recognized.) This refers to the good news that they have about the advent of Muhammad ,

يَقُولُونَ رَبَّنَا ءَامَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

(They say: "Our Lord! We believe; so write us down among the witnesses.") who testify to the truth and believe in it.

(وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ  
وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ )

("And why should we not believe in Allah and in that which has come to us of the truth And We wish that our Lord will admit us (in Paradise) along with the righteous people.") Such sect of Christians are those mentioned in Allah's statement,

(وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ  
إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَشَعِينَ لِلَّهِ)

(And there are, certainly, among the People of the Scripture, those who believe in Allah and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allah.) 3:199 and,

(الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ -  
وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوا ءَامَنَّا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا  
إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ )

(Those to whom We gave the Scripture before it, they believe in it (the Qur'an). And when it is recited to them, they say, "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we were Muslims") 28:52-53 , until,

(لَا نَبْتَغِي الْجَاهِلِينَ)

("We seek not the ignorant.") 28:55 This is why Allah said here,

(فَأْتَابَهُمُ اللَّهُ بِمَا قَالُوا)

(So because of what they said, Allah awarded them...) rewarding them for embracing the faith and recognizing and believing in the truth,

(جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا)

(Gardens under which rivers flow (in Paradise), they will abide therein forever.) and they will never be removed from it, for they will dwell and remain in it forever and ever,

(وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ)

(Such is the reward of good-doers) who follow the truth and obey it wherever, whenever and with whomever they find it. Allah then describes the condition of the miserable.

(وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا)

(But those who disbelieved and belied Our Ayat,) defied and opposed them,

(أُولَئِكَ أَصْحَابُ الْجَحِيمِ)

(they shall be the dwellers of the (Hell) Fire.) For they are the people of the Fire who will enter and reside in it (eternally).

(يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تَحْرَمُوا طَيِّبَاتِ مَا أَحَلَّ  
اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ -  
وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ  
الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ )

(87. O you who believe! Make not unlawful the good things which Allah has made lawful to you, and transgress not. Verily, Allah does not like the transgressors.) (88. And eat of the things which Allah has provided for you, lawful and good, and have Taqwa of Allah in Whom you believe.)

### There is No Monasticism in Islam

`Ali bin Abi Talhah said that Ibn `Abbas said, "This Ayah 5:87 was revealed about some of the Companions of the Prophet who said, `We should cut off our male organs, abandon the desires of this life and travel in the land, just as the Ruhban (monks) do.' When the Prophet heard of

this statement, he summoned them and asked them if they made this statement and they answered `Yes.' The Prophet said,

«لَكِنِّي أَصُومُ وَأَفْطِرُ، وَأُصَلِّي، وَأَنَامُ، وَأُنكِحُ  
النِّسَاءَ، فَمَنْ أَخَذَ بِسُنَّتِي فَهُوَ مِنِّي، وَمَنْ لَمْ يَأْخُذْ  
بِسُنَّتِي فَلَيْسَ مِنِّي»

(I fast and break my fast, pray and sleep, and marry women. Whoever follows my Sunnah is of me, and whoever abandons my Sunnah is not of me.)" Ibn Abi Hatim also collected this Hadith. Ibn Marduwyah recorded that Al-`Awfi said that Ibn `Abbas narrated a similar Hadith. It is recorded in the Two Sahihs that `Aishah said that some of the Companions asked the wives of the Prophet about the acts of worship that he performed in private. One of them said, "I will not eat meat," another said, "I will not marry women," while the third said, "I will not sleep on the bed." When the Prophet heard this statement, he said,

«مَا بَالُ أَقْوَامٍ يَقُولُ أَحَدُهُمْ كَذَا وَكَذَا، لَكِنِّي  
أَصُومُ وَأَفْطِرُ، وَأَنَامُ وَأَقُومُ، وَأَكُلُ اللَّحْمَ،  
وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ  
مِنِّي»

(What is the matter with some people who said such and such I fast and break the fast, sleep and wake to stand to pray, eat meat, and marry women. He who is not pleased with my Sunnah is not of me.) Allah's statement,

(وَلَا تَعْتَدُوا)

(and transgress not.) means, do not exaggerate and make it hard for yourselves by prohibiting the permissible things. Do not transgress the limits by excessively indulging in the permissible matters; only use of it what satisfies your need; and do not fall into extravagance. Allah said in other Ayat,

(وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا)

(And eat and drink but waste not by extravagance.) 7:31 , and,

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ  
بَيْنَ ذَلِكَ قَوَامًا )

(And those, who, when they spend, are neither extravagant nor miserly, but hold a medium (way) between those (extremes).) 25:67 So Allah legislated a medium way between those who are extreme and those who fall into shortcomings, and it does not allow excessive application, nor lack of application. This is why Allah said here,

لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا  
إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ)

(Make not unlawful the good things which Allah has made lawful to you, and transgress not. Verily, Allah does not like the transgressors.) then He said,

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا)

(And eat of the things which Allah has provided for you, lawful and good,) 5:88 , eat of those items that are pure and lawful for you,

وَاتَّقُوا اللَّهَ)

(and have Taqwa of Allah,) in all your affairs, obey Him and seek His pleasure, all the while staying away from defiance and disobedience of Allah,

وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ)

(and have Taqwa of Allah in Whom you believe.)

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ  
يُؤَاخِذُكُم بِمَا عَقَدْتُمُ الْأَيْمَانَ فَكَفَّارَتُهُ إِطْعَامُ  
عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ  
كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ

أَيَّامِ ذَلِكَ كَقَّارَةً أَيْمَانِكُمْ إِذَا حَلَقْتُمْ وَأَحْفَظُوا  
أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ  
(

(89. Allah will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten poor, on a scale of the Awsat of that with which you feed your own families; or clothe them; or free a slave. But whosoever cannot afford, then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths. Thus Allah makes clear to you His Ayat that you may be grateful.)

### Unintentional Oaths

We mentioned the subject of unintentional oaths in Surat Al-Baqarah, all praise and thanks are due to Allah, and so we do not need to repeat it here. We also mentioned that the Laghw in oaths refers to one's saying, "No by Allah," or, "Yes, by Allah," unintentionally.

### Expiation for Breaking the Oaths

Allah said,

وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْأَيْمَانَ

(but He will punish you for your deliberate oaths.) in reference to the oaths that you intend in your hearts,

فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسْكِينٍ

(for its expiation (a deliberate oath) feed ten poor,), who are needy, not able to find necessities of the life. Allah's statement,

مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ

(on a scale of the Awsat of that with which you feed your own families;) means, "On the average scale of what you feed your families," according to Ibn `Abbas, Sa`id bin Jubayr and `Ikrimah. `Ata' Al-Khurasani commented on the Ayah, "From the best of what you feed your families". Allah's statement,



## (أَوْ كِسْوَتُهُمْ)

(or clothe them,) refers to clothing each of the ten persons with what is suitable to pray in, whether the poor person was male or female. Allah knows best. Al-`Awfi said that Ibn `Abbas said that the Ayah means a robe or garment for each poor person (of the ten). Mujahid also said that the least of clothing, referred to in the Ayah, is a garment, and the most is whatever you wish. Al-Hasan, Abu Ja`far Al-Baqir, `Ata', Tawus, Ibrahim An-Nakha`i, Hammad bin Abi Sulayman and Abu Malik said that it means (giving each of the ten poor persons) a garment each. Allah's statement,

## (أَوْ تَحْرِيرُ رَقَبَةٍ)

(or free a slave) refers to freeing a believing slave. In the Muwatta' of Malik, the Musnad of Ash-Shafi`i and the Sahih of Muslim, a lengthy Hadith was recorded that `Umar bin Al-Hakam As-Sulami said that he once had to free a slave (as atonement) and he brought a black slave girl before the Messenger of Allah , who asked her;

«أَيْنَ اللَّهِ؟»

(Where is Allah) She said, "Above the heavens." He said,

«مَنْ أَنَا؟»

(Who am I) She said, "The Messenger of Allah." He said,

«أَعْتَقَهَا فَإِنَّهَا مُؤْمِنَةٌ»

(Free her, for she is a believer.) There are three types of expiation for breaking deliberate oaths, and whichever one chooses, it will suffice, according to the consensus (of the scholars). Allah mentioned the easiest, then the more difficult options, since feeding is easier than giving away clothes, and giving away clothes is easier than freeing a slave. If one is unable to fulfill any of these options, then he fasts for three days for expiation, just as Allah said,

(فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ)

(But whosoever cannot afford (that), then he should fast for three days.) Ubayy bin Ka`b and Ibn Mas`ud and his students read this Ayah as follows, "Then he should fast three consecutive days." Even if this statement was not narrated to us as a part of the Qur'an through Mutawatir narration, it would still be an explanation of the Qur'an by the Companions that has the ruling of being related from the Prophet . Allah's statement,

(ذَلِكَ كَقَارَةِ أَيْمَانِكُمْ إِذَا حَلَقْتُمْ)

(That is the expiation for the oaths when you have sworn.) 5:89 means, this is the legal way to atone for deliberate oaths,

(وَاحْفَظُوا أَيْمَانَكُمْ)

(And protect your oaths.) Do not leave your broken oaths without paying the expiation for them, according to the meaning given by Ibn Jarir.

(كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ)

(Thus Allah makes clear to you His Ayat) and explains them to you,

(لَعَلَّكُمْ تَشْكُرُونَ)

(that you may be grateful.)

(يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ  
وَالْأُنصَابُ وَالْأَزْلَامُ رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ  
فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ - إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ  
يُوَقِعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ  
وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ  
فَهَلْ أَنْتُمْ مُنْتَهُونَ - وَأَطِيعُوا اللَّهَ وَأَطِيعُوا  
الرَّسُولَ وَاحذَرُوا فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى  
رَسُولِنَا الْبَلْغُ الْمُبِينُ - لَيْسَ عَلَى الَّذِينَ ءَامَنُوا  
وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا

اتَّقُوا وَءَامِنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقُوا  
وَءَامِنُوا ثُمَّ اتَّقُوا وَأَحْسِنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ  
(

(90. O you who believe! Khamr, Maysir, Ansab, and Azlam are a Rijs of Shaytan's handiwork. So avoid that in order that you may be successful.) (91. Shaytan wants only to excite enmity and hatred between you with Khamr and Maysir, and hinder you from the remembrance of Allah and from the Salah (the prayer). So, will you not then abstain) (92. And obey Allah and obey the Messenger, and beware. Then if you turn away, you should know that it is Our Messenger's duty to convey in the clearest way.) (93. Those who believe and do righteous good deeds, there is no sin on them for what they ate, if they have Taqwa and believe and do righteous good deeds, and they (again) have Taqwa and believe, and then (once again) have Taqwa and perform good. And Allah loves the good-doers.)

### Prohibiting Khamr (Intoxicants) and Maysir (Gambling)

Allah forbids His believing servants from consuming Khamr and Maysir which is gambling. Ibn Abi Hatim recorded that `Ali bin Abi Talib, the Leader of the Faithful, said that chess is a type of gambling. Ibn Abi Hatim recorded that `Ata', Mujahid and Tawus, or , two of them, said that every type of gambling, including children's playing with (a certain type of) nuts, is Maysir. Ibn `Umar said that Al-Maysir means gambling, and this is the same statement that Ad-Dahhak reported from Ibn `Abbas, who added, "They used to gamble during the time of Jahiliyyah, until Islam came. Allah then forbade them from this evil behavior."

### Meaning of Ansab and Azlam

Al-Ansab were altar stones, in whose vicinity sacrifices were offered (during the time of Jahiliyyah), according to Ibn `Abbas, Mujahid, `Ata', Sa`id bin Jubayr and Al-Hasan. They also said that Al-Azlam were arrows that they used for lotteries to make decisions, as Ibn Abi Hatim narrated. Allah said,

(رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ)

(A Rijs of Shaytan's handiwork) meaning, abomination of Shaytan's handiwork, according to `Ali bin Abi Talhah who reported it from Ibn `Abbas. Sa`id bin Jubayr said that Rijs means `sin' while Zayd bin Aslam said; "An evil handiwork of Shaytan."

(فَاجْتَنِبُوهُ)

(So avoid that) avoid all of these abominations,

## (لَعَلَّكُمْ تُفْلِحُونَ)

(in order that you may be successful.) and this is a statement of encouragement. Allah said next,

(إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ  
وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ  
ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ )

(Shaytan wants only to excite enmity and hatred between you with Khamr (intoxicants) and Maysir (gambling), and hinder you from the remembrance of Allah and from the Salah (the prayer). So, will you not then abstain) This is a threat and a warning.

### Hadiths that Prohibit Khamr (Intoxicants)

Imam Ahmad recorded that Abu Hurayrah said, "There were three stages to prohibiting Khamr (intoxicants). When the Messenger of Allah migrated to Al-Madinah, the people were consuming alcohol and gambling, so they asked the Messenger of Allah about these things, Allah revealed,

(يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ  
وَمَنْفَعٌ لِلنَّاسِ)

(They ask you about alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefit for men.") 2:219 , until the end of the Ayah. The people said, ` They (intoxicants and gambling) were not prohibited for us. Allah only said,

(فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ)

(In them is a great sin, and (some) benefit for men.)' So they went on drinking Khamr until one day, one of the emigrants lead his companions in the Maghrib prayer and mixed up the Ayat in his recitation. Thereafter, Allah sent down a tougher statement,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ  
سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ)

(O you who believe! Approach not the Salah (the prayer) when you are in a drunken state until you know (the meaning of) what you utter.) 4:43 xThen, the people would drink before the time of the prayer so that they would attend the prayer while sober. A firmer Ayah was later revealed,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ  
وَالْأَنْصَابُ وَالْأُزْلَامُ رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ  
فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ )

(O you who believe! Khamr, Maysir, Ansab, and Azlam are an abomination of Shaytan's handiwork. So avoid that in order that you may be successful.) 5:90-91 So they said, `We abstained, O Lord!' Later, some people said, `O Allah's Messenger! Some people died in the cause of Allah, while some others died in their beds, but they used to drink alcohol and indulge in gambling, which Allah has made a Rijs of the work of Shaytan.' So Allah sent down,

لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
جُنَاحٌ فِيمَا طَعَمُوا )

(Those who believe and do righteous good deeds, there is no sin on them for what they ate...) 5:93 , until the end of the Ayah. The Prophet said,

«لَوْ حُرِّمَ عَلَيْهِمْ لَتَرَكَوهُ كَمَا تَرَكَتُمْ»

(Had they been made impermissible for them, they would have abandoned them as you have abandoned them.) Ahmad recorded this Hadith. Imam Ahmad recorded that `Umar bin Al-Khattab said, "O Allah! Explain the verdict about Khamr to us clearly." The Ayah in Surat Al-Baqarah was revealed,

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ  
كَبِيرٌ )

(They ask you about alcoholic drink and gambling. Say: "In them is a great sin.") 2:219 `Umar was summoned and this Ayah was recited to him, but he still said, "O Allah! Make the verdict of Khamr clear to us." Then the Ayah in Surat An-Nisa' was revealed,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ  
سُكْرَى

(O you who believe! Do not approach the Salah when you are in a drunken state.) 4:43  
Thereafter, the Prophet had someone herald when it was time to pray, "Those in a drunken  
state are not to approach the prayer." `Umar was again summoned and the Ayah was recited to  
him, but he still said, "O Allah! Make the verdict concerning Khamr clear to us." Then, the Ayah  
in Surat Al-Ma'idah 5:91 was revealed, and `Umar was summoned and it was recited to him.  
When he reached the part of the Ayah that reads,

فَهَلْ أَنتُمْ مُنْتَهُونَ

(So, will you not then abstain) 5:91 , `Umar said, "We abstained, we abstained." Abu Dawud,  
At-Tirmidhi, and An-Nasa'i recorded this Hadith. `Ali bin Al-Madini and At-Tirmidhi graded it  
Sahih. It is recorded in the Two Sahihs, that `Umar bin Al-Khattab said in a speech; while  
standing on the Minbar of the Messenger of Allah (in the Prophet's Masjid in Al-Madinah) "O  
people! The prohibition of Khamr was revealed; and Khamr was extracted from five things:  
From grapes, dates, honey, wheat and barley. Khamr is what intoxicates the mind." Al-Bukhari  
recorded that Ibn `Umar said, "The prohibition of Khamr was revealed when there were five  
kinds of intoxicants in Al-Madinah, besides what was produced from grapes."

### Another Hadith

Imam Ahmad recorded that Anas said, "I once was giving an alcoholic beverage to Abu  
`Ubaydah bin Al-Jarrah, `Ubayy bin Ka`b, Suhayl bin Bayda' and several of their friends  
meeting at Abu Talhah's house. When they were almost intoxicated, some Muslims came and  
said, `Did you not know that Khamr has been prohibited' They said, `We'll wait and ask.' They  
then said, `O Anas! Spill the remaining alcohol out of your container.' By Allah! They never  
drank it again, and their Khamr at that time was made from unripe and normal dates." This is  
also recorded in the Two Sahihs. In another narration by Anas, "I was the butler of the people  
in the house of Abu Talhah when Khamr was prohibited, and in those days alcohol was made  
from unripe and normal dates. A caller then heralded, and Abu Talhah ordered me to see what  
it was about. So I found that a person was announcing that alcoholic drinks had been  
prohibited. Abu Talhah ordered me to go out and spill the wine. I went out and spilled it, and it  
flowed in the streets of Al-Madinah. Some people said, `Some people were killed and wine was  
still in their stomachs.' Later on, Allah's revelation came,

لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
جُنَاحٌ فِيمَا طَعَمُوا

(Those who believe and do righteous good deeds, there is no sin on them for what they  
ate...) 5:93 ." Ibn Jarir recorded that Anas bin Malik said, "I was serving Abu Talhah, Abu  
`Ubaydah bin Al-Jarrah, Abu Dujanah, Mu`adh bin Jabal and Suhayl bin Bayda', until they  
became intoxicated from an alcoholic drink made of mixed unripe and normal dates. Then I

heard someone herald, `Khamr has been made illegal.' So no one went in or out until we spilled the alcohol and broke its barrels. Some of us then performed ablution and others took a shower, and we wore some perfume. We then went out to the Masjid while the Messenger of Allah was reciting,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ  
وَالْأَنْصَابُ وَالْأَزْلَامُ رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ  
فَاجْتَنِبُوهُ

(O you who believe! Khamr, Maysir, Ansab, and Azlam are only an abomination of Shaytan's handiwork. So avoid that...) 5:90 , until,

فَهَلْ أَنْتُمْ مُنْتَهُونَ

(So, will you not then abstain) 5:91 . A man asked, `O Allah's Messenger! What about those who died drinking it' Allah sent down the verse,

لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
جُنَاحٌ فِيمَا طَعَمُوا

(Those who believe and do righteous good deeds, there is no sin on them for what they ate.) 5:93 ."

### Another Hadith

Imam Ahmad recorded that Ibn `Umar said that the Messenger of Allah said,

«لُعِنَتِ الْخَمْرُ عَلَى عَشْرَةِ أَوْجُهٍ: لُعِنَتِ الْخَمْرُ  
بِعَيْنِهَا، وَشَارِبُهَا، وَسَاقِيهَا، وَبَائِعُهَا، وَمُبْتَاعُهَا،  
وَعَاصِرُهَا، وَمُعْتَصِرُهَا، وَحَامِلُهَا، وَالْمَحْمُولَةُ  
إِلَيْهِ، وَآكِلُ ثَمَنِهَا»

(Ten matters related to Khamr were cursed. Khamr itself was cursed, whoever drinks it, its server, seller, buyer, brewer, who asks for it to be brewed, whoever carries it, whomever it is carried to and whoever consumes its price.) Abu Dawud and Ibn Majah recorded this Hadith. Ahmad recorded that Ibn `Umar said, "Once, the Messenger of Allah went out and I went out with him. I walked to his right, but Abu Bakr came along and I gave way to him, and Abu Bakr was walking on the Prophet's right, while I was walking on his left. Then `Umar came along and he was walking on the Prophet's left, since I gave way to him. The Messenger of Allah then found a leather skin hanging containing alcohol, so he asked for a knife and ordered that the skin be cut open. He then said,

«لُعِنَتِ الْخَمْرُ وَشَارِبُهَا، وَسَاقِيهَا، وَبَائِعُهَا،  
وَمُبْتَاعُهَا، وَحَامِلُهَا، وَالْمَحْمُولَةُ إِلَيْهِ،  
وَعَاصِرُهَا وَمُعْتَصِرُهَا، وَآكِلُ ثَمَنِهَا»

(Khamr was cursed, and so are those who drink it, serve it, sell it, buy it, carry it, have it carried to them, brew it, have it brewed and consume its price.)"

### Another Hadith

Al-Hafiz Abu Bakr Al-Bayhaqi recorded that Sa`d said, "There were four Ayat revealed about Khamr..." He then said, "A man from Al-Ansar made some food and invited us. We drank Khamr before it was prohibited and became intoxicated, and thus started to boast about our status. The Ansar said that they were better, while Quraysh (the Muhajirin) said that they were better. So a man from the Ansar took a bone and struck Sa`d's nose with it and made a flesh wound on it. Ever since that happened, Sa`d's nose had a scar from that wound. The Ayah,

(إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ)

(Intoxicants, gambling,) until,

(فَهَلْ أَنْتُمْ مُنْتَهُونَ)

(So, will you not then abstain) was later revealed." Muslim recorded this Hadith.

### Another Hadith

Ibn Abi Hatim recorded that `Abdullah bin `Amr said, "This Ayah in the Qur'an,



يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ  
وَالْأَنْصَابُ وَالْأَزْلَامُ رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ  
فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ )

(O you who believe! Khamr, Maysir, Ansab, and Azlam are only an abomination of Shaytan's handiwork. So avoid that in order that you may be successful.) 5:90 , was also in the Tawrah; `Allah has sent down truth to eradicate falsehood, joyful play, flute or wind instruments, Zafan (dances) and Kibarat (referring to cabarets using the lute and bagpipe), tambourine, guitar, harp and lyric and love poetry. And Khamr is bitter for those who taste it. Allah has vowed by His grace and power, `Whoever drinks it after I prohibited it, I will make him thirsty on the Day of Resurrection. Whoever abandons it after I prohibited it, I will let him taste it in the residence of Grace (Paradise)."' Its chain of narration is Sahih

### Another Hadith

Ash-Shafi`i narrated that Malik narrated that Nafi` said that Ibn `Umar said that the Messenger of Allah said,

«مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا ثُمَّ لَمْ يَتُبْ مِنْهَا  
حُرْمَهَا فِي الْآخِرَةِ»

(Whoever drinks Khamr in the life of this world and does not repent from it, will be deprived of it in the Hereafter.) Al-Bukhari and Muslim recorded this Hadith. Muslim recorded that Ibn `Umar said that the Messenger of Allah said,

«كُلُّ مُسْكِرٍ خَمْرٌ، وَكُلُّ مُسْكِرٍ حَرَامٌ، وَمَنْ  
شَرِبَ الْخَمْرَ فَمَاتَ وَهُوَ يُدْمِنُهَا وَلَمْ يَتُبْ مِنْهَا،  
لَمْ يَشْرَبْهَا فِي الْآخِرَةِ»

(Every intoxicant is Khamr, and every intoxicant is unlawful. Whoever drinks Khamr and dies while addicted to it, without repenting from drinking it, will not drink it in the Hereafter.) `Abdur-Rahman bin Al-Harith bin Hisham said that he heard `Uthman bin `Affan saying, "Avoid Khamr, for it is the mother of all sins. There was a man before your time who used to worship Allah secluded from the people. Later, an evil woman loved him and sent her female servant to him saying that they wanted him to witness something. So he went with the servant. Whenever they went through the door, she locked it behind them, until he reached a beautiful woman with a young servant boy and some alcohol. She said to him, `By Allah! I did not invite you to be a witness for anything, but called you to have sex with me, kill this boy or drink this

alcohol.' So she gave him some alcohol, and he kept asking for more until he became intoxicated and had sex with her and killed the boy. Therefore, avoid Khamr, because it is never combined with faith, but one of them is bound to expel the other (from the heart)." This was recorded by Al-Bayhaqi. This statement has an authentic chain of narration. Abu Bakr bin Abi Ad-Dunya recorded this statement in his book on the prohibition of intoxicants, but he related it from the Prophet. Relating it from `Uthman is more authentic, and Allah knows best. Ahmad bin Hanbal recorded that Ibn `Abbas said, "When Khamr was prohibited, some people said, `O Allah's Messenger! What about our brethren who died while still drinking Khamr' Allah sent down the Ayah

(لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
جُنَاحٌ فِيمَا طَعَمُوا)

(Those who believe and do righteous good deeds, there is no sin on them for what they ate,) until the end of the Ayah. When the Qiblah (direction of the prayer) was changed (from Jerusalem to Makkah), some people asked, `O Allah's Messenger! What about our brethren who died while still praying toward Jerusalem' Allah sent down,

(وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ)

(And Allah would never make your faith to be lost.)" 2:143 `Abdullah bin Mas`ud said that the Prophet said when the Ayah,

(لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
جُنَاحٌ فِيمَا طَعَمُوا إِذَا مَا اتَّقَوْا وَءَامَنُوا)

(Those who believe and do righteous good deeds, there is no sin on them for what they ate, if they have Taqwa, and believe...) was revealed,

«قِيلَ لِي: أَنْتَ مِنْهُمْ»

(I was told, that you are among them.) This is the narration that Muslim, At-Tirmidhi and An-Nasa'i collected.

(يَأْيُهَا الَّذِينَ ءَامَنُوا لِيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِّنَ  
الصَّيِّدِ تَنَالَهُ أَيْدِيكُمْ وَرَمَحُكُم لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ

بِالْغَيْبِ فَمَنْ اَعْتَدَىٰ بَعْدَ ذَلِكَ فَعَلَهُ عَذَابٌ اَلِيمٌ -  
يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ  
وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمَّداً فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ  
النَّعْمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنْكُمْ هَدِيًّا بَلِغَ الْكَعْبَةِ أَوْ  
كَفَّارَةً طَعَامٌ مَّسْكِينٍ أَوْ عَدْلٌ ذَلِكَ صِيَامًا لِّيَذُوقَ  
وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ فَيَنْتَقِمُ  
اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ )

(94. O you who believe! Allah will certainly make a trial for you with something in the game that is well within reach of your hands and your lances, that Allah may test who fears Him in the unseen. Then whoever transgresses thereafter, for him there is a painful torment.) (95. O you who believe! Kill not game while you are in a state of Ihram, and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka`bah, of livestock equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed the poor, or its equivalent in fasting, that he may taste the heaviness (punishment) of his deed. Allah has forgiven what is past, but whosoever commits it again, Allah will take retribution from him. And Allah is Almighty, All-Able of Retribution.) v

### Prohibiting Hunting Game in the Sacred Area and During the State of Ihram

Ali bin Abi Talhah Al-Walibi said that Ibn `Abbas said that Allah's statement,

(لِيَبْلُوَنَّكُمْ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالَهُ أَيْدِيكُمْ  
وَرَمَحُكُمْ)

(Allah will certainly make a trial for you with something in (the matter of) the game that is well within reach of your hands and your lances,) 5:94 , refers to, "The weak and young game. Allah tests His servants with such game during their Ihram, that if they wish, they would be able to catch it with their hands. Allah has commanded them to avoid catching it." Mujahid said that,

(تَنَالَهُ أَيْدِيكُمْ)

(well within reach of your hands) refers to the young game and chicks, while

(وَرَمَحَكُمْ)

(and your lances,) refers to mature game. Muqatil bin Hayyan said that this Ayah was revealed during the `Umrah of Al-Hudaybiyyah, when wild game and birds were coming to the Muslim camping area, which they had never seen the likes of before. Allah prohibited them from hunting the game while in the state of Ihram,

(لِيَعْلَمَ اللَّهُ مَنْ يَخَافُهُ بِالْغَيْبِ)

(that Allah may test who fears Him in the unseen. ) Therefore, Allah tests His servants with the game that comes near their camping area, for if they wish, they can catch it with their hands and spears in public and secret. This is how the obedience of those who obey Allah in public and secret becomes apparent and tested. In another Ayah, Allah said;

(إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ  
وَأَجْرٌ كَبِيرٌ)

(Verily! Those who fear their Lord in the unseen, theirs will be forgiveness and a great reward (i.e. Paradise).) Allah said next,

(فَمَنْ عَتَدَىٰ بَعْدَ ذَلِكَ)

(Then whoever transgresses thereafter.) after this warning and threat, according to As-Suddi, then,

(قَلْبُهُ عَذَابٌ أَلِيمٌ)

(for him there is a painful torment.) for his defiance of Allah's command and what He has decreed. Allah said next,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ)

(O you who believe! Kill not game while you are in a state of Ihram,) This Ayah prohibits killing the game in the state of Ihram, except what is exempt from this as mentioned in the Two Sahihs; `A'ishah narrated that the Messenger of Allah said,

«خَمْسٌ فَوَاسِقٌ يُقْتَلْنَ فِي الْحِلِّ وَالْحَرَمِ:  
الْغُرَابُ، وَالْحِدَاةُ، وَالْعَقْرَبُ، وَالْفَأْرَةُ، وَالْكَلْبُ  
الْعَقُورُ»

(Five are Fawasiq, they may be killed while in Ihram or not; the crow, the kite, the scorpion, the mouse and the rabid dog.) Ibn `Umar narrated that the Messenger of Allah said,

«خَمْسٌ مِنَ الدَّوَابِّ لَيْسَ عَلَى الْمُحْرَمِ فِي قَتْلِهِنَّ  
جُنَاحٌ: الْغُرَابُ، وَالْحِدَاةُ، وَالْعَقْرَبُ، وَالْفَأْرَةُ،  
وَالْكَلْبُ الْعَقُورُ»

(It is not harmful in a state of Ihram to kill five kinds of animals: the crow, the kite, the scorpion, the mouse and the rabid dog.) This Hadith was recorded in the Two Sahihs. Ayyub narrated that Nafi` narrated similar wordings for this Hadith from Ibn `Umar. Ayyub said, "So I said to Nafi`, `What about the snake' He said, `There is no doubt that killing the snake is allowed.'" The ruling concerning the rabid dog also includes the wolf, lion, leopard, tiger and their like, since they are more dangerous than the rabid dog, or because the term Kalb (dog) covers them. Allah knows best. Abu Sa`id narrated that the Prophet was asked about the animals that the Muhrim is allowed to kill and he said,

«الْحَيَّةُ، وَالْعَقْرَبُ، وَالْفُؤَيْسِقَةُ، وَيَرْمِي الْغُرَابَ  
وَلَا يُقْتَلُهُ، وَالْكَلْبُ الْعَقُورُ، وَالْحِدَاةُ، وَالسَّبْعُ  
الْعَادِي»

(The snake, the scorpion, the mouse, and the crow - which is shot at but not killed -- the rabid dog, the kite and wild beasts of prey.) Abu Dawud recorded this Hadith, as did At-Tirmidhi, who said, "Hasan", and Ibn Majah.

## The Penalty of Killing Game in the Sacred Area or in the State of Ihram

Allah said,

وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ  
النَّعَمِ

(And whosoever of you kills it intentionally, the penalty is an offering of livestock equivalent to the one he killed.) Mujahid bin Jabr said, "The meaning of `intentionally' here is that one intends to kill the game while forgetting that he is in the state of Ihram. Whoever intentionally kills the game while aware that he is in the state of Ihram, then this offense is more grave than to make an expiation, and he also loses his Ihram." This statement is odd, and the view of majority is that they have to pay the expiation for killing the game whether they forgot that they are in Ihram or not. Az-Zuhri said, "The Book (the Qur'an) asserts the expiation for intentional killing, and the Sunnah included those who forget, as well." The meaning of this statement is that the Qur'an mentioned the expiation and sin of those who intentionally kill game,

لِيَذُوقَ وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ  
فَيَنْتَقِمُ اللَّهُ مِنْهُ

(that he may taste the heaviness (punishment) of his deed. Allah has forgiven what is past, but whosoever commits it again, Allah will take retribution from him.) the Sunnah that includes the rulings issued by the Prophet and his Companions, indicated the necessity of expiation in cases of unintentional killing of game, just as the Book legislated expiation for intentional killing. Killing game is a form of waste, which requires expiation in intentional and unintentional cases, although those who intend it have sinned, rather than those who made an honest error. Allah's statement,

فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ

(The penalty is an offering of livestock equivalent to the one he killed.) indicates the necessity of offering an equivalent animal to the one the Muhrim killed. The Companions gave rulings that the camel, for instance, is the equivalent of the ostrich, the cow is the equivalent of wild cattle, and the goat for the deer. As for the cases when there is no equivalent for the killed animal, Ibn `Abbas said that one should spend its amount in Makkah (i.e. charity), as Al-Bayhaqi recorded. Allah's statement,

يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنْكُمْ

(As adjudged by two just men among you;) means, two just Muslim men should determine an animal equivalent to the game killed, or the amount of its price. Ibn Jarir recorded that Abu Jarir Al-Bajali said, "I killed a deer when I was in the state of Ihram and mentioned this fact to `Umar, who said, `Bring two of your brethren and let them judge you.' So I went to `Abdur-

Rahman and Sa`d and they said that I should offer a male sheep." Ibn Jarir recorded that Tariq said, "Arbad killed a deer while in the state of Ihram and he went to `Umar to judge him. `Umar said to him, `Let us both judge,' and they judged that Arbad should offer a goat that was fed on abundant water and grass. `Umar commented,

(يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ)

(As adjudged by two just men among you;)." Allah's statement,

(هَدِيًّا بَلِغَ الْكَعْبَةِ)

(...an offering brought to the Ka`bah.) indicates that this equivalent animal should be brought to the Ka`bah, meaning, the Sacred Area, where it should be slaughtered and its meat divided between the poor of the Sacred Area. There is a consensus on this ruling. Allah said,

(أَوْ كَفَّارَةٌ طَعَامُ مَسْكِينٍ أَوْ عَدْلُ ذَلِكَ صِيَامًا)

(or, for expiation, he should feed the poor, or its equivalent in fasting,) that is, if the Muhrim does not find an equivalent to what he killed, or the animal hunted is not comparable to anything else. `Ali bin Abi Talhah said that Ibn `Abbas commented on the Ayah,

(هَدِيًّا بَلِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسْكِينٍ أَوْ عَدْلُ ذَلِكَ صِيَامًا)

(...an offering brought to the Ka`bah, or, for expiation, he should feed the poor, or its equivalent in fasting.) "If the Muhrim killed game, then his judgement is its equivalent. If he kills an antelope, he offers a sheep slaughtered in Makkah. If he cannot, then he feeds six poor people, otherwise he should fast for three days. If he kills a deer, he offers a cow. If unable, he feeds twenty poor people, or otherwise if unable, he fasts for twenty days. If he kills an ostrich or zebra, he offers a camel, or he feeds thirty poor people, or fasts thirty days." Ibn Abi Hatim and Ibn Jarir recorded this statement, and in Ibn Jarir's narration, the food measurement is a Mudd (4 handfuls of food) each that suffices for the poor. Allah's statement,

(لِيَذُوقَ وَبَالَ أَمْرِهِ)

(that he may taste the heaviness (punishment) of his deed.) means, We have required him to pay this expiation so that he tastes the punishment of his error,

(عَفَا اللَّهُ عَمَّا سَفَّ)

(Allah has forgiven what is past.) during the time of Jahiliyyah, provided that one becomes good in Islam and follows Allah's Law, all the while avoiding the sin. Allah then said,

(وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ)

(but whosoever commits it again, Allah will take retribution from him.) meaning, whoever does this after it has been prohibited in Islam and having knowledge that it is prohibited,

(فَيَنْتَقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ)

(Allah will take retribution from him. And Allah is Almighty, All-Able of retribution.) Ibn Jurayj said, "I said to `Ata', `What is the meaning of,

(عَفَا اللَّهُ عَمَّا سَفَّ)

(Allah has forgiven what is past.)' He said, `Meaning, during the time of Jahiliyyah.' I asked about,

(وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ)

(but whosoever commits it again, Allah will take retribution from him.) He said, `Whoever commits this offense again in Islam, then Allah will take retribution from him and he also has to pay the expiation.' I asked, `Is there any punishment for repeating this offense that you know of' He said, `No.' I said, `Do you think that the authorities should punish him' He said, `No, for it is a sin that he committed between him and Allah. He should pay the expiation.'" Ibn Jarir recorded this statement. It was said that the `Allah will take retribution' refers to the expiation, according to Sa`id bin Jubayr, `Ata', and the majority among the earlier and later generations. They stated that when the Muhrim kills game, the expiation becomes necessary, regardless of whether it was the first, second or third offense, and whether intentional or by error. Ibn Jarir commented on Allah's statement;

(وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ)

(And Allah is Almighty, All-Able of retribution.) "Allah says that He is invincible in His control, none can resist Him, prevent Him from exacting retribution from anyone, or stop Him from punishing anyone. This is because all creation is His creation and the decision is His, His is the might, and His is the control. His statement,

(ذُو انْتِقَامٍ)



(All-Able of retribution.) meaning, He punishes those who disobey Him for their disobedience of Him."

(أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ  
وَالسِّيَّارَةَ وَحُرْمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرْمًا  
وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ - جَعَلَ اللَّهُ  
الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ  
وَالْهَدْيَ وَالْقَلِيدَ ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي  
السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ  
عَلِيمٌ - اَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ  
غَفُورٌ رَحِيمٌ - مَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ وَاللَّهُ  
يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ )

(96. Lawful to you is water game and its use for food -- for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land game as long as you are in a state of Ihram. And have Taqwa of Allah to Whom you shall be gathered back.) (97. Allah has made the Ka`bah, the Sacred House, an asylum of security and benefits for mankind, and also the Sacred Month and the animals of offerings and the garlanded, that you may know that Allah has knowledge of all that is in the heavens and all that is in the earth, and that Allah is the All-Knower of each and everything.) (98. Know that Allah is severe in punishment and that Allah is Oft-Forgiving, Most Merciful.) (99. The Messenger's duty is but to convey. And Allah knows all that you reveal and all that you conceal.)

### Water Game is Allowed for the Muhrim

Sa`id bin Al-Musayyib, Sa`id bin Jubayr and others commented on Allah's statement;

(أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ)

(Lawful to you is (the pursuit of) water game...) that it means, what one eats fresh from it, while,

## (وَطَعَامُهُ)

(And its use for food) what is eaten dry and salted. Ibn `Abbas said that `water game' refers to what is taken from water while still alive, while,

## (وَطَعَامُهُ)

(and its use for food) refers to what the water throws ashore dead. Similar statements were reported from Abu Bakr As-Siddiq, Zayd bin Thabit, `Abdullah bin `Amr, Abu Ayyub Al-Ansari, `Ikrimah, Abu Salamah bin `Abdur-Rahman, Ibrahim An-Nakha`i and Al-Hasan Al-Basri. Allah's statement,

## (مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ)

(for the benefit of yourselves and those who travel,) as food and provision for you,

## (وَالسَّيَّارَةِ)

(and those who travel, ) those who are in the sea and traveling along the sea, according to `Ikrimah. Other scholars said that water game is allowed for those who fish it from the sea, as well as, when it is salted and used as food for travelers inland. A similar statement was reported from Ibn `Abbas, Mujahid and As-Suddi and others. Imam Malik bin Anas recorded that Jabir bin `Abdullah said, "Allah's Messenger sent an army towards the east coast and appointed Abu `Ubaydah bin Al-Jarrah as their commander, and the army consisted of three hundred men, including myself. We marched on until we reached a place where our food was about to finish. Abu `Ubaydah ordered us to collect all the food for our journey, and it was collected in two bags of dates. Abu `Ubaydah kept on giving us our daily ration in small amounts from it, until it was exhausted. The share of each of us used to be one date only." I (one of the narrators from Jabir) said, "How could one date suffice for you" Jabir replied, "We came to know its value when even that finished." Jabir added, "When we reached the seashore, we saw a huge fish which was like a small mountain. The army ate from it for eighteen days. Then Abu `Ubaydah ordered that two of its ribs be affixed in the ground. Then he ordered that a she-camel be ridden, and it passed under the two ribs (forming an arch) without touching them." This Hadith was also collected in the Two Sahihs. eMalik recorded that Abu Hurayrah said, "A man asked Allah's Messenger, `O Allah's Messenger! We go to sea and carry little water with us. If we use it for Wudu', we get thirsty, so should we use seawater for Wudu" The Messenger of Allah said,

## «هُوَ الطَّهُورُ مَاؤُهُ الْحِلُّ مَيْتَتُهُ»

(Its water is pure and its dead are lawful)." The two Imams, Ash-Shafi`i and Ahmad bin Hanbal, recorded this Hadith, along with the Four Sunan compilers. Al-Bukhari, At-Tirmidhi and Ibn Hibban graded it Sahih. This Hadith was also recorded from the Prophet by several other Companions.

## Hunting Land Game is Prohibited During Ihram

Allah said,

(وَحُرْمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرْمًا)

(but forbidden is land game as long as you are in a state of Ihram.) Therefore, hunting land game during Ihram is not allowed, and if someone who is in the state of Ihram hunts, he will have to pay expiation, along with the sin he earns if he does it intentionally. If he hunts by mistake, he will have to pay the expiation and is not allowed to eat from it, because this type of game is just like dead animals, be he a Muhrim or a non-Muhrim. If someone who is not in the state of Ihram hunts and gives the food to a Muhrim, the Muhrim is not allowed to eat from its meat if it was killed for him in particular. As-Sa`b bin Jatthamah said that he gave a zebra as a gift to the Prophet in the area of Waddan or Abwa', the Prophet gave it back. When the Prophet saw the effect of his returning the gift on As-Sa`b's face, he said,

«إِنَّا لَمْ نَرُدَّهُ عَلَيْكَ إِلَّا أَنَا حُرْمٌ»

(We only gave it back to you because we are in a state of Ihram.) This Hadith was collected in the Two Sahihs. The Prophet thought that As-Sa`b hunted the zebra for him, and this is why he refused to take it. Otherwise, the Muhrim is allowed to eat from the game if one who is not in Ihram hunts it. For when Abu Qatadah hunted a zebra when he was not a Muhrim and offered it to those who were in the state of Ihram, they hesitated to eat from it. They asked the Messenger of Allah and he said,

«هَلْ كَانَ مِنْكُمْ أَحَدٌ أَشَارَ إِلَيْهَا أَوْ أَعَانَ فِي قَتْلِهَا؟»

(Did any of you point at it or help kill it) They said, "No." He said,

«فَكُلُوا»

(Then eat,) and he also ate from it. This Hadith is also in the Two Sahihs with various wordings.

Ibn Kathir only mentioned Ayat 96 to 99 here and explained the better part of Ayah number 96, but he did not mention the explanation of the rest of that Ayah or the other Ayat (97 to 99). This is the case in all of the copies of his Tafsir in existence, and he might have forgotten to do that, for it is less likely that all who copied this book forgot to copy only this part. So we used a summary of the Tafsir of these Ayat from the Imam of Tafsir, Ibn Jarir At-Tabari. We tried to summarize At-Tabari's eloquent words to the best of our ability, by Allah's help and leave.

## (وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ V)

(And have Taqwa of Allah to Whom you shall be gathered back. ) Allah says, fear Allah, O people, and beware of His might, by obeying what He commands you and avoiding what He prohibits for you in these Ayat revealed to your Prophet . These Ayat forbid Khamr, gambling, Al-Ansab and Al-Azlam, along with hunting land game and killing it while in the state of Ihram. To Allah will be your return and destination, and He will punish you for disobeying Him and will reward you for obeying Him.

## (جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ)

(Allah has made the Ka`bah, the Sacred House, an asylum of security and benefits for mankind,) Allah says, Allah made the Ka`bah, the Sacred House, an asylum of safety for the people who have no chief to prevent the strong from transgressing against the weak, the evil from the good-doers, and the oppressors from the oppressed.

## (وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلِيدَ)

(And also the Sacred Month and the animals of offerings and the garlanded.) Allah says that He made these symbols an asylum of safety for the people, just as He made the Ka`bah an asylum of safety for them, so that He distinguishes them from each other, for this is their asylum and symbol for their livelihood and religion. Allah made the Ka`bah, the Sacred Month, the Hady, the garlanded animals and people an asylum of safety for the Arabs who used to consider these symbols sacred. Thus, these symbols were just like the chief who is obeyed by his followers, and who upholds harmony and public safety. As for the Ka`bah, it includes the entire sacred boundary. Allah termed it "Haram" because He prohibited hunting its game and cutting its trees or grass. Similarly, the Ka`bah, the Sacred Month, the animals of offerings and the garlands were the landmarks of existing Arabs. These symbols were sacred during the time of Jahiliyyah and the people's affairs were guided and protected by them. With Islam they became the symbols of their Hajj, their rituals, and the direction of the prayer. i.e., the Ka`bah in Makkah.

## (ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ)

(that you may know that Allah has knowledge of all that is in the heavens and all that is in the earth, and that Allah is the All-Knower of each and everything.) Allah says; O people, I made these symbols an asylum for you, so that you know that He Who made these symbols that benefit your life and provide you with security, also knows everything in the heavens and earth that brings about your immediate or eventual benefit. Know that He has perfect knowledge of everything and that none of your deeds or affairs ever escapes His observation; and He will count them for you so that He rewards those who do good with the same and those who do evil in kind.

(اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ  
رَحِيمٌ)

(Know that Allah is severe in punishment and that Allah is Oft-Forgiving, Most Merciful.) Allah says, know that your Lord, Who has perfect knowledge of whatever is in the heavens and earth, and Who is never unaware of your deeds - public or secret - is severe in punishment for those who disobey and defy Him. He also pardons the sins of those who obey and repent to Him, more Merciful than to punish them for the sins that they repented from.

(مَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ  
وَمَا تَكْتُمُونَ)

(The Messenger's duty is but to convey. And Allah knows all that you reveal and all that you conceal.) This is a warning from Allah for His servants in which He says: Our Messenger, whom We sent to you, has only to convey Our Message and then the reward for the obedience, and punishment for the disobedience is on Us. The obedience of those who accept Our Message never escapes Our knowledge, just as in the case of those who disobey and defy Our Message. We know what one of you does, demonstrates physically, announces, and utters with his tongue, and what you hide in your hearts, be it of faith, disbelief, certainty, doubt or hypocrisy. He Who is so capable, then nothing that the hearts conceal, nor any of the apparent acts of the souls in the heavens and earth could escape His knowledge. In His Hand, alone, is the reward and punishment, and He is worthy to be feared, obeyed and never disobeyed.

(قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ  
كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ  
تُفْلِحُونَ - يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ  
إِنْ تُبَدَ لَكُمْ تَسْأَلُكُمْ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ  
الْقُرْءَانُ تُبَدَ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ  
- قَدْ سَأَلَهَا قَوْمٌ مِّنْ قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ  
(

(100. Say: "Not equal are the bad things and the good things, even though the abundance of the bad may please you. " So have Taqwa of Allah, O men of understanding in order that you may

be successful.) (101. O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'an is being revealed, they will be made plain to you. Allah has forgiven that, and Allah is Oft-Forgiving, Most Forbearing.) (102. Before you, a community asked such questions, then on that account they became disbelievers.) Allah says to His Messenger ,

(قُلْ)

(Say,) O Muhammad ,

(لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ)

(Not equal are the bad things and the good things, even though they may please you) O human,

(كَثْرَةُ الْخَبِيثِ)

(the abundance of bad.) This Ayah means, the little permissible is better than the abundant evil.

(فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ)

(have Taqwa of Allah, O men of understanding...) who have sound minds, avoid and abandon the impermissible, and let the permissible be sufficient for you,

(لَعَلَّكُمْ تُفْلِحُونَ)

(in order that you may be successful.) in this life and the Hereafter. " So have Taqwa of Allah, O men of understanding in order that you may be successful.) (101. O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'an is being revealed, they will be made plain to you. Allah has forgiven that, and Allah is Oft-Forgiving, Most Forbearing.) (102. Before you, a community asked such questions, then on that account they became disbelievers.) Allah says to His Messenger ,

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(have Taqwa of Allah, O men of understanding...) who have sound minds, avoid and abandon the impermissible, and let the permissible be sufficient for you,

(لَعَلَّكُمْ تُفْلِحُونَ)

(in order that you may be successful.) in this life and the Hereafter.

### Unnecessary Questioning is Disapproved of

Allah said next,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِن تُبَدَّ  
لَكُمْ تَسْؤُكُمْ)

(O you who believe! Ask not about things which, if made plain to you, may cause you trouble.) This Ayah refers to good conduct that Allah is teaching His believing servants, by forbidding them from asking about useless things. Since if they get the answers they sought, they might be troublesome for them and difficult on their ears. Al-Bukhari recorded that Anas bin Malik said, "The Messenger of Allah gave a speech unlike anything I heard before. In this speech, he said,

«لَوْ تَعْلَمُونَ مَا أُعْلِمُ، لَضَحِكْتُمْ قَلِيلًا، وَلَبَكَيْتُمْ  
كَثِيرًا»

(If you but know what I know, you will laugh little and cry a lot.) The companions of Allah's Messenger covered their faces and the sound of crying was coming out of their chests. A man asked, `Who is my father' The Prophet said, `So-and-so'. This Ayah was later revealed,

(لَا تَسْأَلُوا عَنْ أَشْيَاءَ)

(Ask not about things...)." Muslim, Ahmad, At-Tirmidhi and An-Nasa'i recorded this Hadith. Ibn Jarir recorded that Qatadah said about Allah's statement,

﴿يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِن بُدِّ  
لَكُمْ تَسْؤُكُمْ﴾

(O you who believe! Ask not about things which, if made plain to you, may cause you trouble.) Anas bin Malik narrated that once, the people were questioning the Messenger of Allah until they made him angry. So he ascended the Minbar and said,

﴿لَا تَسْأَلُونِي الْيَوْمَ عَنْ شَيْءٍ إِلَّا بَيَّنَّهُ لَكُمْ﴾

(You will not ask me about anything today but I will explain it to you.) So the Companions of the Messenger of Allah feared that it was the commencement of a momentous event, and I looked to my right and left and found only people who covered their faces, crying. An argumentative man who was said to be the son of someone other than his true father asked, "O Allah's Messenger! Who is my father The Prophet said, `Your father is Hudhafah." ` Umar stood up (when he saw anger on the Prophet's face) and said, "We accept Allah as our Lord, Islam as our religion and Muhammad as our Messenger, I seek refuge with Allah from the evil of the Fitana (trials in life and religion)." The Messenger of Allah said,

﴿لَمْ أَرَ فِي الْخَيْرِ وَالشَّرِّ كَالْيَوْمِ قَطُّ، صَوَّرَتْ  
لِي الْجَنَّةَ وَالنَّارَ حَتَّى رَأَيْتُهُمَا دُونَ الْحَائِطِ﴾

(I have never witnessed both goodness and evil like I have today. Paradise and the Fire were shown to me and I saw them before that wall.) This Hadith was recorded in the Two Sahihis from Sa`id. Al-Bukhari recorded that Ibn `Abbas said, "Some people used to question the Messenger of Allah to mock him. One of them would ask, `Who is my father,' while another would ask, `Where is my camel,' when he lost his camel. Allah sent down this Ayah about them,

﴿يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِن بُدِّ  
لَكُمْ تَسْؤُكُمْ﴾

(O you who believe! Ask not about things which, if made plain to you, may cause you trouble...)." Imam Ahmad recorded that `Ali said, "When this Ayah was revealed,



وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ  
سَبِيلًا)

(And Hajj to the House is a duty that mankind owes to Allah, those who can bear the journey.) 3:97 , they asked, `O Allah's Messenger! Is it required every year' He did not answer them, and they asked again, `Is it every year' He still did not answer them, so they asked, `Is it every year' He said,

«لَا، وَلَوْ قُلْتُ: نَعَمْ لَوَجِبَتْ وَلَوْ وَجِبَتْ لَمَا  
اسْتَطَعْتُمْ»

(No, and had I said `yes', it would have become obligated, and had it become obligated, you would not be able to bear it.) Allah sent down,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءَ إِن بُدِّ  
لَكُمْ تَسْؤُكُمْ)

(O you who believe! Ask not about things which, if made plain to you, may cause you trouble.)" At-Tirmidhi and Ibn Majah also recorded this Hadith. The apparent wording of this Ayah indicates that we are forbidden to ask about things that if one has knowledge of, he would be sorry he had asked. Consequently, it is better to avoid such questions. Allah's statement,

(وَإِن تَسْأَلُوا عَنْهَا حِينَ يُنزَلُ الْقُرْءَانُ تُبَدَّ لَكُمْ)

(But if you ask about them while the Qur'an is being revealed, they will be made plain to you.) means, if you ask about things that you are prohibited from asking about, then when the revelation about them comes to the Messenger , they will be made plain for you,

(وَدَلِكَ عَلَى اللَّهِ يَسِيرٌ)

(Verily! That is easy for Allah.) Allah said next,

(عَفَا اللَّهُ عَنْهَا)

(Allah has forgiven that,) what you did before this,

«وَاللَّهُ غَفُورٌ حَلِيمٌ»

(and Allah is Oft-Forgiving, Most Forbearing.) Do not ask about things that do not have a ruling yet, for because of your questions, a difficult ruling may be ordained. A Hadith states,

«أَعْظَمُ الْمُسْلِمِينَ جُرْمًا مَنْ سَأَلَ عَنْ شَيْءٍ لَمْ يُحْرَمْ، فَحُرِّمَ مِنْ أَجْلِ مَسْأَلَتِهِ»

(The worst criminal among the Muslims is he who asks if a matter is unlawful (or not), and it becomes unlawful because of his asking about it.) It is recorded in the Sahih that the Messenger of Allah said,

«ذُرُونِي مَا تَرَكَتُكُمْ، فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ كَثْرَةَ سُؤَالِهِمْ وَاخْتِلَافُهُمْ عَلَى أَنْبِيَائِهِمْ»

(Leave me as I have left you, those before you were destroyed because of many questions and disputing with their Prophets.) An authentic Hadith also states,

«أَنَّ اللَّهَ تَعَالَى فَرَضَ فَرَائِضَ فَلَا تُضَيِّعُوهَا، وَحَدَّ حُدُودًا فَلَا تَعْتَدُوهَا، وَحَرَّمَ أَشْيَاءَ فَلَا تَنْتَهِكُوهَا، وَسَكَتَ عَنْ أَشْيَاءَ رَحْمَةً بِكُمْ غَيْرَ نِسْيَانٍ فَلَا تَسْأَلُوا عَنْهَا»

(Allah, the Most Honored, has ordained some obligations, so do not ignore them; has set some limits, so do not trespass them; has prohibited some things, so do not commit them; and has left some things without rulings, out of mercy for you, not that He forgot them, so do not ask about them.) Allah said next,

(قَدْ سَأَلَهَا قَوْمٌ مِّنْ قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ  
(

(Before you, a community asked such questions, then on that account they became disbelievers.) meaning, some people before your time asked such questions and they were given answers. They did not believe the answers, so they became disbelievers because of that. This occurred because these rulings were made plain to them, yet they did not benefit at all from that, for they asked about these things not to gain guidance, but only to mock and defy.

(مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ  
وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَقْتُرُونَ عَلَى اللَّهِ  
الْكَذِبَ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ - وَإِذَا قِيلَ لَهُمْ تَعَالَوْا  
إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا  
وَجَدْنَا عَلَيْهِ ءَابَاءَنَا أُولُو كَانٍ ءَابَاؤُهُمْ لَا يَعْلَمُونَ  
شَيْئًا وَلَا يَهْتَدُونَ )

(103. Allah has not instituted things like Bahirah or a Sa'ibah or a Wasilah or a Ham. But those who disbelieve invent lies against Allah, and most of them have no understanding.) (104. And when it is said to them: "Come to what Allah has revealed and unto the Messenger." They say: "Enough for us is that which we found our fathers following," even though their fathers had no knowledge whatsoever and no guidance.)

### The Meaning of Bahirah, Sa'ibah, Wasilah and Ham

Al-Bukhari recorded that Sa`id bin Al-Musayyib said, "The Bahirah is a female camel whose milk was spared for the idols and no one was allowed to milk it. The Sa'ibah is a female camel let loose for free pasture for the idols, and nothing was allowed to be carried on it. Abu Hurayrah said that the Messenger of Allah said,

«رَأَيْتُ عَمْرَو بْنَ عَامِرِ الْخُزَاعِيَّ يَجُرُّ قَصْبَهُ  
فِي النَّارِ، وَكَانَ أَوْلَ مَنْ سَيَّبَ السَّوَابِ»

(I saw `Amr bin `Amir Al-Khuzai pulling his intestines behind him in the Fire, and he was the first to start the practice of Sa'ibah.) As for the Wasilah, it is a female camel set free for the idols, because it had given birth to a she-camel in its first delivery and then another she-camel at its second delivery. They used to set such camel free if she gave birth to two females without a male between them. As for the Ham, it is a male camel which would be freed from work for the idols, after it had finished a number of copulations assigned for it. The male camel freed from work in this case is called a Hami." Muslim and An-Nasa'i recorded this Hadith. Imam Ahmad recorded that `Abdullah bin Mas`ud said that the Prophet said,

«إِنَّ أَوَّلَ مَنْ سَيَّبَ السَّوَابِبَ وَعَبَدَ الْأَصْنَامَ أَبُو  
خُزَاعَةَ عَمْرُو بْنُ عَامِرٍ، وَإِنِّي رَأَيْتُهُ يَجْرُ  
أَمْعَاءَهُ فِي النَّارِ»

(The first to start the practice of Sa'ibah and worshipping idols was Abu Khuza`ah, `Amr bin `Amir. I saw him pulling his intestines behind him in the Fire.) The `Amr mentioned in the above Hadith is the son of Luhay bin Qam`ah, one of the chiefs of the tribe of Khuza`ah who were the caretakers of the House of Allah after the tribe of Jurhum, (and before the Prophet's tribe, Quraysh). He was the first to change the religion of Ibrahim (Al-Khalil in Makkah) bringing idol worshipping to the area of Hijaz (Western Arabia). He also called the foolish people to worship idols and offer sacrifices to them and started these ignorant rituals concerning the animals as well as other rituals of Jahiliyyah. Allah said in Surat Al-An`am,

(وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ  
نَصِيبًا)

(And they assign to Allah a share of the tilth and cattle which He has created...) 3:136 . As for the Bahirah, `Ali bin Abi Talhah said that Ibn `Abbas said, "It is the female camel that has given delivery five times. After that, they looked at the fifth delivery, if it were a male, they would slaughter it and give it to the men only and not the women. If it were a female, they would cut off its ears and proclaim, `This is a Bahirah (no one is allowed to milk it)."' As-Suddi and others mentioned a similar statement. As for the Sa'ibah, Mujahid said that it is for sheep, and mentioned a similar meaning as for Bahirah. He said that it delivers six females and then a male, female or two males, and that they then would slaughter it (the newly born sheep) and feed its meat to the men, but not to the woman. Muhammad bin Ishaq said that the Sa'ibah is the female camel that delivers ten females, without giving birth to a single male between them. They would then set it free and no one was allowed to ride it, cut its wool or milk it, except for a guest. Abu Rawq said, "The Sa'ibah was made as such when one goes out for some of his affairs and succeeds in whatever he intended to do. So he would designate a Sa'ibah from his property, a female camel or another type, and would set it free for the idols (in appreciation for his success). Then, whatever this camel gave birth to was set free for the idols too." As-Suddi said, "When one's affair was successful, or if he was cured from an illness, or if his wealth increased, he would set some of his wealth free for the idols. Those who would try to acquire any of the Sa'ibah property were punished in this world." As for the Wasilah, `Ali bin Abi Talhah said that Ibn `Abbas said, "It is the sheep that gives birth seven times, if she gives birth to a male or a female stillborn at its seventh delivery, the men, but not the women, would eat from it. If she gave birth to a female, or a female and a male, they would set them free, proclaiming (about the male in this case), His sister Wasalat (literally, `connected him to being forbidden on us')." Ibn Abi Hatim recorded this statement. `Abdur-Razzaq narrated that Ma`mar said that Az-Zuhri said that Sa`id bin Al-Musayyib said that,

(وَلَا وَصِيلَةَ)

(Or a Wasilah) "It is the female camel that gives delivery to a female and then another female at its second delivery. They would call such a camel a Wasilah, proclaiming that she has Wasalat (connected) between two females without giving birth to a male between them. So they used to cut off the ears of the Wasilah and let it roam free to pasture for their idols." A similar explanation was reported from Imam Malik bin Anas. Muhammad bin Ishaq said, "The Wasilah sheep is the ewe that gives birth to ten females in five deliveries, giving birth to two females at each delivery. This sheep would be called Wasilah and would be set free. Whatever this sheep delivers afterwards, male or female, would be given to the men, but not the women, but if it delivers a stillborn, men and women would share it!" As for the Ham, Al-`Awfi said that Ibn `Abbas said, "If a man's camel performs ten copulations, they would call him a Ham, `So set him free.," Similar was reported from Abu Rawq and Qatadah. `Ali bin Abi Talhah said that Ibn `Abbas said, "The Ham is the male camel whose offspring gave birth to their own offspring; they would then proclaim, `This camel has Hama (protected) its back.' Therefore, they would not carry anything on this male camel, cut his wool, prevent him from grazing wherever he likes or drinking from any pool, even if the pool did not belong to its owner." Ibn Wahb said, "I heard Malik saying, `As for the Ham, it is the male camel who is assigned a certain number of copulations, and when having finished what was assigned to him, would have peacock feathers placed on him and be set free.'" Other opinions were also mentioned to explain this Ayah. There is a Hadith on this subject that Ibn Abi Hatim collected from Abu Ishaq As-Subay`i from Al-Ahwas Al-Jushami from his father Malik bin Nadlah who said, "I came to the Prophet wearing old clothes. So he said to me,

«هَلْ لَكَ مِنْ مَالٍ؟»

(Do you have any property) I said, `Yes.' He asked,

«مِنْ أَيِّ الْمَالِ؟»

(What type) I said, `All types; camels, sheep, horses and slaves.' He said,

«فَإِذَا آتَاكَ اللَّهُ مَالًا فَلْيُرَ عَلَيْكَ»

(If Allah gives you wealth, then let it show on you.) He then asked,

«تُنْتِجُ إِيَّاكَ وَأَفِيَّةَ آذَانُهَا؟»

(Do your camels deliver calves that have full ears) I said, `Yes, and do camels give birth but to whole calves' He said,

«فَلَعَلَّكَ تَأْخُذُ الْمَوْسَىٰ فَتَقْطَعُ آذَانَ طَائِفَةٍ مِنْهَا  
وَتَقُولُ: هَذِهِ بَحِيرَةٌ، تَشُقُّ آذَانَ طَائِفَةٍ مِنْهَا  
وَتَقُولُ: هَذِهِ حُرْمٌ»

(Do you take the knife and cut off the ears of some of them saying, `This is a Bahirah,' and tear the ears of some of them and proclaim, `This is Sacred') I said, `Yes.' He said,

«فَلَا تَفْعَلْ إِنَّ كُلَّ مَا آتَاكَ اللَّهُ لَكَ حِلٌّ»

(Then do not do that, for all the wealth that Allah has given you is allowed for you.) Then he said;

(مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ  
وَلَا حَامٍ)

(Allah has not instituted things like Bahirah or a Sa'ibah or a Wasilah or a Ham. ) As for the Bahirah, it is the animal whose ears were cut, one would not allow his wife, daughters, or any of his household to benefit from its wool, hair or milk. But, if it died, they would share it. As for the Sa'ibah, they used to set it free for their idols and announce this fact in the vicinity of the idols. As for the Wasilah, it is the sheep that gives birth to six offspring. When she delivered for the seventh time, they would cut its ears and horns, saying, `It has Wasalat (connected deliveries),' and they would not slaughter it, hit it or prevent it from drinking from any pool." This Hadith was narrated with the addition of the explanation of these words in it. In another narration for this Hadith from Abu Ishaq from Abu Al-Ahwas, `Awf bin Malik used his own words (i.e., he explained these words not as a part of the Hadith itself) and this is more sound. Imam Ahmad recorded this Hadith from Sufyan bin `Uyaynah, from Abu Az-Za`ra' `Amr bin `Amr, from his uncle Abu Al-Ahwas `Awf bin Malik bin Nadlah from his father, Malik bin Nadlah. This narration also does not contain the explanation of Bahirah, Ham etc., that is added to the Hadith above, and Allah knows best. Allah's statement,

(وَلَكِنَّ الَّذِينَ كَفَرُوا يَقْتَرُونَ عَلَى اللَّهِ الْكُذِبَ  
وَأَكْثَرُهُمْ لَا يَعْقِلُونَ)

(But those who disbelieve invent lies against Allah, and most of them have no understanding.) means, Allah did not legislate these invented rituals and He does not consider them acts of obedience. Rather, it is the idolators who made them into rituals and acts of worship that they used to draw near to Allah. But they did not and will not help them to draw near to Him, rather, these innovations will only harm them.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَىٰ  
الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا

(And when it is said to them: "Come to what Allah has revealed and to the Messenger." They say: "Enough for us is that which we found our fathers following,") meaning, if they are called to Allah's religion, Law and commandments and to avoiding what He prohibited, they say, "The ways and practices that we found our fathers and forefathers following are good enough for us."  
Allah said,

(أُولَٰئِكَ كَانُوا آبَاؤَهُمْ لَّا يَعْلَمُونَ شَيْئًا)

(even though their fathers had no knowledge whatsoever...) That is, even though their fathers did not understand or recognize the truth or find its way. Therefore, who would follow their forefathers, except those who are even more ignorant and misguided than they were

(يَأْيُهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنفُسَكُمْ لَا يَضُرُّكُمْ مِّنْ  
ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ  
بِمَا كُنتُمْ تَعْمَلُونَ )

(105. O you who believe! Take care of yourselves. If you follow the right guidance, no hurt can come to you from those who are in error. The return of you all is to Allah, then He will inform you about (all) that you used to do.)

### One is Required to Reform Himself First

Allah commands His believing servants to reform themselves and to do as many righteous deeds as possible. He also informs them that whoever reforms himself, he would not be affected by the wickedness of the wicked, whether they were his relatives or otherwise. Imam Ahmad recorded that Qays said, "Abu Bakr As-Sddiq stood up, thanked Allah and praised Him and then said, "O people! You read this Ayah,

(يَأْيُهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنفُسَكُمْ لَا يَضُرُّكُمْ مِّنْ  
ضَلَّ إِذَا اهْتَدَيْتُمْ )

(O you who believe! Take care of yourselves. If you follow the right guidance, no hurt can come to you from those who are in error.) You explain it the wrong way. I heard the Messenger of Allah say,

«إِنَّ النَّاسَ إِذَا رَأَوْا الْمُنْكَرَ وَلَمْ يُغَيِّرُوهُ، يُوشِكُ  
اللَّهُ عَزَّ وَجَلَّ أَنْ يَعْمَهُمْ بِعِقَابِهِ»

(If the people witness evil and do not change it, then Allah is about to send His punishment to encompass them.) I (Qays) also heard Abu Bakr say, "O people! Beware of lying, for lying contradicts faith."

يَأْيُّهَا الَّذِينَ ءَامَنُوا شَهَدَةُ بَيْنِكُمْ إِذَا حَضَرَ  
أَحَدَكُمُ الْمَوْتَ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنْكُمْ  
أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي  
الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ تَحْسُونَهُمَا  
مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ ارْتَبْتُمْ لَا  
نَشْتَرِي بِهِ تَمَنَّا وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا نَكْتُمُ  
شَهَادَةَ اللَّهِ إِنَّا إِذًا لَمِنَ الْآثِمِينَ - فَإِنْ عَثَرَ عَلَى  
أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَآخَرَانِ يَقُومَانُ مَقَامَهُمَا مِنَ  
الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلِيَانُ فَيُقْسِمَانِ بِاللَّهِ  
لَشَهَدْنَا أَحَقَّ مِنْ شَهَدَتَيْهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذًا  
لَمِنَ الظَّالِمِينَ - ذَلِكَ أَدْنَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَى  
وَجْهِهَا أَوْ يَخْفُوا أَنْ تُرَدَّ أَيْمَنُ بَعْدَ أَيْمَنِهِمْ  
وَاتَّقُوا اللَّهَ وَاسْمَعُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ  
الْفَاسِقِينَ )



(106. O you who believe! When death approaches any of you, and you make a bequest, then take the testimony of two just men of your own folk or two others from outside, if you are traveling through the land and the calamity of death befalls you. Detain them both after the Salah (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allah (saying): "We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall not hide the testimony of Allah, for then indeed we should be of the sinful.") (107. If it then becomes known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by Allah (saying): "We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrongdoers.") (108. That should make it closer (to the fact) that their testimony would be in its true nature and shape, or else they would fear that (other) oaths would be admitted after their oaths. And have Taqwa of Allah and listen (with obedience to Him). And Allah guides not the rebellious people.)

### Testimony of Two Just Witnesses for the Final Will and Testament

This honorable Ayah contains a glorious ruling from Allah. Allah's statement,

يَأْتِيهَا الَّذِينَ ءَامَنُوا شَهَدَةٌ بَيْنَكُمْ إِذَا حَضَرَ  
أَحَدَكُمْ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ

(O you who believe! When death approaches any of you, and you make a bequest, then take the testimony of two...) meaning that there should be two witnesses in such cases,

(ذَوَا عَدْلٍ)

(just men...) thus, describing them as just,

(مِّنكُمْ)

(of your own folk) Muslims.

(أَوْ ءَاخِرَانِ مِن غَيْرِكُمْ)

(or two others from outside) non-Muslims, meaning the People of the Book, according to Ibn `Abbas as Ibn Abi Hatim recorded. Allah said next,

(إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ)

(if you are traveling through the land) on a journey,

(فَأَصَابَكُمْ مُصِيبَةُ الْمَوْتِ)

(and the calamity of death befalls you.) These are two conditions that permit using non-Muslims from among the Dhimmis for witnesses when there are no Muslims present: When one is traveling and needs to write a will, as Sharih Al-Qadi said. Ibn Jarir recorded that Sharih said, "The witness of the Jews and Christians is not allowed except while traveling, and even then only to witness the dictation of the will." Allah's statement,

(تَحْبِسُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ)

(Detain them both after the Salah (the prayer),) refers to the `Asr prayer, according to Al-`Awfi who reported it from Ibn `Abbas. This is the same explanation reported from Sa`id bin Jubayr, Ibrahim An-Nakha`i, Qatadah, `Ikrimah and Muhammad bin Srin. As for Az-Zuhri, he said that they are detained after Muslim prayer (i.e., in congregation). Therefore, these two witnesses will be detained after a congregational prayer,

(فَيُقْسِمَانِ بِاللَّهِ إِنْ أَرْتَبْتُمْ)

(let them both swear by Allah if you are in doubt.) meaning, if you are in doubt that they might have committed treachery or theft, then they should swear by Allah,

(لَا نَشْتَرِي بِهِ)

(We wish not in this) in our vows, according to Muqatil bin Hayyan,

(ثَمَنًا)

(for any worldly gain) of this soon to end life,

(وَلَوْ كَانَ ذَا قُرْبَى)

(even though he be our near relative.) meaning, if the beneficiary be our near relative, we will still not compromise on the truth.

(وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ)

(We shall not hide the testimony of Allah,) thus stating that the testimony is Allah's, as a way of respecting it and valuing its significance,

(إِنَّا إِذَا لَمِنَ الْأُتْمِينِ)

(for then indeed we should be of the sinful.) if we distort the testimony, change, alter or hide it entirely. Allah said next,

(فَإِنْ عُنِرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّ إِثْمًا)

(If it then becomes known that these two had been guilty of sin...) if the two witnesses were found to have cheated or stolen from the money that the will is being written about,

(يَقُومَانُ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ  
الْأَوْلِيَانِ)

(let two others stand forth in their places, nearest in kin from among those who claim a lawful right.) This Ayah indicates that if the two witnesses were found to have committed treachery, then two of the nearest rightful inheritors should stand for witness in their place,

(فَيُقْسِمَانِ بِاللَّهِ لَشَهَدَتُنَا أَحَقُّ مِنْ شَهَدَاتِهِمَا)

(Let them swear by Allah (saying): "We affirm that our testimony is truer than that of both of them...") Meaning, our testimony that they have cheated is more truthful than the testimony that they have offered,

(وَمَا اعْتَدَيْنَا)

(and that we have not trespassed (the truth),) when we accused them of treachery,

(إِنَّا إِذَا لَمِنَ الظَّالِمِينَ)

(for then indeed we should be of the wrongdoers.) if we had lied about them. This is the oath of the heirs, and preference is to be given to their saying. Just as in the case with the oath of relative of a murdered person if he attempts to tarnish the case of the murdered person. So his family takes an oath in defense of his honor. This is discussed in the studies of the oaths in the books of Ahkam. Allah's statement,

(ذَلِكَ أَذْنَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهِهَا)

(That should make it closer (to the fact) that their testimony would be in its true nature and shape (and thus accepted),) means, the ruling requiring the two Dhimmi witnesses to swear, if there is a doubt that they were not truthful, might compel them to admit to the testimony in its true form. Allah's statement,

(أَوْ يَخَفُوا أَنْ تُرَدَّ أَيْمَانُ بَعْدَ أَيْمَانِهِمْ)

(or else they would fear that (other) oaths would be admitted after their oaths.) means, requiring them to swear by Allah might encourage them to admit to the true testimony because they respect swearing by Allah and they glorify and revere Him. They also fear exposure if the heirs of the deceased are required to swear instead of them. In this case, the heirs would swear and earn the rightful inheritance that the two witnesses failed to declare. This is why Allah said,

(أَوْ يَخَفُوا أَنْ تُرَدَّ أَيْمَانُ بَعْدَ أَيْمَانِهِمْ)

(or else they would fear that (other) oaths would be admitted after their oaths.), then,

(وَاتَّقُوا اللَّهَ)

(And have Taqwa of Allah) in all of your affairs,

(وَأَسْمَعُوا)

(and listen.) and obey,

(وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ)

(And Allah guides not the rebellious people.) who do not obey Him or follow His Law.

(يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا  
عِلْمَ لَنَا إِنَّكَ أَنْتَ عِلْمُ الْغُيُوبِ )

(109. On the Day when Allah will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)" They will say: "We have no knowledge, verily, only You are the Knower of all that is hidden.")

**The Messengers Will be Asked About Their Nations**

Allah states that on the Day of Resurrection, He will ask the Messengers about how their nations, to whom He sent them, answered and responded to their teachings. Allah said in other Ayat,

(فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ )

(Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers.) 7:6 , and,

(فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ - عَمَّا كَانُوا يَعْمَلُونَ )

(So, by your Lord, We shall certainly call all of them to account. For all that they used to do.) 15:92-93 . The statement of the Messengers here,

(لَا عِلْمَ لَنَا)

(We have no knowledge) is the result of the horror of that Day, according to Mujahid, Al-Hasan Al-Basri and As-Suddi. `Abdur-Razzaq narrated that Ath-Thawri said that Al-A`mash said that Mujahid said about the Ayah,

(يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ)

(On the Day when Allah will gather the Messengers together and say to them: "What was the response you received") They will become afraid and reply,

(لَا عِلْمَ لَنَا)

(We have no knowledge. ...) Ibn Jarir and Ibn Abi Hatim also recorded this explanation. `Ali bin Abi Talhah said that Ibn `Abbas commented on the Ayah,

(يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا  
عِلْمَ لَنَا إِنَّكَ أَنْتَ عِلْمُ الْغُيُوبِ )

(On the Day when Allah will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)" They will say: "We have no knowledge, verily, only You are the Knower of all that is hidden.") "They will say to the Lord, Most Honored, `We have no knowledge beyond what we know, and even that, You have more knowledge of them than us." This response is out of respect before the Lord, Most Honored, and it means, we have no knowledge compared to Your encompassing knowledge. Therefore,

our knowledge only grasped the visible behavior of these people, not the secrets of their hearts. You are the Knower of everything, Who has encompassing knowledge of all things, and our knowledge compared to Your knowledge is similar to not having any knowledge at all, for

(أَنْتَ عَلَّمُ الْغُيُوبِ)

(only You are the Knower of all that is hidden.)

إِذْ قَالَ اللَّهُ يَعْيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ  
وَعَلَىٰ وَلِدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ  
فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ  
وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ  
الطَّيْرِ بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي  
وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ نُخْرِجُ  
الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ  
جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا  
إِلَّا سِحْرٌ مُّبِينٌ - وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ  
ءَامِنُوا بِي وَيَرْسُولِي قَالُوا ءَامَنَّا وَاشْهَدْ بِأَنَّا  
مُسْلِمُونَ )

(110. (Remember) when Allah will say (on the Day of Resurrection): "O `Isa, son of Maryam! Remember My favor to you and to your mother when I supported you with Ruh - il-Qudus - Jibril so that you spoke to the people in the cradle and in maturity; and when I taught you the Book, the Hikmah, the Tawrah and the Injil; and when you made out of the clay, as it were, the figure of a bird, by My permission, and you breathed into it, and it became a bird by My permission, and you healed those born blind, and the lepers by My permission, and when you brought forth the dead by My permission; and when I restrained the Children of Israel from you since you came unto them with clear proofs, and the disbelievers among them said: `This is nothing but evident magic.'" (111. "And when I Awhaytu put in the hearts of Al- Hawariyyin to believe in Me and My Messenger, they said: `We believe. And bear witness that we are Muslims."')

## Reminding `Isa of the Favors that Allah Granted him

Allah mentions how He blessed His servant and Messenger, `Isa, son of Maryam, and the miracles and extraordinary acts He granted him. Allah said,

(اذْكُرْ نِعْمَتِي عَلَيْكَ)

(Remember My favor to you) when I created you from your mother, without male intervention, and made you a sign and clear proof of My perfect power over all things. d

(وَعَلَىٰ وِلْدَانِكَ)

(And to your mother) when I made you testify to her chastity and you thus absolved her from the sin that the unjust, ignorant liars accused her of,

(إِذْ أَيْدِيكَ بِرُوحِ الْقُدُسِ)

(when I supported you with Ruh - il-Qudus) the angel Jibril, and made you a Prophet, calling to Allah in the cradle and manhood. I made you speak in the cradle, and you testified that your mother was free from any immoral behavior, and you proclaimed that you worship Me. You also conveyed the news of My Message and invited them to worship Me.

(تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا)

(so that you spoke to the people in the cradle and in maturity;) Meaning you called the people to Allah in childhood and in maturity. And the word Tukallim means invited, because his speaking to people while a child is nothing strange by itself. Allah's statement,

(وَإِذْ عَلَّمْنَاكَ الْكِتَابَ وَالْحِكْمَةَ)

(And when I taught you the Book and the Hikmah,) the power of writing and understanding,

(وَالْتَّوْرَةَ)

(and the Tawrah,) which was revealed to Musa, son of `Imran, who spoke to Allah directly. Allah's statement,

(وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي)

(and when you made out of the clay, as it were, the figure of a bird, by My permission,) means: 'you shaped it in the figure of a bird by My permission, and it became a bird with My permission, after you blew into it'. Then, it became a flying bird with a soul by Allah's permission. Allah said;

(وَوَبَّرِيءُ الْأَكْمَةِ وَالْأَبْرَصَ بِإِذْنِي)

(and you healed those born blind, and the lepers by My permission,) This was explained before in Surah Al `Imran (chapter 3) and we do not need to repeat it here. Allah's statement,

(وَإِذْ تُخْرِجُ الْمَوْتَى بِإِذْنِي)

(And when you brought forth the dead by My permission,) meaning, you called them and they rose from their graves by Allah's leave, power, Intent and will. Allah said next,

(وَإِذْ كَفَفْتُمْ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُمْ بِالْبَيِّنَاتِ  
فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ)

(and when I restrained the Children of Israel from you since you came unto them with clear proofs, and the disbelievers among them said: "This is nothing but evident magic.") Meaning: 'remember My favor, when I stopped the Children of Israel from harming you, when you brought them the clear proofs and evidence, testifying to your prophethood and Message from Me to them. They rejected you and accused you of being a magician and tried to kill you by crucifixion, but I saved you, raised you to Me, purified you from their vulgarity and protected you from their harm.' The wording of this Ayah indicates that `Isa will be reminded of these favors on the Day of Resurrection. Allah used the past tense in these Ayat indicating that it is a forgone matter that will certainly occur. This Ayah also contains some of the secrets of the Unseen that Allah revealed to His Messenger Muhammad . Allah said,

(وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ ءَامِنُوا بِي  
وَيَرْسُولِي)

(And when I (Allah) Awhaytu Al-Hawariyyin to believe in Me and My Messenger.) This is also a reminder of Allah's favor on `Isa, by making disciples and companions for him. It is also said that Awhaytu in the Ayah means, 'inspired', just as in another Ayah, Allah said;



(وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ)

(And We inspired the mother of Musa (saying): Suckle him...) 28:7 . Allah said in other Ayat,

(وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ  
بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ )

(ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ  
ذُلًّا)

(And your Lord Awha (inspired) the bee, saying: "Take habitations in the mountains and in the trees and in what they erect. Then, eat of all fruits, and follow the ways of your Lord made easy (for you).") 16:68-69 Al-Hasan Al-Basri commented about the Hawariyyun, "Allah inspired them", while As-Suddi said, " He put in their hearts," and the Hawariyyun said,

(ءَامِنًا وَآشْهَدُ بِأَنَّا مُسْلِمُونَ)

(We believe. And bear witness that we are Muslims.)

(إِذْ قَالَ الْحَوَارِيُّونَ يَعْيسَىٰ ابْنُ مَرْيَمَ هَلْ  
يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِّنَ السَّمَاءِ  
قَالَ اتَّقُوا اللَّهَ إِن كُنْتُمْ مُؤْمِنِينَ - قَالُوا نُرِيدُ أَنْ  
تَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا  
وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ - قَالَ عِيسَىٰ ابْنُ  
مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِّنَ السَّمَاءِ  
تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِّنكَ

وَارزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ - قَالَ اللَّهُ إِنِّي  
مُنزِّلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ  
عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِّنَ الْعَالَمِينَ )

(112. (Remember) when Al-Hawariyun said: "O `Isa, son of Maryam! Can your Lord send down to us a Ma'idah from heaven" `Isa said: "Have Taqwa of Allah, if you are indeed believers.") (113. They said: "We wish to eat thereof and to be stronger in faith, and to know that you have indeed told us the truth and that we ourselves be its witnesses. ") (114. `Isa, son of Maryam, said: "O Allah, our Lord! Send us from heaven a table spread (with food) that there may be for us -- for the first and the last of us -- a festival and a sign from You; and provide us sustenance, for You are the Best of sustainers.") (115. Allah said: "I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among the `Alamin.")

### Sending Down the Ma'idah

This is the story of the Ma'idah, the name of which this Surah bears, Surat Al-Ma'idah. This is also among the favors that Allah granted His servant and Messenger, `Isa, accepting his request to send the Ma'idah down, and doing so as clear proof and unequivocal evidence. Allah said,

(إِذْ قَالَ الْحَوَارِيُّونَ)

((Remember) when Al-Hawaryun said...) the disciples of `Isa said,

(يَعِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ  
أَنْ يُنزِّلَ عَلَيْنَا مَائِدَةً مِّنَ السَّمَاءِ)

(O `Isa, son of Maryam! Can your Lord send down to us a Ma'idah from heaven) The Ma'idah is the table that has food on it. Some scholars said that the disciples requested this table because they were poor and deprived. So they asked `Isa to supplicate to Allah to send a table of food down to them that they could eat from every day and thus be more able to perform the acts of worship.

(قَالَ اتَّقُوا اللَّهَ إِنَّ كُنْتُمْ مُؤْمِنِينَ)

(`Isa said: "Have Taqwa of Allah, if you are indeed believers.") `Isa answered them by saying, 'Have Taqwa of Allah! And do not ask for this, for it may become a trial for you, but trust in Allah for your provisions, if you are truly believers.'

(قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا)

(They said: "We wish to eat thereof.") we need to eat from it,

(وَتَطْمَئِنُّ قُلُوبُنَا)

(and to be stronger in faith,) when we witness it descending from heaven as sustenance for us,

(وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا)

(and to know that you have indeed told us the truth,) of your Message and our faith in you increases and also our knowledge,

(وَنَكُونُ عَلَيْهَا مِنَ الشَّاهِدِينَ)

(and that we ourselves be its witnesses.) testifying that it is a sign from Allah, as proof and evidence that you are a Prophet, and attesting to the truth of what you brought us,

(قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيداً لِأَوَّلِنَا وَآخِرِنَا)

(`Isa, son of Maryam, said: "O Allah, our Lord! Send us from heaven a table spread (with food) that there may be for us -- for the first and the last of us -- a festival..." As-Suddi commented that the Ayah means, "We will take that day on which the table was sent down as a day of celebration, that we and those who come after us would consider sacred." Sufyan Ath-Thawri said that it means, "A day of prayer.")

(وَأَيَّةٌ مِنْكَ)

(and a sign from You. ) proving that You are able to do all things and to accept my supplication, so that they accept what I convey to them from You,

(وَارزُقْنَا)

(and provide us sustenance,) a delicious food from You that does not require any effort or hardship,

وَأَنْتَ خَيْرُ الرَّازِقِينَ قَالَ اللَّهُ إِنِّي مُنزِّلُهَا عَلَيْكُمْ  
فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ

("For You are the Best of sustainers." Allah said: "I am going to send it down unto you, but if any of you after that disbelieves...") by denying this sign and defying its implication, O` Isa,

فَأِنِّي أُعَذِّبُهُ عَذَابًا لَّا أُعَذِّبُهُ أَحَدًا مِّنَ الْعَالَمِينَ

(then I will punish him with a torment such as I have not inflicted on anyone among the `Alamin.) among the people of your time. Allah said in similar Ayat,

وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ  
العَذَابِ

(And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'awn's people to enter the severest torment!") 40:46 , and,

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ

(Verily, the hypocrites will be in the lowest depths of the Fire. ) 4:145 Ibn Jarir said that `Abdullah bin `Amr said, "Those who will receive the severest torment on the Day of Resurrection are three: The hypocrites, those from the people of Al-Ma'idah who disbelieved in it, and the people of Fir`awn." Ibn Abi Hatim recorded that Ibn `Abbas said, "They said to `Isa, son of Maryam, `Supplicate to Allah to send down to us from heaven, a table spread with food.' He also said, `So the angels brought the table down containing seven fish and seven pieces of bread and placed it before them. So the last group of people ate as the first group did." Ibn Jarir recorded that Ishaq bin `Abdullah said that the table was sent down to `Isa son of Maryam having seven pieces of bread and seven fish, and they ate from it as much as they wished. But when some of them stole food from it, saying, "It might not come down tomorrow," the table ascended. These statements testify that the table was sent down to the Children of Israel during the time of `Isa, son of Maryam, as a result of Allah's accepting his supplication to Him. The apparent wording of this Ayah also states so,

قَالَ اللَّهُ إِنِّي مُنزِّلُهَا عَلَيْكُمْ

(Allah said: "I am going to send it down unto you...") 5:115 .

(وَإِذْ قَالَ اللَّهُ يَعْيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ  
 اتَّخِذُونِي وَأُمَّيَ إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ  
 مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ  
 قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعَلَّمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي  
 نَفْسِكَ إِنَّكَ أَنْتَ عََلَمُ الْغُيُوبِ - مَا قُلْتُ لَهُمْ إِلَّا مَا  
 أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ  
 عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَقَّيْتَنِي كُنْتُ  
 أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ -  
 إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبَادُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ  
 الْعَزِيزُ الْحَكِيمُ )

(116. And (remember) when Allah will say (on the Day of Resurrection): "O `Isa, son of Maryam! Did you say unto men: `Worship me and my mother as two gods besides Allah" He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner self though I do not know what is in Yours, truly, You, only You, are the Knower of all that is hidden and unseen.") (117. "Never did I say to them ought except what You (Allah) did command me to say: `Worship Allah, my Lord and your Lord.' And I was a witness over them while I dwelled amongst them, but when You took me up, You were the Watcher over them, and You are a Witness to all things.") (118. "If You punish them, they are Your servants, and if You forgive them, verily You, only You are the Almighty, the All-Wise.")

### `Isa Rejects Shirk and Affirms Tawhid

Allah will also speak to His servant and Messenger, `Isa son of Maryam, peace be upon him, saying to him on the Day of Resurrection in the presence of those who worshipped `Isa and his mother as gods besides Allah,

(يَعْيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي  
 وَأُمَّيَ إِلَهَيْنِ مِنْ دُونِ اللَّهِ)

(O `Isa, son of Maryam! Did you say unto men: `Worship me and my mother as two gods besides Allah') This is a threat and a warning to Christians, chastising them in public, as Qatadah and others said, and Qatadah mentioned this Ayah as evidence,

(هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ)

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

(سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي  
بِحَقِّ)

(Glory be to You! It was not for me to say what I had no right (to say)...) contains Allah's direction for `Isa to utter the perfect answer. Ibn Abi Hatim recorded that Abu Hurayrah said, "Isa will be taught his argument in reply to what Allah will ask him,

(وَإِذْ قَالَ اللَّهُ يَعْيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ  
اتَّخِذُونِي وَأُمَّيَّ إِلَهَيْنِ مِنْ دُونِ اللَّهِ)

(And (remember) when Allah will say (on the Day of Resurrection): "O `Isa, son of Maryam! Did you say unto men: `Worship me and my mother as two gods besides Allah') 5:116 ." Abu Hurayrah then narrated that the Prophet said that Allah taught `Isa to say,

(سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي  
بِحَقِّ)

(Glory be to You! It was not for me to say what I had no right (to say)...) Ath-Thawri narrated this Hadith from Ma`mar from Ibn Tawus from Tawus. `Isa's statement,

(إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ)

(Had I said such a thing, You would surely have known it.) means, had I said it, You, my Lord, would have known it, for nothing escapes Your knowledge. Rather, I have not said these words nor did the thought even cross my mind, this why he said,

تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ  
أَنْتَ عَْلَمُ الْغُيُوبِ مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ

(You know what is in my inner self though I do not know what is in Yours, truly, You, only You, are the Knower of all that is hidden and unseen. Never did I say to them ought except what You (Allah) did command me to say...) and convey,

(أَنْ اَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ)

(Worship Allah, my Lord and your Lord.) I only called them to what You sent me with and commanded me to convey to them,

(أَنْ اَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ)

(Worship Allah, my Lord and your Lord) and this is what I conveyed to them,

(وَكَنتُ عَلَيْهِمْ شَهِيداً مَا دُمْتُ فِيهِمْ)

(And I was a witness over them while I dwelled amongst them,) I was a witness over what they did when I was amongst them,

(فَلَمَّا تَوَقَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ  
عَلَى كُلِّ شَيْءٍ شَهِيدٌ)

(but when You took me up , You were the Watcher over them, and You are a Witness to all things.) Abu Dawud At-Tayalisi recorded that Ibn ` Abbas said, "The Messenger of Allah stood up once and gave us a speech in which he said,

«يَا أَيُّهَا النَّاسُ إِنَّكُمْ مَحْشُورُونَ إِلَى اللَّهِ عَزَّ  
وَجَلَّ حُفَاةً، عُرَاةً، عُرْلًا»

(O people! You will be gathered to Allah while barefooted, naked and uncircumcised;

## (كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ)

(As We began the first creation, We shall repeat it.)

«وَإِنَّ أَوَّلَ الْخَلَائِقِ يُكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمَ،  
أَلَا وَإِنَّهُ يُجَاءُ بِرَجَالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ  
الشَّمَالِ، فَأَقُولُ: أَصْحَابِي، فَيُقَالُ: إِنَّكَ لَا تَدْرِي  
مَا أَحَدْتُمْ بَعْدَكَ، فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ»

The first among the creation who will be covered with clothes will be Ibrahim. Some men from my Ummah will be brought and taken to the left (to the Fire) and I will yell, 'They are my followers!' It will be said, 'You do not know what they innovated after you (in religion).' So I will say just as the righteous servant (Isa) said,

(مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ  
رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ  
فَلَمَّا تَوَقَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى  
كُلِّ شَيْءٍ شَهِيدٌ - إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبَادُكَ وَإِنْ  
تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ)

(And I was a witness over them while I dwelled amongst them, but when You took me up, You were the Watcher over them, and You are a Witness to all things. If You punish them, they are Your servants, and if You forgive them, verily You, only You are the Almighty, the All-Wise.)

«فَيُقَالُ: إِنَّ هَؤُلَاءِ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى  
أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ»

(It will further be said, 'These people kept reverting back on their heels after you left them.')" Al-Bukhari also recorded this Hadith in the explanation of this Ayah. Allah said;



إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ  
أَنْتَ الْعَزِيزُ الْحَكِيمُ )

(If You punish them, they are Your servants, and if You forgive them, verily You, only You are the Almighty, the All-Wise.) All matters refer back to Allah, for He does what He Wills and none can question Him about what He does, while He will question them. This Ayah also shows the crime of the Christians who invented a lie against Allah and His Messenger, thus making a rival, wife and son for Allah. Allah is glorified in that He is far above what they attribute to Him. So this Ayah 5:118 has tremendous value and delivers unique news.

قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ  
جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا  
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ  
الْعَظِيمُ - لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ  
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ )

(119. Allah will say: "This is a Day on which the truthful will profit from their truth: Theirs are Gardens under which rivers flow (in Paradise) -- they shall abide therein forever. Allah is pleased with them and they with Him. That is the great success.) (120. To Allah belongs the dominion of the heavens and the earth and all that is therein, and He is able to do all things.)

### Only Truth will be of Benefit on the Day of Resurrection

Allah answers His servant and Messenger `Isa, son of Maryam, after he disowns the disbelieving Christians who lied about Allah and His Messenger, and when `Isa refers their end to the will of his Lord,

(هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ)

(This is a Day on which the truthful will profit from their truth.) Ad-Dahhak said that Ibn `Abbas commented, "This is the Day when Tawhid will benefit those who believed in it."

لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ  
فِيهَا أَبَدًا)

(Theirs are Gardens under which rivers flow (in Paradise) -- they shall abide therein forever.) and they will never be removed from it,

(رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ)

(Allah is pleased with them and they with Him.)

(وَرَضُونَ مِّنَ اللَّهِ أَكْبَرُ)

(But the greatest bliss is the good pleasure of Allah.) 9:72 We will mention the Hadiths about this Ayah 9:72 later on. Allah's statement,

(ذَلِكَ الْفَوْزُ الْعَظِيمُ)

(That is the great success.) means, this is the great success, other than which there is no greater success. Allah said in another Ayat,

(لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ)

(For the like of this let the workers work.) 37:61 , and,

(وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ)

(And for this let (all) those strive who want to strive.) 83:26 Allah's statement,

(لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(To Allah belongs the dominion of the heavens and the earth and all that is therein, and He is able to do all things.) means, He created everything, owns everything, controls the affairs of everything and is able to do all things. Therefore, everything and everyone are in His domain and under His power and will. There is none like Him, nor is there rival, ancestor, son, or wife for Him, nor a lord or god besides Him. Ibn Wahb said that he heard Huyay bin `Abdullah saying that Abu `Abdur-Rahman Al-Habli said that `Abdullah bin `Amr said, "The last revealed Surah was Surat Al-Ma'idah."

**The Tafsir of Surat Al-An`am**

## (Chapter - 6)

### Which was Revealed in Makkah

#### The Virtue of Surat Al-An`am and When it Was Revealed

Al-`Awfi, `Ikrimah and `Ata' said that Ibn `Abbas said, "Surat Al-An`am was revealed in Makkah" At-Tabarani recorded that Ibn `Abbas said, "All of Surat Al-An`am was revealed in Makkah at night, accompanied by seventy thousand angels, raising their voices in glorification of Allah" As-Suddi said that Murrah said that `Abdullah said, "Surat Al-An`am was revealed in the company of seventy thousand angels."

### (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ )

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

(الْحَمْدُ لِلّٰهِ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَجَعَلَ  
الظُّلُمٰتِ وَالنُّوْرَ ثُمَّ الَّذِیْنَ كَفَرُوْا بِرَبِّهَمْ یَعْدِلُوْنَ -  
هُوَ الَّذِیْ خَلَقَكُمْ مِّنْ طِیْنٍ ثُمَّ قَضٰی اَجَلًا وَّ اَجَلٌ  
مُّسَمًّیٌّ عِنْدَهُ ثُمَّ اَنْتُمْ تَمْتَرُوْنَ - وَهُوَ اللّٰهُ فِی  
السَّمٰوٰتِ وَفِی الْاَرْضِ یَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ  
وِیَعْلَمُ مَا تَكْسِبُوْنَ )

(1. All praise be to Allah, Who created the heavens and the earth, and originated the darkness and the light, yet those who disbelieve hold others as equal with their Lord.) (2. He it is Who has created you from clay, and then has decreed a stated term. And there is with Him another determined term, yet you doubt.) (3. And He is Allah, in the heavens and the earth, He knows what you conceal and what you reveal, and He knows what you earn.)

#### All Praise is Due to Allah for His Glorious Ability and Great Power

Allah praises and glorifies His Most Honorable Self for creating the heavens and earth, as a dwelling for His servants, and for making the darkness and the light to benefit them in the night and the day. In this Ayah, Allah describes darkness in the plural, Zulumat where Zulmah is singular for darkness, while describing the light in the singular, An-Nur, because An-Nur is more honored. In other Ayat, Allah said,

(ظِلُّهُ عَنِ الْيَمِينِ)

(To the right and to the left.) 16:48 Near the end of this Surah (chapter 6), Allah also said;

(وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا  
السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ)

(And verily, this is my straight path, so follow it, and follow no (other) ways, for they will separate you away from His way.) 6:153 Allah said next,

(ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ)

(Yet those who disbelieve hold others as equal with their Lord.) meaning, in spite of all this, some of Allah's servants disbelieve in Him and hold others as partners and rivals with Him. Some of Allah's servants claimed a wife and a son for Allah, hallowed be He far above what they attribute to Him. Allah's statement,

(هُوَ الَّذِي خَلَقَكُمْ مِّن طِينٍ)

(He it is Who has created you from clay,) refers to the father of mankind, Adam, from whom mankind originated, multiplied in numbers and spread about, east and west. Allah said,

(ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ)

(Then has decreed a stated term. And there is with Him another determined term...) His saying;

(ثُمَّ قَضَىٰ أَجَلًا)

(Then has decreed a stated term,) refers to death, while,

(وَأَجَلٌ مُّسَمًّى عِنْدَهُ)

(And there is with Him another determined term...) refers to the Hereafter, according to Sa`id bin Jubayr who reported this from Ibn `Abbas. Similar statements were narrated from Mujahid, `Ikrimah, Sa`id bin Jubayr, Al-Hasan, Qatadah, Ad-Dahhak, Zayd bin Aslam, `Atiyyah, As-Suddi, Muqatil bin Hayyan and others. Ibn `Abbas and Mujahid said that,

(ثُمَّ قَضَىٰ أَجَلًا)

(And then has decreed a stated term,) is the term of this earthly life, while,

(وَأَجَلٌ مُّسَمًّى عِنْدَهُ)

(And there is with Him another determined term) refers to man's extent of life until he dies as mentioned in Allah's statement ;

(وَهُوَ الَّذِي يَتَوَقَّعُكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ  
بِالنَّهَارِ)

(It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed (life) be fulfilled.) 6:60 The meaning of Allah's statement,

(عِنْدَهُ)

(With Him) is that none but Him knows when it will occur. Allah said in other Ayat,

(إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ)

(The knowledge thereof is with my Lord. None can reveal its time but He.) 7:187 , and,

(يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا - فِيمَ أَنْتَ  
مِنْ ذِكْرَاهَا - إِلَىٰ رَبِّكَ مُنْتَهَاهَا )

(They ask you about the Hour -- when will be its appointed time You have no knowledge to say anything about it. To your Lord belongs (the knowledge of) the term thereof.) 79:42-44 Allah said,

(ثُمَّ أَنْتُمْ تَمْتَرُونَ)

(Yet you doubt.) the coming of the (last) Hour, according to As-Suddi. Allah said next,

(وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ  
سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ )

(And He is Allah in the heavens and the earth, He knows what you conceal and what you reveal, and He knows what you earn.) Meaning, it is He Who is called Allah, throughout the heavens and the earth, that is, it is He who is worshipped, singled out, whose divinity is believed in by the inhabitants of the heavens and the earth. They call Him Allah, and they supplicate to Him in fear and hope, except those who disbelieve among the Jinns and mankind. In another Ayah, Allah said;

(وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ)

(It is He Who is God in the heavens and the earth.) 43:84 meaning, He is the God of those in heaven and those on earth, and He knows all affairs, public and secret.

(وَيَعْلَمُ مَا تَكْسِبُونَ)

(And He knows what you earn) all the good and bad deeds that you perform.

(وَمَا تَأْتِيهِمْ مِّنْ آيَةٍ مِّنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا  
عَنْهَا مُعْرِضِينَ - فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ  
فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ - أَلَمْ  
يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ مَّكَّثُوهُمْ فِي  
الْأَرْضِ مَا لَمْ نُمَكِّنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ  
مَدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ  
فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا  
ءَاخَرِينَ )

(4. And never an Ayah comes to them from the Ayat of their Lord, but that they have been turning away from it.) (5. Indeed, they rejected the truth when it came to them, but there will

come to them the news of that which they used to mock at.) (6. Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you And We poured out on them rain from the sky in abundance, and made the rivers flow under them. Yet We destroyed them for their sins, and created after them other generations.)

### Threatening the Idolators for their Stubbornness

Allah states that the rebellious, stubborn polytheists will turn away from every Ayah, meaning, sign, miracle and proof that is evidence of Allah's Uniqueness and the truth of His honorable Messengers. They will not contemplate about these Ayat or care about them. Allah said,

(فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ  
مَا كَانُوا بِهِ يَسْتَهْزِءُونَ )

(Indeed, they rejected the truth when it came to them, but there will come to them the news of that which they used to mock at.) This Ayah contains a warning and a stern threat for the disbelievers' rejection of the truth, stating that the disbelievers will surely know the truth of what they used to deny and taste the evil end of their behavior. Allah advises and warns the disbelievers, that they should avoid the torments and afflictions of this life, similar to what befell their likes from previous nations, who were stronger, wealthier, had more offspring, and were more exploitive on the earth. Allah said,

(أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّيِّهِمْ  
فِي الْأَرْضِ مَا لَمْ نُمْكِنْ لَكُمْ)

(Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you) meaning, they had more wealth, children, buildings, abundant provision, riches and soldiers. Allah said next,

(وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مَدْرَارًا)

(and We poured out on them rain from the sky in abundance, ) in reference to rain that comes often,

(وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ)

(And made the rivers flow under them.) as rain was abundant and the springs were plentiful, so that We deceived them.

فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ)

(Yet We destroyed them for their sins) meaning the mistakes and errors that they committed,

وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا ءَاخِرِينَ)

(and created after them other generations,) for, these generations of old perished and became as legends and stories,

وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا ءَاخِرِينَ)

(And created after them other generations.) so that We test the new generations, as well. Yet, they committed similar errors and were destroyed, as their ancestors were destroyed. Therefore, beware of the same end that might befall you, for you are not dearer to Allah than these previous nations, but the Messenger whom you defied is dearer to Allah than the Messengers they defied. Thus, you are more liable than them to receive torment, if it was not for Allah's mercy and kindness.

(وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ  
بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ  
- وَقَالُوا لَوْلَا أَنْزَلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنْزَلْنَا مَلَكَ  
لَفَضَى الْأَمْرُ ثُمَّ لَا يُنظَرُونَ - وَلَوْ جَعَلْنَاهُ مَلَكَ  
لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِم مَّا يَلْبَسُونَ - وَلَقَدْ  
اسْتَهْزَىءَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا  
مِنْهُمْ مَّا كَانُوا بِهِ يَسْتَهْزِءُونَ - قُلْ سِيرُوا فِي  
الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ )

(7. And even if We had sent down unto you 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!") (8. And they say: "Why has not an angel been sent down to him" Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them.) (9. And had We appointed him an angel, We indeed would have made him a man, and We



would have certainly caused them confusion in a matter which they have already covered with confusion.) (10. And indeed Messengers were mocked before you, but their scoffers were surrounded by the very thing that they used to mock at.) (11. Say: "Travel in the land and see what was the end of those who rejected truth.")

## Censuring the Rebellious and their Refusal to Accept Human Messengers

Allah describes the rebellion and stubbornness of the idolators in defying the truth and arguing against it,

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ  
بِأَيْدِيهِمْ)

(And even if We had sent down unto you a Message written on paper so that they could touch it with their hands,) meaning, if they saw this Message's descent and were eye-witnesses to that,

(لَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ)

(the disbelievers would have said: "This is nothing but obvious magic!") This is similar to Allah's description of the disbelievers' defiance of facts and truth,

وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ  
يَعْرُجُونَ - لَقَالُوا إِنَّمَا سُكَّرَتْ أَبْصَارُنَا بَلْ نَحْنُ  
قَوْمٌ مَّسْحُورُونَ )

(And even if We opened to them a gate from the heaven and they were to continue ascending thereto. They would surely say: "Our eyes have been (as if) dazzled. Nay, we are a people bewitched.") 15:14-15 , and,

وَإِن يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا  
سَحَابٌ مَّرْكُومٌ )

(And if they were to see a piece of the heaven falling down, they would say, "Clouds gathered in heaps!") 52:44 .

(وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ)

(And they say: "Why has not an angel been sent down to him") to convey the Message with admonition along with him. Allah replied,

(وَلَوْ أُنزَلْنَا مَلَكَ لَفُضِيَ الْأَمْرُ ثُمَّ لَا يُنظَرُونَ)

(Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them.) Consequently, even if the angels descend, while the disbelievers still had the same attitude, then the torment will surely befall them from Allah as a consequence. Allah said in other Ayat,

(مَا نُنزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا  
مُنظَرِينَ)

(We send not the angels down except with the truth (i.e. for torment, etc.), and in that case, they (the disbelievers) would have no respite!) 15:8 , and,

(يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ)

(On the Day they will see the angels, no glad tidings will there be for the criminals that day.)  
25:22 Allah's statement,

(وَلَوْ جَعَلْنَاهُ مَلَكَ لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ  
مَا يَلْبَسُونَ)

(And had We appointed him an angel, We indeed would have made him a man, and We would have certainly caused them confusion in a matter which they have already covered with confusion.) meaning, if We send an angel along with the human Messenger, or if We send an angel as a Messenger to mankind, he would be in the shape of a man so that they would be able to speak to him and benefit from his teachings. In this case, the angel (in the shape of a human) will also cause confusion for them, just as the confusion they caused themselves over accepting humans as Messengers! Allah said,

(قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ  
مُطْمَئِنِّينَ لَنَزَلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًَا رَسُولًا)

(Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger.") 17:95 It is a mercy from Allah to His creation that He sends every type of creation, Messengers from among their kind, so that they are able to call their people to Allah, and their people able to talk to them, ask them and benefit from them. In another Ayah, Allah said;

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا  
مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ

(Indeed Allah conferred a great favor on the believers when He sent among them a Messenger from among themselves, reciting unto them His verses (the Qur'an), and purifying them.)  
3:164 Ad-Dahhak said that Ibn `Abbas said about the Ayah 6:9 above , "If an angel was sent to them, he would come in the shape of a man. This is because they will not be able to look at the angel due to light."

وَلَلْبَسْنَا عَلَيْهِمْ مَا يَلْبِسُونَ

(... and We would have certainly caused them confusion in a matter which they have already covered with confusion. ) meaning, We would confuse them over their confusion. And Al-Walibi reported Ibn `Abbas saying; "We brought doubts around them." Allah's statement,

وَلَقَدْ اسْتَهْزَىءَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ  
سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ

(And indeed Messengers were mocked before you, but their scoffers were surrounded by the very thing that they used to mock at.) comforts the Messenger concerning the denial of him by his people. The Ayah also promises the Messenger , and his believers, of Allah's victory and the good end in this life and the Hereafter. Allah said next,

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ  
عَاقِبَةُ الْمُكَذِّبِينَ

(Say: "Travel in the land and see what was the end of those who rejected truth.") meaning, contemplate about yourselves and think about the afflictions Allah struck the previous nations with, those who defied His Messengers and denied them. Allah sent torment, afflictions and punishment on them in this life, as well as the painful torment in the Hereafter, while saving His Messengers and believing servants.

(قُلْ لِمَنْ مَّا فِي السَّمَوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كَتَبَ  
عَلَى نَفْسِهِ الرَّحْمَةَ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا  
رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ -  
وَلَهُ مَا سَكَنَ فِي الْيَلِّ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ  
- قُلْ أَعْيَرَ اللَّهُ أَخِيًّا وَلِيًّا فَاطِرَ السَّمَوَاتِ  
وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ قُلْ إِنِّي أُمِرْتُ  
أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ  
- قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ  
عَظِيمٍ - مَنْ يُصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ وَذَلِكَ  
الْفَوْزُ الْمُبِينُ )

(12. Say: "To whom belongs all that is in the heavens and the earth" Say: "To Allah." He has prescribed mercy for Himself. Indeed He will gather you together on the Day of Resurrection, about which there is no doubt. Those who destroy themselves will not believe.) (13. And to Him belongs whatsoever exists in the night and the day, and He is the All-Hearing, the All-Knowing.") (14. Say: "Shall I take as a guardian any other than Allah, the Creator of the heavens and the earth And it is He Who feeds but is not fed." Say: "Verily, I am commanded to be the first of those who submit. "And be not you of the idolators.) (15. Say: "I fear, if I disobey my Lord, the torment of a Mighty Day.") (16. Who is averted from (such a torment) on that Day; then He (Allah) has surely been Merciful to him. And that would be the obvious success.)

### **Allah is the Creator and the Sustainer**

Allah states that He is the King and Owner of the heavens and earth and all of what is in them, and that He has written mercy on His Most Honorable Self. It is recorded in the Two Sahih, that Abu Hurayrah said that the Prophet said,

«إِنَّ اللَّهَ لَمَّا خَلَقَ الْخَلْقَ، كَتَبَ كِتَابًا عِنْدَهُ فَوْقَ  
الْعَرْشِ، إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي»

(When Allah created the creation, He wrote in a Book that He has with Him above the Throne;  
'My mercy overcomes My anger.') Allah said;

(لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ)

(Indeed He will gather you together on the Day of Resurrection, about which there is no  
doubt.) swearing by His Most Honored Self that He will gather His servants,

(إِلَى مِيقَاتِ يَوْمٍ مَّعْلُومٍ)

(For appointed meeting of a known Day.) 56:50 , the Day of Resurrection that will certainly  
occur, and there is no doubt for His believing servants in this fact. As for those who deny and  
refuse, they are in confusion and disarray. Allah's statement,

(الَّذِينَ خَسِرُوا أَنْفُسَهُمْ)

(Those who destroy themselves) on the Day of Resurrection,

(فَهُمْ لَا يُؤْمِنُونَ)

(will not believe. ) in the Return and thus do not fear the repercussions of that Day. Allah said  
next,

(وَلَهُ مَا سَكَنَ فِي الْيَلِّ وَالنَّهَارِ)

(And to Him belongs whatsoever exists in the night and the day.) meaning, all creatures in the  
heavens and earth are Allah's servants and creatures, and they are all under His authority,  
power and will; there is no deity worthy of worship except Him,

(وَهُوَ السَّمِيعُ الْعَلِيمُ)

(and He is the All-Hearing, the All-Knowing.) He hears the statements of His servants and knows  
their actions, secrets and what they conceal. Allah then said to His servant and Messenger

Muhammad , whom He sent with the pure Tawhid and the straight religion, commanding him to call the people to Allah's straight path;

(قُلْ أَغَيْرَ اللَّهِ أَخَذُ وَلِيًّا فَاطِرَ السَّمَوَاتِ  
وَالْأَرْضِ)

(Say: "Shall I take as a guardian any other than Allah, the Creator of the heavens and the earth") Similarly, Allah said,

(قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ )

(Say: "Do you order me to worship other than Allah, O you fools") 39:64 . The meaning here is, I will not take a guardian except Allah, without partners, for He is the Creator of the heavens and earth Who originated them without precedent,

(وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ)

(And it is He Who feeds but is not fed.) For He sustains His creatures without needing them. Allah also said;

(وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ )

(And I created not the Jinn and humans except that they should worship Me (Alone).) 51:56  
Some scholars read it, "And it is He Who feeds but He does not eat." meaning, Allah does not eat. Abu Hurayrah narrated, "A man from Al-Ansar from the area of Quba' invited the Prophet to eat some food, and we went along with the Prophet . When the Prophet ate and washed his hands, he said,

«الْحَمْدُ لِلَّهِ الَّذِي يُطْعِمُ وَلَا يُطْعَمُ، وَمَنْ عَلَيْنَا  
فَهَدَانَا وَأَطْعَمَنَا، وَسَقَانَا مِنَ الشَّرَابِ، وَكَسَانَا  
مِنَ الْعُرْيِ، وَكُلَّ بِلَاءٍ حَسَنٍ أَبْلَانَا، الْحَمْدُ لِلَّهِ  
غَيْرَ مُودِّعِ رَبِّي وَلَا مُكَافَأٍ وَلَا مَكْفُورٍ، وَلَا  
مُسْتَعْنَى عَنْهُ، الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا مِنْ

الطَّعَامِ، وَسَقَانَا مِنْ الشَّرَابِ، وَكَسَانَا مِنْ  
الْعُرْيِ، وَهَدَانَا مِنَ الضَّلَالِ، وَبَصِّرَنَا مِنْ  
الْعَمَى، وَقَضَّانَا عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا،  
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ»

(All praise is due to Allah, Who feeds but is never fed, He bestowed bounty unto us, Who gave us guidance and fed us, gave us something to drink, covered our nakedness; and for every favor He has given us. All praise is due to Allah, praise that should not be neglected, my Lord, all the while affirming that we will never be able to duly thank Him; nor be appreciative enough of Him, nor be free of needing Him. All thanks and praises are due to Allah Who fed us the food, gave us the drink, covered our nudity, guided us from misguidance, gave us sight from blindness, and honored us above many of His creatures. All praise is due to Allah, Lord of all that exists.)

(قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ)

(Say: "Verily, I am commanded to be the first of those who submit themselves to Allah as (Muslims).") from this Ummah,

(قُلْ أَغْيِرَ اللَّهُ أَلْحَدُ وَإِيَّا قَاطِرِ السَّمَوَاتِ  
وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ قُلْ إِنِّي أُمِرْتُ  
أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ  
- قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمِ  
عَظِيمٍ)

(And be not you of the idolaters. Say: "I fear, if I disobey my Lord, the torment of a Mighty Day.") 6:14-15 , the Day of Resurrection,

(مَنْ يُصْرِفْ عَنْهُ)

(Who is averted from) such a torment,

(يَوْمَئِذٍ فَقَدْ رَحِمَهُ)

(on that Day, He has surely been Merciful to him) meaning, Allah will have been merciful to him,

(وَذَلِكَ الْفَوْزُ الْمُبِينُ)

(And that would be the obvious success.) Allah also said,

(فَمَنْ زُحِرَ حَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ)

(And whoever is moved away from the Fire and admitted to Paradise, he indeed is successful.)  
3:185 , success here indicates acquiring profit and negates loss.

(وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ  
وَإِنْ يَمَسُّكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ -  
وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ - قُلْ  
أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ  
وَأَوْحَىٰ إِلَيَّ هَذَا الْقُرْآنَ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ  
أُنذِرْكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَىٰ قُلِ لَا  
أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهُ وَحْدٌ وَإِنِّي بَرِيءٌ مِّمَّا  
تُشْرِكُونَ - الَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا  
يَعْرِفُونَ أَبْنَاءَهُمُ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا  
يُؤْمِنُونَ - وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا  
أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ )



(17. And if Allah touches you with harm, none can remove it but He, and if He touches you with good, then He is able to do all things.) (18. And He is the Irresistible, above His servants, and He is the All-Wise, Well-Acquainted with all things.) (19. Say: "What thing is the most great in witness" Say: "Allah is Witness between you and I; this Qur'an has been revealed to me that I may therewith warn you and whomsoever it may reach. Can you verily bear witness that besides Allah there are other gods" Say "I bear no (such) witness!" Say: "Only He is God, alone, and truly I am innocent of what you join in worship with Him.") (20. Those to whom We have given the Scripture recognize him, as they recognize their own children. Those who have lost (destroyed) themselves will not believe.) (21. And who does more wrong than he who invents a lie against Allah or rejects His Ayat Verily, the wrongdoers shall never be successful.)

### **Allah is the Irresistible, Able to Bring Benefit and Protect from Harm**

Allah states that He Alone brings benefit or harm, and that He does what He wills with His creatures, none can resist His judgment or prevent what He decrees,

(وَإِن يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ  
وَإِن يَمَسُّكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ )

(And if Allah touches you with harm, none can remove it but He, and if He touches you with good, then He is able to do all things.) Similarly, Allah said,

(مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا  
وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ)

(Whatever mercy, Allah may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter) 35:2 . It is recorded in the Sahih that the Messenger of Allah used to supplicate,

«اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا  
مَنْعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ»

(O Allah, there is none Who can avert what You grant or give what You deprive, and no fortune ever helps the fortunate against You.) This is why Allah said,

(وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ)

(And He is the Irresistible, above His servants,) meaning, to Him the necks are subservient, the tyrants humble before Him and He has complete control over all things. The creatures have all bowed to Allah and are humbled before His grace, honor, pride, greatness, highness and ability over all things. The creatures are insignificant before Him, for they are all under His irresistible decision and power,

(وَهُوَ الْحَكِيمُ)

(and He is the All-Wise,) in all His actions,

(الْخَبِيرُ)

(Well-Acquainted with all things.) Who places everything in its rightful place, grants and favors whomever deserves His favor. Allah said next,

(قُلْ أَىُّ شَىْءٍ أَكْبَرُ شَهَدَةً)

(Say: "What thing is the most great in witness") or what is the greatest witness,

(قُلِ اللّٰهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ)

(Say: "Allah (the Most Great!) is Witness between you and I") for He knows what I brought you and what you will answer me with,

(وَأَوْحَىٰ إِلَىٰ هَٰذَا الْقُرْءَانُ لِأَنْذِرْكُمْ بِهِ وَمَنْ بَلَغَ)

(this Qur'an has been revealed to me that I may therewith warn you and whomsoever it may reach.) Therefore, this Qur'an is a warner for all those who hear of it. In another Ayah, Allah said,

(وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ)

(But those of the sects that reject it, the Fire will be their promised meeting place.) 11:17 Ar-Rabi` bin Anas said, "Those who follow the Messenger of Allah ought to call to what the Messenger of Allah called to and warn against what he warned against." Allah said next,

(أَأَنْتُمْ لَتَشْهَدُونَ)

("Can you verily bear witness...") O idolators,

(أَنَّ مَعَ اللَّهِ ءِالِهَةً أُخْرَى قُلْ لَا أَشْهَدُ)

("that besides Allah there are other gods" Say, "I bear no (such) witness!") Similarly, in another Ayah, Allah said;

(فَإِنْ شَهِدُوا فَلَا تَشْهَدُ مَعَهُمْ)

(Then if they testify, testify not you with them.) 6:150 Allah said next,

(قُلْ إِنَّمَا هُوَ إِلَهُ وَحْدٌ وَإِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ)

(Say: "Only He is God, alone, and truly I am innocent of what you join in worship with Him.")

### **People of the Book Recognize the Prophet Just as They Recognize Their Own Children**

Allah says, the People of the Book know what you brought them, O Muhammad , as they know their own children. This is because they received good news from the previous Messengers and Prophets about the coming of Muhammad , his attributes, homeland, his migration, and the description of his Ummah. Allah said next,

(الَّذِينَ خَسِرُوا أَنْفُسَهُمْ)

(Those who have lost (destroyed) themselves) and thus incurred the ultimate loss,

(فَهُمْ لَا يُؤْمِنُونَ)

(will not believe.) in this clear matter. A matter about which the previous Prophets gave good news, and a matter extolled about in ancient and modern times. Allah said next,

(وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ)

(And who does more wrong than he who invents a lie against Allah or rejects His Ayat) meaning, there is no person more unjust than he who lies about Allah and claims that Allah has sent him, while Allah did not send him. There is no person more unjust than he who denies Allah's proofs, signs and evidences,

## (إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ)

(Verily, the wrongdoers shall never be successful.) Surely, both of these people will never acquire success, whoever falsely claims that Allah sent him and whoever refuses Allah's Ayat .

(وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا  
أَيْنَ شُرَكَائِكُمُ الَّذِينَ كُنْتُمْ تَزْعُمُونَ - ثُمَّ لَمْ تَكُنْ  
فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ -  
انظُرْ كَيْفَ كَذَبُوا عَلَى أَنْفُسِهِمْ وَضَلَّ عَنْهُمْ مَا  
كَانُوا يَفْتَرُونَ - وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا  
عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا  
وَإِنْ يَرَوْا كَلًّا آيَةً لَا يُؤْمِنُوا بِهَا حَتَّى إِذَا  
جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا  
أَسْطِيرُ الْأَوَّلِينَ - وَهُمْ يَبْهُونَ عَنْهُ وَيَأْوُنَ عَنْهُ  
وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ )

(22. And on the Day when We shall gather them all together, We shall say to those who joined partners in worship (with Us): "Where are your partners (false deities) whom you used to assert (as partners in worship with Allah)") (23. There will then be (left) no Fitnah for them but to say: "By Allah, our Lord, we were not those who joined others (in worship with Allah).") (24. Look! How they lie against themselves! But the (lie) which they invented will disappear from them.) (25. And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; if they see every one of the Ayat they will not believe therein; to the point that when they come to you to argue with you, those who disbelieve say: "These are nothing but tales of the men of old.") (26. And they prevent others from him and they themselves keep away from him, and (by doing so) they destroy none but themselves, yet they perceive (it) not.)

## The Polytheists Shall be Questioned About the Shirk They Committed

About the polytheists, Allah said:

(وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا)

(And on the Day when We shall gather them all together,) This is on the Day of Resurrection, when He will ask them about the idols and rivals that they worshipped instead of Him. Allah will say to them,

(أَيْنَ شُرَكَاءُكُمْ الَّذِينَ كُنْتُمْ تَزْعُمُونَ)

(Where are your partners (false deities) whom you used to assert (as partners in worship with Allah)) Allah said in Surat Al-Qasas,

(وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ)

(And (remember) the Day when He will call to them, and say, "Where are My (so-called) partners whom you used to assert") 28:62 . Allah's statement,

(ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ)

(There will then be (left) no Fitnah for them) means, argument. `Ata' Al-Khurasani said that,

(ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ)

(There will then be (left) no Fitnah for them) in the face of the affliction that will be placed on them,

(إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ)

(but to say: "By Allah, our Lord, we were not those who joined others (in worship with Allah).") Allah said next,

انظُرْ كَيْفَ كَذَبُوا عَلَىٰ أَنفُسِهِمْ وَضَلَّ عَنْهُم مَّا  
كَانُوا يَقْتَرُونَ )

(Look! How they lie against themselves! But the (lie) which they invented will disappear from them.) which is similar to His other statement,

ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ - مِنْ دُونِ اللَّهِ  
قَالُوا ضَلُّوا ضَلُّوا عَنَّا بَلْ لَمْ نَكُنْ نَدْعُوا مِنْ قَبْلُ شَيْئًا  
كَذَلِكَ يُضِلُّ اللَّهُ الْكَافِرِينَ )

(Then it will be said to them: "Where are (all) those whom you used to join in worship as partners. Besides Allah" They will say, "They have vanished from us: Nay, we did not invoke (worship) anything before." Thus Allah leads astray the disbelievers.) 40:73-74

### The Miserable Do Not Benefit from the Qur'an

Allah's statement,

وَمِنْهُمْ مَّنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً  
أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كَلِمًا  
لَّا يُؤْمِنُوهَا )

(And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; if they see every one of the Ayat they will not believe therein;) means, they come to you, (O Muhammad ), so that they hear you recite the Qur'an, but its recitation does not benefit them, because Allah has set veils on their hearts, and so they do not understand the Qur'an,

(وَفِي آذَانِهِمْ وَقْرًا )

(and (set) deafness in their ears;) that prevents them from hearing what benefits them. In another Ayah, Allah said;

(وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا  
يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً)

(And the example of those who disbelieve, is as that of him who shouts at one who hears nothing but calls and cries.) 2:171 Allah said next,

(وَإِنْ يَرَوْا كَلَّةَ آيَةٍ لَا يُؤْمِنُوا بِهَا)

(if they see every one of the Ayat they will not believe therein;) meaning, they will not believe in any of the Ayat, proofs, clear evidences and signs they witness because they do not have sound comprehension or fair judgment. In another Ayah, Allah said,

(وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ)

(Had Allah known of any good in them, He would indeed have made them listen.) 8:23 Allah said,

(حَتَّىٰ إِذَا جَاءُوكَ يُجَادِلُونَكَ)

(to the point that when they come to you to argue with you...) using falsehood against truth,

(يَقُولُ الَّذِينَ كَفَرُوا إِن هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ)

(those who disbelieve say: "These are nothing but tales of the men of old.") The disbelievers say, what you (O Muhammad ) brought us was taken from the books of those who were before us, meaning plagiarized,

(وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْأُونَ عَنْهُ)

(And they prevent others from him and they themselves keep away from him,) They discourage people from following the truth, believing in Muhammad and obeying the Qur'an,

(وَيَنْأُونَ عَنْهُ)

(and they themselves keep away from him,) They thus combine both evil acts, for they neither benefit themselves, nor let others benefit from the Prophet . `Ali bin Abi Talhah said that Ibn `Abbas said that the Ayah,

(وَهُمْ يَنْهَوْنَ عَنْهُ)

(And they prevent others from him.) means, they hinder people from believing in Muhammad . Muhammad bin Al-Hanafiyyah said, "The disbelievers of Quraysh used to refrain from meeting Muhammad and they discouraged people from coming to him." Smilar was reported from Qatadah, Mujahid and Ad-Dahhak and several others.

(وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ)

(and (by doing so) they destroy not but themselves, yet they perceive (it) not.) They destroy themselves by committing this evil action, and its harm will only touch them. Yet, they do not perceive this fact!

(وَلَوْ تَرَى إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَلَيْتَنَا نُرَدُّ  
وَلَا نُكَذِّبُ بآيَاتِ رَبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ - بَلْ  
بَدَأَ لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَدُّوا  
لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ - وَقَالُوا إِن هِيَ إِلَّا  
حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ - وَلَوْ تَرَى إِذْ  
وَقَفُوا عَلَى رَبِّهِمْ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَى  
وَرَبَّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ )

(27. If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Ayat of our Lord, and we would be of the believers!") (28. Nay, what they had been concealing before has become manifest to them. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars.) c(29. And they said: "There is no (other life) but our (present) life of this world, and never shall we be resurrected.") (30. If you could but see when they will stand before their Lord! He will say: "Is not this the truth" They will say: "Yes, by our Lord!" He will then say: "So taste you the torment because you used not to believe.")

**Wishes and Hopes Do Not Help One When He Sees the Torment**



Allah mentions the condition of the disbelievers when they are made to stand before the Fire on the Day of Resurrection and witness its chains and restraints, along with seeing the horrible, momentous conditions in the Fire with their own eyes. This is when the disbelievers will say,

(يَلِيْتِنَا نُرَدُّ وَلَا نُكْذِبُ بِآيَاتِ رَبِّنَا وَنَكُونُ مِنَ  
الْمُؤْمِنِينَ)

("Would that we were but sent back (to the world)! Then we would not deny the Ayat of our Lord, and we would be of the believers!") They wish that they would be sent back to the life of the world so that they could perform righteous deeds, refrain from disbelieving in the Ayat of their Lord and be among the believers. Allah said,

(بَلْ بَدَا لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ)

(Nay, what they had been concealing before has become manifest to them.) meaning, the disbelief, denial and rebellion that they used to hide in their hearts will then be uncovered, even though they will try to hide this fact in this life and the Hereafter. Earlier, Allah said,

(ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا  
مُشْرِكِينَ - انظُرْ كَيْفَ كَذَبُوا عَلَى أَنْفُسِهِمْ وَضَلَّ  
عَنْهُمْ مَا كَانُوا يَفْتَرُونَ )

(There will then be (left) no trial for them but to say: "By Allah, our Lord, we were not those who joined others in worship with Allah." Look! How they lie against themselves! But the (lie) which they invented will disappear from them. ) It is also possible that the meaning here is that the disbelievers will realize the truth that they knew all along in their hearts, that is, that what the Messengers brought them in this life is true, although they used to deny his Message before their followers. Allah said that Musa said to Fir`awn,

(لَقَدْ عَلِمْتَمَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ  
وَالْأَرْضِ بَصَائِرَ)

("Verily, you know that these signs have clearly been sent down by none but the Lord of the heavens and the earth as eye-opening evidence.") 17:102 Allah said about Fir`awn and his people,

(وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا)

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

(بَلْ بَدَأَ لَهُمْ مَا كَانُوا يُخْفُونَ مِن قَبْلُ)

(Nay, it has become manifest to them what they had been concealing before.) 6:28 When this occurs, and the disbelievers ask to be returned to this life, they will not do so because they truly wish to embrace the faith. Rather, they ask to be returned to this life for fear of the torment that they are witnessing before them, as punishment for the disbelief they committed, and to try and avoid the Fire that they see before their eyes.

(وَلَوْ رُدُّوا لَعَدُّوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ)

(But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars.) meaning, they lie when they say they wish to go back to this life so that they can embrace the faith. Allah states that even if they were sent back to the life of this world, they will again commit the disbelief and defiance that they were prohibited.

(وَإِنَّهُمْ لَكَاذِبُونَ)

(And indeed they are liars.) in their statement that,

(وَلَوْ تَرَى إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَلَيْتُنَا نُرَدُّ  
وَلَا نُكَدِّبُ بِآيَاتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ - بَلْ  
بَدَأَ لَهُمْ مَا كَانُوا يُخْفُونَ مِن قَبْلُ وَلَوْ رُدُّوا لَعَدُّوا  
لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ - وَقَالُوا إِن هِيَ إِلَّا  
حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ )

("Would that we were but sent back! Then we would not deny the Ayat of our Lord, and we would be of the believers!" Nay, what they had been concealing before has become manifest to them. But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars. And they said: "There is no (other life) but our (present) life of this world, and never shall we be resurrected.") Therefore, they will revert to their old behavior and say,

(إِنَّ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا)

(There is no life but our life of this world) and there is no Hereafter,

(وَمَا نَحْنُ بِمَبْعُوثِينَ)

(and never shall we be resurrected. ) Allah said,

(وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَىٰ رَبِّهِمْ)

(If you could but see when they will stand before their Lord!) in front of Him,

(أَلَيْسَ هَذَا بِالْحَقِّ)

("Is not this the truth") meaning, is not Resurrection true, contrary to what you thought,

(قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ  
تَكْفُرُونَ)

(They will say: "Yes, by our Lord!" He will then say: "So taste you the torment because you used not to believe.") and because you today denied Resurrection. Therefore, taste the torment,

(أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ)

("Is this magic, or do you not see") 52:15

(قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَتْهُمْ  
السَّاعَةُ بَعْتَهُ قَالُوا يَحْسَرْتَنَا عَلَىٰ مَا فَرَّطْنَا فِيهَا  
وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ إِلَّا سَاءَ

مَا يَزُرُونَ - وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ  
وَاللَّذَارُ الْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ )

(31. They indeed are losers who denied their meeting with Allah, until all of a sudden, the Hour (signs of death) is upon them, and they say: "Alas for us that we gave no thought to it," while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!) (32. And the life of this world is nothing but play and amusement. But far better is the abode of the Hereafter for those have Taqwa. Will you not then understand)

**Allah describes the regret of the disbelievers when facing Him, and their disappointment at the commencement, along with their sorrow for not performing good deeds and for their evil deeds.**

This is why Allah said,

(حَتَّىٰ إِذَا جَاءَهُمُ السَّاعَةُ بَغْتَةً قَالُوا يَحْسِرْتَنَّا  
عَلَىٰ مَا فَرَّطْنَا فِيهَا)

(until all of a sudden, the Hour (signs of death) is upon them, and they say: "Alas for us that we gave no thought to it.") `It' here refers to either the life of this world, or the affairs of the Hereafter. Allah's statement,

(وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ أَلَّا سَاءَ  
مَا يَزُرُونَ)

(while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!) Asbat said that As-Suddi said, "Upon entering his grave, every unjust person will meet a man with an ugly face, dark skin, awful odor, wearing dirty clothes, who will enter his grave with him. When the unjust person sees him, he will say, `How ugly is your face!' He will reply, `So was your work, it was ugly.' The unjust person will say, `How foul is the odor coming from you!' He will reply, `Such was the case with your work, it stunk.' The unjust person will say, `How dirty are your clothes!' He will reply, `And your work too was dirty.' The unjust person will ask, `Who are you' He will reply, `I am your deeds.' So he will remain with the unjust person in his grave, and when he is resurrected on the Day of Resurrection, his companion will say to him, `In the life of the world, I used to carry you because you followed desire and lust. Today, you carry me.' So he will ride on the unjust person's back and lead him until he enters the Fire. So Allah said,

وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَى ظُهُورِهِمْ أَلَّا سَاءَ  
مَا يَزِرُونَ)

(while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!) 6:31 " Allah's statement,

(وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ)

(And the life of this world is nothing but play and amusement.) means, most of it is play and amusement,

(وَاللَّدَارُ الْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ)

(But far better is the abode of the Hereafter for those who have Taqwa. Will you not then understand)

(قَدْ نَعْلَمُ إِنَّهُ لِيَحْزَنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا  
يُكْذِبُونَكَ وَلَكِنَّ الظَّالِمِينَ بَايَتِ اللّٰهِ يَجْحَدُونَ -  
وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَى مَا  
كُذِّبُوا وَأَوْدُوا حَتَّىٰ أَتَاهُمْ نَصْرُنَا وَلَا مُبَدِّلَ  
لِكَلِمَاتِ اللّٰهِ وَلَقَدْ جَاءَكَ مِن نَّبِيِّ المرسلين - وَإِن  
كَانَ كَبِيرًا عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ اسْتَطَعْتَ أَن  
تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ  
فَتَأْتِيَهُمْ بَايَةٌ وَلَوْ شَاءَ اللّٰهُ لَجَمَعَهُمْ عَلَى الْهُدَى  
فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ - إِنَّمَا يَسْتَجِيبُ الَّذِينَ  
يَسْمَعُونَ وَالْمَوْتَىٰ يَبْعَثُهُمُ اللّٰهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ )

(33. We know indeed the grief which their words cause you; it is not you that they deny, but it is the verses of Allah that the wrongdoers deny.) (34. Verily, (many) Messengers were denied before you, but with patience they bore the denial, and they were hurt, till Our help reached them, and none can alter the Words of Allah. Surely, there has reached you the information about the Messengers (before you).) (35. If their aversion is hard on you, then if you were able to seek a tunnel in the ground or a ladder to the sky, so that you may bring them a sign. And had Allah willed, He could have gathered them together upon true guidance, so be not you one of the ignorant.) (36. It is only those who listen, that will respond, but as for the dead, Allah will raise them up, then to Him they will be returned.)

### Comforting the Prophet

Allah comforts the Prophet in his grief over his people's denial and defiance of him,

(قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ)

(We know indeed the grief which their words cause you;) meaning, We know about their denial of you and your sadness and sorrow for them. Allah said in other Ayat,

(فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَتٍ)

(So destroy not yourself in sorrow for them.) 35:8 , and

(لَعَلَّكَ بَخِعٌ نَّفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ )

(It may be that you are going to kill yourself with grief, that they do not become believers.) 26:3 , and,

(فَلَعَلَّكَ بَخِعٌ نَّفْسَكَ عَلَىٰ آثَرِهِمْ إِنْ لَمْ يُؤْمِنُوا  
بِهَذَا الْحَدِيثِ أَسَفًا )

(Perhaps, you, would kill yourself in grief, over their footsteps (for their turning away from you), because they believe not in this narration.) 18:6 Allah's statement,

(فَأِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بآيَاتِ اللَّهِ  
يَجْحَدُونَ)

(it is not you that they deny, but it is the verses of Allah that the wrongdoers deny.) means, they do not accuse you of being a liar,

## (وَلَكِنَّ الظَّالِمِينَ بَيَّاتِ اللّٰهِ يَجْحَدُونَ)

(but it is the Verses of Allah that the wrongdoers deny. ) It is only the truth that they reject and refuse. Muhammad bin Ishaq mentioned that Az-Zuhri said that Abu Jahl, Abu Sufyan Sakhr bin Harb and Al-Akhnas bin Shurayq once came to listen to the Prophet reciting the Qur'an at night, but these three men were not aware of the presence of each other. So they listened to the Prophet's recitation until the morning, and then left. They met each other on their way back and each one of them asked the others, "What brought you" So they mentioned to each other the reason why they came. They vowed not to repeat this incident so that the young men of Quraysh would not hear of what they did and imitate them. On the second night, each one of the three came back thinking that the other two would not come because of the vows they made to each other. In the morning, they again met each other on their way back and criticized each other, vowing not to repeat what they did. On the third night, they again went to listen to the Prophet and in the morning they again vowed not to repeat this incident. During that day, Al-Akhnas bin Shurayq took his staff and went to Abu Sufyan bin Harb in his house saying, "O Abu Hanzalah! What is your opinion concerning what you heard from Muhammad." Abu Sufyan said, "O Abu Tha`labah! By Allah, I have heard some things that I recognize and know their implications. I also heard some things whose meaning and implications were unknown to me." Al-Akhnas said, "And I the same, by He Whom you swore by!" Al-Akhnas left Abu Sufyan and went to Abu Jahl and asked him, "O Abu Al-Hakam! What is your opinion about what you heard from Muhammad. " Abu Jahl said, "We competed with Bani `Abd Manaf (the Prophet's subtribe) and so we fed as they fed and gave away as they gave away. So, when we were neck and neck with them, just as two horses in a race, they said, 'There is a Prophet from among us, to whom revelation from the heaven comes.' So how can we ever beat them at that By Allah we will never believe in him or accept what he says.' This is when Al-Akhnas left Abu Jahl and went away." Allah's statement,

## (وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأَوْدُوا حَتَّىٰ أَنَّهُمْ نَصَرْنَا)

(Verily, (many) Messengers were denied before you, but with patience they bore the denial, and they were hurt, till Our help reached them,) This comforts the Prophet's concern for those who denied and rejected him. Allah also commands the Prophet to be patient, just as the mighty Messengers before him were. He also promised him victory, just as the previous Messengers were victorious and the good end was theirs, after the denial and harm their people placed on them. Then, victory came to them in this life, just as victory is theirs in the Hereafter. Allah said,

## (وَلَا مُبَدِّلَ لِكَلِمَاتِ اللّٰهِ)

(and none can alter the Words of Allah.) This refers to His decision that victory in this life and the Hereafter is for His believing servants. Allah said in other Ayat,

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ - إِنَّهُمْ لَهُمُ  
الْمَنْصُورُونَ - وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ )

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

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ  
عَزِيزٌ )

(Allah has decreed: "Verily! It is I and My Messengers who shall be the victorious." Verily, Allah is All-Powerful, Almighty.) 58:21 Allah said;

وَلَقَدْ جَاءَكَ مِنْ نَبَاِ الْمُرْسَلِينَ )

(Surely, there has reached you the information about the Messengers (before you).) who were given victory and prevailed over the people who rejected them. And you (O Muhammad ), have a good example in them. Allah said next,

وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ )

(If their aversion is hard on you,) and you cannot be patient because of their aversion,

فَإِنْ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ  
سُلَّمًا فِي السَّمَاءِ )

(then if you were able to seek a tunnel in the ground or a ladder to the sky...) `Ali bin Abi Talhah reported that Ibn `Abbas commented, "If you were able to seek a tunnel and bring them an Ayah, or go up a ladder in the sky and bring a better Ayah than the one I (Allah) gave them, then do that." Similar was reported from Qatadah, As-Suddi and others. Allah's statement,

وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى فَلَا تَكُونَنَّ  
مِنَ الْجَاهِلِينَ )



(And had Allah willed, He could have gathered them together upon true guidance, so be not you one of the ignorant.) is similar to His statement,

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ  
(جَمِيعًا)

(And had your Lord willed, those on earth would have believed, all of them together) `Ali bin Abi Talhah reported that Ibn `Abbas said about Allah's statement,

وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى

(And had Allah willed, He could have gathered them together upon true guidance,) "The Messenger of Allah was eager that all people believe and be guided to follow him. Allah told him that only those whose happiness Allah has written in the first Dhikr will believe." Allah's statement,

إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ

(It is only those who listen, that will respond,) means, only those who hear the speech, comprehend and understand it, will accept your call, O Muhammad ! In another Ayah, Allah said;

لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ  
(

(That it may give warning to him who is living, and that the Word may be justified against the disbelievers.) 36:70 . Allah's statement,

وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ

(but as for the dead, Allah will raise them up, then to Him they will be returned.) refers to the disbelievers because their hearts are dead. Therefore, Allah resembled them to dead corpses as a way of mocking and belittling them, saying,

وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ

(but as for the dead (disbelievers), Allah will raise them up, then to Him they will be returned (for their recompense).)

(وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَىٰ أَنْ يُنَزِّلَ آيَةً وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ - وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ مَّا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ - وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ مَنْ يَشَأِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَأِ يُجْعَلْهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ )

(37. And they said: "Why is not a sign sent down to him from his Lord" Say: "Allah is certainly able to send down a sign, but most of them know not.") (38. There is not a moving creature on earth, nor a bird that flies with its two wings, but are Umam like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.) (39. Those who reject Our Ayat are deaf and dumb in darkness. Allah sends astray whom He wills and He guides on the straight path whom He wills.)

### The Idolators Ask for a Miracle

Allah states that the idolators used to proclaim, "Why does not (Muhammad) bring an Ayah from his Lord," meaning, a miracle of their choice! They would sometimes say,

(لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا)

("We shall not believe in you, until you cause a spring to gush forth from the ground for us.")  
17:90 .

(قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنَزِّلَ آيَةً وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ)

(Say: "Allah is certainly able to send down a sign, but most of them know not.") Certainly, Allah is able to send an Ayah (sign). But, He decided out of His wisdom to delay that, because if He sends an Ayah of their liking and they still do not believe, this will hasten their punishment as with the previous nations. Allah said in other Ayat,

(وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوْلُونَ وَعَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا )

(And nothing stops Us from sending the Ayat but that the people of old denied them. And We sent the she-camel to Thamud as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction).) 17:59 , and,

(إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَقُهُمْ لَهَا خَاضِعِينَ )

(If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility) 26:4 .

## The Meaning of Umam

Allah said,

(وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَّةٌ أُمَّتُكُمْ)

(There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are Umam like you.) Mujahid commented, "Meaning, various species that have distinct names." Qatadah said, "Birds are an Ummah, humans are an Ummah and the Jinns are an Ummah." As-Suddi said that,

(إِلَّا أُمَّمٌ أُمَّتُكُمْ)

(but are Umam like you.) means, creations (or species). Allah's statement,

(مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ)

(We have neglected nothing in the Book,) means, the knowledge about all things is with Allah, and He never forgets any of His creatures, nor their sustenance, nor their affairs, whether these creatures live in the sea or on land. In another Ayah, Allah said;

(وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا  
وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ  
(

(And no moving creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit (in the uterus, grave, etc.). All is in a Clear Book.) 11:6 , there is a record of their names, numbers, movements, and lack of movement. In another Ayah, Allah said;

(وَكَايِنٍ مِّنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا  
وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ )

(And so many a moving creature there is, that carries not its own provision! Allah provides for it and for you. And He is the All-Hearer, the All-Knower.) 29:60 Ibn Abi Hatim reported that Ibn `Abbas said about the Ayah,

(ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ)

(then unto their Lord they (all) shall be gathered.) "Death gathers them." It was also said that the Day of Resurrection gathers them, for in another Ayah, Allah said;

(وَإِذَا الْوُحُوشُ حُشِرَتْ )

(And when the wild beasts shall be gathered together.) 81:5 `Abdur-Razzaq recorded that Abu Hurayrah said about Allah's statement,

(إِلَّا أُمَّةٌ أُمَّتُكُمْ مَّا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ  
ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ)

(but are Umam like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.) "All creatures will be gathered on the Day of Resurrection, the beasts, birds and all others. Allah's justice will be so perfect, that the un-horned sheep will receive retribution from the horned sheep. Allah will then command them, `Be dust!' This is when the disbeliever will say,

(يَلَيْتَنِي كُنْتُ تُرَابًا)

("Woe to me! Would that I were dust!")" 78: 40 . And this was reported from the Prophet in the Hadith about the Trumpet.

### The Disbelievers will be Deaf and Mute in Darkness

Allah said,

(وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ)

(Those who reject Our Ayat are deaf and dumb in darkness.) due to their ignorance, little knowledge and minute comprehension. Their example is that of the deaf-mute who cannot hear nor speak, as well as being blinded by darkness. Therefore, how can such a person find guidance to the path or change the condition he is in Allah said in other Ayat,

(مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا  
حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا  
يُبْصِرُونَ - صُمٌّ بُكْمٌ عُمْىٰ فَهُمْ لَا يَرْجِعُونَ )

(Their parable is that of one who kindled a fire; then, when it illuminated all around him, Allah took away their light and left them in darkness. (So) they could not see. They are deaf, dumb, and blind, so they return not (to the right path)) 2:17-18 , and,

(أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَعْشُهُ مَوْجٌ مِّنْ فَوْقِهِ  
مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ ظَلَمَتْ بَعْضُهَا فَوْقَ

بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَاهَا وَمَنْ لَمْ يَجْعَلِ  
اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ )

(Or like the darkness in a vast deep sea, overwhelmed with a great wave topped by a great wave, topped by dark clouds, darkness, one above another, if a man stretches out his hand, he can hardly see it! And he for whom Allah has not appointed light, for him there is no light. )  
24:40 This is why Allah said here,

(مَنْ يَشَاءِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَاءِ يَجْعَلْهُ عَلَى  
صِرَاطٍ مُسْتَقِيمٍ)

(Allah sends astray whom He wills and He guides on the straight path whom He wills.) for He does what He wills with His creatures.

(قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمْ السَّاعَةُ  
أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ - بَلْ إِلَهُهُ  
تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ  
مَا تُشْرِكُونَ - وَلَقَدْ أَرْسَلْنَا إِلَى أُمَمٍ مِنْ قَبْلِكَ  
فَأَخَذْنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ -  
فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ  
فُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ -  
فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ  
شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً  
فَإِذَا هُمْ مُبْلِسُونَ - فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا  
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ )

(40. Say: "Tell me if Allah's torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allah (Reply) if you are truthful!") (41. Nay! To Him alone you call, and, if He willed, He would remove that (distress) for which you call upon Him, and you forget at that time whatever partners you joined with Him (in worship)!) (42. Verily, We sent (Messengers) to many nations before you. And We seized them with extreme poverty and loss of health so that they might believe with humility.) (43. When Our torment reached them, why then did they not believe with humility But their hearts became hardened, and Shaytan made fair-seeming to them that which they used to do.) (44. So, when they forgot (the warning) with which they had been reminded, We opened to them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them to punishment, and lo! They were plunged into destruction with deep regrets and sorrows.) (45. So the roots of the people who did wrong were cut off. And all the praises and thanks be to Allah, the Lord of the all that exists.)

### The Idolators Call On Allah Alone During Torment and Distress

Allah states that He does what He wills with His creatures and none can resist His decision or avert what He decrees for them. He is the One Who has no partners, Who accepts the supplication from whomever He wills. Allah said,

(قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمْ السَّاعَةُ  
أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ )

(Say: "Tell me if Allah's torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allah (Reply) if you are truthful!") This means, you -- disbelievers -- will not call other than Allah in this case, because you know that none except He is able to remove the affliction. Allah said,

(إِنْ كُنْتُمْ صَادِقِينَ)

(if you are truthful) by taking gods besides Him.

(بَلْ إِلَيْهِ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ  
وَتَنْسَوْنَ مَا تُشْرِكُونَ )

(Nay! To Him alone you call, and, if He willed, He would remove that (distress) for which you call upon Him, and you forget at that time whatever partners you joined with Him (in worship)!) for in times of necessity, you only call on Allah and forget your idols and false deities. In another Ayah, Allah said;

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ  
إِلَّا إِيَّاهُ)

(And when harm touches you upon the sea, those that you call upon besides Him vanish from you except Him (Allah)) 17:67 . Allah said;

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَاهُمْ  
بِالْبَأْسَاءِ)

(Verily, We sent (Messengers) to many nations before you. And We seized them with extreme poverty...) That is, loss of wealth and diminished provisions,

(وَالضَّرَّاءِ)

(and loss of health) various illnesses, diseases and pain,

(لَعَلَّهُمْ يَتَضَرَّعُونَ)

(so that they might believe with humility) and call Allah and supplicate to Him with humbleness and humility. Allah said;

(فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا)

(When Our torment reached them, why then did they not believe with humility) Meaning: Why do they not believe and humble themselves before Us when We test them with disaster'

(وَلَكِنْ قَسَتْ قُلُوبُهُمْ)

(But their hearts became hardened,) for their hearts are not soft or humble,

(وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ)

(and Shaytan made fair-seeming to them that which they used to do. ) That is, Shirk, defiance and rebellion.



(فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ)

(So, when they forgot (the warning) with which they had been reminded,) by ignoring and turning away from it,

(فَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ)

(We opened to them the gates of everything,) Meaning: `We opened the gates of provisions for them from wherever they wished, so that We deceive them.' We seek refuge with Allah from such an end. This is why Allah said,

(حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا)

(until in the midst of their enjoyment in that which they were given,) such as wealth, children and provisions,

(أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ)

(all of a sudden, We took them to punishment and lo! They were plunged into destruction with deep regrets and sorrows.) They have no hope for any type of good thing. Al-Hasan Al-Basri said, "Whomever Allah gives provision and he thinks that Allah is not testing him, has no wisdom. Whomever has little provision and thinks that Allah will not look at (provide for) him, has no wisdom." He then recited the Ayah,

(فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ )

(So, when they forgot (the warning) with which they had been reminded, We opened to them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them to punishment, and lo! They were plunged into destruction with deep regrets and sorrows.) He added, "By the Lord of the Ka`bah! Allah deceived these people, when He gave them what they wished, and then they were punished." Ibn Abi Hatim recorded this statement.

(قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَرَكُمْ وَخَتَمَ  
 عَلَى قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ انْظُرْ  
 كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ - قُلْ  
 أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ  
 يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمُونَ - وَمَا نُرْسِلُ الْمُرْسَلِينَ  
 إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ ءَامَنَ وَأَصْلَحَ فَلَا  
 خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ - وَالَّذِينَ كَذَّبُوا  
 بآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ )

(46. Say: "Tell me, if Allah took away your hearing and your sight, and sealed up your hearts, is there a god other than Allah who could restore them to you" See how variously We explain the Ayat, yet they turn aside.) (47. Say: "Tell me, if the punishment of Allah comes to you suddenly, or openly, will any be destroyed except the wrongdoing people") (48. And We send not the Messengers but as givers of glad tidings and as warners. So whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve.) (49. But those who reject Our Ayat, the torment will strike them for their rebelling.) Allah said to His Messenger, say, O Muhammad , to those rebellious liars,

(أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَرَكُمْ)

(Tell me, if Allah took away your hearing and your sight.) just as He gave these senses to you. In another Ayah, Allah said;

(هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ)

(It is He Who has created you, and endowed you with hearing, seeing.) 67:23 . The Ayah above might also mean that Allah will not allow the disbelievers to benefit from these senses in religious terms. This is why He said next,

(وَخَتَمَ عَلَى قُلُوبِكُمْ)

(and sealed up your hearts,.) He also said in other Ayat,

(أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ)

(Or who owns hearing and sight) 10:31 , and,

(وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ)

(And know that Allah comes in between a person and his heart.) Allah said;

(مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ)

(Is there a god other than Allah who could restore them to you) Meaning, is there anyone except Allah who is able to give you back these senses if Allah took them from you Only Allah is able to do so, and this is why He said here,

(انظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ)

(See how variously We explain the Ayat,) and make them plain and clear, testifying to Allah's Oneness in lordship and that those worshipped besides Him are all false and unworthy.

(ثُمَّ هُمْ يَصْدِفُونَ)

(yet they turn aside.) After this explanation, they still turn away from the truth and hinder people from following it. Allah's statement,

(قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَغْتَةً)

(Say: "Tell me, if the punishment of Allah comes to you suddenly...") means, while you are unaware -- or during the night -- striking you all of a sudden,

(أَوْ جَهْرَةً)

(or openly) during the day, or publicly,

(هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمُونَ)

(will any be destroyed except the wrongdoing people) This torment only strikes those who commit injustice against themselves by associating others with Allah, while those who worship Allah alone without partners will be saved from it, and they will have no fear or sorrow. In another Ayah, Allah said;

(الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ)

(It is those who believe and confuse not their belief with Zulm, (wrong or Shirk).) 6:82 Allah's statement,

(وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ)

(And We send not the Messengers but as bearers of glad tidings and as warners.) means, the Messengers bring good news to Allah's servants, as well as, command all that is good and righteous. They also warn those who disbelieve in Allah of His anger and of all types of torment. Allah said,

(فَمَنْ ءَامَنَ وَأَصْلَحَ)

(So whosoever believes and does righteous good deeds.) meaning, whoever believes in his heart with what the Messengers were sent with and makes his works righteous by imitating them;

(فَلَا خَوْفٌ عَلَيْهِمْ)

(upon such shall come no fear,) concerning the future,

(وَلَا هُمْ يَحْزَنُونَ)

(nor shall they grieve.) about what they missed in the past and left behind them in this world. Certainly, Allah will be the Wali and Protector over what they left behind. Allah said next,

(وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ)

(But those who reject Our Ayat, the torment will strike them for their rebelling.) The torment will strike them because of disbelieving in the Message of the Messengers, defying Allah's commands, committing what He prohibited and transgressing His set limits.

(قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ  
 الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنْ أَتَيْتُ إِلَّا مَا  
 يُوحَىٰ إِلَىٰ قَلْبٍ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا  
 تَتَفَكَّرُونَ - وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا  
 إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مَن دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ  
 لَّهُمْ يَتَّقُونَ - وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ  
 بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ  
 حِسَابِهِمْ مِّنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِّنْ  
 شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ - وَكَذَلِكَ  
 فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ  
 عَلَيْهِمْ مِّنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ -  
 وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلِّمٌ عَلَيْكُمْ  
 كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَن عَمِلَ مِنكُمْ  
 سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِن بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ  
 غَفُورٌ رَّحِيمٌ)

(50. Say: "I don't tell you that with me are the treasures of Allah, nor (that) I know the Unseen; nor do I tell you that I am an angel. I but follow what is revealed to me." Say: "Are the blind and the one who sees equal Will you not then consider") (51. And warn therewith those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may have Taqwa.) (52. And turn not away those who invoke their Lord, morning and evening seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the wrongdoers.) (53. Thus We have tried some of them with others, that they might say: "Is it these (poor believers) that Allah has favored from amongst us" Does not Allah know best those who are grateful) (54. When those who believe in Our Ayat come to you, say:

"Salamun `Alaykum" (peace be on you); your Lord has written mercy for Himself, so that, if any of you does evil in ignorance, and thereafter repents and does righteous good deeds, then surely, He is Oft-Forgiving, Most Merciful.)

## The Messenger Neither has the Key to Allah's Treasures, Nor Knows the Unseen

Allah said to His Messenger ,

(قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ)

(Say: "I don't tell you that with me are the treasures of Allah.") meaning, I do not own Allah's treasures or have any power over them,

(وَلَا أَعْلَمُ الْغَيْبَ)

(nor (that) I know the Unseen,) and I do not say that I know the Unseen, because its knowledge is with Allah and I only know what He conveys of it to me.

(وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ)

(nor I tell you that I am an angel.) meaning, I do not claim that I am an angel. I am only a human to whom Allah sends revelation, and He honored me with this duty and favored me with it.

(إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ)

(I but follow what is revealed to me.) and I never disobey the revelation in the least.

(قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ)

(Say: "Are the blind and the one who sees equal") meaning, `Is the one who is guided, following the truth, equal to the one misled'

(أَفَلَا تَتَفَكَّرُونَ)

(Will you not then consider) In another Ayah, Allah said;

(أَفَمَنْ يَعْلَمُ أَنَّ مَا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى إِنَّمَا يَتَذَكَّرُ أَوْلُوا الْأَلْبَابِ )

(Shall he then who knows that what has been revealed to you from your Lord is the truth, be like him who is blind But it is only the men of understanding that pay heed.) 13:19 Allah's statement,

(وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِّنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ)

(And warn therewith those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him,) means, warn with this Qur'an, O Muhammad ,

(الَّذِينَ هُمْ مِّنْ خَشْيَةِ رَبِّهِمْ مُّشْفِقُونَ)

(Those who live in awe for fear of their Lord) 23:57 , who,

(يَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ)

(Fear their Lord, and dread the terrible reckoning.) 13:21 ,

(الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ)

(those who fear that they will be gathered before their Lord,) on the Day of Resurrection,

(لَيْسَ لَهُمْ مِّنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ)

(when there will be neither a protector nor an intercessor for them besides Him, ) for on that Day, they will have no relative or intercessor who can prevent His torment if He decides to punish them with it,

(لَعَلَّهُمْ يَنْفِقُونَ)

(so that they may have Taqwa.) Therefore, warn of the Day when there will be no judge except Allah,

(لَعَلَّهُمْ يَتَّقُونَ)

(so that they may have Taqwa.) and thus work good deeds in this life, so that their good deeds may save them on the Day of Resurrection from Allah's torment, and so that He will grant them multiple rewards.

### Prohibiting the Messenger from Turning the Weak Away and the Order to Honor Them

Allah said,

(وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ)

(And turn not away those who invoke their Lord, morning and evening seeking His Face.) meaning, do not turn away those who have these qualities, instead make them your companions and associates. In another Ayah, Allah said;

(وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا )

(And keep yourself patiently with those who call on their Lord morning and evening, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, one who follows his own lusts and whose affair (deeds) has been lost.) 18:28 Allah's statement,

(يَدْعُونَ رَبَّهُمْ)

(invoke their Lord...) refers to those who worship Him and supplicate to Him,



## (بِالْغَدَاةِ وَالْعَشِيِّ)

(morning and evening.) referring to the obligatory prayers, according to Sa`id bin Al-Musayyib, Mujahid, Al-Hasan and Qatadah. In another Ayah, Allah said;

## (وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ)

(And your Lord said, "Invoke Me, I will respond (to your invocation).") 40:60 , I will accept your supplication. Allah said next,

## (يُرِيدُونَ وَجْهَهُ)

(seeking His Face.) meaning, they seek Allah's Most Generous Face, by sincerity for Him in the acts of worship and obedience they perform. Allah said;

## (مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِّنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِّنْ شَيْءٍ)

(You are accountable for them in nothing, and they are accountable for you in nothing,) This is similar to the answer Nuh gave to his people when they said,

## (أَتُؤْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ)

(Shall we believe in you, when the meekest (of the people) follow you") 26:111 . Nuh answered them,

## (قَالَ وَمَا عَلِمِي بِمَا كَانُوا يَعْمَلُونَ - إِنَّ حِسَابَهُمْ إِلَّا عَلَى رَبِّي لَوْ تَشْعُرُونَ)

(And what knowledge have I of what they used to do Their account is only with my Lord, if you could (but) know.) 26:112-113 , meaning, their reckoning is for Allah not me, just as my reckoning is not up to them. Allah said here,

## (فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ)

(that you may turn them away, and thus become of the wrongdoers.) meaning, you will be unjust if you turn them away. Allah's statement,

(وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ)

(Thus We have tried some of them with others) means, We tested, tried and checked them with each other,

(لَيَقُولُوا أَهَؤُلَاءِ مَنَ اللّٰهُ عَلَيْهِم مِّن بَيْنِنَا)

(That they might say: "Is it these (poor believers) that Allah has favored from amongst us") This is because at first, most of those who followed the Messenger of Allah were the weak among the people, men, women, slaves, and only a few chiefs or noted men followed him. Nuh, was also addressed by his people

(وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا بِادِّىَ  
الرَّأى)

(Nor do we see any follow you but the meekest among us and they (too) followed you without thinking.) 11:27 KHeracilius, emperor of Rome, asked Abu Sufyan, "Do the noblemen or the weak among people follow him (Muhammad )" Abu Sufyan replied, "Rather the weak among them." Heracilius commented, "Such is the case with followers of the Messengers." The idolators of Quraysh used to mock the weak among them who believed in the Prophet and they even tortured some of them. They used to say, "Are these the ones whom Allah favored above us," meaning, Allah would not guide these people, instead of us, to all that is good, if indeed what they embraced is good. Allah mentioned similar statements in the Qur'an from the disbelievers,

(لَوْ كَانَ خَيْرًا مَّا سَبَقُونَا إِلَيْهِ)

(Had it been a good thing, they (weak and poor) would not have preceded us to it!) 46:11 , and,

(وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا  
لِلَّذِينَ ءَامَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ  
نَدِيًّا )

(And when Our clear verses are recited to them, those who disbelieve say to those who believe: "Which of the two groups is best in position and station.") 19:73 Allah said in reply,

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ أَحْسَنُ أَتَانَا  
وَرَعِيًّا )

(And how many a generation (past nations) have We destroyed before them, who were better in wealth, goods and outward appearance) 19:74 . Here, Allah answered the disbelievers when they said,

(أَهْوَلَاءٍ مِّنَ اللَّهِ عَلَيْهِمْ مِّنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ  
بِالشَّاكِرِينَ)

("Is it these (poor believers) that Allah has favored from amongst us" Does not Allah know best those who are grateful) Meaning is not Allah more knowledgeable of those who thank and appreciate Him in statement, action and heart Thus Allah directs these believers to the ways of peace, transfers them from darkness to light by His leave, and guides them to the straight path. In another Ayah, Allah said;

(وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ  
المُحْسِنِينَ )

(As for those who strive hard for Us (Our cause), We will surely guide them to Our paths (i.e. Allah's religion). And verily, Allah is with the doers of good") 29:69 . An authentic Hadith states,

«إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَلَا إِلَى أَلْوَانِكُمْ،  
وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ»

(Allah does not look at your shapes or colors, but He looks at your heart and actions.) Allah's statement,

(وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ  
عَلَيْكُمْ)

(When those who believe in Our Ayat come to you, say: "Salamun `Alaykum" (peace be on you);) means, honor them by returning the Salam and give them the good news of Allah's exclusive, encompassing mercy for them. So Allah said;

(كُتِبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ)

(your Lord has written Mercy for Himself,) meaning, He has obliged His Most Honored Self to grant mercy, as a favor, out of His compassion and beneficence,

(أَنَّهُ مَن عَمِلَ مِنكُمْ سُوءًا بِجَهَالَةٍ)

(So that, if any of you does evil in ignorance...) as every person who disobeys Allah does it in ignorance,

(ثُمَّ تَابَ مِن بَعْدِهِ وَأَصْلَحَ)

(and thereafter repents and does righteous good deeds,) by repenting from the sins that he committed, intending not to repeat the sin in the future, but to perform righteous deeds,

(فَأَنَّهُ غَفُورٌ رَّحِيمٌ)

(then surely, He is Oft-Forgiving Most Merciful.) Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah said,

«لَمَّا قَضَى اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابٍ فَهُوَ عِنْدَهُ  
فَوْقَ الْعَرْشِ: إِنَّ رَحْمَتِي غَلَبَتْ غَضَبِي»

(When Allah finished with the creation, He wrote in a Book that He has with Him above the Throne, 'My mercy prevails over My anger'.) This Hadith was also recorded in the The Two Sahihs.

(وَكَذَلِكَ نَفَصَلُ الْآيَاتِ وَلِتَسْتَبِينَ سَبِيلُ  
الْمُجْرِمِينَ - قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ  
مِن دُونِ اللَّهِ قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذَا

وَمَا أَنَا مِنَ الْمُهْتَدِينَ - قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُمْ بِهِ مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ يَفْصِلُ الْحَقَّ وَهُوَ خَيْرُ الْفَصِيلِينَ - قُلْ لَوْ أَنَّنِي عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَفُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ - وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنَ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمَتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُّبِينٍ )

(55. And thus do We explain the Ayat in detail, that the way of the criminals, may become manifest.) (56. Say: "I have been forbidden to worship those whom you invoke (worship) besides Allah." Say: "I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided.") (57. Say: "I am on clear proof from my Lord, but you deny it. I do not have what you are hastily seeking (the torment). The decision is only for Allah, He declares the truth, and He is the best of judges.") (58. Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between you and I, but Allah knows best the wrongdoers.") (59. And with Him are the keys of the Ghayb (all that is hidden), none knows them but He. And He knows whatever there is on 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.)

### **The Prophet Understands What He Conveys; Torment is in Allah's Hands Not the Prophet's**

Allah says, just as We mentioned the clear signs that testify and direct to the path of guidance, all the while chastising useless arguments and defiance,

(كَذَلِكَ نُفَصِّلُ الْآيَاتِ)

(And thus do We explain the Ayat in detail,) that is, whatever responsible adults need explained to them, in the affairs of life and religion,

(وَلِتَسْتَبِينَ سَبِيلُ الْمُجْرِمِينَ)

(That the way of the criminals may become manifest.) so that the path of the criminals who defy the Prophets is apparent and clear. This Ayah was also said to mean, so that you, O Muhammad, are aware of the path of the criminals. Allah's statement,

(قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي)

(Say: "I am on clear proof from my Lord...") means: I have a clear understanding of the Law of Allah that He has revealed to me,

(وَكَذَّبْتُمْ بِهِ)

(but you deny it.) meaning, but you disbelieve in the truth that came to me from Allah.

(مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ)

(I do not have what you are hastily seeking) meaning, the torment,

(إِنَّ الْحُكْمَ إِلَّا لِلَّهِ)

(The decision is only for Allah,) for the ruling of this is with Allah. If He wills, He will punish you soon in response to your wish! If He wills, He will give you respite, out of His great wisdom. This is why Allah said,

(يَقُصُّ الْحَقَّ وَهُوَ خَيْرُ الْفَصِلِينَ)

(He declares the truth, and He is the best of judges.) and the best in reckoning between His servants. Allah's statement,

(قُلْ لَوْ أَنِّي عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَفُضِيَ الْأَمْرُ  
بَيْنِي وَبَيْنَكُمْ)

(Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between you and I,") means, if I have what you ask for, I will surely send down what you deserve of it,

## (وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ)

(but Allah knows best the wrongdoers) Someone might ask about the meaning of this Ayah compared to the Hadith in the Two Sahihs, from `Aishah, may Allah be pleased with her, that she said to the Messenger, "O Allah's Messenger ! Have you encountered a day harder than the day (of the battle) of Uhud" The Prophet replied,

«لَقَدْ لَقِيتُ مِنْ قَوْمِكَ، وَكَانَ أَشَدَّ مَا لَقِيتُ مِنْهُمْ  
يَوْمَ الْعَقَبَةِ، إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِيَالِيلَ  
بْنِ عَبْدِكُلَالٍ، فَلَمْ يُجِئْنِي إِلَى مَا أَرَدْتُ، فَأَنْطَلَقْتُ  
وَأَنَا مَهْمُومٌ عَلَى وَجْهِي، فَلَمْ أُسْتَفِقْ إِلَّا بِقَرْنِ  
النُّعَالِبِ، فَرَفَعْتُ رَأْسِي، فَإِذَا أَنَا بِسَحَابَةٍ قَدْ  
ظَلَّلْتَنِي، فَنَظَرْتُ فَإِذَا فِيهَا جَبْرِيلُ عَلَيْهِ السَّلَامُ،  
فَنَادَانِي فَقَالَ: إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ،  
وَمَا رَدُّوا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجِبَالِ،  
لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ، قَالَ: فَنَادَانِي مَلَكُ الْجِبَالِ  
وَسَلَّمَ عَلَيَّ، ثُمَّ قَالَ: يَا مُحَمَّدُ إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ  
قَوْمِكَ لَكَ، وَقَدْ بَعَثَنِي رَبُّكَ إِلَيْكَ، لِتَأْمُرَنِي  
بِأَمْرِكَ فِيمَا شِئْتَ، إِنَّ شِئْتَ أَطَبَقْتُ عَلَيْهِمُ  
الْأَخْشَبِينَ»

«بَلْ أَرَجُو أَنْ يُخْرِجَ اللَّهُ مِنْ أَصْلَابِهِمْ، مَنْ يَعْبُدُ  
اللَّهَ لَا يُشْرِكُ بِهِ شَيْئًا»

(Your people have troubled me alot and the worst trouble was on the day of `Aqabah when I presented myself to Ibn `Abd Yalil bin `Abd Kulal, who did not respond to my call. So I departed, overwhelmed with severe sorrow, proceeded on and could not relax until I found myself at Qarn Ath-Tha`alib where I raised my head towards the sky to see a cloud unexpectedly shading me. I looked up and saw Jibril in it and he called me saying, `Indeed Allah has heard what you said to the people and what they have responded to you. Therefore, Allah has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people.' The Angel of the Mountains called and greeted me, and then said, `O Muhammad! verily, Allah has heard how your people responded to you and He has sent me to you so that you could order me to do what you wish. If you like, I will let Al-Akshabayn (two mountains to the north and south of Makkah) fall on them.' The Prophet said, No, but I hope that Allah will let them generate offspring who will worship Allah Alone, and will worship none besides Him.) This is the wording of Muslim. Tormenting the disbelievers of Quraysh was offered to the Prophet , but he chose patience and asked Allah for respite for them, so that Allah might let them generate offspring who will not associate anything with Him in worship. Therefore, how can we combine the meaning of this Hadith and the honorable Ayah,

(قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَفُضِيَ الْأَمْرُ  
بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ )

(Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between you and I, but Allah knows best the wrongdoers.") The answer to this question is, Allah knows the best, that the Ayah states that if the punishment that they asked for was in the Prophet's hand at the time, he would have sent it on them as they asked. As for the Hadith, the disbelievers did not ask the Prophet to send the torment down on them. Rather, the angel responsible for the mountains offered him the choice to let the two mountains to the north and south of Makkah close in on the disbelievers and crush them. The Prophet did not wish that and asked for respite out of compassion for them.

### Only Allah Knows the Unseen

Allah said next,

(وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ)

(And with Him are the keys of the Ghayb (all that is hidden), none knows them but He.) Al-Bukhari recorded that Salim bin `Abdullah said that his father said that the Messenger of Allah said,



## «مَفَاتِيحُ الْغَيْبِ خَمْسٌ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ»

(The keys of the Unseen are five and none except Allah knows them:

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ  
مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا  
وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ  
خَبِيرٌ )

(Verily, Allah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware)" 31:34 . Allah's statement,

(وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ)

(And He knows whatever there is on the land and in the sea;) means, Allah's honored knowledge encompasses everything, including the creatures living in the sea and on land, and none of it, not even the weight of an atom on earth or in heaven, ever escapes His knowledge. Allah's statement,

(وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا)

(not a leaf falls, but He knows it.) means, He knows the movements of everything including inanimate things. Therefore, what about His knowledge of the living creatures, especially, those whom the Divine laws have been imposed upon such as mankind and the Jinns In another Ayah, Allah said;

(يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ )

(Allah knows the fraud of the eyes, and all that the breasts conceal.) 40:19

(وَهُوَ الَّذِي يَتَوَقَّكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ  
بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ

مَرَجِعُكُمْ ثُمَّ يُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ - وَهُوَ  
 الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا  
 جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّقَهُ رُسُلُنَا لَهُمْ لَا يَفْرَطُونَ  
 - ثُمَّ رُدُّوهُ إِلَى اللَّهِ مَوْلَهُمُ الْحَقُّ أَلَا لَهُ الْحُكْمُ  
 وَهُوَ أَسْرَعُ الْحَسِيبِينَ )

(60. It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then he raises (wakes) you up again, that a term appointed be fulfilled, then (in the end), unto Him will be your return. Then He will inform you of what you used to do.) (61. He is the Qahir over His servants, and He sends guardians over you, until when death approaches one of you, Our messengers take his soul, and they never neglect their duty.) (62. Then they are returned to Allah, their Master, the Just Lord. Surely, His is the judgment and He is the swiftest in taking account.)

### The Servants are in Allah's Hands Before and After Death

Allah states that He brings death to His servants in their sleep at night, for sleep is minor death. Allah said in other Ayat,

(إِذْ قَالَ اللَّهُ يَعْيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ)

(And (remember) when Allah said: "O `Isa! I will take you and raise you to Myself..." ) 3:55 , and,

(اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ  
 فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ  
 وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى)

(It is Allah Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed.) 39:42 , , thus mentioning both minor and major death. Allah says,

(وَهُوَ الَّذِي يَتَوَقَّكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ  
بِالنَّهَارِ)

(It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day,) meaning, He knows the deeds and actions that you perform during the day. This Ayah demonstrates Allah's perfect knowledge of His creation, by day and night, and in their movements and idleness. Allah said in other Ayat,

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

(It is the same (to Him) whether any of you conceal his speech or declare it openly, whether he be hid by night or go forth freely by day.) 13:10 , and

(وَمِنْ رَّحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا  
فِيهِ)

(It is out of His mercy that He made night and day, so that you may rest therein), by night,

(وَلِتَبْتَغُوا مِنْ فَضْلِهِ)

(and that you may seek of His bounty) by day. Allah said,

(وَجَعَلْنَا اللَّيْلَ لِبَاسًا - وَجَعَلْنَا النَّهَارَ مَعَاشًا )

(And (We) have made the night as a covering. And (We) have made the day for livelihood.)  
78:10-11 . Allah said here,

(وَهُوَ الَّذِي يَتَوَقَّكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ  
بِالنَّهَارِ)

(It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day,) 6:60 , Then said,

(ثُمَّ يَبْعَثُكُمْ فِيهِ)

(then he raises (wakes) you up again,) by day, according to Mujahid, Qatadah and As-Suddi. Allah's statement,

(لِيُقْضَىٰ أَجَلٌ مُّسَمًّى)

(that a term appointed be fulfilled) refers to the life span of every person,

(ثُمَّ إِلَيْهِ مَرْجِعُكُمْ)

(then (in the end), unto Him will be your return.) on the Day of Resurrection,

(ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ)

(Then He will inform you of what you used to do.) He will reward you, good for good, and evil for evil. Allah's statement,

(وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ)

(He is the Qahir over His servants.) The Qahir means, the one who controls everything, all are subservient to His supreme grace, greatness and majesty,

(وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً)

(and He sends guardians over you,) angels who guard mankind. In another Ayah, Allah said;

(لَهُ مُعَقِّبَاتٌ مِّن بَيْن يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ  
مِن أَمْرِ اللَّهِ)

(For each (person), there are angels in succession, before and behind him. They guard him by the command of Allah.) 13:11 , watching his deeds and recording them. Allah said,

(وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ)

(But verily, over you (are appointed angels in charge of mankind) to watch you.) 82:10 , and,

إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ  
- مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ )

((Remember!) that the two receivers (recording angels) receive, one sitting on the right and one on the left. Not a word does he utter, but there is a watcher by him, ready.) 50:17-18 . Allah's statement,

(حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ)

(until when death approaches one of you...) refers to, when one's life span comes to an end and he is dying,

(تَوَقَّعَهُ رُسُلُنَا)

(Our messengers take his soul...) meaning, there are angels who are responsible for this job. Ibn ` Abbas and several others said that the Angel of Death has angels who pull the soul from its body and when it reaches the throat, the Angel of Death captures it. Allah said;

(وَهُمْ لَا يُفْرِطُونَ)

(and they never neglect their duty.) They guard the soul of the dead person and take it to wherever Allah wills, to ` Illiyyin if he was among the righteous, and to Sjjin if he was among the wicked (disbelievers, sinners, etc.), we seek refuge with Allah from this end. Allah said next,

(ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَهُمُ الْحَقُّ)

(Then they are returned to Allah, their Master, the Just Lord.) Imam Ahmad recorded that Abu Hurayrah said that the Prophet said,

«إِنَّ الْمَيِّتَ تَحْضُرُهُ الْمَلَائِكَةُ فَإِذَا كَانَ الرَّجُلُ  
الصَّالِحُ، قَالُوا: أَخْرِجِي أَيُّهَا النَّفْسُ الطَّيِّبَةُ  
كَانَتْ فِي الْجَسَدِ الطَّيِّبِ، أَخْرِجِي حَمِيدَةً،

وَأَبْشِرِي بِرَوْحٍ وَرِيحَانٍ، وَرَبِّ غَيْرِ غَضْبَانَ،  
فَلَا تَزَالُ يُقَالُ لَهَا ذَلِكَ حَتَّى تَخْرُجَ، ثُمَّ يُعْرَجُ بِهَا  
إِلَى السَّمَاءِ، فَيَسْتَفْتَحُ لَهَا فَيُقَالُ مَنْ هَذَا؟ فَيُقَالُ:  
فُلَانٌ، فَيُقَالُ: مَرَحَبًا بِالنَّفْسِ الطَّيِّبَةِ، كَانَتْ فِي  
الْجَسَدِ الطَّيِّبِ، ادْخُلِي حَمِيدَةً وَأَبْشِرِي بِرَوْحٍ  
وَرِيحَانٍ وَرَبِّ غَيْرِ غَضْبَانَ، فَلَا تَزَالُ يُقَالُ لَهَا  
ذَلِكَ حَتَّى يُنْتَهَى بِهَا إِلَى السَّمَاءِ الَّتِي فِيهَا اللَّهُ  
عَزَّ وَجَلَّ، وَإِذَا كَانَ الرَّجُلُ السَّوِّءُ، قَالُوا:  
اخْرُجِي أَيُّهَا النَّفْسُ الْخَبِيثَةُ كَانَتْ فِي الْجَسَدِ  
الْخَبِيثِ، اخْرُجِي دَمِيمَةً وَأَبْشِرِي بِحَمِيمٍ  
وَعَسَاقٍ، وَآخَرَ مِنْ شَكْلِهِ أَرْوَاجٍ، فَلَا تَزَالُ يُقَالُ  
لَهَا ذَلِكَ حَتَّى تَخْرُجَ، ثُمَّ يُعْرَجُ بِهَا إِلَى السَّمَاءِ،  
فَيَسْتَفْتَحُ لَهَا فَيُقَالُ: مَنْ هَذَا؟ فَيُقَالُ: فُلَانٌ، فَيُقَالُ:  
لَا مَرَحَبًا بِالنَّفْسِ الْخَبِيثَةِ كَانَتْ فِي الْجَسَدِ  
الْخَبِيثِ، ارْجِعِي دَمِيمَةً، فَإِنَّهُ لَا يُفْتَحُ لَكَ أَبْوَابُ  
السَّمَاءِ، فَتُرْسَلُ مِنَ السَّمَاءِ ثُمَّ تُصِيرُ إِلَى الْقَبْرِ،  
فَيُجْلِسُ الرَّجُلُ الصَّالِحُ، فَيُقَالُ لَهُ مِثْلُ مَا قِيلَ فِي

# الْحَدِيثِ الْأَوَّلِ، وَيُجْلِسُ الرَّجُلُ السَّوْءُ فَيُقَالُ لَهُ مِثْلُ مَا قِيلَ فِي الْحَدِيثِ الثَّانِيِ»

(The angels attend the dying person. If he is a righteous person, the angels will say, 'O pure soul from a pure body! Come out with honor and receive the good news of rest, satisfaction and a Lord Who is not angry.' The angels will keep saying this until the soul leaves its body, and they will then raise it up to heaven and will ask that the door be opened for the soul and it will be asked, 'Who is this' It will be said, '(The soul of) so-and-so.' It will be said, 'Welcome, to the pure soul that inhabited the pure body. Enter with honor and receive the good news of rest, satisfaction and a Lord Who is not angry.' This statement will be repeated until the soul reaches the heaven above which there is Allah. If the dying person is evil, the angels will say, 'Get out (of your body), O wicked soul from a wicked body! Get out in disgrace and receive the news of boiling fluid, a fluid dark, murky, intensely cold and other (torments) of similar kind - all together - to match them.' This statement will be said repeatedly until the evil soul leaves its body. The soul will be raised up to heaven and a request will be made that the door be opened for it. It will be asked, 'Who is this' It will be said, '(The soul of) so and so.' It will be said, 'No welcome to the wicked soul from the wicked body. Return with disgrace, for the doors of heaven will not be opened for you.' So it will be thrown from heaven until it returns to the grave. So the righteous person sits and similar is said to him as before. And the evil person sits and similar is said to him as before.) It is also possible that the meaning of,

(ثُمَّ رُدُّوْا)

(Then they are returned...) refers to the return of all creation to Allah on the Day of Resurrection, when He will subject them to His just decision. Allah said in other Ayat,

(قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ - لَمَجْمُوعُونَ إِلَى  
مِيْقَاتِ يَوْمٍ مَّعْلُومٍ )

(Say: "(Yes) verily, those of old, and those of later times. All will surely be gathered together for an appointed meeting of a known Day.") 56:49-50 and,

(وَحَشَرْنَهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا)

(And We shall gather them all together so as to leave not one of them behind...) 18:47 until,

(وَلَا يَظْلِمُ رَبُّكَ أَحَدًا)

(And your Lord treats no one with injustice.) 18:49 Allah said here,

(مَوْلَهُمُ الْحَقُّ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ  
الْحَسِبِينَ)

(their Master, the Just Lord. Surely, His is the judgement and He is the swiftest in taking account.) 6:62

(قُلْ مَنْ يُنَجِّبِكُمْ مِّنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ  
تَضَرُّعًا وَخُفْيَةً لَّئِنْ أَنجَانَا مِنْ هَذِهِ لَنُكُونَنَّ مِنَ  
الشَّاكِرِينَ - قُلِ اللَّهُ يُنَجِّبِكُمْ مِّنْهَا وَمِنْ كُلِّ كَرْبٍ  
ثُمَّ أَنْتُمْ تُشْرِكُونَ - قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ  
عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ  
يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ انظُرْ  
كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ )

(63. Say: "Who rescues you from the dark recesses of the land and the sea, when you call upon Him begging and in secret (saying): `If He (Allah) only saves us from these (dangers), we shall truly be grateful.") (64. Say: "Allah rescues you from these (dangers) and from all distress, and yet you commit Shirk.") (65. Say: "He has the power to send torment on you from above or from under your feet, or to Yalbisakum in party strife, and make you taste the violence of one another." See how variously We explain the Ayat, so that they may understand.)

### **Allah's Compassion and Generosity, and His Power and Torment**

Allah mentions how He favors His servants, saving them during times of need, in the darkness of land and at sea, such as when storms strike. In such cases, they call on Allah alone, without partners, in supplication. In other Ayat, Allah said,

(وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ  
إِلَّا إِيَّاهُ)

(And when harm strikes you at sea, those that you call upon besides Him vanish from you except Him.) 17:67 ,



(هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنِ أَنْجَيْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ )

(He it is Who enables you to travel through the land and the sea, till when you are in the ships and they sail with them with a favorable wind, and they rejoice, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein, they invoke Allah, making their faith pure for Him alone, saying: "If You deliver us from this, we shall truly be of the grateful".) 10:22 , and,

(أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ أَعْلَهُ مَعَ اللَّهِ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ )

(Is not He (better than your gods) Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His mercy Is there any god with Allah High Exalted be Allah above all that they associate as partners (with Him)!) 27:63 . Allah said in this honorable Ayah,

(قُلْ مَنْ يُنَجِّيكُمْ مِّنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً)

(Say: "Who rescues you from the dark recesses of the land and the sea, when you call upon Him begging and in secret.") i. e. , in public and secret,

(لَئِنِ أَنْجَيْنَا)

((Saying): ` If He (Allah) only saves us...) from this distress,

(لَنَكُونَنَّ مِنَ الشَّاكِرِينَ)

(we shall truly be grateful.) thereafter. Allah said,

(قُلِ اللَّهُ يُنَجِّبِكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ )

(Say: "Allah rescues you from these (dangers) and from all distress, and yet you commit Shirk.") meaning, yet you call other gods besides Him in times of comfort. Allah said;

(قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ)

(Say: "He has the power to send torment on you from above or from under your feet,") He said this after His statement,

(ثُمَّ أَنْتُمْ تُشْرِكُونَ)

(And yet you commit Shirk. ) Allah said next,

(قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا)

(Say: "He has the power to send torment on you.."), after He saves you. Allah said in Surah Subhan (chapter 17),

(رَبُّكُمْ الَّذِي يُزْجِي لَكُمْ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا - وَإِذَا مَسَّكُمُ الضَّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَاهَ فَلَمَّا نَجَّكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا -

أَفَأَمِنْتُمْ أَنْ يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ  
 عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلاً - أَمْ أَمِنْتُمْ  
 أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا  
 مِّنَ الرِّيحِ فَيُغَرِّقَكُم بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ  
 عَلَيْنَا بِهِ تَبِيعًا )

(Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His bounty. Truly! He is Ever Merciful towards you. And when harm strikes you upon the sea, those that you call upon besides Him vanish from you except Him. But when He brings you safely to land, you turn away (from Him). And man is ever ungrateful. Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a storm of stones Then, you shall find no guardian. Or do you feel secure that He will not send you back a second time to sea, and send against you a hurricane of wind and drown you because of your disbelief, then you will not find any avenger therein against Us) 17:66-69 . Al-Bukhari, may Allah grant him His mercy, commented on Allah's statement,

(قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ  
 فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيَعًا  
 وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ انظُرْ كَيْفَ نُصَرِّفُ  
 الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ )

(Say: "He has the power to send torment on you from above or from under your feet, or to Yalbisakum in party strife, and make you taste the violence of one another." See how variously We explain the Ayat, so that they may understand.) "Yalbisakum means, 'cover you with confusion', So it means to, 'divide into parties and sects'. Jabir bin `Abdullah said, 'When this Ayah was revealed,

(قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ  
 فَوْقِكُمْ)

(Say: "He has power to send torment on you from above") Allah's Messenger said,

«أَعُوذُ بِوَجْهِكَ»

(I seek refuge with Your Face.)

(أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ)

(or from under your feet,) he again said,

«أَعُوذُ بِوَجْهِكَ»

(I seek refuge with Your Face.)

(أَوْ يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ)

(or to cover you with confusion in party strife, and make you to taste the violence of one another.) he said,

«هَذِهِ أَهْوَنُ أَوْ أَيْسَرُ»

(This is less burdensome or easier.)" Al-Bukhari recorded this Hadith again in the book of Tawhid (in his Sahih), and An-Nasa'i also recorded it in the book of Tafsir.

### Another Hadith

Imam Ahmad recorded that Sa`d bin Abi Waqqas said, We accompanied the Messenger of Allah and passed by the Masjid of Bani Mu`awiyah. The Prophet went in and offered a two Rak`ah prayer, and we prayed behind him. He supplicated to his Lord for a long time and then said,

«سَأَلْتُ رَبِّي ثَلَاثًا: سَأَلْتُهُ أَنْ لَا يُهْلِكَ أُمَّتِي  
بِالْغَرَقِ فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يُهْلِكَ أُمَّتِي  
بِالسَّنَةِ فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يَجْعَلَ بَأْسَهُمْ  
بَيْنَهُمْ فَمَنْعَنِهَا»

(I asked my Lord for three: I asked Him not to destroy my Ummah (Muslims) by drowning and He gave that to me. I asked Him not to destroy my Ummah by famine and He gave that to me.

And I asked Him not to make them taste the violence of one another, but He did not give that to me.) Muslim, but not Al-Bukhari, recorded this Hadith in the book on Fitan (trials) (of his Sahih).

### Another Hadith

Imam Ahmad recorded that Khabbab bin Al-Aratt, who attended the battle of Badr with the Messenger of Allah , said, "I met Allah's Messenger during a night in which he prayed throughout it, until dawn. When the Messenger of Allah ended his prayer, I said, `O Allah's Messenger! This night, you have performed a prayer that I never saw you perform before.' Allah's Messenger said,

«أَجَلٌ إِنَّهَا صَلَاةٌ رَغَبٍ وَرَهَبٍ، سَأَلْتُ رَبِّي عَزًّا  
وَجَلًّا فِيهَا ثَلَاثَ خِصَالٍ، فَأَعْطَانِي اثْنَتَيْنِ  
وَمَنْعَنِي وَاحِدَةً، سَأَلْتُ رَبِّي عَزًّا وَجَلًّا أَنْ لَا  
يُهْلِكَنَا بِمَا أَهْلَكَ بِهِ الْأُمَمَ قَبْلَنَا فَأَعْطَانِيهَا، وَسَأَلْتُ  
رَبِّي عَزًّا وَجَلًّا أَنْ لَا يُظْهِرَ عَلَيْنَا عَدُوًّا مِنْ  
غَيْرِنَا فَأَعْطَانِيهَا، وَسَأَلْتُ رَبِّي عَزًّا وَجَلًّا أَنْ لَا  
يُلْبِسَنَا شَيْعًا فَمَنْعَنِيهَا»

(Yes, it was a prayer of eagerness and fear. During this prayer, I asked my Lord for three things and He gave me two and refused to give me the third. I asked my Lord not to destroy us with what He destroyed the nations before us and He gave me that. I asked my Lord not to make our enemies prevail above us and He gave me that. I asked my Lord not to cover us with confusion in party strife, but He refused.) An-Nasa'i, Ibn Hibban in his Sahih, and At-Tirmidhi also recorded it. In the book on Fitan, in Al-Jami`, At-Tirmidhi said, "Hasan Sahih". Allah's statement,

(أَوْ يَلْبِسْكُمْ شَيْعًا)

(or to cover you with confusion in party strife, ) means, He causes you to be in disarray and separate into opposing parties and groups. Al-Walibi (`Ali bin Abi Talhah) reported that Ibn `Abbas said that this Ayah refers to desires. Mujahid and several others said similarly. A Hadith from the Prophet , collected from various chains of narration, states,

«وَسَتَقْتَرِقُ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً،  
كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً»

(And this Ummah (Muslims) will divide into seventy - three groups, all of them in the Fire except one.) Allah said;

(وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ)

(and make you taste the violence of one another.) meaning, some of you will experience torture and murder from one another, according to Ibn ` Abbas and others. Allah said next,

(انظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ)

(See how variously We explain the Ayat,) by making them clear, plain and duly explained,

(لَعَلَّهُمْ يَفْقَهُونَ)

(So that they may understand.) and comprehend Allah's Ayat, proofs and evidences.

(وَكَذَّبَ بِهٖ قَوْمُكَ وَهُوَ الْحَقُّ قُلْ لَسْتُ عَلَيْكُمْ  
بِوَكِيلٍ - لِكُلِّ نَبَأٍ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ - وَإِذَا  
رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ  
عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا  
يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ  
الظَّالِمِينَ - وَمَا عَلَى الَّذِينَ يَنْفُونَ مِنْ حِسَابِهِمْ  
مِّنْ شَيْءٍ وَلَكِنْ ذِكْرِى لَعَلَّهُمْ يَنْفُونَ )

(66. But your people have denied it (the Qur'an) though it is the truth. Say: "I am not responsible for your affairs.") (67. For every news there is a reality and you will come to know.) (68. And when you see those who engage in false conversation about Our verses (of the Qur'an)

by mocking at them, stay away from them till they turn to another topic. And if Shaytan causes you to forget, then after the remembrance, sit not you in the company of those people who are the wrongdoers.) (69. There is no responsibility for them upon those who have Taqwa, but (their duty) is to remind them, that they may (attain) Taqwa.)

## The Invitation to the Truth is Guidance Without Coercion

Allah said,

(وَكَذَّبَ بِهِ)

(But have denied it) denied the Qur'an, guidance and clear explanation that you (O Muhammad) have brought them,

(قَوْمِكَ)

(your people) meaning, Quraysh,

(وَهُوَ الْحَقُّ)

(though it is the truth.) beyond which there is no other truth.

(قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ)

(Say: "I am not responsible for your affairs.") meaning, I have not been appointed a guardian or watcher over you. Allah also said;

(وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ  
فَلْيُكْفُرْ)

(And say: "The truth is from your Lord." Then whosoever wills, let him believe, and whosoever wills, let him disbelieve.) 18:29, This means, my duty is to convey the Message and your duty is to hear and obey. Those who follow me, will acquire happiness in this life and the Hereafter. Those who defy me will become miserable in this life and the Hereafter. So Allah said;

(لِكُلِّ نَبِيٍّ مُسْتَقَرٌّ)

(For every news there is a reality...) meaning, for every news, there is a reality, in that, this news will occur, perhaps after a while, according to Ibn `Abbas and others. Allah said in other Ayat,

(وَلَتَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ )

(And you shall certainly know the truth of it after a while.) 38:88 and,

(لِكُلِّ أَجَلٍ كِتَابٌ)

((For) each and every matter there is a decree (from Allah.) 13:38 . This, indeed, is a warning and a promise that will surely occur,

(وَسَوْفَ تَعْلَمُونَ)

(and you will come to know.) Allah's statement,

(وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا)

(And when you see those who engage in false conversation about Our verses (of the Qur'an)), by denying and mocking them.

### **The Prohibition of Sitting with Those Who Deny and Mock Allah's Ayat**

(فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ)

(stay away from them till they turn to another topic.) until they talk about a subject other than the denial they were engaged in.

(وَإِمَّا يَنْسِيَنَّكَ الشَّيْطَانُ)

(And if Shaytan causes you to forget...) This command includes every member of this Ummah. No one is to sit with those who deny and distort Allah's Ayat and explain them incorrectly. If one forgets and sits with such people,



(فَلَا تَقْعُدُوا بَعْدَ الذِّكْرِ)

(then after the remembrance sit not you) after you remember,

(مَعَ الْقَوْمِ الظَّالِمِينَ)

(in the company of those people who are the wrongdoers.). A Hadith states,

«رُفِعَ عَنْ أُمَّتِي الْخَطَأُ وَالنَّسْيَانُ وَمَا اسْتُكْرَهُوا عَلَيْهِ»

(My Ummah was forgiven unintentional errors, forgetfulness and what they are coerced to do.)  
The Ayah above 6:68 is the Ayah mentioned in Allah's statement,

(وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذَا مِثْلُهُمْ)

(And it has already been revealed to you in the Book that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them.) 4:140 , for, if you still sit with them, agreeing to what they say, you will be just like them. Allah's statement,

(وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ)

(There is no responsibility for them upon those who have Taqwa,) means, when the believers avoid sitting with wrongdoers in this case, they will be innocent of them and they will have saved themselves from their sin. Allah's statement,

(وَلَكِنْ ذِكْرًا لَعَلَّهُمْ يَتَّقُونَ)

(but (their duty) is to remind them, that they may avoid that.), means, We commanded you to ignore and avoid them, so that they become aware of the error they are indulging in, that they may avoid this behavior and never repeat it again.

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ  
الْحَيَاةُ الدُّنْيَا وَذَكَرَ بِهِ أَنْ يُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ  
لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعَدَلَ  
كُلٌّ عَدَلٍ لَأَيُؤْخَذُ مِنْهَا أَوْلِيَاكَ الَّذِينَ أُبْسِلُوا بِمَا  
كَسَبُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا  
كَانُوا يَكْفُرُونَ )

(70. And leave alone those who take their religion as play and amusement, and are deceived by the life of this world. But remind (them) with it (the Qur'an) lest a soul Tubsal for that which one has earned, when he will find for himself no protector or intercessor besides Allah, and even if he offers every ransom, it will not be accepted from him. Such are they who are given up to destruction because of that which they have earned. For them will be a drink of boiling water and a painful torment because they used to disbelieve.) Allah said,

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ  
الْحَيَاةُ الدُّنْيَا)

(And leave alone those who take their religion as play and amusement, and are deceived by the life of this world.) The Ayah commands to leave such people, ignore them and give them respite, for soon, they will taste a tremendous torment. This is why Allah said,

(وَذَكَرَ بِهِ)

(But remind with it) meaning, remind the people with this Qur'an and warn them against Allah's revenge and painful torment on the Day of Resurrection. Allah said;

(أَنْ يُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ)

(lest a soul Tubsal for that which one has earned,) meaning, so that it is not Tubsal. Ad-Dahhak from Ibn `Abbas, Mujahid, `Ikrimah, Al-Hasan and As-Suddi said that Tubsal means, be submissive. Al-Walibi said that Ibn `Abbas said that Tubsal means, `be exposed'. Qatadah said that Tubsal means, `be prevented', Murrah and Ibn Zayd said that it means, `be recompensed', Al-Kalbi said, `be reckoned'. All these statements and expressions are similar, for they all mean

exposure to destruction, being kept away from all that is good, and being restrained from attaining what is desired. Allah also said;

(كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ - إِلَّا أَصْحَابَ  
الْيَمِينِ )

(Every person is restrained by what he has earned. Except those on the Right.) 74:38-39 , and

(لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ)

(when he will find for himself no protector or intercessor besides Allah,) and,

(وَإِنْ تَعَدَلَ كُلَّ عَدْلٍ لَأُؤْخَذَ مِنْهَا)

(and even if he offers every ransom, it will not be accepted from him.) meaning, whatever the ransom such people offer, it will not be accepted from them. Allah said in a similar statement,

(إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ  
أَحَدِهِمْ مِلَّةٌ أَرْضٌ ذَهَبًا)

(Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them.) 3:91 Allah said here,

(أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِّنْ  
حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ)

(Such are they who are given up to destruction because of that which they have earned. For them will be a drink of boiling water and a painful torment because they used to disbelieve. )

(قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا  
وَنُرَدُّ عَلَىٰ أَعْقِبِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي

اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانًا لَهُ  
 أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَى انْتِنَا قُلْ إِنْ هُدَى  
 اللَّهُ هُوَ الْهُدَى وَأَمِرْنَا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ -  
 وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوهُ وَهُوَ الَّذِي إِلَيْهِ  
 تُحْشَرُونَ - وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ  
 بِالْحَقِّ وَيَوْمَ يَقُولُ كُن فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ  
 الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ  
 وَهُوَ الْحَكِيمُ الْخَبِيرُ )

(71. Say: "Shall we invoke others besides Allah (false deities), that can do us neither good nor harm, and shall we turn on our heels after Allah has guided us -- Like one whom the Shayatin (devils) have made to go astray, confused (wandering) through the land, his companions calling him to guidance (saying): `Come to us.'" Say: "Verily, Allah's guidance is the only guidance, and we have been commanded to submit (ourselves) to the Lord of all that exists.) (72. And to perform the Salah, and have Taqwa of Him, and it is He to Whom you shall be gathered.) (73. It is He Who has created the heavens and the earth in truth, and on the Day He will say: "Be!" it shall become. His Word is the truth. His will be the dominion on the Day when the Sur will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well-Aware.)

### The Parable of Those Who Revert to Disbelief After Faith and Good Deeds

As-Suddi said, "Some idolators said to some Muslims, `Follow us and abandon the religion of Muhammad.' Allah sent down the revelation,

(قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا  
 وَنُرَدُّ عَلَىٰ أَعْقَابِنَا)

(Say: "Shall we invoke others besides Allah, that can do us neither good nor harm, and shall we turn on our heels...") by reverting to disbelief,

(بَعْدَ إِذْ هَدَانَا اللَّهُ)

("...after Allah has guided us.") for if we do this, our example will be like he whom the devils have caused to wander in confusion throughout the land. Allah says here, your example, if you revert to disbelief after you believed, is that of a man who went with some people on a road, but he lost his way and the devils led him to wander in confusion over the land. Meanwhile, his companions on the road were calling him to come to them saying, 'Come back to us, for we are on the path.' But, he refused to go back to them. This is the example of he who follows the devil after recognizing Muhammad, and Muhammad is the person who is calling the people to the path, and the path is Islam." Ibn Jarir recorded this statement. Allah's statement, j

(كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ)

(Like one whom the Shayatin (devils) have made to go astray (wandering) through the land, ) refers to ghouls,

(يَدْعُوهُ)

(calling him) by his name, his father's and his grandfather's names. So he follows the devils' call thinking that it is a path of guidance, but by the morning he will find himself destroyed and perhaps they eat him. The Jinns will then let him wander in a wasteland where he will die of thirst. This is the example of those who follow the false gods that are being worshipped instead of Allah, Most Honored. Ibn Jarir also recorded this. Allah said,

(قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى)

(Say: "Verily, Allah's guidance is the only guidance,") Allah said in other instances,

(وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ)

(And whomsoever Allah guides, for him there will be none to misguide him.) 39:37 , and,

(إِنْ تَحْرَصْ عَلَىٰ هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ )

(If you covet for their guidance, then verily Allah guides not those whom He makes to go astray. And they will have no helpers.) 17:37 Allah's statement,

(وَأْمُرْنَا لِئَسْلِمَ لِرَبِّ الْعَالَمِينَ)

(and we have been commanded to submit to the Lord of all that exists.) means, we were commanded to worship Allah in sincerity to Him alone, without partners.

(وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوهُ)

(And to perform the Salah, and have Taqwa of Him.) meaning, we were commanded to perform the prayer and to fear Allah in all circumstances,

(وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ)

(and it is He to Whom you shall be gathered.) on the Day of Resurrection.

(وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ)

(It is He Who has created the heavens and the earth in truth.) meaning, in justice, and He is their Originator and Owner Who governs their affairs and the affairs of their inhabitants. Allah said,

(وَيَوْمَ يَقُولُ كُن فَيَكُونُ)

(and on the Day He will say: "Be!" it shall become.) Referring to the Day of Resurrection, which will come faster than the blink of an eye, when Allah says to it, 'Be.'

### As-Sur; The Trumpet

Allah's statement,

(يَوْمَ يُنْفَخُ فِي الصُّورِ)

(on the Day when the Sur will be blown...) refers to His statement,

(وَيَوْمَ يَقُولُ كُن فَيَكُونُ)

(and on the Day He will say: "Be!" it shall become.) as we stated above. Or, it means,

(وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ)

(His will be the dominion on the Day when the Sur will be blown.) Allah said in other Ayat,

(لَمَنَ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ)

(Whose is the kingdom this Day It is Allah's, the One, the Irresistible!) 40:16 , and,

(الْمُلْكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى  
الْكَافِرِينَ عَسِيرًا )

(The sovereignty on that Day will be the true (sovereignty), belonging to the Most Beneficent (Allah), and it will be a hard Day for the disbelievers.) 25:26 The Sur is the Trumpet into which the angel Israfil, peace be upon him, will blow. The Messenger of Allah said,

«إِنَّ إِسْرَافِيلَ قَدْ التَّقَمَ الصُّورَ، وَحَنَى جَبْهَتَهُ  
يَنْتَظِرُ مَتَى يُؤْمَرُ فَيَنْفُخُ»

(Israfil has held the Sur in his mouth and lowered his forehead, awaiting the command to blow in it.) Muslim recorded this Hadith in his Sahih. Imam Ahmad recorded that `Abdullah bin `Amr said, "A bedouin man said, `O Allah's Messenger! What is the Sur' He said,

«قَرْنٌ يُنْفَخُ فِيهِ»

(A Trumpet which will be blown.)"

(وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ عَازِرَ اتَّخِذْ أَصْنَامًا ءَالِهَةً  
إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ - وَكَذَلِكَ نُرَى  
إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالْأَرْضِ وَلَيْكُونَ مِنَ  
الْمُوقِنِينَ - فَلَمَّا جَنَّ عَلَيْهِ النَّيْلُ رَأَى كَوْكَبًا قَالَ  
هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْأُقْلِينَ - فَلَمَّا  
رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ

لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ -  
 فَلَمَّا رَأَى الشَّمْسَ بَازِغَةً قَالَ هَذَا رَبِّي هَذَا  
 أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَاقَوْمِ إِنِّي بَرِيءٌ مِّمَّا  
 تُشْرِكُونَ - إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ  
 السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ  
 (

(74. And (remember) when Ibrahim said to his father Azar: "Do you take idols as gods Verily, I see you and your people in manifest error.") (75. Thus did we show Ibrahim the kingdom of the heavens and the earth that he be one of those who have faith with certainty. ) (76. When the night overcame him he saw a Kawkab. He said: "This is my lord." But when it Afala, he said: "I like not those that set.") (77. When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the misguided people.") (78. When he saw the sun rising up, he said: "This is my lord. This is greater." But when it Afalat, he said: "O my people! I am indeed free from all that you join as partners in worship with Allah.) (79. Verily, I have turned my face towards Him Who has created the heavens and the earth, Hanifan, and I am not of the idolators.")

### Ibrahim Advises his Father

Ibrahim advised, discouraged and forbade his father from worshipping idols, just as Allah stated,

(وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ عَازَرَ اتَّخِذْ أُصْنَامًا  
 ءَالِهَةً)

(And (remember) when Ibrahim said to his father Azar: "Do you take idols as gods") meaning, do you worship an idol instead of Allah

(إِنِّي أَرَاكَ وَقَوْمَكَ)

(Verily, I see you and your people...) who follow your path,



## (فِي ضَلَلٍ مُّبِينٍ)

(in manifest error) wandering in confusion unaware of where to go. Therefore, you are in disarray and ignorance, and this fact is clear to all those who have sound reason. Allah also said,

(وَادْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا -  
إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ  
وَلَا يُغْنِي عَنْكَ شَيْئًا - يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ  
الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا -  
يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ  
عَصِيًّا - يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِّنْ  
الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا - قَالَ أَرَأَيْتَ  
أَنْتَ عَنْ آلِهَتِي يَا إِبْرَاهِيمُ لَئِن لَّمْ تَنْتَهَ لِأَرْجُمَنَّكَ  
وَأَهْجُرَنِي مَلِيًّا - قَالَ سَلِّمْ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ  
رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا - وَأَعْتَزِلْكُمْ وَمَا تَدْعُونَ  
مِن دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَى أَلَّا أَكُونَ بِدُعَاءِ  
رَبِّي شَقِيًّا )

(And mention in the Book (the Qur'an, the story of) Ibrahim. Verily! He was a man of truth, a Prophet. When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything O my father! Verily! There has come to me of knowledge that which came not unto you. So follow me. I will guide you to a straight path. O my father! Worship not Shaytan. Verily! Shaytan has been a rebel against the Most Beneficent (Allah). O my father! Verily! I fear lest a torment from the Most Beneficent (Allah) overtakes you, so that you become a companion of Shaytan (in the Hell-fire)." He (the father) said: "Do you reject my gods, O Ibrahim If you stop not (this), I will indeed stone you. So get away from me safely before I punish you." Ibrahim said: "Peace be on you! I will ask forgiveness of my Lord for you. Verily! He is unto me, Ever Most Gracious. And I shall turn away from you and from

those whom you invoke besides Allah. And I shall call on my Lord; and I hope that I shall not be unanswered in my invocation to my Lord.") 19:41-48 Ibrahim continued asking for forgiveness for his father for the rest of his father's life. When his father died an idolator and Ibrahim realized this fact, he stopped asking Allah for forgiveness for him and disassociated himself from him. Allah said,

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ

(And invoking for his father's forgiveness was only because of a promise he had made to him. But when it became clear to him that he was an enemy to Allah, he dissociated himself from him. Verily Ibrahim was patient in supplication and forbearing.) 9:114 . It was recorded in the Sahih that Ibrahim will meet his father Azar on the Day of Resurrection and Azar will say to him, "My son! This Day, I will not disobey you." Ibrahim will say, "O Lord! You promised me not to disgrace me on the Day they are resurrected; and what will be more disgraceful to me than cursing and dishonoring my father" Then Allah will say, "O Ibrahim! Look behind you!" He will look and there he will see (that his father was changed into) a male hyena covered in dung, which will be caught by the legs and thrown in the (Hell) Fire."

### Tawhid Becomes Apparent to Ibrahim

Allah's statement,

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالْأَرْضِ

(Thus did We show Ibrahim the kingdom of the heavens and the earth...) 6:75 , means, when he contemplated about the creation of the heaven and earth, We showed Ibrahim the proofs of Allah's Oneness over His dominion and His creation, which indicate that there is no god or Lord except Allah. Allah said in other Ayat;

قُلْ انظُرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ

(Say: "Behold all that is in the heavens and the earth.") 10:101 , and,

(أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِّنَ  
السَّمَاءِ وَالْأَرْضِ إِن نَّشَاءُ نَحْصِفُ بِهِمُ الْأَرْضَ أَوْ  
نُسْقِطُ عَلَيْهِمْ كِسَفًا مِّنَ السَّمَاءِ إِنَّ فِي ذَلِكَ لَآيَةً  
لِّكُلِّ عَبْدٍ مُّنِيبٍ )

(See they not what is before them and what is behind them, of the heaven and the earth If We will, We sink the earth with them, or cause a piece of the sky to fall upon them. Verily, in this is a sign for every servant who turns to Allah.) 34:9 Allah said next,

(فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ)

(When the night overcame him) covered him with darkness,

(رَأَى كَوْكَبًا)

(He saw a Kawkab) a star.

(قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ)

(He said: "This is my lord." But when it Afala,) meaning, set, he said,

(لَا أَحِبُّ الْأُفْلِينَ)

(I like not those that set.) Qatadah commented, "Ibrahim knew that his Lord is Eternal and never ceases."

(فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ  
قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ  
الضَّالِّينَ )

(رَبِّي)

(When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the misguided people." When he saw the sun rising up, he said: "This is my lord.") this radiating, rising star is my lord,

(هَذَا أَكْبَرُ)

(This is greater) bigger than the star and the moon, and more radiant.

(فَلَمَّا أَفَلَتْ)

(But when it Afalat) set,

(قَالَ يَقَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ إِنِّي وَجَّهْتُ  
وَجْهِيَ)

(he said: "O my people! I am indeed free from all that you join as partners in worship with Allah. Verily, I have turned my face..."), meaning, I have purified my religion and made my worship sincere,

(لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ)

("towards Him Who has created the heavens and the earth,") Who originated them and shaped them without precedence,

(حَنِيفًا)

(Hanifan) avoiding Shirk and embracing Tawhid. This is why he said next,

(وَمَا أَنَا مِنَ الْمُشْرِكِينَ)

("and I am not of the idolators.")

## Prophet Ibrahim Debates with his People

We should note here that, in these Ayat, Ibrahim, peace be upon him, was debating with his people, explaining to them the error of their way in worshipping idols and images. In the first case with his father, Ibrahim explained to his people their error in worshipping the idols of earth, which they made in the shape of heavenly angels, so that they intercede on their behalf with the Glorious Creator. His people thought that they are too insignificant to worship Allah directly, and this is why they turned to the worship of angels as intercessors with Allah for their provisions, gaining victory and attaining their various needs. He then explained to them the error and deviation of worshipping the seven planets, which they said were the Moon, Mercury, Venus, the Sun, Mars, Jupiter and Saturn. The brightest of these objects and the most honored to them was the Sun, the Moon then Venus. Ibrahim, may Allah's peace and blessings be on him, first proved that Venus is not worthy of being worshipped, for it is subservient to a term and course appointed that it does not defy, nor swerving right or left. Venus does not have any say in its affairs, for it is only a heavenly object that Allah created and made bright out of His wisdom. Venus rises from the east and sets in the west where it disappears from sight. This rotation is repeated the next night, and so forth. Such an object is not worthy of being a god. Ibrahim then went on to mention the Moon in the same manner in which he mentioned Venus, and then the Sun. When he proved that these three objects were not gods, although they are the brightest objects the eyes can see,

(قَالَ يَقَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ)

(he said: "O my people! I am indeed free from all that you join as partners in worship with Allah.") meaning, I am free from worshipping these objects and from taking them as protectors. Therefore, if they are indeed gods as you claim, then all of you bring your plot against me and do not give me respite.

(إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ  
وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ)

(Verily, I have turned my face towards Him Who has created the heavens and the earth, Hanifan, and I am not one of the idolators.) meaning, I worship the Creator of these things, Who originated and decreed them, and Who governs their affairs and made them subservient. It is He in Whose Hand is the dominion of all things, and He is the Creator, Lord, King and God of all things in existence. In another Ayah, Allah said

(إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي  
سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشَىٰ اللَّيْلَ  
النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ

مُسَخَّرَتِ بِأَمْرِهِ إِلَّا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ  
رَبُّ الْعَالَمِينَ )

(Indeed your Lord is Allah, Who created the heavens and the earth in six Days, and then He Istawa (rose over) the Throne. He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars, subjecting them to His command. Surely, His is the creation and commandment. Blessed be Allah, the Lord of all that exists!) 7:54 . Allah described Prophet Ibrahim,

(وَلَقَدْ ءَاتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِهِ  
عَالِمِينَ - إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَثِيلُ  
الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ )

(And indeed We bestowed aforetime on Ibrahim his (portion of) guidance, and We were well-acquainted with him. When he said to his father and his people: "What are these images, to which you are devoted") 21:51-52 . These Ayat indicate that Ibrahim was debating with his people about the Shirk they practiced.

(وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحَاجُّونِّي فِي اللَّهِ وَقَدْ هَدَانِي  
وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَن يَشَاءَ رَبِّي شَيْئًا  
وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ -  
وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ  
أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ  
الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ - الَّذِينَ  
ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ  
وَهُمْ مُّهْتَدُونَ - وَتِلْكَ حُجَّتُنَا ءَاتَيْنَاهَا إِبْرَاهِيمَ عَلَى

قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءُ إِنَّ رَبَّكَ حَكِيمٌ  
عَلِيمٌ )

(80. His people disputed with him. He said: "Do you dispute with me about Allah while He has guided me, and I fear not those whom you associate with Allah in worship. (Nothing can happen to me) except when my Lord wills something. My Lord comprehends in His knowledge all things. Will you not then remember) (81. And how should I fear those whom you associate in worship with Allah, while you fear not that you have joined in worship with Allah things for which He has not sent down to you any Sultan.(So) which of the two parties has more right to be in security If you but know.") (82. It is those who believe and confuse not their belief with Zulm (wrong), for them (only) there is security and they are the guided.) (83. And that was Our proof which We gave Ibrahim against his people. We in degrees raise whom We will. Certainly your Lord is All-Wise, All-Knowing.) Allah states that His Khalil, Prophet Ibrahim, said when his people mentioned various doubts and disputed with him about the Tawhid that he called to:

(أُتَحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِي)

(Do you dispute with me about Allah while He has guided me). The Ayah means, do you argue with me about Allah, other than Whom there is no god worthy of worship, while He has guided me to the Truth and made me aware of it Therefore, how can I ever consider your misguided statements and false doubts Ibrahim said next,

(وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي  
شَيْئًا)

(and I fear not those whom you associate with Allah in worship. (Nothing can happen to me) except when my Lord wills something.) Ibrahim said, among the proofs to the falsehood of your creed, is that these false gods that you worship do not bring about any effect, and I do not fear them or care about them. Therefore, if these gods are able to cause harm, then use them against me and do not give me respite. Ibrahim's statement,

(إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا)

(except when my Lord wills something.) means, only Allah causes benefit or harm.

(وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا)

(My Lord comprehends in His knowledge all things. ) meaning, Allah's knowledge encompasses all things and nothing escapes His complete observation,

## (أَفَلَا تَتَذَكَّرُونَ)

(Will you not then remember) what I explained to you, considering your idols as false gods and refraining from worshipping them This reasoning from Prophet Ibrahim is similar to the argument that Prophet Hud used against his people, `Ad. Allah mentioned this incident in His Book, when He said,

قَالُوا يَهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي  
ءَالِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ - إِنْ  
تَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ ءَالِهَتِنَا بِسُوءٍ قَالَ إِنِّي  
أَشْهَدُ اللَّهَ وَأَشْهَدُوا أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ -  
مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونَ - إِنِّي  
تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ  
ءَاخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ )

(They said: "O Hud! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you. All that we say is that some of our gods have seized you with evil." He said: "I call Allah to witness - and bear you 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! There is not a moving creature but He has grasp of its forelock. Verily, my Lord is on the straight path (the truth).") 11:53-56 Ibrahim's statement,

## (وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ)

(And how should I fear those whom you associate. ...) means, how should I fear the idols that you worship instead of Allah,

(وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ  
عَلَيْكُمْ سُلْطَانًا)



(while you fear not that you have joined in worship with Allah things for which He has not sent down to you any Sultan.) meaning, proof, according to Ibn `Abbas and others among the Salaf. Allah said in similar Ayat;

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِّنَ الدِّينِ مَا لَمْ يَأْذَن  
بِهِ اللَّهُ

(Or have they partners who have instituted for them a religion which Allah has not allowed) 42:21 , and,

إِن هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مَّا  
أَنْزَلَ اللَّهُ بِهَا مِن سُلْطَانٍ

(They are but names which you have named, you and your fathers, for which Allah has sent down no authority.) 53:21 His statement,

فَأَيُّ الْقَرِيْقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ

((So) which of the two parties has more right to be in security If you but know.) means, which of the two parties is on the truth, those who worship Him in Whose Hand is harm and benefit, or those who worship what cannot bring harm or benefit, without authority to justify worshipping them Who among these two parties has more right to be saved from Allah's torment on the Day of Resurrection Allah said,

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ  
لَهُمُ الْأَمْنُ وَهُمْ مُّهْتَدُونَ

(It is those who believe and confuse not their belief with Zulm (wrong), for them (only) there is security and they are the guided.) Therefore, those who worship Allah alone without partners, will acquire safety on the Day of Resurrection, and they are the guided ones in this life and the Hereafter.

### Shirk is the Greatest Zulm (Wrong)

Al-Bukhari recorded that `Abdullah said, "When the Ayah,

وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ

(and confuse not their belief with Zulm (wrong).) was revealed, the Companions of the Prophet said, `And who among us did not commit Zulm against himself' The Ayah,

(إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ)

(Verily! Joining others in worship with Allah is a great Zulm (wrong) indeed.) 31:13 , was later revealed." Imam Ahmad recorded that `Abdullah said, "When this Ayah was revealed,

(الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ)

(It is those who believe and confuse not their belief with Zulm (wrong),) it was hard on the people. They said, `O Allah's Messenger! Who among us did not commit Zulm against himself' He said,

«إِنَّهُ لَيْسَ الَّذِي تَعْنُونَ، أَلَمْ تَسْمَعُوا مَا قَالَ الْعَبْدُ  
الصَّالِحُ

(It is not what you understood from it. Did you not hear what the righteous servant (Luqman) said,

(يَبْنَىٰ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ)

(O my son! Join not in worship others with Allah. Verily! Shirk is a great Zulm (wrong) indeed.) 31:13 . Therefore, it is about Shirk. Allah's statement,

(وَتِلْكَ حُجَّتُنَا ءَاتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ)

(And that was Our proof which We gave Ibrahim against his people.) means, We directed him to proclaim Our proof against them. Mujahid and others said that `Our proof' refers to,

(وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ  
أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ  
الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ)

(And how should I fear those whom you associate in worship with Allah (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allah things for which He has not sent down to you any Sultan. (So) which of the two parties has more right to be in security) Allah has testified Ibrahim's statement and affirmed security and guidance, saying;

(الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ )

(It is those who believe and confuse not their belief with Zulm, for them there is security and they are the guided.) Allah said,

(وَتِلْكَ حُجَّتُنَا ءَاتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءٍ)

(And that was Our proof which We gave Ibrahim against his people. We raise in degrees whom We will.) And;

(إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ)

(Certainly your Lord is All-Wise, All-Knowing.) He is All-Wise in His statements and actions, All-Knower of those whom He guides or misguides, and whether the proof was established against them or not. Allah also said,

(إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ -  
وَلَوْ جَاءَهُمْ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ )

(Truly! Those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them -- until they see the painful torment.) 10:96-97 This is why Allah said here,

(إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ)

(Certainly your Lord is All-Wise, All-Knowing.)

(وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا  
 هَدَيْنَا مِنْ قَبْلُ وَمِنْ ذُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَانَ  
 وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَلِكَ  
 نَجْزِي الْمُحْسِنِينَ - وَزَكَرِيَّا وَيَحْيَى وَعِيسَى  
 وَإِلْيَاسَ كُلٌّ مِّنَ الصَّالِحِينَ - وَإِسْمَاعِيلَ وَالْيَسَعَ  
 وَيُونُسَ وَلُوطًا وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ -  
 وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ  
 وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ - ذَلِكَ هُدَى اللَّهِ  
 يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَلَوْ أَشْرَكُوا لَحَبِطَ  
 عَنْهُمْ مَا كَانُوا يَعْمَلُونَ - أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ  
 الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ فَإِنْ يَكْفُرْ بِهَا هَوُلَاءِ فَقَدْ  
 وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ - أُولَئِكَ الَّذِينَ  
 هَدَى اللَّهُ فَبِهِدَاهُمْ اقْتَدِهْ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا  
 إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ )

(84. And We bestowed upon him Ishaq and Ya`qub, each of them We guided, and before him, We guided Nuh and among his progeny Dawud, Sulayman, Ayyub, Yusuf, Musa, and Harun. Thus do We reward the good-doers.) (85. And Zakariyya, and Yahya and `Isa and Iliyas, each one of them was of the righteous.) (86. And Isma`il and Al-Yasa`, and Yunus and Lut, and each one of them We preferred above the `Alamin (mankind and Jinns, of their times).) (87. And also some of their fathers and their progeny and their brethren, We chose them, and We guided them to a straight path.) (88. This is the guidance of Allah with which He guides whomsoever He wills of His servants. But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them.) (89. They are those whom We gave the Book, Al-Hukm, and prophethood. But if they disbelieve therein, then, indeed We have entrusted it to a people who are not disbelievers therein.) (90. They are those whom Allah had guided. So follow their guidance. Say: "No reward I ask of you for this (the Qur'an). It is only a reminder for the `Alamin (mankind and Jinns)."

## Ibrahim Receives the News of Ishaq and Ya`qub During His Old Age

Allah states that after Ibrahim became old and he, and his wife, Sarah, lost hope of having children, He gave them Ishaq. The angels came to Ibrahim on their way to the people of Prophet Lut (to destroy them) and they delivered the good news of a child to Ibrahim and his wife. Ibrahim's wife was amazed at the news,

(قَالَتْ يَوَيْلَتَا ءَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا  
إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ - قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ  
اللَّهِ رَحِمَتُ اللَّهِ وَبَرَكَتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ  
حَمِيدٌ مَجِيدٌ )

(She said (in astonishment): "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband, an old man Verily! This is a strange thing!" They said: "Do you wonder at the decree of Allah The mercy of Allah and His blessings be on you, O the family of Ibrahim . Surely, He (Allah) is All-Praiseworthy, All-Glorious.") 11:72-73 The angels also gave them the good news that Ishaq will be a Prophet and that he will have offspring of his own. In another Ayah, Allah said;

(وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ )

(And We gave him the good news of Ishaq a Prophet from the righteous.) 37:112 , which perfects this good news and completes the favor. Allah said,

(بِإِسْحَاقَ وَمِنْ وَّرَآءِ إِسْحَاقَ يَعْقُوبَ)

(of Ishaq, and after him, of Ya`qub...) 11:71 , meaning, this child will have another child in your lifetime, so that your eyes are comforted by him, just as your eyes will be comforted by his father. Certainly, one becomes jubilant and joyous when he becomes a grandfather, because this means that his offspring will continue to exist. It was also expected that if an elderly couple had children, due to the child's weakness, he would have no offspring. This is why Allah delivered the good news of Ishaq and of his son Ya`qub, whose name literally means 'multiplying and having offspring'. This was a reward for Ibrahim who left his people and migrated from their land so that he could worship Allah alone. Allah compensated Ibrahim with better than his people and tribe when He gave him righteous children of his own, who would follow his religion, so that his eyes would be comforted by them. In another Ayah, Allah said; a

(فَلَمَّا اعْتَرَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا )

(So when he turned away from them and from those whom they worshipped besides Allah, We gave him Ishaq and Ya`qub, and each one of them We made a Prophet.) 19:49 Allah said here,

(وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا)

(And We bestowed upon him Ishaq and Ya`qub, each of them We guided,) Allah said;

(وَنُوحًا هَدَيْنَا مِنْ قَبْلُ)

(and before him, We guided Nuh...) meaning, We guided Nuh before and gave him righteous offspring, just as We guided Ibrahim and gave him righteous children.

### Qualities of Nuh and Ibrahim

Each of these two Prophets had special qualities. When Allah caused the people of the earth to drown, except those who believed in Nuh and accompanied him in the ark, Allah made the offspring of Nuh the dwellers of the earth thereafter. Ever since that occurred, the people of the earth were and still are the descendants of Nuh. As for Ibrahim, Allah did not send a Prophet after him but from his descendants. Allah said in other Ayat,

(وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ)

(And We ordained among his (Ibrahim's) offspring prophethood and the Book.) 29:27 ,

(وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ)

(And indeed, We sent Nuh and Ibrahim, and placed in their offspring Prophethood and the Book.) 57:26 , and,

(أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ  
ذُرِّيَّةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَّةِ  
إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَى  
عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا )

(Those were they unto whom Allah bestowed His grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nuh, and of the offspring of Ibrahim and Isra'il and from among those whom We guided and chose. When the verses of the Most Beneficent (Allah) were recited unto them, they fell down prostrating and weeping.)  
19:58 Allah said in this honorable Ayah here,

(وَمِنْ ذُرِّيَّتِهِ)

(and among his progeny...) meaning, We guided from among his offspring,

(دَاوُودَ وَسُلَيْمَانَ)

(Dawud, Sulayman...) from the offspring of Nuh, according to Ibn Jarir. It is also possible that the Ayah refers to Ibrahim since it is about him that the blessings were originally mentioned here, although Lut is not from his offspring, for he was Ibrahim's nephew, the son of his brother Maran, the son of Azar. It is possible to say that Lut was mentioned in Ibrahim's offspring as a generalization. As Allah said,

(أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ إِذْ قَالَ  
لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ  
آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا  
وَنَحْنُ لَهُ مُسْلِمُونَ )

(Or were you witnesses when death approached Ya`qub When he said unto his sons, "What will you worship after me" They said, "We shall worship your God, and the God of your fathers, Ibrahim, Isma'il, Ishaq, One God, and to Him we submit.") 2:133 . Here, Isma'il was mentioned among the ascendants of Ya`qub, although he was Ya`qub's uncle. Similarly Allah said,

(فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ - إِلَّا إِبْلِيسَ أَبَى  
أَنْ يَكُونَ مَعَ السَّاجِدِينَ )

(So the angels prostrated themselves, all of them together. Except Iblis -- he refused to be among those to prostrate.) 15:30-31 . Allah included Iblis in His order to the angels to prostrate, and chastised him for his opposition, all because he was similar to them in that (order), so he was considered among them in general, although he was a Jinn. Iblis was created from fire while the angels were created from light. Mentioning `Isa in the offspring of Ibrahim, or Nuh as we stated above, is proof that the grandchildren from a man's daughter's side are included among his offspring. `Isa is included among Ibrahim's progeny through his mother, although `Isa did not have a father. Ibn Abi Hatim recorded that Abu Harb bin Abi Al-Aswad said, "Al-Hajjaj sent to Yahya bin Ya`mar, saying, `I was told that you claim that Al-Hasan and Al-Husayn are from the offspring of the Prophet , did you find it in the Book of Allah I read the Qur'an from beginning to end and did not find it.' Yahya said, `Do you not read in Surat Al-An`am,

(وَمِنْ ذُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَانَ)

(and among his progeny Dawud, Sulayman...) until,

(وَيَحْيَىٰ وَعِيسَىٰ)

(and Yahya and `Isa...) Al-Hajjaj said, `Yes.' Yahya said, `Is not `Isa from the offspring of Ibrahim, although he did not have a father' Al-Hajjaj said, `You have said the truth.'" For example, when a man leaves behind a legacy, a trust, or gift to his "offspring" then the children of his daughters are included. But if a man gives something to his "sons", or he leaves a trust behind for them, then that would be particular to his male children and their male children. Allah's statement,

(وَمِنْ ءَابَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ)

(And also some of their fathers and their progeny and their brethren,) 6:87 , mentions that some of these Prophets' ascendants and descendants were also guided and chosen. So Allah said,

(وَأَجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ)

(We chose them, and We guided them to a straight path.)

**Shirk Eradicates the Deeds, Even the Deeds of the Messengers**



Allah said next,

ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ

(This is the guidance of Allah with which He guides whomsoever He wills of His servants.) meaning, this occurred to them by Allah's leave and because He directed them to guidance. Allah said;

وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ

(But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them.) This magnifies the serious danger of Shirk and the gravity of committing it. In another Ayah, Allah said;

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ

(And indeed it has been revealed to you, as it was to those (Allah's Messengers) before you: "If you join others in worship with Allah, surely your deeds will be in vain.") 39:65 `If' here does not mean that this would ever occur, as is similar in Allah's statement;

قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَبِيدِ

(Say: "If the Most Beneficent had a son, then I am the first of Allah's worshippers.") 43:81 , and

لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًا لَاتَّخَذْنَاهُ مِنْ لَدُنَّا إِنْ كُنَّا فَاعِلِينَ

(If We intended to take a pastime (a wife or a son, etc.) We could surely have taken it from Us, if We were going to do (that)) 21:17 , and,

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْطَفَى مِمَّا يَخْلُقُ مَا يَشَاءُ سُبْحَانَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ

(If Allah willed to take a son, He could have chosen whom He pleased out of those whom He created. But glory be to Him! He is Allah, the One, the Compelling.) 39:4 Allah said,

(أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ)

(They are those whom We gave the Book, Al-Hukm, and prophethood.) We bestowed these bounties on them, as a mercy for the servants, and out of our kindness for creation.

(فَإِنْ يَكْفُرْ بِهَا)

(But if they disbelieve therein...) in the prophethood, or the three things; the Book, the Hukm and the prophethood,

(هُؤُلَاءِ)

(They...) refers to the people of Makkah, according to Ibn `Abbas, Sa`id bin Al-Musayyib, Ad-Dahhak, Qatadah, As-Suddi, and others.

(فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ)

(then, indeed We have entrusted it to a people who are not disbelievers therein.) This Ayah means, if the Quraysh and the rest of the people of the earth - Arabs and non-Arabs, illiterate and the People of the Scripture - disbelieve in these bounties, then We have entrusted them to another people, the Muhajirun and Ansar, and those who follow their lead until the Day of Resurrection,

(لَّيْسُوا بِهَا بِكَافِرِينَ)

(who are not disbelievers therein.) They will not deny any of these favors, not even one letter. Rather, they will believe in them totally, even the parts that are not so clear to some of them. We ask Allah to make us among them by His favor, generosity and kindness. Addressing His servant and Messenger, Muhammad , Allah said;

(أُولَئِكَ)

(They are...) the Prophets mentioned here, along with their righteous fathers, offspring and bretheren,

(الَّذِينَ هَدَى اللَّهُ)

(those whom Allah had guided.) meaning, they alone are the people of guidance,

(فِيهِدَاهُمْ اِقْتَدِهٖ)

(So follow their guidance.) Imitate them. This command to the Messenger certainly applies to his Ummah, according to what he legislates and commands them. While mentioning this Ayah, Al-Bukhari recorded that Mujahid asked Ibn `Abbas, "Is there an instance where prostration is warranted in Surah Sad" Ibn `Abbas said, "Yes." He then recited,

(وَوَهَبْنَا لَهُ اِسْحَاقَ وَيَعْقُوبَ)

(...And We bestowed upon him Ishaq and Ya`qub...) until,

(فِيهِدَاهُمْ اِقْتَدِهٖ)

(...So follow their guidance.) He commented, "He (our Prophet, Muhammad ) was among them." In another narration, Mujahid added that Ibn `Abbas said, "Your Prophet was among those whose guidance we were commanded to follow." Allah's statement,

(قُلْ لَا اَسْأَلُكُمْ عَلَيْهِ اَجْرًا)

(Say: "No reward I ask of you for this.") means, I do not ask you for any reward for delivering the Qur'an to you, nor anything else,

(اِنَّ هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ)

("It is only a reminder for the `Alamin (mankind and Jinns).") so they are reminded by it and guided from blindness to clarity, from misguidance to guidance, and from disbelief to faith.

(وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهِ اِذْ قَالُوا مَا اُنزَلَ اللّٰهُ  
عَلٰى بَشَرٍ مِّنْ شَيْءٍ قُلْ مَنْ اُنزَلَ الْكِتٰبَ الَّذِى  
جَاءَ بِهٖ مُّوسٰى نُورًا وَهُدًى لِّلنَّاسِ تَجْعَلُوْنَهٗ  
قُرْطُبٰسٍ يُّْبَدُوْنَهَا وَتُخْفَوْنَ كَثِيْرًا وَعَلَّمْتُمْ مَا لَمْ

تَعْلَمُوا أَنْتُمْ وَلَا ءَابَاؤُكُمْ قُلَ اللّٰهُ ثُمَّ ذَرَهُمْ فِي  
خَوْضِهِمْ يَلْعَبُونَ - وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مَبْرُكٌ  
مُّصَدِّقٌ الَّذِي بَيْنَ يَدَيْهِ وَلِنُنذِرَ أُمَّ الْقُرَى وَمَنْ  
حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ  
عَلَى صَلَاتِهِمْ يُحَافِظُونَ )

(91. They did not estimate Allah with an estimation due to Him when they said: "Nothing did Allah send down to any human being (by inspiration)." Say : "Who then sent down the Book which Musa brought, a light and a guidance to mankind which you (the Jews) have made into (separate) papersheets, disclosing (some of it) and concealing much. And you were taught that which neither you nor your fathers knew." Say: "Allah (sent it down)." Then leave them to play in their vain discussions.) (92. And this is a blessed Book which We have sent down, confirming what came before it, so that you may warn the Mother of Towns and all those around it. Those who believe in the Hereafter believe in it, and they are constant in guarding their Salah.)

### **The Messenger is but a Human to Whom the Book was Revealed by Inspiration**

Allah says that those who rejected His Messengers did not give Allah due consideration. Ibn `Abbas, Mujahid and `Abdullah bin Kathir said that this Ayah was revealed about the Quraysh. It was also said that it was revealed about some Jews.

(قَالُوا مَا أَنْزَلَ اللّٰهُ عَلَى بَشَرٍ مِّن شَيْءٍ)

(They said: "Nothing did Allah send down to any human being (by inspiration).") Allah also, said,

(أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ أَنْ  
أُنذِرَ النَّاسَ)

(Is it a wonder for mankind that We have inspired to a man from among themselves (saying): "Warn mankind.") 10:2 , and,

(وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا  
أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا - قُلْ لَوْ كَانَ فِي  
الْأَرْضِ مَلَائِكَةٌ يَمشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم  
مِّنَ السَّمَاءِ مَلَكًا رَسُولًا )

(And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allah sent a man as Messenger" Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger.") 17:94-95 . Allah said here,

(وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ  
عَلَىٰ بَشَرٍ مِّنْ شَيْءٍ)

(They did not estimate Allah with an estimation due to Him when they said: "Nothing did Allah send down to any human being (by inspiration).") Allah answered them,

(قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا  
وَهُدًى لِلنَّاسِ)

(Say : "Who then sent down the Book which Musa brought, a light and a guidance to mankind") meaning, say, O Muhammad , to those who deny the concept that Allah sent down Books by revelation, answering them specifically,

(مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ)

(Who then sent down the Book which Musa brought) in reference to the Tawrah that you and all others know that Allah sent down to Musa, son of `Imran. Allah sent the Tawrah as a light and a guidance for people, so that it could shed light on the answers to various disputes, and to guide away from the darkness of doubts. Allah's statement, .

(تَجْعَلُونَهُ قَرَطِيسَ يُبَدُونَهَا وَتُخْفُونَ كَثِيرًا)

(which you have made into (separate) papersheets, disclosing (some of it) and concealing (much).) means, you made the Tawrah into separate sheets which you copied from the original

and altered, changed and distorted as you wished. You then said, "this is from Allah," meaning it is in the revealed Book of Allah, when in fact, it is not from Allah. This is why Allah said here,

(تَجْعَلُونَهُ قَرَاطِيسَ يُبْدُونَهَا وَتُخْفُونَ كَثِيرًا)

(which you have made into (separate) papersheets, disclosing (some of it) and concealing (much).) Allah said;

(وَعَلَّمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ)

(And you were taught that which neither you nor your fathers knew.) meaning, Who sent down the Qur'an in which Allah taught you the news of those who were before you and the news of what will come after, that neither you nor your fathers had knowledge of. Allah's statement,

(قُلِ اللَّهُ)

(Say: "Allah.") `Ali bin Abi Talhah reported that Ibn `Abbas said, "Meaning, `Say, Allah sent it down." Allah said,

(ثُمَّ ذَرَّهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ)

(Then leave them to play in their vain discussions.) leave them to play in ignorance and misguidance until the true news comes to them from Allah. Then, they will know whether the good end is theirs or for the fearful servants of Allah. Allah said,

(وَهَذَا كِتَابٌ)

(And this is a Book,) the Qur'an,

(أَنْزَلْنَاهُ مُبَارَكٌ مُّصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ  
الْقُرَى)

(Blessed, which We have sent down, confirming which came before it, so that you may warn the Mother of Towns) that is, Makkah,

(وَمَنْ حَوْلَهَا)

(and all those around it...) referring to the Arabs and the rest of the children of Adam, Arabs and non-Arabs alike. Allah said in other Ayat,

(قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا)

(Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah.") 7:158 , and

(لَأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ)

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

(وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ قَالَنَارُ مَوْعِدُهُ)

(but those of the sects who reject it, the Fire will be their promised meeting place) 11:17 and,

(تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ  
لِلْعَالَمِينَ نَذِيرًا )

(Blessed be He Who sent down the criterion to His servant that he may be a warner to the  
`Alamin (mankind and Jinn).) 25:1 , and,

(وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَأَسْلَمْتُمْ فَإِنْ  
أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ  
وَاللَّهُ بَصِيرٌ بِالْعِبَادِ)

(And say to those who were given the Scripture and to those who are illiterates: "Do you submit yourselves" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allah is All-Seer of (His) servants.) 3:20 . It is recorded in the Two Sahihs, that the Messenger of Allah said,

«أَعْطَيْتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ  
قَبْلِي»

(I have been given five things which were not given to any one else before me.) The Prophet mentioned among these five things,

«وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً»

(Every Prophet was sent only to his nation, but I have been sent to all people.) This is why Allah said,

(وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ)

(Those who believe in the Hereafter believe in it,) meaning, those who believe in Allah and the Last Day, believe in this blessed Book, the Qur'an, which We revealed to you, O Muhammad ,

(وَهُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ)

(and they are constant in guarding their Salah.) for they perform what Allah ordered them, offering the prayers perfectly and on time.

(وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرَجُوا أَنفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ - وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَى مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ



أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا  
كُنْتُمْ تَزْعُمُونَ )

(93. And who can be more unjust than he who invents a lie against Allah, or says: "I have received inspiration," whereas he is not inspired in anything; and who says, "I will reveal the like of what Allah has revealed." And if you could but see when the wrongdoers are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allah other than the truth. And you used to reject His Ayat with disrespect!")  
(94. And truly you have come unto Us alone, as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be your partners. Now you and they have been cut off, and all that you used to claim has vanished from you.)

**None is Worse Than One who Invents a Lie Against Allah and Claims**  
Allah said,

(وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا)

(And who can be more unjust than he who invents a lie against Allah,) Therefore, none is more unjust than one who lies about Allah claiming that He has partners or a son, or falsely claiming that Allah sent him as a Prophet;

(أَوْ قَالَ أُوْحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ)

(or says: "I have received inspiration," whereas he is not inspired with anything;) `Ikrimah and Qatadah said that this Ayah was revealed about Musaylimah Al-Kadhhab.

(وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ)

(and who says, "I will reveal the like of what Allah has revealed.") This refers to he, who claims that the lies he invents rival the revelation that came from Allah. In another Ayah, Allah said,

(وَإِذَا تُلِيٰ عَلَيْهِمْ ءَايَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ  
لَقُلْنَا مِثْلَ هَٰذَا)

(And when Our verses (of the Qur'an) are recited to them, they say: "We have heard this (the Qur'an); if we wish we can say the like of this.")

### **None is Worse Than One who Invents a Lie Against Allah and Claims that Revelation Came to Him**

Allah said,

(وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا)

(And who can be more unjust than he who invents a lie against Allah,) Therefore, none is more unjust than one who lies about Allah claiming that He has partners or a son, or falsely claiming that Allah sent him as a Prophet;

(أَوْ قَالَ أُوْحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ)

(or says: "I have received inspiration," whereas he is not inspired with anything;) `Ikrimah and Qatadah said that this Ayah was revealed about Musaylimah Al-Kadhhab.

(وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ)

(and who says, "I will reveal the like of what Allah has revealed.") This refers to he, who claims that the lies he invents rival the revelation that came from Allah. In another Ayah, Allah said,

(وَإِذَا تُلِيٰ عَلَيْهِمْ ءَايَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا)

(And when Our verses (of the Qur'an) are recited to them, they say: "We have heard this (the Qur'an); if we wish we can say the like of this.")

### **The Condition of These Unjust People Upon Death and on the Day of Resurrection**

Allah, the Most Honored, said,

(وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمْرَاتِ الْمَوْتِ)

(And if you could but see when the wrongdoers are in the agonies of death...) suffering from the hardships, agonies and afflictions of death,

(وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ)

(while the angels are stretching forth their hands...) beating them. Allah said in other Ayat:

(لَئِنْ بَسَطْتَ إِلَىَّ يَدَكَ لِتَقْتُلَنِي)

(If you do stretch your hand against me to kill me..) 5:28 and,

(وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِالسُّوءِ)

(And stretch forth their hands and their tongues against you with evil.) 60:2 Ad-Dahhak and Abu Salih said that, 'stretch forth their hands,' means, 'with torment'. In another Ayah, Allah said,

(وَلَوْ تَرَى إِذْ يَتَوَقَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةَ  
يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبِرَهُمْ)

(And if you could see when the angels take away the souls of those who disbelieve they smite their faces and their backs. ) 8:50 Allah said,

(وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيَهُمْ)

(while the angels are stretching forth their hands) beating them, until their souls leave their bodies, saying,

(أُخْرِجُوا أَنْفُسَكُمْ)

("Deliver your souls!") When the disbeliever is near death, the angels will convey the 'good news' to him of torment, vengeance, chains, restraints, Hell, boiling water and the anger of the Most Beneficent, Most Merciful. The soul will then scatter in the body of the disbeliever and refuse to get out of it. The angels will keep beating the disbeliever until his soul exits from his body,

(أَخْرَجُوا أَنْفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ)

((Saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to say about Allah other than the truth.") This Ayah means, today, you will be utterly humiliated because you used to invent lies against Allah and arrogantly refused to follow His Ayat and obey His Messengers. There are many Hadiths, of Mutawatir grade, that explain what occurs when the believers and disbelievers die, and we will mention these Hadiths when explaining Allah's statement,

(يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ)

(Allah will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.) 14:27 Allah said next,

(وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ)

(And truly you have come unto Us alone as We created you the first time.) 6:94 , and this statement will be said on the Day of Return. In another Ayah, Allah said,

(وَعَرَضُوا عَلَى رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ)

(And they will be set before your Lord in rows, (and Allah will say): "Now indeed, you have come to Us as We created you the first time.") 18:48 , meaning, just as We started your creation, We brought you back, although you used to deny Resurrection and reject its possibility. Therefore, this is the Day of Resurrection! Allah said,

(وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ)

(You have left behind you all that which We had bestowed on you.) 6:94 , The wealth and the money that you collected in the life of the world, you left all this behind you. It is recorded in the Sahih that Allah's Messenger said,

«يَقُولُ ابْنُ آدَمَ مَالِي مَالِي وَهَلْ لَكَ مِنْ مَالِكَ إِلَّا  
مَا أَكَلْتَ فَأَقْنَيْتَ، أَوْ لَبِستَ فَأَبْلَيْتَ، أَوْ تَصَدَّقْتَ  
فَأَمْضَيْتَ، وَمَا سِوَى ذَلِكَ فذَاهِبٌ وَتَارِكُهُ  
لِلنَّاسِ»

(The Son of Adam says, 'My money, my money!' But, what part of your money do you have, other than what you eat of it and is thus spent, what you wear and tear and what you gave in charity and thus remains (in the record of good deeds) Other than that, you will depart and leave it to the people.) Al-Hasan Al-Basri said, "On the Day of Resurrection, the Son of Adam will be brought, as if he were a golden chariot and Allah, the Most Honored, will ask, 'Where is what you collected' He will reply, 'O Lord! I collected it and left it as intact as ever.' Allah will say to him, 'O Son of Adam! Where is what you sent forth for yourself (of righteous, good deeds),' and he will realize that he did not send forth anything for himself." Al-Hasan then recited the Ayah,

(وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ  
وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ)

(And truly you have come unto Us alone as We created you the first time. You have left behind you all that which We had bestowed on you.) Ibn Abi Hatim recorded this statement. Allah said;

(وَمَا نَرَى مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ  
فِيكُمْ شُرَكَاءُ)

(We see not with you your intercessors whom you claimed to be your partners.) This chastises and criticizes the disbelievers for the rivals, idols and images that they worshipped in this life, thinking they will avail them in this life and upon Resurrection, if there is Resurrection, as they thought. On the Day of Resurrection, all relationships will be cut off, misguidance will be exposed, and those whom they used to call upon as gods will disappear from them. Allah will then call them, while the rest of creation is listening,

(أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ)

(Where are My (so-called) partners whom you used to assert) 28:62 And,

(وَقِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ - مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ )

(And it will be said to them: "Where are those that you used to worship. Instead of Allah Can they help you or help themselves") 26:92-93 Allah said here,

(وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ)

(We see not with you your intercessors whom you claimed were partners.) meaning partners in worship. That is, partners in a share of your worship.

(لَقَدْ تَقَطَّعَ بَيْنَكُمْ)

(Now you and they have been cut off) or, the Ayah is recited with the meaning: all connections, means, and ties between you and them have been severed.

(وَضَلَّ عَنْكُمْ)

(and vanished from you) you have lost,

(مَا كُنْتُمْ تَزْعُمُونَ)

(all that you used to claim) of hope in the benefit of the idols and rivals (you worshipped with Allah). Allah said in other Ayat,

(إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ - وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كَرِهْنَا لَنَا كَرِهًا فَنَتَّبِعَهُمْ كَمَا تَبَرَّأُوا مِنَّا

كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَلَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ  
بِخَارِجِينَ مِنَ النَّارِ )

(When those who were followed, declare themselves innocent of those who followed (them), and they see the torment, then all their relations will be cut off from them. And those who followed will say: "If only we had one more chance to return, we would disown them as they have disowned us." Thus Allah will show them their deeds as regret for them. And they will never get out of the Fire.) 2:166-167 , and

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا  
يَتَسَاءَلُونَ )

(Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.) 23:101 , and

إِنَّمَا اتَّخَذْتُمْ مِّنْ دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي  
الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ  
وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّنْ  
نَّصِيرِينَ )

a(You have taken (for worship) idols instead of Allah, and the love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helper.) 29:25 , and

وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمُ فَلَمْ يَسْتَجِيبُوا  
لَهُمْ )

(And it will be said (to them): "Call upon your partners", and they will call upon them, but they will give no answer to them.) 28:64 , and

(وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا )

(And the Day whereon We shall gather them all together, then We shall say to those who committed Shirk...) 10:28 until,

(وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ)

(And their invented false deities will vanish from them.) 10:30

(إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى يُخْرِجُ الْحَىِّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَىِّ ذَلِكُمُ اللَّهُ فَأَنَّى تُؤْفَكُونَ - فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ - وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ )

(95. Verily! It is Allah Who causes the seed grain and the fruit stone to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allah, then how are you deluded away from the truth) (96. (He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the Almighty, the All-Knowing.) (97. It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea. We have (indeed) explained in detail Our Ayat for people who know.)

### Recognizing Allah Through Some of His Ayat

Allah states that He causes the seed grain and the fruit stone to split and sprout in the ground, producing various types, colors, shapes, and tastes of grains and produce. The Ayah,

(فَالِقُ الْحَبِّ وَالنَّوَى)

(Who causes the seed grain and the fruit stone to split and sprout.) is explained by the next statement,



يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ  
الْحَيِّ

(He brings forth the living from the dead, and it is He Who brings forth the deed from the living.) meaning, He brings the living plant from the seed grain and the fruit stone, which is a lifeless and inanimate object. Allah said,

وَأَيُّةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا  
مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ )

(And a sign for them is the dead land. We gave it life, and We brought forth from it grains, so that they eat thereof.) 36:33 until,

وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ)

(as well as of their own (human) kind (male and female), and of that which they know not.) 36:36 Allah's statement,

وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ

(and it is He Who brings forth the dead from the living. ) There are similar expressions in meaning such as, He brings the egg from the chicken, and the opposite. Others said that it means, He brings the wicked offspring from the righteous parent and the opposite, and there are other possible meanings for the Ayah. Allah said,

ذَلِكُمُ اللَّهُ

(Such is Allah,) meaning, He Who does all this, is Allah, the One and Only without partners,

فَأَنَّى تُؤْفَكُونَ

(then how are you deluded away from the truth) meaning, look how you are deluded from Truth to the falsehood of worshipping others besides Allah. Allah's statement,

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا

((He is the) Cleaver of the daybreak. He has appointed the night for resting,) means, He is the Creator of light and darkness. Allah said in the beginning of the Surah,

(وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ)

(And originated the darkness and the light.) Indeed, Allah causes the darkness of the night to disappear and brings forth the day, thus bringing brightness to the world and light to the horizon, while dissipating darkness and ending the night with its depth of darkness and starting the day with its brightness and light. Allah said,

(يُعْشَى الْيَلَّ النَّهَارَ يَطْلُبُهُ حَثِيئًا)

(He brings the night as a cover over the day, seeking it rapidly.) 7:54 In this Ayah, Allah reminds of His ability to create diversified things in opposites, testifying to His perfect greatness and supreme power. Allah states that He is the Cleaver of the daybreak and mentioned its opposite, when He said,

(وَجَعَلَ الْيَلَّ سَكْنًا)

(He has appointed the night for resting,) meaning, created darkness, in order for the creation to become halt and rest during it. Allah said in other Ayat,

(وَالضُّحَى - وَالْيَلَّ إِذَا سَجَى )

(By the forenoon. And by the night when it is still.) 93:1-2 ,

(وَالْيَلَّ إِذَا يَعْشَى - وَالنَّهَارَ إِذَا تَجَلَّى )

(By the night as it envelops. And by the day as it appears in brightness.) 92:1,2 and,

(وَالنَّهَارَ إِذَا جَلَّهَا - وَالْيَلَّ إِذَا يَعْشَاهَا )

(And by the day as it shows up (the sun's) brightness. And by the night as it conceals it.) 91:3-4 Allah's statement,

(وَالشَّمْسُ وَالْقَمَرُ حُسْبَانًا)

(...And the sun and the moon for reckoning.) means, the sun and the moon have specific orbits, according to a term appointed with magnificent precision that never changes or alters. Both

the sun and the moon have distinct positions that they assume in summer and winter, effecting changes in the length of night and day. Allah said in other Ayat,

(هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا  
وَقَدَّرَهُ مَنَازِلَ)

(It is He Who made the sun a shining thing and the Moon as a light and measured out stages for it.) 10:5 ,

(لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ  
سَاقِي النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ )

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

(وَالشَّمْسُ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ)

(The sun and the moon; and the stars are subjected by His command.) 16:12 Allah's statement,

(ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ)

(Such is the measuring of the Almighty, the All-Knowing.) means, all of this occurs according to the decree and due measurement of the Almighty Who is never resisted or contradicted. He is the Knower of all things and nothing ever escapes His knowledge, not even the weight of an atom on earth or in heavens. Allah often mentions the creation of the night, the day, the sun and the moon and then ends His Speech by mentioning His attributes of power and knowledge, as in this Ayah above 6:96 , and in His statement,

(وَأَيُّهُ لَهُمُ اللَّيْلُ نَسَلْخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ  
مُظْلَمُونَ - وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ  
تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ )

(And a sign for them is the night, We withdraw therefrom the day, and behold, they are in darkness. And the sun runs on its fixed course for a term. That is the decree of the Almighty,

the All-Knowing.) 36:37-38 In the beginning of Surat Ha-Mim As-Sajdah, after mentioning the creation of the heavens and earth and all that is in them, Allah said:

(وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ذَلِكَ تَقْدِيرُ  
الْعَزِيزِ الْعَلِيمِ)

(And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard. Such is the decree of Him, the Almighty, the All-Knower.) 41:12 Allah said next,

(وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي  
ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ)

(It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea.) Some of the Salaf said; Whoever believes in other than three things about these stars, then he has made a mistake, and lied against Allah. Indeed Allah made them as decorations for the heavens, and to shoot at the Shayatin, and for directions in the dark recesses of the land and sea. Then, Allah said,

(قَدْ فَصَّلْنَا الْآيَاتِ)

(We have explained in detail Our Ayat.) meaning, We made them clear and plain,

(لِقَوْمٍ يَعْلَمُونَ)

(for people who know. ) who have sound minds and are able to recognize the truth and avoid falsehood.

(وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ  
وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ )

(وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ  
نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ

حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِن طَلْعِهَا قِنْوَنٌ دَانِيَةٌ  
 وَجَبَّتْ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا  
 وَغَيْرَ مُتَشَبِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ  
 إِنَّ فِي ذَٰلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ )

(98. It is He Who has created you from a single person, and has given you a place of residing and a place of storage. Indeed, We have explained in detail Our revelations for people who understand.) (99. It is He Who sends down water from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date-palm and its sprouts come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar, yet different. Look at their fruits when they begin to bear, and Yan`ih. Verily! In these things there are signs for people who believe.) Allah said,

(وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ)

(It is He Who has created you from a single person,) 6:98 in reference to Adam, peace be upon him. In another Ayah, Allah said;

(يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِّن نَّفْسٍ  
 وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا  
 كَثِيرًا وَنِسَاءً)

(O mankind! Have Taqwa of your Lord, Who created you from a single person, and from him He created his mate, and from them both He created many men and women.) 4:1 Allah said,

(فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ)

(Mustaqar and Mustawda`) Ibn Mas`ud, Ibn `Abbas, Abu `Abdur-Rahman As-Sulami, Qays bin Abu Hazim, Mujahid, `Ata', Ibrahim An-Nakha'i, Ad-Dahhak, Qatadah, As-Suddi and `Ata' Al-Khurasani and others said that,

(فَمُسْتَقَرٌّ)

(Mustaqar), `in the wombs'. They, or most of them, also said that,

(وَمُسْتَوْدَعٌ)

(And Mustawda` ,) means, `in your father's loins'. Ibn Mas`ud and several others said that, Mustaqar, means residence in this life, while, Mustawda` , means the place of storage after death (the grave). Allah's statement,

(قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ)

(Indeed, We have explained in detail Our revelations for people who understand.) refers to those who comprehend and understand Allah's Words and its meanings. Allah said next,

(وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً)

(It is He Who sends down water (rain) from the sky) in due measure, as a blessing and provision for the servants, relief and means of survival for the creatures and mercy from Allah for His creation. Allah's statement,

(فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ)

(And with it We bring forth vegetation of all kinds,) is similar to,

(وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيًّا)

(And We have made from water every living thing.) 21:30

(فَأَخْرَجْنَا مِنْهُ خَضِرًا)

(and out of it We bring forth green stalks,) green produce and trees, on which We grow seeds and fruits.

(نُخْرَجُ مِنْهُ حَبًّا مُتَرَاكِبًا)

(from which We bring forth thick clustered grain.) lined on top of each other in clusters, like an ear or spike of grain.

(وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنُونٌَ)

(And out of the date-palm and its sprouts come forth clusters) of dates

(دَانِيَةٌ)

(hanging low) Within reach and easy to pick. `Ali bin Abi Talhah Al-Walibi said that Ibn `Abbas said that,

(قِنُونٌَ دَانِيَةٌ)

(clusters hanging low) refers to short date trees whose branches hang low, close to the ground. This was recorded by Ibn Jarir. Allah's statement

(وَجَبَّتِ مِنْ أَعْنَبٍ)

(and gardens of grapes,) means, We bring forth gardens of grapes. Grapes and dates are the most precious fruits to the people of Al-Hijaz (Western Arabia), and perhaps both are the best fruits in this world. Allah has reminded His servants of His favor in making these two fruits for them, when He said,

(وَمِنَ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَبِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا)

(And from the fruits of date-palms and grapes, you derive strong drink and a goodly provision.) 16:67 before intoxicating drinks were prohibited, and;

(وَجَعَلْنَا فِيهَا جَبَّتٍ مِنْ نَخِيلٍ وَأَعْنَبٍ)

(And We have made therein gardens of date-palms and grapes.) 36:34 . Allah said,

(وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَبِهٍ)

(olives and pomegranates, each similar yet different.) The leaves are similar in shape and appearance, yet different in the shape, and taste. And the kind of fruit each plant produces is different, according to the explanation of Qatadah and several others. Allah's statement,

(انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ)

(Look at their fruits when they begin to bear, and Yan`ih.) means, when the fruits become ripe, according to Al-Bara' bin `Azib, Ibn `Abbas, Ad-Dahhak, `Ata' Al-Khurasani, As-Suddi, Qatadah and others. This Ayah means, contemplate the ability of the Creator of these fruits, Who brought them into existence after they were dry wood, and they later became grapes and dates; and similar is the case with the various colors, shapes, tastes and fragrance of whatever Allah created. Allah said,

(وَفِي الْأَرْضِ قِطْعٌ مُتَّجِرَاتٌ وَجَبَّتْ مِنْ  
أَعْنَابٍ وَزَرَءٌ وَنَخِيلٌ صِنُونٌ وَغَيْرُ صِنُونٍ  
يُسْقَى بِمَاءٍ وَحِدٍ وَنُفَّضٌ بَعْضُهَا عَلَى بَعْضٍ فِي  
الْأَكْلِ)

(And in the earth are neighbouring tracts, and gardens of vines, and green crops, and date-palms, growing out, two or three from a single stem root, or otherwise, watered with the same water, yet some of them We make better than others to eat.) 13:4 This is why Allah said here,

(إِنَّ فِي ذَلِكَمْ)

(In these things there are...) O people,

(لَايَاتٍ)

(signs...) and proofs that testify to the perfect ability, wisdom and mercy of He Who created these things,

(لِقَوْمٍ يُؤْمِنُونَ)

(for people who believe. ) in Allah and obey His Messengers.



(وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ  
بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَانَهُ وَتَعَالَى عَمَّا  
يَصِفُونَ )

(100. Yet, they join the Jinns as partners in worship with Allah, though He has created them, and they attribute, falsely without knowledge - sons and daughters to Him. Be He Glorified and Exalted above what that they attribute to Him.)

### Rebuking the Idolators

This Ayah refutes the idolators who worshipped others besides Allah and associated the Jinns with Him in worship. Glory be to Allah above this Shirk and Kufr. If someone asks, how did the idolators worship the Jinns, although they only were idol worshippers The answer is that in fact, they worshipped the idols by obeying the Jinns who commanded them to do so. Allah said in other Ayat,

(إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنثًا وَإِنْ يَدْعُونَ إِلَّا  
شَيْطَانًا مَّرِيدًا - لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ  
عِبَادِكَ نَصِيبًا مَفْرُوضًا - وَلَأُضِلَّهُمْ وَلاَمُنِّيَّهُمْ  
وَلاَمُرَّتَّهُمْ فَلْيُبَيِّئَنَّ عَادَانَ الْأُنْعَمِ وَلاَمُرَّتَّهُمْ  
فَلْيُغَيِّرَنَّ خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّنْ  
دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا - يَعِدُهُمْ  
وَيُمْنِّيَّهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا )

(They invoke nothing but female deities besides Him, and they invoke nothing but Shaytan, a persistent rebel! Allah cursed him. And he Shaytan said: "I will take an appointed portion of your servants. Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allah." And whoever takes Shaytan as a protector instead of Allah, has surely suffered a manifest loss. He Shaytan makes promises to them, and arouses in them false desires; and Shaytan's promises are nothing but deceptions. ) 4:117-120 and,

(أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي)

(Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me)  
18:50 Ibrahim said to his father,

(يَأْتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ  
لِلرَّحْمَنِ عَصِيًّا )

("O my father! Worship not Shaytan. Verily! Shaytan has been a rebel against the Most Beneficent (Allah).") 19:44 Allah said,

(أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَى ءَادَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ  
إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ - وَأَنْ اعْبُدُونِي هَذَا صِرَاطٌ  
مُسْتَقِيمٌ )

(Did I not ordain for you, O Children of Adam, that you should not worship Shaytan. Verily, he is a plain enemy to you. And that you should worship Me. That is a straight path.) 36:60-61 On the Day of Resurrection, the angels will proclaim,

(سُبْحَانَكَ أَنْتَ وَلِيُّنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ  
الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ )

(Glorified be You! You are our Protector instead of them. Nay, but they used to worship the Jinn; most of them were believers in them.) 34:41 This is why Allah said here,

(وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ)

(Yet, they join the Jinns as partners in worship with Allah, though He has created them.)  
6:100 , Alone without partners. Consequently, how is it that another deity is being worshipped along with Him As Ibrahim said,

(قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ - وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ )

("Worship you that which you (yourselves) carve While Allah has created you and what you make!") 37:95-96 Allah alone is the Creator without partners. Therefore, He Alone deserves to be worshipped without partners. Allah said next,

(وَحَرَاقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ)

(And they Kharagu (attribute falsely) without knowledge, sons and daughters to Him.) Allah mentions the misguidance of those who were led astray and claimed a son or offspring for Him, as the Jews did with `Uzayr, the Christians with `Isa and the Arab pagans with the angels whom they claimed were Allah's daughters. Allah is far holier than what the unjust, polytheist people associate with Him. The word, Kharagu, means `falsely attributed, invented, claimed and lied', according to the scholars of the Salaf. Allah's statement next,

(سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُصِفُونَ)

(Be He Glorified and Exalted above (all) that they attribute to Him.) means, He is holier than, hallowed, and Exalted above the sons, rivals, equals and partners that these ignorant, misled people attribute to Him.

(بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أُنَّىٰ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ )

(101. He is the Badi` (Originator) of the heavens and the earth. How can He have children when He has no wife He created all things and He is the All-Knower of everything.)

### Meaning of Badi`

(He is the Badi` of the heavens and the earth) Meaning He originated, created, invented and brought them into existence without precedence, as Mujahid and As-Suddi said. This is why the word for innovation - Bid`ah - comes from it, because it is something that did not have a precedence.

(أُنَّىٰ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ)

(How can He have children when He has no wife) for the child is the offspring of two compatible spouses. Allah does not have an equal, none of His creatures are similar to Him, for He alone created the entire creation. Allah said;

(وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا - لَقَدْ جِئْتُمْ شَيْئًا إِدًّا )

(And they say: "The Most Beneficent (Allah) has begotten a son." Indeed you have brought forth (said) a terrible evil thing.) 19:88-89 , until,

(وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَمَةِ فَرْدًا )

(And everyone of them will come to Him alone on the Day of Resurrection.) 19:95 .

(وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ)

(He created all things and He is the All-Knower of everything.) He has created everything and He is All-Knower of all things. How can He have a wife from His creation who is suitable for His majesty, when there is none like Him How can He have a child then Verily, Allah is Glorified above having a son.

(ذَلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ  
فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ - لَا تَدْرِكُهُ  
الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ  
الْخَبِيرُ )

(102. Such is Allah, your Lord! None has the right to be worshipped but He, the Creator of all things. So worship Him (alone), and He is the Guardian over all things.) (103. No vision can grasp Him, but His grasp is over all vision. He is the Most Subtle, Well-Acquainted (with all things).)

### Allah is Your Lord

Allah said,

(ذَلِكُمُ اللَّهُ رَبُّكُمْ)

(Such is Allah, your Lord!) Who created everything and has neither a son nor a wife,

(لَا إِلَهَ إِلَّا هُوَ خَلِقُ كُلَّ شَيْءٍ فَأَعْبُدُوهُ)

(None has the right to be worshipped but He, the Creator of all things. So worship Him,) Alone without partners, and attest to His Oneness, affirming that there is no deity worthy of worship except Him. Allah has neither descendants, nor ascendants, wife, equal or rival,

(وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ)

(And He is the Guardian over all things.) meaning, Trustee, Watcher and Disposer of affairs for all things in existence, giving them provisions and protection by day and night. Seeing Allah in the Hereafter Allah said,

(لَا تُدْرِكُهُ الْأَبْصَارُ)

(No vision can grasp Him) in this life. The vision will be able to look at Allah in the Hereafter, as affirmed and attested to by the numerous Hadiths from the Prophet through authentic chains of narration in the collections of the Sahih, Musnad and Sunan collections. As for this life, Masruq narrated that `A'ishah said, "Whoever claims that Muhammad has seen his Lord, will have uttered a lie against Allah, for Allah the Most Honored, says,

(لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ)

(No vision can grasp Him, but His grasp is over all vision.)" In the Sahih (Muslim) it is recorded that Abu Musa Al-Ash`ari narrated from the Prophet ,

«إِنَّ اللَّهَ لَا يَنَامُ وَلَا يَنبَغِي لَهُ أَنْ يَنَامَ، يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ، يُرْفَعُ إِلَيْهِ عَمَلُ النَّهَارِ قَبْلَ اللَّيْلِ، وَعَمَلُ اللَّيْلِ قَبْلَ النَّهَارِ، حِجَابُهُ النُّورُ أَوْ النَّارُ لَوْ كَشَفَهُ لَأَحْرَقَتْ سُبْحَاتُ وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ»

(Verily, Allah does not sleep and it does not befit His majesty that He should sleep. He lowers the scale (of everything) and raises it. The deeds of the day are ascended to Him before the night, and the deeds of the night before the day. His Veil is the Light -- or Fire -- and if He removes it (the veil), the Light of His Face will burn every created thing that His sight reaches.) In the previous revealed Books there is this statement, "When Musa requested to see Him,

Allah said to Musa: `O Musa! Verily, no living thing sees Me, but it dies and no dried things sees me, but it rolls up.' " Allah said,

(قَلَمًا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى  
صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ  
الْمُؤْمِنِينَ)

(So when his Lord appeared to the mountain, He made it collapse to dust, and Musa fell down unconscious. Then when he recovered his senses he said: "Glory be to You, I turn to You in repentance and I am the first of the believers.") 7:143 . These Ayat, Hadiths and statements do not negate the fact that Allah will be seen on the Day of Resurrection by His believing servants, in the manner that He decides, all the while preserving His might and grace as they are. The Mother of the Faithful, `Aishah, used to affirm that Allah will be seen in the Hereafter, but denied that it could occur in this life, mentioning this Ayah as evidence,

(لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَرَ)

(No vision can grasp Him, but His grasp is over all vision.) Her denial was a denial of the ability to encompass Him, meaning to perfectly see His grace and magnificence as He is, for that is not possible for any human, angel or anything created. Allah's statement,

(وَهُوَ يُدْرِكُ الْأَبْصَرَ)

(but His grasp is over all vision.) means, He encompasses all vision and He has full knowledge of them, for He created them all. In another Ayah, Allah said;

(أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ)

(Should not He Who has created know And He is the Most Subtle, Well Acquainted (with all things).) 67:14 It is also possible that `all vision' refers to those who have the vision. As-Suddi said that Allah's statement,

(لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَرَ)

(No vision can grasp Him, but His grasp is over all vision.) means, "Nothing sees Him (in this life), but He sees all creation." Abu Al-`Aliyah said that Allah's statement,

## (وَهُوَ اللَّطِيفُ الْخَيْرُ)

(He is the Most Subtle, Well-Acquainted (with all things).) means, "He is the Most Subtle, bringing forth all things, Well-Acquainted with their position and place." Allah knows best. In another Ayah, Allah mentions Luqman's advice to his son,

(يُبْنَىٰ إِنَّهَا إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِي  
صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا  
اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَيْرٌ)

(O my son! If it be (anything) equal to the weight of grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Verily, Allah is Most Subtle, Well Acquainted) 31:16

(قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ  
وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ - وَكَذَلِكَ  
نُصِرُّ الْأَيِّتِ وَلِيَقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ  
يَعْلَمُونَ)

(104. Verily, Basa'ir (proofs) have come to you from your Lord, so whosoever sees, will do so for (the good of) himself, and whosoever blinds himself, will do so against himself, and I am not a Hafiz over you.) (105. Thus We explain variously the verses so that they (the disbelievers) may say: "You have Darasta (studied)" and that We may make the matter clear for the people who have knowledge.)

### The Meaning of Basa'ir

Basa'ir are the proofs and evidences in the Qur'an and the Message of Allah's Messenger . The Ayah,

(فَمَنْ أَبْصَرَ فَلِنَفْسِهِ)

(so whosoever sees, will do so for (the good of) himself.) is similar to,

فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا  
يَضِلُّ عَلَيْهَا)

(So whosoever receives guidance, he does so for the good of himself, and whosoever goes astray, he does so at his own loss.) 10:108 After Allah mentioned the Basa'ir, He said,

وَمَنْ عَمِيَ فَعَلَيْهَا)

(And whosoever blinds himself, will do so against himself,) meaning, he will only harm himself. Allah said,

فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِن تَعْمَى الْقُلُوبُ  
الَّتِي فِي الصُّدُورِ)

(Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.) 22:46

وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ)

(And I (Muhammad) am not a Hafiz over you. ) neither responsible, nor a watcher over you. Rather, I only convey, Allah guides whom He wills and misguides whom He wills. Allah said,

وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ)

(Thus We explain variously the verses...) 6:105 , meaning, just as We explained the Ayat in this Surah, such as explaining Tawhid and that there is no deity worthy of worship except Allah. This is how We explain the Ayat and make them plain and clear in all circumstances, to suffice the ignorance of the ignorant; and so that the idolators and disbelievers who deny you say, `O Muhammad! You have Darasta with those who were before you from among the People of the Book and learned with them'. Ibn `Abbas, Mujahid, Sa`id bin Jubayr and Ad-Dahhak said similarly. At-Tabarani narrated that `Amr bin Kaysan said that he heard Ibn `Abbas saying, "Darasta, means, `recited, argued and debated.'" This is similar to Allah's statement about the denial and rebellion of the disbelievers, e

وَقَالَ الَّذِينَ كَفَرُوا إِن هَذَا إِلَّا إِفْكٌ افْتَرَاهُ  
وَأَعَانَهُ عَلَيْهِ قَوْمٌ ءَاخِرُونَ فَقَدْ جَاءُوا ظُلْمًا



وَزُورًا - وَقَالُوا أُسْطِيرُ الْأَوَّلِينَ اِكْتَتَبَهَا فَهِيَ  
تُمَلَّى عَلَيْهِ بُكْرَةً وَأَصِيلًا )

(Those who disbelieve say, "This (the Qur'an) is nothing but a lie that he has invented, and others have helped him at it, so that they have produced an unjust wrong (thing) and a lie." And they say, "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon.") 25:4-5 Allah described the chief liar of the disbelievers Al-Walid bin Al-Mughirah Al-Makhzumi ,

إِنَّهُ فَكَّرَ وَقَدَّرَ - فَقَتَلَ كَيْفَ قَدَّرَ - ثُمَّ قَتَلَ كَيْفَ  
قَدَّرَ - ثُمَّ نَظَرَ - ثُمَّ عَبَسَ وَبَسَرَ - ثُمَّ أَدْبَرَ  
وَاسْتَكْبَرَ - فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ - إِنْ  
هَذَا إِلَّا قَوْلُ الْبَشَرِ )

(Verily, he thought and plotted. So let him be cursed! How he plotted! And once more let him be cursed, how he plotted! Then he thought. Then he frowned and he looked in a bad tempered way. Then he turned back and was proud. Then he said, "This is nothing but magic from that of old. This is nothing but the word of a human being!") 74:18-25 Allah said next,

(وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ)

(And that We may make the matter clear for the people who have knowledge.) The Ayah means, so that We explain the matter to a people who know truth, and thus follow it, and know falsehood, and thus avoid it. Allah's wisdom is perfect, He allows the disbelievers to stray, and He guides the people who have knowledge. Allah said in other Ayat,

(يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا)

(By it He misleads many, and many He guides thereby.) 2:26 , and;

(لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ  
مَّرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ)

(That He (Allah) may make what is thrown in by Shaytan a trial for those in whose hearts is a disease and whose hearts are hardened. ) 22:53 and,

(وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ ءَامَنُوا إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ)

(And verily, Allah is the Guide of those who believe, to the straight path.) 22:54 ,

(وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا  
عِدَّتَهُمُ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيَقِنَ الَّذِينَ أُوتُوا  
الْكِتَابَ وَيَزْدَادَ الَّذِينَ ءَامَنُوا إِيمَانًا وَلَا يَرْتَابَ  
الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي  
قُلُوبِهِم مَّرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا  
مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ  
وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ)

(And We have set none but angels as guardians of the Fire, and We have fixed their number only as a trial for the disbelievers, in order that the People of the Scripture may arrive at a certainty and the believers may increase in faith, and that no doubts may be left for the People of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say, "What does Allah intend by this example" Thus Allah leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He.) 74:31 , and;

(وَنُنزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ  
لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا )

(And We send down in the Qur'an that which is a healing and a mercy to the believers, and it increases the wrongdoers in nothing but loss.) 17:82 , and,

قُلْ هُوَ لِلَّذِينَ ءَامَنُوا هُدًى وَشِفَاءً وَالَّذِينَ لَا  
يُؤْمِنُونَ فِي ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى  
أُولَئِكَ يُنَادُونَ مِن مَّكَانٍ بَعِيدٍ

(Say, "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness in their ears, and it is blindness for them. They are those who are called from a place far away.") 41:44 There are similar Ayat that testify that Allah sent down the Qur'an as guidance to those who fear Him and that He guides or misguides whom He wills by the Qur'an.

اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِن رَّبِّكَ لَا إِلَهَ إِلَّا هُوَ  
وَأَعْرِضْ عَنِ الْمُشْرِكِينَ - وَلَوْ شَاءَ اللَّهُ مَا  
أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيفًا وَمَا أَنْتَ  
عَلَيْهِمْ بِوَكِيلٍ

(106. Follow what has been inspired (revealed) to you from your Lord, none has the right to be worshipped but He, and turn aside from the idolators.) (107. Had Allah willed, they would not have taken others besides Him in worship. And We have not made you Hafiz over them nor are you set over them to dispose of their affairs.)

## The Command to Follow the Revelation

Allah commands His Messenger and those who followed his path,

اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِن رَّبِّكَ

(Follow what has been inspired to you from your Lord,) meaning, follow it, obey it and act according to it. What has been revealed to you from your Lord is the Truth, no doubt, and there is no deity worthy of worship except Him,

وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

(and turn aside from the idolators) meaning, forgive them, be forbearing and endure their harm until Allah brings relief to you, supports you and makes you triumphant over them. Know

-- O Muhammad -- that there is a wisdom behind misleading the idolators, and that had Allah willed, He would have directed all people to guidance,

(وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا)

(Had Allah willed, they would not have taken others besides Him in worship.) Allah's is the perfect will and wisdom in all decrees and decisions, and He is never questioned about what He does, while they all will be questioned. Allah's statement,

(وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا)

(And We have not made you Hafiz over them.) means, a watcher who observes their statements and deeds,

(وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ)

(Nor are you set over them to dispose of their affairs. ) or to control their provision. Rather, your only job is to convey, just as Allah said,

(فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ - لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ )

(So remind them, you are only one who reminds. You are not a dictator over them.) 88:21-22 and,

(فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ)

(Your duty is only to convey and on Us is the reckoning.) 13:40

(وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا  
اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ  
نُحْمٌ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ  
(

(108. And insult not those whom they worship besides Allah, lest they insult Allah wrongfully without knowledge. Thus We have made fair seeming to each people its own doings; then to their Lord is their return and He shall inform them of all that they used to do.)

### **The Prohibition of Insulting the False gods of the Disbelievers, So that they Do not Insult Allah**

Allah prohibits His Messenger and the believers from insulting the false deities of the idolators, although there is a clear benefit in doing so. Insulting their deities will lead to a bigger evil than its benefit, for the idolators might retaliate by insulting the God of the believers, Allah, none has the right to be worshipped but He. `Ali bin Abi Talhah said that Ibn `Abbas commented on this Ayah 6:108 ; "They (disbelievers) said, `O Muhammad! You will stop insulting our gods, or we will insult your Lord.' Thereafter, Allah prohibited the believers from insulting the disbelievers' idols,

**(فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ)**

(lest they insult Allah wrongfully without knowledge.)" `Abdur-Razzaq narrated that Ma`mar said that Qatadah said, "Muslims used to insult the idols of the disbelievers and the disbelievers would retaliate by insulting Allah wrongfully without knowledge. Allah revealed,

**(وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ)**

(And insult not those whom they worship besides Allah.)" On this same subject -- abandoning what carries benefit to avert a greater evil - it is recorded in the Sahih that the Messenger of Allah said,

**«مَلْعُونٌ مَنْ سَبَّ وَالِدَيْهِ»**

(Cursed is he who insults his own parents!) They said, "O Allah's Messenger! And how would a man insult his own parents" He said,

**«يَسُبُّ أَبَا الرَّجُلِ فَيَسُبُّ أَبَاهُ وَيَسُبُّ أُمَّهُ فَيَسُبُّ أُمَّهُ»**

(He insults a man's father, and that man insults his father, and insults his mother and that man insults his mother.) Allah's statement,

**(كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ)**

(Thus We have made fair seeming to each people its own doings;) means, as We made fair seeming to the idolators loving their idols and defending them, likewise We made fair seeming to every previous nation the misguidance they indulged in. Allah's is the most perfect proof, and the most complete wisdom in all that He wills and chooses.

(ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ)

(then to their Lord is their return,) gathering and final destination,

(فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ)

(and He shall then inform them of all that they used to do.) He will compensate them for their deeds, good for good and evil for evil.

(وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَتْهُمْ آيَةٌ  
لَيُؤْمِنُنَّ بِهَا قُلُوبُهُمْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ  
أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ - وَنُقَلِّبُ أَقْدَابَهُمْ  
وَأَبْصَرَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ  
فِي طُغْيَانِهِمْ يَعْمَهُونَ )

(109. And they swear their strongest oaths by Allah, that if there came to them a sign, they would surely believe therein. Say: "Signs are but with Allah and what will make you perceive that (even) if it came, they will not believe") (110. And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.)

### Asking for Miracles and Swearing to Believe if They Come

Allah states that the idolators swore their strongest oaths by Allah,

(لَئِن جَاءَتْهُمْ آيَةٌ)

(that if there came to them a sign...) a miracle or phenomenon,

(لَيُؤْمِنُنَّ بِهَا)

(they would surely believe therein.) affirming its truth,

(قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ)

(Say: "Signs are but with Allah.") 6:109 meaning: Say, O Muhammad - to those who ask you for signs out of defiance, disbelief and rebellion, not out of the desire for guidance and knowledge - "The matter of sending signs is for Allah. If He wills, He sends them to you, and if He wills, He ignores your request." Allah said next,

(وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ)

(And what will make you perceive that (even) if it came, they will not believe) It was said that `you' in `make you perceive' refers to the idolators, according to Mujahid. In this case, the Ayah would mean, what makes you -- you idolators -- perceive that you are truthful in the vows that you swore Therefore, in this recitation, the Ayah means, the idolators will still not believe if the sign that they asked for came. It was also said that `you' in, `what will make you perceive', refers to the believers, meaning, what will make you perceive, O believers, that the idolators will still not believe if the signs come. Allah also said,

(مَا مَنَعَكَ إِلَّا تَسْجُدَ إِذْ أَمَرْتُكَ)

("What prevented you (O Iblis) that you did not prostrate, when I commanded you") 7:12 and,

(وَحَرَامٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ)

(And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again).) 21:95 These Ayat mean: `What made you, O Iblis, refrain from prostrating, although I commanded you to do so, and, in the second Ayah, that village shall not return to this world again. In the Ayah above 6:109, the meaning thus becomes: What makes you perceive, O believers, who wish eagerly for the disbelievers to believe, that if the Ayat came to them they would believe Allah said next,

(وَنُقَلِّبُ أَقْبِدَّتَهُمْ وَأَبْصَرَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ  
أَوَّلَ مَرَّةٍ)

(And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time,) Al-`Awfi said that Ibn `Abbas said about this Ayah, "When the idolators rejected what Allah sent down, their hearts did not settle on any one thing and they turned away from every matter (of benefit)." Mujahid said that Allah's statement,

(وَنُقَلِّبُ أَقْدِيَّتَهُمْ وَأَبْصَرَ هُمْ)

(and We shall turn their hearts and their eyes away, ) means, We prevent them from the faith, and even if every sign came to them, they will not believe, just as We prevented them from faith the first time. Similar was said by `Ikrimah and `Abdur-Rahman bin Zayd bin Aslam. `Ali bin Abi Talhah said that Ibn `Abbas said, "Allah mentions what the servants will say before they say it and what they will do before they do it. Allah said;

(وَلَا يُنَبِّئُكَ مِثْلُ خَيْرٍ)

(And none can inform you like Him Who is the All-Knower.) 35:14 and,

(أَنْ تَقُولَ نَفْسٌ يَحْسَرْتِي عَلَى مَا فَرَّطْتُ فِي  
جَنْبِ اللَّهِ)

(Lest a person should say, "Alas, my grief that I was undutiful to Allah.") 39:56 until,

(لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ)

("If only I had another chance, then I should indeed be among the doers of good.") 39:58 . So Allah, glory be to Him, states that if they were sent back to life, they would not accept the guidance,

(وَلَوْ رُدُّوا لَعَدُّوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ)

(But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars.) 6:28 Allah said,

(وَنُقَلِّبُ أَقْدِيَّتَهُمْ وَأَبْصَرَ هُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ  
أَوَّلَ مَرَّةٍ)

(And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time,) meaning: `If they were sent back to this life, they would be prevented from embracing the guidance, just as We prevented them from it the first time, when they were in the life of this world." Allah said,



(وَنَذَرُهُمْ)

(and We shall leave them...) and abandon them,

(فِي طُعْيَانِهِمْ)

(in their trespass...) meaning, disbelief, according to Ibn `Abbas and As-Suddi. Abu Al-`Aliyah, Ar-Rabi` bin Anas and Qatadah said that `their trespass' means, `their misguidance'. m

(يَعْمَهُونَ)

(to wander blindly) or playfully, according to Al-A`mash. Ibn `Abbas, Mujahid, Abu Al-`Aliyah, Ar-Rabi`, Abu Malik and others commented, "to wander in their disbelief."

(وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى  
وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قَبْلًا مَا كَانُوا لِيُؤْمِنُوا  
إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ )

(111. 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 them, they would not have believed, unless Allah willed, but most of them behave ignorantly.) Allah says: `Had We accepted what the disbelievers asked for,' that is -- those who swore their strongest oaths by Allah that if a miracle came to them they would believe in it -- `had We sent down angels, ' to convey to them Allah's Message, in order to support the truth of the Messengers, as they asked, when they said,

(أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قُبُلًا)

(or you bring Allah and the angels before (us) face to face.) 17:92

(قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَى مِثْلَ مَا أُوتِيَ رُسُلُ  
اللَّهِ)

(They said: "We shall not believe until we receive the like of that which the Messengers of Allah had received.") 6:124 and,

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا  
الْمَلَكُ أَوْ نَرَى رَبَّنَا لَقَدِ اسْتَكْبَرُوا فِي أَنفُسِهِمْ  
وَعَتَوْا عُتُوًّا كَبِيرًا )

(And those who expect not a meeting with Us said: "Why are not the angels sent down to us, or why do we not see our Lord" Indeed they think too highly of themselves, and are scornful with great pride.) 25:21 Allah said,

(وَكَلَّمَهُمُ الْمَوْتَى)

(and the dead had spoken unto them,) This is, to inform them of the truth of what the Messengers brought them;

(وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قَبْلًا)

(and We had gathered together all things before them,) before their eyes, as `Ali bin Abi Talhah and Al-`Awfi reported from Ibn `Abbas. This is the view of Qatadah and `Abdur-Rahman bin Zayd bin Aslam. This Ayah means, if all nations were gathered before them, one after the other, and each one testifies to the truth of what the Messengers came with,

(مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ)

(they would not have believed, unless Allah willed,) for guidance is with Allah not with them. Certainly, Allah guides whom He wills and misguides whom He wills, and He does what He wills,

(لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ )

(He cannot be questioned about what He does, while they will be questioned.) 21:23 , This is due to His knowledge, wisdom, power, supreme authority and irresistibility. Similarly, Allah said,

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

(Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.) 10:96-97

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ  
وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ  
غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا  
يَفْتَرُونَ - وَلِتَصْغَى إِلَيْهِ أَفِئَّةُ الَّذِينَ لَا يُؤْمِنُونَ  
بِالْآخِرَةِ وَلِيَرِضُوهُ وَلِيَقْتَرِفُوا مَا هُمْ مُّقْتَرِفُونَ )

(112. And so We have appointed for every Prophet enemies -- Shayatin among mankind and Jinn, inspiring one another with adorned speech as a delusion. If your Lord had so willed, they would not have done it; so leave them alone with their fabrications.) (113. And Tasgha to it that the hearts of those who do not believe in the Hereafter may incline to such (deceit), and that they may remain pleased with it, and that they may commit what they are committing.)

### Every Prophet Has Enemies

Allah says, just as We made enemies for you, O Muhammad, who will oppose and rebel against you and become your adversaries, We also made enemies for every Prophet who came before you. Therefore, do not be saddened by this fact. Allah said in other Ayat:

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَى مَا  
كُذِّبُوا وَأَوْدُوا )

(Verily, Messengers were denied before you, but with patience they bore the denial, and they were hurt...) 6:34 , and,

(مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِن قَبْلِكَ إِنَّ  
رَبَّكَ لَدُوٌّ مَّغْفِرَةٌ وَدُوٌّ عِقَابٍ أَلِيمٌ )

(Nothing is said to you except what was said to the Messengers before you. Verily, your Lord is the Possessor of forgiveness, and (also) the Possessor of painful punishment.) 41:43 and,

(وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ)

(Thus have We made for every Prophet an enemy among the criminals.) 25:31 . Waraqah bin Nawfal said to Allah's Messenger , "None came with what you came with but he was the subject of enmity." Allah's statement ,

(شَيْطِينَ الْإِنْسِ)

(Shayatin among mankind...) refers to,

(عَدُوًّا)

(enemies. ..) meaning, the Prophets have enemies among the devils of mankind and the devils of the Jinns. The word, Shaytan, describes one who is dissimilar to his kind due to his or her wickedness. Indeed, only the Shayatin, may Allah humiliate and curse them, from among mankind and the Jinns oppose the Messengers. `Abdur-Razzaq said that Ma`mar narrated that Qatadah commented on Allah's statement ,

(شَيْطِينَ الْإِنْسِ وَالْجِنِّ)

(Shayatin (devils) among mankind and Jinn...) "There are devils among the Jinns and devils among mankind who inspire each other." Allah's statement ,

(يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا)

(inspiring one another with adorned speech as a delusion.) means, they inspire each other with beautified, adorned speech that deceives the ignorant who hear it,

(وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ)

(If your Lord had so willed, they would not have done it;) for all this occurs by Allah's decree, will and decision, that every Prophet had enemies from these devils,

(فَدَرَهُمْ وَمَا يَفْتَرُونَ)

(so leave them alone with their fabrications.) and lies. This Ayah orders patience in the face of the harm of the wicked and to trust in Allah against their enmity, for, "Allah shall suffice for you (O Muhammad) and aid you against them." Allah's statement,

(وَلِتَصْغَىٰ إِلَيْهِ)

(And Tasgha to it.) means, according to Ibn `Abbas, "incline to it."

(أَفِئدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ)

(the hearts of those who do not believe in the Hereafter...) their hearts, mind and hearing. As-Suddi said that this Ayah refers to the hearts of the disbelievers.

(وَلِيَرْضَوْهُ)

(And that they may remain pleased with it.) they like and adore it. Only those who disbelieve in the Hereafter accept this evil speech, being enemies of the Prophets, etc., just as Allah said in other Ayat,

(فَأَيُّكُمْ وَمَا تَعْبُدُونَ - مَا أَنْتُمْ عَلَيْهِ بِفِتْنِينَ - إِلَّا  
مَنْ هُوَ صَالِ الْجَحِيمِ )

(So, verily, you (pagans) and those whom you worship (idols). Cannot lead astray. Except those who are predestined to burn in Hell!) 37:161-163 and,

(إِنَّكُمْ لَفِي قَوْلٍ مُّخْتَلِفٍ - يُؤَفِّكُ عَنْهُ مَنْ أَفَكَ )

(Certainly, you have different ideas. Turned aside therefrom is he who is turned aside.) 51:8-9 Allah said;

(وَلِيَقْتَرُوا مَا هُمْ مُّقْتَرُونَ)

(And that they may commit what they are committing. ) meaning, "let them earn whatever they will earn", according to `Ali bin Abi Talhah who reported this from Ibn `Abbas. As-Suddi and Ibn Zayd also commented, "Let them do whatever they will do."

(أَفَغَيْرَ اللَّهِ أُبْتَغَىٰ حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ  
الْكِتَابَ مُفَصَّلًا وَالَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ يَعْلَمُونَ  
أَنَّهُ مُنَزَّلٌ مِّن رَّبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ  
الْمُمْتَرِينَ - وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا لَا  
مُبَدَّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ )

(114. Say: "Shall I seek a judge other than Allah while it is He Who has sent down unto you the Book, explained in detail." Those unto whom We gave the Scripture know that it is revealed from your Lord in truth. So be not you of those who doubt.) (115. And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.) Allah tells His Prophet to say to these polytheists who worship others besides Allah,

(أَفَغَيْرَ اللَّهِ أُبْتَغَىٰ حَكْمًا)

(Shall I seek a judge other than Allah...) between you and I,

(وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا)

(while it is He Who has sent down unto you the Book, explained...) in detail,

(وَالَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ)

(and those unto whom We gave the Scripture) the Jews and the Christians,

(يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِّن رَّبِّكَ بِالْحَقِّ)

(know that it is revealed from your Lord in truth.) because the previous Prophets have conveyed the good news of you coming to them. Allah's statement,

(فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ)

(So be not you of those who doubt.) is similar to His other statement,

(فَإِنْ كُنْتُمْ فِي شَكٍّ مِّمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ  
يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ  
رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ )

(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).) 10:94 The conditional `if' in this Ayah does not mean that `doubt' will ever occur to the Prophet . Allah said,

(وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا)

(And the Word of your Lord has been fulfilled in truth and in justice.) Qatadah commented, "In truth concerning what He stated and in justice concerning what He decided." Surely, whatever Allah says is the truth and He is Most Just in what He commands. All of Allah's statements are true, there is no doubt or cause for speculation about this fact, and all His commandments are pure justice, besides which there is no justice. All that He forbade is evil, for He only forbids what brings about evil consequences. Allah said in another Ayah,

(يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ)

(He commands them with good; and forbids them from evil...) 7:157 until the end of the Ayah.

(لَا مَبْدَلَ لِكَلِمَاتِهِ)

(None can change His Words.) meaning, none can avert Allah's judgment whether in this life or the Hereafter,

(وَهُوَ السَّمِيعُ)

(And He is the All-Hearer,) Hearing, His servants' statements,

(الْعَلِيمُ)

(The All-Knower.) of their activities and lack of activity, Who awards each according to their deeds.

وَإِنْ تُطِيعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ - إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ )

(116. And if you obey most of those on the earth, they will mislead you far away from Allah's path. They follow nothing but conjecture, and they do nothing but lie.) (117. Verily, your Lord! It is He Who knows best who strays from His way, and He knows best the rightly guided.)

### Most People are Misguided

Allah states that most of the people of the earth, are misguided. Allah said in other Ayat,

(وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ )

(And indeed most of the men of old went astray before them.) 37:71 and,

(وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ )

(And most of mankind will not believe even if you eagerly desire it.) 12:103 They are misguided, yet they have doubts about their way, and they rely on wishful thinking and delusions.

(إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ)

(They follow nothing but conjecture, and they do nothing but lie.) Thus, they fulfill Allah's decree and decision concerning them,

(هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ)

(It is He Who knows best who strays from His way.) and facilitates that for him,

(وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ)



(And He knows best the rightly guided.) He facilitates that for them, all of them are facilitated for what He created them.

(فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ  
مُؤْمِنِينَ )

(وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ  
فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرَّرْتُمْ إِلَيْهِ  
وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَائِهِمْ بغيرِ عِلْمٍ إِنْ رَبَّكَ  
هُوَ أَعْلَمُ بِالْمُعْتَدِينَ )

(118. So eat of that on which Allah's Name has been mentioned, if you are believers in His Ayat.) (119. And why should you not eat of that on which Allah's Name has been mentioned, while He has explained to you in detail what is forbidden to you, except under compulsion of necessity And surely, many do lead astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors.)

### Allowing What was Slaughtered in the Name of Allah

This is a statement of permission from Allah, for His servants, allowing them to eat the slaughtered animals wherein His Name was mentioned when slaughtering them. It is understood from it that He has not allowed that over which Allah's Name was not mentioned when slaughtering. This was the practice of the pagans of Quraysh who used to eat dead animals and eat what was slaughtered for the idols. Allah next encourages eating from the meat of sacrificed animals on which His Name was mentioned upon slaughtering,

(وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ  
فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ)

(And why should you not eat of that on which Allah's Name has been mentioned, while He has explained to you what is forbidden to you...) meaning, He has explained and made clear to you what He has prohibited for you in detail,

(إِلَّا مَا اضْطُرَّرْتُمْ إِلَيْهِ)

(except under compulsion of necessity.) In which case, you are allowed to eat whatever you can find. Allah next mentions the ignorance of the idolators in their misguided ideas, such as eating dead animals and what was sacrificed while other than Allah's Name was mentioned when slaughtering them. Allah said,

(وَإِنَّ كَثِيرًا لَّيُضِلُّونَ بِأَهْوَائِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ)

(And surely, many do lead astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors.) He has complete knowledge of their transgression, lies and inventions.

(وَدَرُّوا ظَهْرَ الْإِثْمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ )

(120. Leave sin, open and secret. Verily, those who commit sin will get due recompense for that which they used to commit.) Mujahid said that,

(وَدَرُّوا ظَهْرَ الْإِثْمِ وَبَاطِنَهُ)

(Leave evil, open and secret...) refers to all kinds of sins committed in public and secret. Qatadah said that,

(وَدَرُّوا ظَهْرَ الْإِثْمِ وَبَاطِنَهُ)

(Leave sin, open and secret...) encompasses sins committed in public and secret, whether few or many. In another statement, Allah said,

(قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ)

(Say: "(But) the things that my Lord has indeed forbidden are Al-Fawahish (evil sins) whether committed openly or secretly.) 7:33 This is why Allah said,

إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا  
يَقْتَرُونَ

(Verily, those who commit sin will get due recompense for that which they used to commit.)  
Whether the sins they committed were public or secret, Allah will compensate them for these  
sins. Ibn Abi Hatim recorded that An-Nawwas bin Sam'an said, "I asked Allah's Messenger about  
Al-Ithm. He said,

«الْإِثْمُ مَا حَاكَ فِي صَدْرِكَ وَكَرِهْتَ أَنْ يَطَّلِعَ  
النَّاسُ عَلَيْهِ»

(The sin is that which you find in your heart and you dislike that people become aware of it.)

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ  
لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لِيُوحُونَ إِلَى أَوْلِيَائِهِمْ  
لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ

(121. Eat not of that on which Allah's Name has not been pronounced, for surely it is  
disobedience. And certainly, the Shayatin do inspire their friends to dispute with you, and if  
you obey them, then you would indeed be polytheists.)

### **The Prohibition of what was Slaughtered in other than Allah's Name**

This Ayah is used to prove that slaughtered animals are not lawful when Allah's Name is not  
mentioned over them -- even if slaughtered by a Muslim. The Ayah about hunting game,

فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ  
عَلَيْهِ

(So eat of what they (trained hunting dogs or birds of prey) catch for you, but pronounce the  
Name of Allah over it.) 5:4 supports this. The Ayah here emphasized this ruling, when Allah  
said,

## (وَإِنَّهُ لَفِسْقٌ)

(for surely it is disobedience.) They say that "it" refers to eating it, and others say that it refers to the sacrifice for other than Allah. There are various Hadiths that order mentioning Allah's Name when slaughtering and hunting. The Hadith narrated by `Adi bin Hatim and Abu Tha` labah (that the Prophet said);

«إِذَا أُرْسِلَتْ كَلْبُكَ الْمُعَلَّمِ وَذَكَرْتَ اسْمَ اللَّهِ عَلَيْهِ  
فَكُلْ مَا أَمْسَكَ عَلَيْكَ»

(When you send your trained hunting dog and mention Allah's Name on releasing it, then eat from whatever it catches for you.) This Hadith was collected in the Two Sahih. The Rafi` bin Khadij narrated that the Prophet said;

«مَا أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللَّهِ عَلَيْهِ فَكُلُوهُ»

(You can use what would make blood flow (i. e., slaughter) and you can eat what is slaughtered and the Name of Allah is mentioned at the time of slaughtering.) This Hadith was also collected in the Two Sahih. Ibn Mas`ud narrated that Allah's Messenger said to the Jinns.

«لَكُمْ كُلُّ عَظْمٍ ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ»

((For food) you have every bone on which Allah's Name was mentioned on slaughtering.) Muslim collected this Hadith. Jundub bin Sufyan Al-Bajali said that the Messenger of Allah said,

«مَنْ ذَبَحَ قَبْلَ أَنْ يُصَلِّيَ فَلْيَذْبَحْ مَكَانَهَا أُخْرَى،  
وَمَنْ لَمْ يَكُنْ ذَبَحَ، حَتَّى صَلَّيْنَا فَلْيَذْبَحْ بِاسْمِ اللَّهِ»

(Whoever slaughtered before he prayed (the `Id prayer), let him slaughter another sacrifice in its place. Whoever did not offer the sacrifice before we finished the prayer, let him slaughter and mention Allah's Name.) The Two Sahih recorded this Hadith.

## The Devil's Inspiration

Allah said,

(وَإِنَّ الشَّيْطَانَ لِيُوحُونَ إِلَيْ أَوْلِيَآئِهِمْ لِيُجَادِلُوكُمْ)

(And certainly, the Shayatin do inspire their friends to dispute with you,) Ibn Abi Hatim recorded that Abu Ishaq said that a man said to Ibn `Umar that Al-Mukhtar claimed that he received revelation. So Ibn `Umar said, "He has said the truth," and recited this Ayah,

(وَإِنَّ الشَّيْطَانَ لِيُوحُونَ إِلَيْ أَوْلِيَآئِهِمْ)

(And certainly, the Shayatin do inspire their friends...) Abu Zamil said, "I was sitting next to Ibn `Abbas at a time when Al-Mukhtar bin Abi `Ubayd was performing Hajj. So a man came to Ibn `Abbas and said, `O Ibn `Abbas! Abu Ishaq (Al-Mukhtar) claimed that he received revelation this night.' Ibn `Abbas said, 'He has said the truth.' I was upset and said, `Ibn `Abbas says that Al-Mukhtar has said the truth' Ibn `Abbas replied, `There are two types of revelation, one from Allah and one from the devil. Allah's revelation came to Muhammad , while the Shaytan's revelation comes to his friends.' He then recited,

(وَإِنَّ الشَّيْطَانَ لِيُوحُونَ إِلَيْ أَوْلِيَآئِهِمْ)

(And certainly, the Shayatin do inspire their friends...) We also mentioned `Ikrimah's commentary on the Ayah,

(يُوحَى بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ  
عُرُورًا)

(Inspiring one another with adorned speech as a delusion.) Allah said next,

(لِيُجَادِلُوكُمْ)

(to dispute with you,) Ibn Jarir recorded that Ibn `Abbas commented;

(وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ)

(Eat not of that on which Allah's Name has not been mentioned...) until,

(لِيُجَادِلُوكُمْ)

(...to dispute with you,) "The devils inspire their loyal supporters, `Do you eat from what you kill but not from what Allah causes to die" As-Suddi said; "Some idolators said to the Muslims, `You claim that you seek Allah's pleasure. Yet, you do not eat what Allah causes to die, but you eat what you slaughter' Allah said,

(وَإِنْ أَطَعْتُمُوهُمْ)

(and if you obey them...), and eat dead animals,

(إِنَّكُمْ لَمُشْرِكُونَ)

(then you would indeed be polytheists. ) Smilar was said by Mujahid, Ad-Dahhak and several others among scholars of the Salaf.

### **Giving Preference to Anyone's Saying Over the Legislation of Allah is Shirk**

Allah's statement,

(وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ)

(and if you obey them, then you would indeed be polytheists.) means, when you turn away from Allah's command and Legislation to the saying of anyone else, preferring other than what Allah has said, then this constitutes Shirk. Allah said in another Ayah,

(اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ)

(They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah.) 9:31 In explanation of this Ayah, At-Tirmidhi recorded that `Adi bin Hatim said, "O Allah's Messenger! They did not worship them." The Prophet said,

«بَلَى إِنَّهُمْ أَحَلُّوا لَهُمُ الْحَرَامَ وَحَرَّمُوا عَلَيْهِمُ الْحَلَالَ فَاتَّبَعُوهُمْ فَذَلِكَ عِبَادَتُهُمْ إِيَّاهُمْ»

(Yes they did. They (monks and rabbis) allowed the impermissible for them and they prohibited the lawful for them, and they followed them in that. That was their worship of them.)

(أَوْ مَن كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي  
بِهِ فِي النَّاسِ كَمَن مَّتَلَّهُ فِي الظُّلْمَةِ لَيْسَ  
يَخْرُجُ مِنْهَا كَذَلِكَ زَيْنٌ لِلْكَافِرِينَ مَا كَانُوا  
يَعْمَلُونَ )

(122. Is he who was dead, and We gave him life, and set for him a light, whereby he can walk among men -- like him who is in the darkness from which he can never come out Thus it is made fair seeming to the disbelievers that which they used to do.)

### The Parable of the Disbeliever and the Believer

This is an example that Allah has given of the believer who was dead, meaning, wandering in confusion and misguidance. Then, Allah brought life to him, by bringing life to his heart with faith, guiding him to it and guiding him to obeying His Messengers,

(لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن)

(And set for him a light whereby he can walk amongst men.) for he became guided to where he should go and how to remain on the correct path. The light mentioned here is the Qur'an, according to Ibn `Abbas, as Al-`Awfi and Ibn Abi Talhah reported from him. As-Suddi said that the light mentioned here is Islam. Both meanings are correct.

(مَّتَلَّهُ فِي الظُّلْمَةِ لَيْسَ)

(Like him who is in the darkness) of ignorance, desires and various types of deviation,

(يَخْرُجُ مِنْهَا كَذَلِكَ)

(From which he can never come out) for he is unable to find a way out from what he is in. In Musnad Ahmad, it is recorded that the Prophet said;

«إِنَّ اللَّهَ خَلَقَ خَلْقَهُ فِي ظِلْمَةٍ، ثُمَّ رَشَّ عَلَيْهِمْ مِنْ نُورِهِ، فَمَنْ أَصَابَهُ ذَلِكَ النُّورُ اهْتَدَى، وَمَنْ أخطأه ضلَّ»

(Allah created creation in darkness, then He showered His Light upon them. Whoever was struck by that light is guided, whoever it missed is astray.) Allah said in other Ayat,

(اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ )

(Allah is the Guardian of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their friends are Taghut, they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.) 2:257 , and

(أَفَمَنْ يَمْشِي مُكَبِّاً عَلَى وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيّاً عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ )

(Is he who walks prone on his face, more rightly guided, or he who walks upright on the straight way) 67:22 , and

(مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصْمَىٰ وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا أَفَلَا تَذَكَّرُونَ )

(The parable of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared Will you not then take heed) 11:24 , and,



(وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ - وَلَا الظُّلُمَاتُ  
وَلَا النُّورُ - وَلَا الظُّلُّ وَلَا الْحَرُورُ - وَمَا  
يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَنْ  
يَشَاءُ وَمَا أَنْتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ - إِنَّ أَنْتَ  
إِلَّا نَذِيرٌ)

(Not alike are the blind and the seeing. Nor are darkness and light. Nor are the shade and the sun's heat. Nor are the living and the dead. Verily, Allah makes whom He wills to hear, but you cannot make hear those who are in the graves. You are only a warner.) 35:19-23 There are many other Ayat on this subject. We explained before why Allah mentioned the light in the singular sense and the darkness in the plural sense when we explained the Ayah at the beginning of the Surah,

(وَجَعَلَ الظُّلُمَاتِ وَالنُّورِ)

(And originated the darknesses and the light.) 6:1 Allah's statement,

(زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ)

(Thus it is made fair seeming to the disbelievers that which they used to do.) means, We made their ignorance and misguidance appear fair to them, as Allah decreed out of His wisdom, there is no deity worthy of worship except Him alone without partners.

(وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُّجْرِمِيهَا  
لِيْمَكُرُوا فِيهَا وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا  
يَشْعُرُونَ - وَإِذَا جَاءَهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ  
حَتَّىٰ نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ  
حَيْثُ يَجْعَلُ رِسَالَتَهُ سَيُصِيبُ الَّذِينَ أَجْرَمُوا

صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ  
(

(123. And thus We have set up in every town great ones of its wicked people to plot therein. But they plot not except against themselves, and they perceive (it) not.) (124. And when there comes to them a sign they say: "We shall not believe until we receive the like of that which the Messengers of Allah received." Allah knows best with whom to entrust His Message. Humiliation and disgrace from Allah and a severe torment will overtake the criminals for that which they used to plot.)

### Evil Plots of the Leaders of the Criminals and their Subsequent Demise

Allah says: Just as We appointed chiefs and leaders for the criminals who call to disbelief, hinder from the path of Allah, and oppose and defy you in your town, O Muhammad. Such was also the case with the Messengers before you, who were tested with the same. But the good end was always theirs.' Allah said in other Ayat,

(وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ)

(Thus have We made for every Prophet an enemy among the criminals.) 25:31 Allah said,

(وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا)

(And when We decide to destroy a town, We send a definite order to those among them who lead a life of luxury, and they transgress therein.) 17:16 meaning, We command them to obey Us, but they defy the command and as a consequence, We destroy them. It was also said that, "We send a definite order", in the last Ayah means, "We decree for them," as Allah stated here

(لِيَمْكُرُوا فِيهَا)

(to plot therein.) Ibn Abi Talhah reported that Ibn ` Abbas explained the Ayah

(أَكْبَرَ مُجْرَمِيهَا لِيَمْكُرُوا فِيهَا)

(. ..great ones of its wicked people to plot therein.) "We give the leadership to these wicked ones and they commit evil in it. When they do this, We destroy them with Our torment." Mujahid and Qatadah said that in the Ayah,

(أَكْبَرَ مُجْرِمِيهَا)

(great ones) refers to leaders. I say that this is also the meaning of Allah's statements,

(وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا  
إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ - وَقَالُوا نَحْنُ أَكْثَرُ  
أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ )

(And We did not send a warner to a township, but those who were given the worldly wealth and luxuries among them, said: "We believe not in what you have been sent with." And they say: "We have too much wealth and too many children and we are not going to suffer punishment.")  
34:34-35 And,

(وَكَذَلِكَ مَا أَرْسَلْنَا مِن قَبْلِكَ فِي قَرْيَةٍ مِّن نَّذِيرٍ  
إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا  
عَلَىٰ ءَأْتَرِهِم مُّقْتَدُونَ )

(And similarly, We sent not a warner before you to any town 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 `Plot' in the Ayah 6:123 refers to beautified speech and various actions with which the evil ones call to misguidance. Allah said about the people of Prophet Nuh, peace be upon him,

(وَمَكَرُوا مَكْرًا كُبَّارًا )

(And they have plotted a mighty plot. ) 71:22 Allah said,

(وَقَالَ الَّذِينَ كَفَرُوا لَن نُّؤْمِنَ بِهَذَا الْقُرْءَانِ وَلَا  
بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ مَوْقُوفُونَ

عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ يَقُولُ  
الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا  
مُؤْمِنِينَ - قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتُضْعِفُوا  
أَنْحُنُّ صَدَدْنَاكُمْ عَنِ الْهُدَى بَعْدَ إِذْ جَاءَكُمْ بَلْ  
كُنْتُمْ مُجْرِمِينَ وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ  
اسْتَكْبَرُوا بَلْ مَكْرُ الْيَلِّ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ  
نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا)

(But if you could see when the wrongdoers will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers." And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you Nay, but you were criminals." Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allah and set up rivals for Him!") 34:31-33 . Ibn Abi Hatim reported that Ibn Abi `Umar said that Sufyan said, "Every `plot' mentioned in the Qur'an refers to actions." Allah's statement,

(وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ)

(But they plot not except against themselves, and they perceive (it) not.) means, the harm of their wicked plots, as well as misguiding those whom they lead astray, will only strike them. Allah said in other Ayat,

(وَلِيَحْمِلَنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَعَ أَثْقَالِهِمْ)

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

(وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ أَلَا سَاءَ  
مَا يَزِرُونَ)

(And also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear!) 16:25 . Allah said;

(وَإِذَا جَاءَهُمْ ءَايَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَى  
مِثْلَ مَا أُوتِيَ رَسُولُ اللَّهِ)

(And when there comes to them a sign they say: "We shall not believe until we receive the like of that which the Messengers of Allah received.") When there comes to them a sign they say,

(لَنْ نُؤْمِنَ حَتَّى نُؤْتَى مِثْلَ مَا أُوتِيَ رَسُولُ اللَّهِ)

("We shall not believe until we receive the like of that which the Messengers of Allah received.") until the angels bring us the Message from Allah, just as they brought it to the Messengers. In another Ayah, Allah said,

(وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا  
الْمَلٰٓئِكَةُ أَوْ نَرَى رَبَّنَا)

(And those who expect not a meeting with Us said: "Why are not the angels sent down to us, or why do we not see our Lord") 25:21 . Allah's statement,

(اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ)

(Allah knows best with whom to entrust His Message.) means, He knows best with whom His Message should be given and which of His creatures are suitable for it. Allah said in other Ayah,

(وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْءَانُ عَلَى رَجُلٍ مِّنَ  
الْقَرْيَتَيْنِ عَظِيمٍ أَهْمُ يَقْسِمُونَ رَحْمَةَ رَبِّكَ)

(And they say: "Why is not this Qur'an sent down to some great man of the two towns" Is it they who would portion out the mercy of your Lord) 43:31-32 . They said, why was not this Qur'an revealed to a mighty, respectable leader, honored by us,

(مِّنَ الْقَرْيَتَيْنِ)

(...from one of the two towns) Of Makkah and At-Ta'if. This is because they, may Allah curse them, belittled the Messenger out of envy, transgression, rebellion and defiance. Allah described them,

(وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلَّا هُزُوعًا أَهَذَا الَّذِي  
بَعَثَ اللَّهُ رَسُولًا )

(And when they see you, they only mock: "Is this the one whom Allah has sent as a Messenger")  
25:41 and

(وَإِذَا رَأَى الَّذِينَ كَفَرُوا إِن يَتَّخِذُونَكَ إِلَّا هُزُوعًا  
أَهَذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ وَهُمْ بِذِكْرِ الرَّحْمَنِ هُمْ  
كَافِرُونَ )

(And when those who disbelieved see you, they only mock at you: "Is this the one who talks about your gods" While they disbelieve at the mention of the Most Gracious (Allah).) 21:36 , and,

(وَلَقَدْ اسْتَهْزَىءَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ  
سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ )

(Indeed Messengers were mocked before, but the scoffers were surrounded by that, whereat they used to mock.) 21:41

### **The Disbelievers Admit to the Prophet's Nobility of Lineage**

The disbelievers did all of this although they admitted to the Prophet's virtue, honorable lineage, respectable ancestry and purity of household and upbringing, may Allah, His angels, and the believers send blessings upon him. The disbelievers used to call the Prophet , before he received revelation, `Al-Amin' -- the Truthful. The leader of the Quraysh disbelievers, Abu Sufyan, had to admit to this fact when Heraclius, emperor of Rome, asked him, "How honorable is his (the Prophet's) ancestral lineage among you" Abu Sufyan answered, "His ancestry is highly regarded among us." Heraclius asked, "Do you find that he lied, before he started his mission" Abu Sufyan replied, "No." The emperor of Rome relied on the honor and purity of the Prophet to recognize the truth of his prophethood and what he came with. Imam Ahmad recorded that Wathilah bin Al-Asqa` said that the Messenger of Allah said,

«إِنَّ اللَّهَ اصْطَفَىٰ مِنْ وَدِ إِبْرَاهِيمَ إِسْمَاعِيلَ،  
وَاصْطَفَىٰ مِنْ بَنِي إِسْمَاعِيلَ بَنِي كِنَانَةَ  
وَاصْطَفَىٰ مِنْ بَنِي كِنَانَةَ قُرَيْشًا وَاصْطَفَىٰ  
مِنْ قُرَيْشٍ بَنِي هَاشِمٍ وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ»

(Verily, Allah has chosen Isma`il from the offspring of Ibrahim, Bani Kinanah from the offspring of Isma`il, Quraysh from Bani Kinanah, Bani Hashim from Quraysh and, He has chosen me from Bani Hashim.) Muslim recorded this Hadith. Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said,

«بُعِثْتُ مِنْ خَيْرِ قُرُونِ بَنِي آدَمَ قَرْنَا فَقَرْنَا، حَتَّى  
بُعِثْتُ مِنَ الْقَرْنِ الَّذِي كُنْتُ فِيهِ»

(I was chosen from a succession of the best generations of the Children of Adam, until the generation I was sent in.) Allah's said,

(سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ  
وَعَذَابٌ شَدِيدٌ)

(Humiliation and disgrace from Allah and a severe torment will overtake the criminals...) This is a stern threat and sure promise from Allah for those who arrogantly refrain from obeying His Messengers and adhering to what they came with. On the Day of Resurrection, they will suffer humiliation and eternal disgrace before Allah, because they were arrogant in the worldly life. This is why it is befitting that they earn disgrace on the Day of Resurrection. Allah said in another Ayah,

(إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ  
جَهَنَّمَ دَخَرِينَ)

(Verily, those who scorn My worship, they will surely enter Hell in humiliation!) 40:60 disgrace and dishonor. Allah said next,

(وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ)

(and a severe torment for that which they used to plot.) Since plotting usually takes place in secret and involves treachery and deceit, the disbelievers were recompensed with severe torment from Allah on the Day of Resurrection, as a just reckoning,

(وَلَا يَظْلِمُ رَبُّكَ أَحَدًا)

(And your Lord treats no one with injustice) 18:49 Allah said in another Ayah,

(يَوْمَ تُبْلَى السَّرَائِرُ)

(The Day when all the secrets will be examined. ) 86:9 Meaning, the secrets, hidden thoughts and intentions will be exposed. In the Two Sahihs, it is recorded that the Messenger of Allah said,

«يُنْصَبُ لِكُلِّ غَادِرٍ لِيَوَاءٍ عِنْدَ اسْتِهِ يَوْمَ الْقِيَامَةِ،  
فَيُقَالُ: هَذِهِ غَدْرَةُ فُلَانِ بْنِ فُلَانِ بْنِ فُلَانِ»

(A banner will be raised for every deceitful person from his anus on the Day of Resurrection, and it will say; `This is the treacherous plot of so-and-so, son of so-and-so, son of so-and-so..) The wisdom in this is that since a plot occurs in secret, and people are usually unaware of it, then on the Day of Resurrection the plot itself will become public news testifying to the actions of those who committed it.

(فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ  
وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا  
كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرَّجْسَ  
عَلَى الَّذِينَ لَا يُؤْمِنُونَ )

(125. And whomsoever Allah wills to guide, He opens his breast to Islam; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allah puts the wrath on those who believe not.) Allah said,



(فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ)

(And whomsoever Allah wills to guide, He opens his breast to Islam;) He makes Islam easy for him and strengthens his resolve to embrace it, and these are good signs. Allah said in other Ayat,

(أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ  
مِّن رَّبِّهِ)

(Is he whose breast Allah has opened to Islam, so that he is in light from His Lord (as he who is a non-Muslim)) 39:22 and,

(وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ  
وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ  
هُمُ الرَّشِدُونَ)

(But Allah has endeared the faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience hated by you. Such are they who are the rightly guided.) 49:7 Ibn `Abbas commented on Allah's statement,

(فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ)

(And whomsoever Allah wills to guide, He opens his breast to Islam;), "Allah says that He will open his heart to Tawhid and faith in Him." This is the same as was reported from Abu Malik and several others, and it is sound. Allah's statement,

(وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا)

(and whomsoever He wills to send astray, He makes his breast closed and constricted,) refers to inability to accept guidance, thus being deprived of beneficial faith.

(كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ)

(...as if he is climbing up to the sky.) because of the heaviness of faith on him. Sa`id bin Jubayr commented that in this case, "(Islam) finds every path in his heart impassable." Al-Hakam bin Aban said that `Ikrimah narrated from Ibn `Abbas that he commented on:

(كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ)

(...as if he is climbing up to the sky), "Just as the Son of Adam cannot climb up to the sky, Tawhid and faith will not be able to enter his heart, until Allah decides to allow it into his heart." Imam Abu Ja`far bin Jarir commented: "This is a parable that Allah has given for the heart of the disbeliever, which is completely impassable and closed to faith. Allah says, the example of the disbeliever's inability to accept faith in his heart and that it is too small to accommodate it, is the example of his inability to climb up to the sky, which is beyond his capability and power." He also commented on Allah's statement,

(كَذَلِكَ يَجْعَلُ اللَّهُ الرَّجْسَ عَلَى الَّذِينَ لَا  
يُؤْمِنُونَ)

(Thus Allah puts the Rijs (wrath) on those who believe not.) "Allah says that just as He makes the heart of whomever He decides to misguide, closed and constricted, He also appoints Shaytan for him and for his likes, those who refused to believe in Allah and His Messenger. Consequently, Shaytan lures and hinders them from the path of Allah." `Ali bin Abi Talhah reported that Ibn `Abbas said that, Rijs, refers to Shaytan, while Mujahid said that it refers to all that does not contain goodness. `Abdur-Rahman bin Zayd bin Aslam said that, Rijs, means, 'torment'.

(وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا الْآيَاتِ  
لِقَوْمٍ يَذَّكَّرُونَ - لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ  
وَلِيَّهُمْ بِمَا كَانُوا يَعْمَلُونَ )

(126. And this is the path of your Lord leading straight. We have detailed Our Ayat for a people who take heed.) (127. For them will be the abode of peace with their Lord. And He will be their Wali because of what they used to do.) After Allah mentioned the way of those who were themselves led to stray from His path and who hindered others from it, He emphasized the honor of the guidance and religion of truth that He sent His Messenger with. Allah said next,

(وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا)

(And this is the path of your Lord leading straight.) that is, Islam, that We have legislated for you, O Muhammad, by revealing this Qur'an to you, is Allah's straight path.

(قَدْ فَصَّلْنَا الْآيَاتِ)

(We have detailed Our Ayat...) We have explained the Ayat and made them clear and plain,

(لِقَوْمٍ يَعْلَمُونَ)

(for a people who take heed) those who have sound comprehension and understand what Allah and His Messenger convey to them,

(لَهُمْ دَارُ السَّلَامِ)

(For them will be the abode of peace) Paradise,

(عِنْدَ رَبِّهِمْ)

(with their Lord.) on the Day of Resurrection. Allah described Paradise as 'the abode of peace', because its residents are safe due to their access to the straight path, which conforms to the way of the Prophets. And just as their way was not wicked, they earned the abode of peace which is free from all wickedness .

(وَهُوَ وَلِيُّهُمْ)

(And He will be their Wali) Protector, Supporter and Helper,

(بِمَا كَانُوا يَعْمَلُونَ)

(because of what they used to do,) As reward for their good deeds, Allah has favored them and been generous with them, and awarded them Paradise.

(وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَمَعَشَرَ الْجِنَّ قَدْ  
اسْتَكْبَرْتُمْ مِّنَ الْإِنْسِ وَقَالَ أَوْلِيَاؤُهُمْ مِّنَ الْإِنْسِ  
رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَّغْنَا أَجَلَنَا الَّذِي

أَجَلَّتْ لَنَا قَالَ النَّارُ مَثْوَاكُمْ خَلِيدِينَ فِيهَا إِلَّا مَا  
شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ )

(128. And on the Day when He will gather them together (and say): "O you assembly of Jinn! Many did you mislead of men," and their friends among the people will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us. " He will say: "The Fire be your dwelling place, you will dwell therein forever, except as Allah may will. Certainly your Lord is All-Wise, All-Knowing.") Allah says, ` Mention, O Muhammad, in what you convey and warn,' that,

(وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا)

(on the Day when He will gather them (all) together.) gather the Jinns and their loyal supporters from mankind who used to worship them in this life, seek refuge with them, obey them and inspire each other with adorned, deceitful speech. Allah will proclaim then,

(يَمَعَشَرَ الْجِنَّ قَدْ اسْتَكْتَرْتُمْ مِّنَ الْإِنْسِ)

(O you assembly of Jinn! Many did you mislead of men,) So the Ayah;

(قَدْ اسْتَكْتَرْتُمْ مِّنَ الْإِنْسِ)

(Many did you mislead of men) refers to their misguiding and leading them astray. Allah also said;

(أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَىٰ ءَادَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ  
إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ - وَأَنْ اعْبُدُونِي هَذَا صِرَاطٌ  
مُّسْتَقِيمٌ - وَلَقَدْ أَضَلَّ مِنْكُمْ جِبَلًا كَثِيرًا أَفَلَمْ  
تَكُونُوا تَعْقِلُونَ )

(Did I not command you, O Children of Adam, that you should not worship Shaytan. Verily, he is a plain enemy to you. And that you should worship Me. That is the straight path. And indeed he (Shaytan) did lead astray a great multitude of you. Did you not, then, understand) 36:60-62 , and

وَقَالَ أَوْلِيَاؤُهُمْ مِّنَ الْإِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا  
بِبَعْضٍ

(and their friends among the people will say: "Our Lord! We benefited one from the other...")  
The friends of the Jinns among humanity will give this answer to Allah, after Allah chastises them for being misguided by the Jinns. Al-Hasan commented, "They benefited from each other when the Jinns merely commanded and mankind obeyed." Ibn Jurayj said, "During the time of Jahiliyyah, a man would reach a land and proclaim, 'I seek refuge with the master (Jinn) of this valley,' and this is how they benefited from each other. They used this as an excuse for them on the Day of Resurrection." Therefore, the Jinns benefit from humans since humans revere the Jinns by invoking them for help. The Jinns would then proclaim, "We became the masters of both mankind and the Jinns."

وَبَلَّغْنَا أَجَلَنَا الَّذِي أَجَّلْتَ لَنَا

(but now we have reached our appointed term which You did appoint for us.) meaning, death, according to As-Suddi.

قَالَ النَّارُ مَثْوَاكُمْ

(He (Allah) will say: "The Fire be your dwelling place...") where you will reside and live, you and your friends,

خَالِدِينَ فِيهَا

(you will dwell therein forever. ) and will never depart except what Allah may will.

وَكَذَلِكَ نُؤَلِّى بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا  
يَكْسِبُونَ

(129. And thus We do make the wrongdoers supporters of one another, because of that which they used to earn.)

### The Wrongdoers Are the Supporters of Each other

Ma` mar said that Qatadah commented on this Ayah, "Allah makes the wrongdoers supporters for each other in the Fire by following one another into it." `Abdur-Rahman bin Zayd bin Aslam commented on Allah's statement,

(وَكَذَلِكَ نُؤَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا)

(And thus We do make the wrongdoers supporters of one another.) "It refers to the wrongdoers of the Jinns and mankind." He then recited,

(وَمَنْ يَعِشْ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا  
فَهُوَ لَهُ قَرِينٌ )

(And whosoever turns away blindly from the remembrance of the Most Gracious (Allah), We appoint for him Shaytan to be a companion to him.) 43:36 He said next -- concerning the meaning of the Ayah; "We appoint the wrongdoer of the Jinns over the wrongdoer of mankind." A poet once said, "There is no hand, but Allah's Hand is above it, and no wrongdoer but will be tested by another wrongdoer." The meaning of this honorable Ayah thus becomes: `Just as We made this losing group of mankind supporters of the Jinns that misguided them, We also appoint the wrongdoers over one another, destroy them by the hands of one another, and take revenge from them with one another. This is the just recompense for their injustice and transgression.'

(يَمَعَشَرَ الْجِنَّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ  
يَقُصُّونَ عَلَيْكُمْ آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا  
قَالُوا شَهِدْنَا عَلَى أَنْفُسِنَا وَغَرَّبْنَاهُمْ الْحَيَاةَ الدُّنْيَا  
وَشَهِدُوا عَلَى أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ )

(130. O you assembly of Jinn and humans! "Did not there come to you Messengers from amongst you, reciting unto you My verses and warning you of the meeting of this Day of yours" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.)

### **Chastising the Jinns and Humans after their Admission that Allah Sent Messengers to Them**

Allah will chastise the disbelieving Jinns and humans on the Day of Resurrection, when He asks them, while having better knowledge, if the Messengers delivered His Messages to them,

(يَمَعَشَرَ الْجِنَّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ)

("O you assembly of Jinn and humans! Did not there come to you Messengers from among you")  
We should note here that the Messengers are from among mankind only, not vice versa, as Mujahid, Ibn Jurayj and others from the Imams of Salaf and later generations have stated. The proof for this is that Allah said,

(إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ  
مِنْ بَعْدِهِ)

(Verily, We have sent the revelation to you as We sent the revelation to Nuh and the Prophets after him.) 4:163 , until,

(رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِنَّاسٍ لِّئَلَّا يَكُونَ لِلنَّاسِ عَلَى  
اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ)

(Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the (coming of) Messengers.) 4:165 Allah said, concerning the Prophet Ibrahim,

(وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ)

(And We ordained among his offspring prophethood and the Book) 29: 27 , thus sending the prophethood and the Book exclusively through the offspring of the Prophet Ibrahim. No one has claimed that there were Prophets from among the Jinns before the time of Ibrahim, but not after that. Allah said,

(وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لِيَأْكُلُونَ  
الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ)

(And We never sent before you any of the Messengers but verily, they ate food and walked in the markets.) 25:20 , and,

(وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِيَ إِلَيْهِمْ مِنْ  
أَهْلِ الْقُرَى)

(And We sent not before you any but men unto whom We revealed, from among the people of townships.) 12:109 Therefore, concerning prophethood, the Jinns follow mankind in this regard and this is why Allah said about them,

(وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ  
الْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ  
وَلَّوْا إِلَى قَوْمِهِمْ مُنْذِرِينَ - قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا  
كِتَابًا أَنْزَلَ مِن بَعْدِ مُوسَى مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ  
يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُّسْتَقِيمٍ - يَا قَوْمَنَا  
أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِّن  
ذُنُوبِكُمْ وَيُجِرْكُمْ مِّنْ عَذَابِ أَلِيمٍ - وَمَنْ لَا يُجِبْ  
دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ  
مِن دُونِهِ أَوْلِيَاءُ أُولَئِكَ فِي ضَلَالٍ مُّبِينٍ )

(And (remember) when We sent towards you a group of the Jinn, listening to the Qur'an. When they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners. They said: "O our people! Verily, we have heard a Book sent down after Musa, confirming what came before it, it guides to the truth and to the straight way. O our people! Respond to Allah's caller, and believe in him. He (Allah) will forgive you your sins, and will save you from a painful torment (i.e. Hell-fire). And whosoever does not respond to Allah's caller, he cannot escape on earth, and there will be no helpers for him besides Allah. Those are in manifest error.) 46:29-32 A Hadith collected by At-Tirmidhi stated that the Messenger of Allah recited Surat Ar-Rahman, to these Jinns, in which Allah said,

(سَنَقْرُغُ لَكُمْ أَيُّهَا الثَّقَلَانِ فَبِأَيِّ آلَاءِ رَبِّكُمَا  
تُكذِّبَانِ )

(We shall attend to you, O you two classes (Jinn and men)! Then which of the blessings of your Lord will you both (Jinn and men) deny) 55:31-32 Allah said in this honorable Ayah,



يَمَعَشَرَ الْجِنَّ وَالْإِنْسَ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ  
يَقْصُونَ عَلَيْكُمْ آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا  
قَالُوا شَهِدْنَا عَلَىٰ أَنفُسِنَا

(O you assembly of Jinn and humans! "Did not there come to you Messengers from amongst you, reciting unto you My verses and warning you of the meeting of this Day of yours" They will say: "We bear witness against ourselves.") meaning, we affirm that the Messengers have conveyed Your Messages to us and warned us about the meeting with You, and that this Day will certainly occur. Allah said next,

(وَعَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا)

(It was the life of this world that deceived them.) and they wasted their lives and brought destruction to themselves by rejecting the Messengers and denying their miracles. This is because they were deceived by the beauty, adornment and lusts of this life.

(وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ)

(And they will bear witness against themselves) on the Day of Resurrection,

(أَنَّهُمْ كَانُوا كَافِرِينَ)

(that they were disbelievers...) in this worldly life, rejecting what the Messengers, may Allah's peace and blessings be on them, brought them.

ذَلِكَ أَن لَّمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلِهَا  
غَافِلُونَ - وَلِكُلِّ دَرَجَةٍ مِّمَّا عَمِلُوا وَمَا رَبُّكَ  
بِغَافِلٍ عَمَّا يَعْمَلُونَ )

(131. This is because your Lord would not destroy the (populations of) towns for their wrongdoing while their people were unaware.) (132. For all there will be degrees according to what they did. And your Lord is not unaware of what they do.) Allah said,

ذَلِكَ أَنْ لَمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلُهَا  
غَافِلُونَ )

(This is because your Lord would not destroy the (populations of) towns for their wrongdoing while their people were unaware. ) meaning: ` We sent the Messengers and revealed the Books to the Jinns and mankind, so that no one has an excuse that he is being punished for his wrongs although he did not receive Allah's Message. Therefore, We did not punish any of the nations, except after sending Messengers to them, so that they have no excuse.' Allah said in other Ayat,

وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ)

(And there never was a nation but a warner had passed among them.) 35:24 , and

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ  
وَاجْتَنِبُوا الطَّغُوتَ)

(And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allah, and stay away from At-Taghut (all false deities).") 16:36 , and

وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا)

(And We never punish until We have sent a Messenger.) 17:15 , and,

كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ  
نَذِيرٌ قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا)

(Every time a group is cast therein, its keeper will ask: "Did no warner come to you" They will say: "Yes, indeed a warner did come to us, but we belied him.") 67:8-9 There are many other Ayat on this subject. At-Tabari said, "Allah's statement,

وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا)

(For all there will be degrees according to what they did.) means, every person who obeys Allah or behaves disobediently, has grades and ranks according to their works, which Allah

gives them as recompense, good for good and evil for evil." I say, it is possible that Allah's statement,

(وَلِكُلِّ دَرَجَةٌ مِّمَّا عَمِلُوا)

(For all there will be degrees according to what they did.) refers to the disbelievers of the Jinns and mankind who will earn a place in the Fire according to their evil deeds. Allah said,

(قَالَ لِكُلِّ ضِعْفٌ)

(He will say: "For each one there is double (torment).") 7:38 , and,

(الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ )

(Those who disbelieved and hinder (others) from the path of Allah, for them We will add torment to the torment because they used to spread corruption.) 16:88 Allah said next,

(وَمَا رَبُّكَ بِغَفِلٍ عَمَّا يَعْمَلُونَ)

(And your Lord is not unaware of what they do.) Ibn Jarir commented, "All these deeds that they did, O Muhammad, they did while your Lord is aware of them, and He collects and records these deeds with Him, so that He recompenses them when they meet Him and return to Him.

(وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِن يَشَأْ يُدْهِبْكُمْ وَيَسْتَخْلِفْ مِن بَعْدِكُم مَّا يَشَاءُ كَمَا أَنشَأَكُم مِّن دُرِّيَّةٍ قَوْمٍ ءآخَرِينَ - إِن مَّا تُوعَدُونَ لَآتٍ وَمَا أَنْتُمْ بِمُعْجِزِينَ - قُلْ يَقَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ مَن تَكُونُ لَهُ عَقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ )

(133. And your Lord is Al-Ghani, full of mercy; if He wills, He can destroy you; and in your place make whom He wills as your successors, as He raised you from the seed of other people.)  
(134. Surely, that which you are promised, will verily come to pass, and you cannot escape.)  
(135. Say: "O my people! Work according to your way, surely, I too am working, and you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the wrongdoers will not be successful.")

## If They Disobey, They Will Perish

Allah said,

(وَرَبُّكَ)

(And your Lord...), O Muhammad,

(الْغَنِيُّ)

(is Al-Ghani) Rich, free from needing His creatures in any way or form, while they stand in need of Him in all situations,

(ذُو الرَّحْمَةِ)

(full of mercy;) towards creation. Allah said in another Ayah,

(إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ)

(Truly, Allah is full of kindness, the Most Merciful towards mankind.) 2:143

(إِنْ يَشَأْ يُدْهِبْكُمْ)

(if He wills, He can destroy you.) if you defy His commandments,

(وَيَسْتَخْلِفُ مِنْ بَعْدِكُمْ مَا يَشَاءُ)

(And in your place make whom He wills as your successors,) who behave obediently,

(كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَّةِ قَوْمٍ ءآخَرِينَ)

(As He raised you from the seed of other people.) and surely, He is able to do this, and it is easy for Him. And just as Allah has destroyed the earlier nations and brought their successors, He is able to do away with these generations and bring other people in their place. Allah has also said;

(إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ وَكَانَ  
اللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا )

(If He wills, He can take you away, O people, and bring others. And Allah is Ever Capable over that.) 4:133 ,

(يَأْيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ  
الْحَمِيدُ - إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ وَمَا  
ذَٰلِكَ عَلَى اللَّهِ بِعَزِيزٍ )

(O mankind! It is you who stand in need of Allah. But Allah is Rich (free of all needs), Worthy of all praise. If He willed, He could destroy you and bring about a new creation. And that is not hard for Allah.) 35:15-17 , and,

(نَفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِنْ تَتَوَلَّوْا  
يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا)

(But Allah is Rich (free of all needs), and you are poor. And if you turn away, He will exchange you for some other people and they will not be your likes.) 47:38 . Muhammad bin Ishaq said that Ya`qub bin `Utba said that he heard Aban bin `Uthman saying about this Ayah,

(كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَّةِ قَوْمٍ ءآخَرِينَ)

(As He raised you from the seed of other people. ) " The seed' means the offspring and the children." Allah's statement,

(إِنَّ مَا تُوعَدُونَ لَآتٍ وَمَا أَنْتُمْ بِمُعْجِزِينَ )

(Surely, that which you are promised, will verily, come to pass and you cannot escape.) means, tell them, O Muhammad, that what they have been promised of Resurrection will surely occur,

(وَمَا أَنْتُمْ بِمُعْجِزِينَ)

(and you cannot escape.) from Allah. Rather, He is able to resurrect you even after you become dust and bones. Certainly, Allah is able to do all things and nothing ever escapes His power. Allah said;

(قُلْ يَاقَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ  
فَسَوْفَ تَعْلَمُونَ)

(Say: "O my people! Work according to your way, surely, I too am working and you will come to know.") This contains a stern warning and a sure promise, saying; remain on your way, if you think that you are rightly guided, for I will remain on mine. Allah said in another Ayah,

(وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنَّا  
عَامِلُونَ - وَانْتَظِرُوا إِنَّا مُنْتَظِرُونَ)

(And say to those who do not believe: "Act according to Makaanatikum, We are acting (in our way). And you wait! We (too) are waiting.") 11:121-122 . `Ali bin Abi Talhah reported that Ibn `Abbas said that,

(عَلَىٰ مَكَانَتِكُمْ)

(according to Makaanatikum...) means, your way.

(فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَقِبَةُ الدَّارِ إِنَّهُ لَا  
يُفْلِحُ الظَّالِمُونَ)

(And you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the wrongdoers will not be successful) 6:135 , You will come to know if the happy end will be mine (Muhammad's) or yours (the disbelievers). Allah has indeed kept His promise and allowed Muhammad to prevail in the land and rise above those who defied him. He conquered Makkah for him and made him triumphant over his people who rejected and showed enmity towards him. The Prophet's rule soon spread over the Arabian Peninsula, Yemen and Bahrain, and all this occurred during his lifetime. After his death, the various lands and provinces were

conquered during the time of his successors, may Allah be pleased with them all. Allah also said,

(كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ  
عَزِيزٌ)

(Allah has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allah is All-Powerful, Almighty.) 58:21

(إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ  
الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ - يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ  
مَعذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ)

(Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth. The Day when their excuses will be of no profit to the wrongdoers. Theirs will be the curse, and theirs will be the evil abode.) 40:51-52 and,

(وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ  
الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ)

(And indeed We have written in the Zabur after the Dhikr that My righteous servants shall inherit the land.) 21:105

(وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا  
فَقَالُوا هَذَا لِلَّهِ بِزَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ  
لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ  
يَصِلُ إِلَى شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ)

(136. And they assign to Allah a share of the tilth and cattle which He has created, and they say: "This is for Allah," according to their claim, "and this is for our partners." But the share of

their "partners" reaches not Allah, while the share of Allah reaches their "partners"! Evil is the way they judge!)

### Some Acts of Shirk

Allah chastises and criticizes the idolators who invented innovations, Kufir and Shirk, and called on partners and rivals with Allah among His creation, although He created every thing, all praise is due to Him. This is why Allah said,

(وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ)

(And they assign to Allah from that which He has created,)

(مِنَ الْحَرْثِ)

(of the tilth) meaning, fruits and produce,

(وَالْأَنْعَامِ نَصِيبًا)

(and of the cattle a share) meaning a part and a section.

(فَقَالُوا هَذَا لِلَّهِ بِزَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا)

(and they say: "This is for Allah," according to their claim, "and this is for our partners.") Allah said next,

(فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ)

(But the share of their "partners" reaches not Allah, while the share of Allah reaches their "partners"!)

Ali bin Abi Talhah and Al-`Awfi narrated that Ibn `Abbas said; "When they, the enemies of Allah, would cultivate the land or collect produce, they would assign a part of it to Allah and another part to the idol. They would keep the share for the idol, whether land, produce or anything else, and preserve its division to such an extent that they would collect anything that accidentally falls from the share they assigned to Allah and add it to the share of the idol. If the water that they assigned for the idol irrigated something (a section of land, for instance) that they assigned for Allah, they would add whatever this water irrigated to the idol's share! If the land or produce that they assigned for Allah was accidentally mixed with the



share that they assigned for the idol, they would say that the idol is poor. Therefore, they would add it to the share they assigned for the idol and would not return it to the share they assigned for Allah. If the water that they assigned for Allah irrigated what they assigned for the idol they would leave it (the produce) for the idol. They also made some of their other property sacred, like the Bahirah, Sa'ibah, Wasilah and Ham, assigning them to the idols, claiming that they do so as way of seeking a means of approach to Allah. Allah said,

(وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ  
نَصِيبًا)

(And they assign to Allah a share of the tilth and cattle which He has created...). Similar was said by Mujahid, Qatadah, As-Suddi and others. `Abdur-Rahman bin Zayd bin Aslam commented; "Every type of slaughter that they would assign for Allah, would never be eaten unless they mentioned the names of their idols when slaughtering it. Yet for what they sacrificed in the names of the idols, they would not mention Allah's Name when slaughtering it." He then recited the Ayah (6:136) until he reached,

(سَاءَ مَا يَحْكُمُونَ)

(Evil is the way they judge!) This Ayah means, evil is that which they determined, for they committed error in the division. Certainly, Allah is the Lord, Owner and Creator of all things and His is the dominion. All things are His property and under His supreme control, will and decree. There is no deity worthy of worship, or Lord, except Him. And even when the polytheists made this evil division, they did not preserve it, but cheated in it. Allah said in other Ayat,

(وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ وَلَهُمْ مَا يَشْتَهُونَ )

(And they assign daughters unto Allah -- glory be to Him -- and unto themselves what they desire.) 16:57 , and

(وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا إِنَّ الْإِنْسَانَ لَكَفُورٌ  
مُبِينٌ )

(Yet, they assign to some of His servants a share with Him. Verily, man is indeed a manifest ingrate!) 43:15 , and,

(الْكُمُ الذَّكَرُ وَلَهُ الْأُنثَى - تِلْكَ إِذًا قِسْمَةٌ ضِيزَى  
(

(Is it for you the males and for Him the females That indeed is a division most unfair!) 53:21-22 .

(وَكَذَلِكَ زَيْنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتَلَ أَوْلَادِهِمْ  
شُرَكَاءُهُمْ لِيُرُدُّوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ  
شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرُهُمْ وَمَا يَفْتَرُونَ )

(137. And so to many of the idolators, their "partners" have made fair seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if Allah had willed, they would not have done so. So leave them alone with their fabrications.)

### **Shaytan Lured the Idolators to Kill Their Children**

Allah says, just as the Shayatin lured the idolators to assign a share for Allah from what He created of agriculture and cattle - and a share for the idols, they also made it seem fair for them to kill their children, for fear of poverty, and burying their daughters alive, for fear of dishonor. `Ali bin Abi Talhah reported from Ibn `Abbas that he commented;

(وَكَذَلِكَ زَيْنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتَلَ أَوْلَادِهِمْ  
شُرَكَاءُهُمْ)

(And so to many of the idolators, their "partners" have made fair seeming the killing of their children...) "They make killing their children attractive to them." Mujahid said, "Idolators' partners among the devils ordered them to bury their children for fear of poverty." As-Suddi said, "The devils commanded them to kill their daughters so that they,

(لِيُرُدُّوهُمْ)

(lead them to their own destruction), and to,

(وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ)

(cause confusion in their religion.)" Allah said,

(وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ)

(And if Allah had willed, they would not have done so.) meaning, all this occurred by Allah's leave, will and decree, but He dislikes these practices, and He has the perfect wisdom in every decree. He is never questioned about what He does, but they all will be questioned.

(فَدَّرَهُمْ وَمَا يَفْتَرُونَ)

(So leave them alone with their fabrications.) meaning, avoid and abandon them and what they do, for Allah will judge between you and them.

(وَقَالُوا هَذِهِ أُنْعَمٌ وَحَرَّتْ حِجْرٌ لَا يَطْعَمُهَا إِلَّا  
مَنْ نَشَاءُ بِزَعْمِهِمْ وَأُنْعَمٌ حُرِّمَتْ ظُهُورُهَا  
وَأُنْعَمٌ لَا يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا افْتِرَاءً عَلَيْهِ  
سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ)

(138. And according to their claim, they say that such and such cattle and crops are Hijr (forbidden), and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to be used for burden, and cattle on which (at slaughtering) the Name of Allah is not pronounced; lying against Him (Allah). He will recompense them for what they used to fabricate.)

### The Idolators Forbade Certain Types of Cattle

`Ali bin Abi Talhah reported that Ibn `Abbas said, "Hijr refers to what they forbade, such as the Wasilah, and the like." Similar was said by Mujahid, Ad-Dahhak, As-Suddi, Qatadah, `Abdur-Rahman bin Zayd bin Aslam and others. Qatadah commented on,

(وَقَالُوا هَذِهِ أُنْعَمٌ وَحَرَّتْ حِجْرٌ)

(They say that such and such cattle and crops are Hijr,) "It is a prohibition that the Shayatin appointed for their wealth, and a type of exaggeration and extremism that did not come from Allah." `Abdur-Rahman Ibn Zayd bin Aslam said that, d

## (حِجْرٍ)

(Hijr,) refers to what the idolators designated for their deities. As-Suddi said that the Ayah,

(لَا يَطْعَمُهَا إِلَّا مَنْ نَّشَاءُ مِنْهُمْ)

(And none should eat of them except those whom we allow, they claimed...) means, "They said, only those whom we choose can eat of them., and the rest are prohibited from eating them." Similar to this honorable Ayah, Allah said,

(قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ  
مِنْهُ حَرَامًا وَحَلَالًا قُلْ ءَاللَّهُ أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ  
تَقْتَرُونَ )

(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")  
10:59 , and,

(مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ  
وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَقْتَرُونَ عَلَى اللَّهِ  
الْكَذِبَ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ )

(Allah has not instituted things like Bahirah or a Sa'ibah or a Wasilah or a Ham. But those who disbelieve invent lies against Allah, and most of them have no understanding.) 5:103 As-Suddi said that cattle forbidden to be used for burden were the Bahirah, Sa'ibah, Wasilah and Ham, as well as cattle for which the idolators did not mention Allah's Name when slaughtering them nor when they were born. Abu Bakr bin `Ayyash said that `Asim bin Abi An-Najud said, "Abu Wa'il said to me, ` Do you know the meaning of the Ayah,

(وَأَنْعَمُ حُرِّمَتْ ظُهُورُهَا وَأَنْعَمُ لَا يَذْكُرُونَ اسْمَ  
اللَّهِ عَلَيْهَا)

(And (they say) there are cattle forbidden to be used for burden, and cattle on which the Name of Allah is not pronounced.) I said, `No.' He said, `It is the Bahirah, which they would not use

to for Hajj (either by riding it or carrying things on it)." Mujahid also said that they were some of the camels belonging to idolators on which Allah's Name was not mentioned when riding, milking, carrying things, copulation or any other action.

(افْتَرَاءً عَلَيْهِ)

(lying against Him.) against Allah. The idolators indeed lied when they attributed this evil to Allah's religion and Law; He did not allow them to do that nor did He approve of it,

(سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ)

(He will recompense them for what they used to fabricate.) against Him, and falsely attribute to Him.

(وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَمِ خَالِصَةٌ  
لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ أُنثَىٰنَا وَإِن يَكُن مَّيْتَةً فَهُمْ  
فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ وَصَفَّهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ )

(139. And they say: "What is in the bellies of such and such cattle is for our males alone, and forbidden to our females, but if it is born dead, then all have shares therein." He will punish them for their attribution (of such false orders to Allah). Verily, He is All-Wise, All-Knower.) Abu Ishaq As-Subay`i narrated that `Abdullah bin Abi Al-Hudhayl reported that Ibn `Abbas said that,

(وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَمِ خَالِصَةٌ  
لِّذُكُورِنَا)

(And they say: "What is in the bellies of such and such cattle is for our males alone...") refers to milk. `Awfi said that Ibn `Abbas said about this Ayah,

(وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَمِ خَالِصَةٌ  
لِّذُكُورِنَا)

(And they say: "What is in the bellies of such and such cattle is for our males alone...") "It is about milk, which they prohibited for their females and allowed only their males to drink. When a sheep would give birth to a male sheep, they would slaughter it and feed it to their

males, but not to their females. If the newly born lamb was a female, they would not slaughter it, but if it was stillborn, they would share in it (with their females)! Allah forbade this practice." Similar was said by As-Suddi. Ash-Sha`bi said, "The Bahirah's milk was only given to the men. But if any cattle from the Bahirah died, both men and women would share in eating it." Similar was said by `Ikrimah, Qatadah and `Abdur-Fahman bin Zayd bin Aslam. Mujahid commented;

(وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَمِ خَالِصَةٌ  
لِدُكُورِنَا وَمُحَرَّمٌ عَلَىٰ أَزْوَاجِنَا)

(And they say: "What is in the bellies of such and such cattle is for our males alone, and forbidden to our females...") "It refers to the Sa'ibah and the Bahirah." Abu Al-`Aliyah, Mujahid and Qatadah said that Allah's statement,

(سَيَجْزِيهِمْ وَصَفَّهُمْ)

(He will punish them for their attribution. ) means, uttering such falsehood. This is explained by Allah's statement,

(وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَلٌ  
وَهَذَا حَرَامٌ لِّتَقْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ  
يَقْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ )

(And say not concerning that which your tongues falsely utter: "This is lawful and this is forbidden." so as to invent lies against Allah. Verily, those who invent lies against Allah will never prosper.) 16:116 Allah said,

(إِنَّهُ حَكِيمٌ)

(Verily, He is All-Wise.) in His actions, statements, Law and decree,

(عَلِيمٌ)

(All-Knower), in the actions of His servants, whether good or evil, and He will recompense them for these deeds completely.

(قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ  
وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ قَدْ  
ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ )

(140. Indeed lost are they who have killed their children, foolishly, without knowledge, and (they) have forbidden that which Allah has provided for them, inventing a lie against Allah. They have indeed gone astray and were not guided.)

**Allah says that those who committed these evil acts have earned  
the loss of this life and the Hereafter.**

As for this life, they lost when they killed their children and made it difficult for themselves by prohibiting some types of their wealth, as an act of innovation that they invented on their own. As for the Hereafter, they will end up in the worst dwellings, because they used to lie about Allah and invent falsehood about Him. Allah also said,

(قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا  
يُفْلِحُونَ - مَتَّعُ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ  
نُذِقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ )

(Say: "Verily, those who invent a lie against Allah will never be successful." (A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.) 10:69-70 Al-Hafiz Abu Bakr bin Marduwyah recorded that Ibn `Abbas commented, "If it pleases you to know how ignorant the Arabs used to be, then recite the Ayat beyond Ayah one hundred and thirty in Surat Al-An`am,

(قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ  
وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ قَدْ  
ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ )

(Indeed lost are they who have killed their children, foolishly, without knowledge, and they have forbidden that which Allah has provided for them, inventing a lie against Allah. They have indeed gone astray and were not guided.)" Al-Bukhari also recorded this in the section of his Sahih on the virtues of the Quraysh.

(وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ  
مَّعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ  
وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا  
مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَعَآئُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا  
تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ - وَمِنَ الْأَنْعَامِ  
حَمُولَةٌ وَفَرَشَاتٌ كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا  
خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ )

(141. And it is He Who produces gardens Ma` rushat and not Ma` rushat, and date palms, and crops of different shape and taste, and olives, and pomegranates, similar, and different. Eat of their fruit when they ripen, but pay the due thereof on the day of their harvest, and waste not by extravagance. Verily, He likes not the wasteful.) (142. And of the cattle (are some) for burden and (some smaller) for Farsh. Eat of what Allah has provided for you, and follow not the footsteps of Shaytan. Surely, he is to you an open enemy.)

### Allah Created the Produce, Seed Grains and Cattle

Allah states that He created everything, including the produce, fruits and cattle that the idolators mishandled by their misguided ideas, dividing them into various designated parts, allowing some and prohibiting some. Allah said,

(وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ  
مَّعْرُوشَاتٍ)

(And it is He Who produces gardens Ma` rushat and not Ma` rushat,) `Ali bin Abi Talhah reported that Ibn `Abbas commented, "Ma` rushat refers to what the people trellise, while `not Ma` rushat' refers to fruits (and produce) that grow wild inland and on mountains." `Ata' Al-Khurasani said that Ibn `Abbas said, "Ma` rushat are the grapevines that are trellised, while `not Ma` rushat' refers to grapevines that are not trellised." As-Suddi said similarly. As for these fruits being similar, yet different, Ibn Jurayj said, "They are similar in shape, but different in taste." Muhammad bin Ka`b said that the Ayah,



(كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ)

(Eat of their fruit when they ripen,) means, "(Eat) from the dates and grapes they produce." Allah said next,

(وَأَتُوا حَقَّهُ يَوْمَ حَصَادِهِ)

(but pay the due thereof on the day of their harvest, ) Mujahid commented, "When the poor people are present (on the day of harvest), give them some of the produce." `Abdur-Razzaq recorded that Mujahid commented on the Ayah,

(وَأَتُوا حَقَّهُ يَوْمَ حَصَادِهِ)

(but pay the due thereof on the day of their harvest.) "When planting, one gives away handfuls (of seed grains) and on harvest, he gives away handfuls and allows them to pick whatever is left on the ground of the harvest." Ath-Thawri said that Hammad narrated that Ibrahim An-Nakha`i said, "One gives away some of the hay." Ibn Al-Mubarak said that Shurayk said that Salim said that Sa`id bin Jubayr commented;

(وَأَتُوا حَقَّهُ يَوْمَ حَصَادِهِ)

(but pay the due thereof on the day of their harvest,) "This ruling, giving the poor the handfuls (of seed grains) and some of the hay as food for their animals, was before Zakah became obligatory." Allah has chastised those who harvest, without giving away a part of it as charity. Allah mentioned the story of the owners of the garden in Surat Nun,

(إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ - وَلَا يَسْتَنْتُونَ - فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ - فَأَصْبَحَتْ كَالصَّرِيمِ - فَتَنَادُوا مُصْبِحِينَ - أَنْ اغْدُوا عَلَيَّ حَرَّتِكُمْ إِن كُنْتُمْ صَرْمِينَ - فَاذْلِقُوا وَهُمْ يَتَخَفَتُونَ - أَنْ لَا يَدْخُلَهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ -

وَعَدَوْا عَلَى حَرْدٍ قَدِيرِينَ - فَلَمَّا رَأَوْهَا قَالُوا إِنَّا  
لَضَالُّونَ بَلْ نَحْنُ مَحْرُومُونَ قَالَ أَوْسَطُهُمْ أَلَمْ  
أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا  
ظَالِمِينَ فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتْلَمُونَ  
قَالُوا يَوَيْلَنَا إِنَّا كُنَّا طٰغِينَ عسى رَبُّنَا أَنْ يُبَدِّلَنَا  
خَيْرًا مِّنْهَا إِنَّا إِلَى رَبِّنَا رٰغِبُونَ كَذٰلِكَ الْعَذَابُ  
وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ )

(When they swore to pluck the fruits of the (garden) in the morning. Without saying: "If Allah wills." Then there passed by on the (garden) a visitation (fire) from your Lord at night, burning it while they were asleep. So the (garden) became black by the morning, like a pitch dark night (in complete ruins). Then they called out one to another as soon as the morning broke. Saying: "Go to your tilth in the morning, if you would pluck the fruits." So they departed, conversing in secret low tones (saying). "No poor person shall enter upon you into it today." And they went in the morning with strong intention, thinking that they have power (to prevent the poor taking anything of the fruits therefrom). But when they saw the (garden), they said: "Verily, we have gone astray." (Then they said): "Nay! Indeed we are deprived of (the fruits)!" The best among them said: "Did I not tell you, why say you not: `If Allah wills'." They said: "Glory to Our Lord! Verily, we have been wrongdoers." Then they turned one against another, blaming. They said: "Woe to us! We have transgressed. We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord." Such is the punishment (in this life), but truly, the punishment of the Hereafter is greater if they but knew.) 68:18-33 .

### Prohibiting Extravagance

Allah said,

(وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ)

(And waste not by extravagance. Verily, He likes not the wasteful.) It was said that the extravagance prohibited here refers to excessive charity beyond normal amounts. Ibn Jurayj said, "This Ayah was revealed concerning Thabit bin Qays bin Shammās, who plucked the fruits of his date palms. Then he said to himself, `This day, every person who comes to me, I will feed him from it.' So he kept feeding (them) until the evening came and he ended up with no dates. Allah sent down,

(وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ)

(And waste not by extravagance. Verily, He likes not the wasteful.)" Ibn Jarir recorded this statement from Ibn Jurayj. However, thhe apparent meaning of this Ayah, and Allah knows best, is that;

(كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَءَاتُوا حَقَّهُ يَوْمَ حَصَادِهِ  
وَلَا تُسْرِفُوا)

(Eat of their fruit when they ripen, but pay the due thereof on the day of their harvest, and waste not...) refers to eating, meaning, do not waste in eating because this spoils the mind and the body. Allah said in another Ayah,

(وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا)

(And eat and drink but waste not by extravagance.) 7: 31 In his Sahih, Al-Bukhari recorded a Hadith without a chain of narration; a

«كُلُوا وَاشْرَبُوا وَابْسُوا مِنْ غَيْرِ إِسْرَافٍ وَلَا  
مَخِيلَةٍ»

(Eat, drink and clothe yourselves without extravagance or arrogance.) Therefore, these Ayat have the same meaning as this Hadith. and Allah knows best.

### Benefits of Cattle

Allah's statement,

(وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَفَرَشَاتٌ)

(And of the cattle (are some) for burden and (some smaller) for Farsh.) means, He created cattle for you, some of which are suitable for burden, such as camels, and some are Farsh. Ath-Thawri narrated that Abu Ishaq said that Abu Al-Ahwas said that `Abdullah said that `animals for burden' are the camels that are used for carrying things, while, `Farsh', refers to small camels. Al-Hakim recorded it and said, "Its chain is Sahih and they did not record it." `Abdur-Rahman bin Zayd bin Aslam said that `animals for burden' refers to the animals that people ride, while, `Farsh' is that they eat (its meat) and milk it. The sheep is not able to carry things, so you eat its meat and use its wool for covers and mats (or clothes). This statement of `Abdur-Rahman is sound, and the following Ayat testify to it,

(أَوْلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَمًا  
فَهُمْ لَهَا مَلَكَونَ - وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ  
وَمِنْهَا يَأْكُلُونَ )

(Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners. And We have subdued them unto them so that some of them they have for riding and some they eat.) 36:71-72 , and,

(وَإِنَّ لَكُمْ فِي الْأَنْعَمِ لَعِبْرَةً نُسْقِيكُمْ مِمَّا فِي  
بُطُونِهِ مِنْ بَيْنِ قَرْتٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا  
لِلشَّارِبِينَ )

(And verily, in the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers.) 16:66 , until,

(وَمِنْ أَسْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثْنَا وَمَتَعًا  
إِلَى حِينٍ )

(And of their wool, fur and hair, furnishings and articles of convenience, comfort for a while.) 16:80 .

### **Eat the Meat of These Cattle, But Do Not Follow Shaytan's Law Concerning Them**

Allah said,

(كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ)

(Eat of what Allah has provided for you,) of fruits, produce and cattle. Allah created all these and provided you with them as provision.

(وَلَا تَتَّبِعُوا خُطُوتِ الشَّيْطَانِ)

(and follow not the footsteps of Shaytan.) meaning, his way and orders, just as the idolators followed him and prohibited fruits and produce that Allah provided for them, claiming that this falsehood came from Allah.

(إِنَّهُ لَكُمْ)

(Surely, he is to you) meaning; Shaytan, O people, is to you,

(عَدُوٌّ مُّبِينٌ)

(an open enemy) and his enmity to you is clear and apparent. Allah said in other Ayat,

(إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ )

(Surely, Shaytan is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire. ) 35:6 and,

(يَبْنِي آدَمَ لَا يَفْتِنَنَّكُمْ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُمْ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَاتِهِمَا)

(O Children of Adam! Let not Shaytan deceive you, as he got your parents out of Paradise, stripping them of their raiment, to show them their private parts.) 7:27 and,

(أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا)

(Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me while they are enemies to you What an evil is the exchange for the wrongdoers.) 18:50 There are many other Ayat on this subject.

(تَمَنِيَةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعَزِ اثْنَيْنِ  
 قُلْ ءَالذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ  
 أَرْحَامُ الْأُنثَيَيْنِ نَبِّئُونِي بِعِلْمٍ إِن كُنْتُمْ صَادِقِينَ -  
 وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ ءَالذَّكَرَيْنِ  
 حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ  
 الْأُنثَيَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّكُمُ اللَّهُ بِهَذَا فَمَنْ  
 أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ  
 بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ )

(143. Eight pairs: of the sheep two (male and female), and of the goats two (male and female). Say: "Has He forbidden the two males or the two females, or (the young) which the wombs of the two females enclose Inform me with knowledge if you are truthful. ") (144. And of the camels two, and of oxen two. Say: "Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose Or were you present when Allah ordered you such a thing Then who does more wrong than one who invents a lie against Allah, to lead mankind astray without knowledge. Certainly Allah guides not the people who are wrongdoers.")

**These Ayat demonstrate the ignorance of the Arabs before Islam.**

They used to prohibit the usage of some of their cattle and designate them as Bahirah, Sa'ibah, Wasilah and Ham etc. These were some of the innovations they invented for cattle, fruits and produce. Allah stated that He has created gardens, trellised and untrellised, and cattle, as animals of burden and as Farsh. Allah next mentioned various kinds of cattle, male and female, such as sheep and goats. He also created male and female camels and the same with cows. Allah did not prohibit any of these cattle or their offspring. Rather, they all were created for the sons of Adam as a source for food, transportation, work, milk, and other benefits, which are many. Allah said,

(وَأَنْزَلَ لَكُمْ مِّنَ الْأَنْعَامِ تَمَنِيَةَ أَزْوَاجٍ)

(And He has sent down for you of cattle eight pairs...) 39:6 Allah said;

(أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ)

(...or (the young) which the wombs of the two females enclose...) This refutes the idolators' statement,

(مَا فِي بُطُونِ هَذِهِ الْأَنْعَمِ خَالِصَةٌ لِّذُكُورِنَا  
وَمُحَرَّمٌ عَلَىٰ أَرْوَاجِنَا)

(What is in the bellies of such and such cattle is for our males alone, and forbidden to our females.) 6:139 Allah said,

(نَبِّؤَنِي بِعِلْمٍ إِن كُنْتُمْ صَادِقِينَ)

(Inform me with knowledge if you are truthful.) meaning, tell me with sure knowledge, how and when did Allah prohibit what you claimed is prohibited, such as the Bahirah, Sa'ibah, Wasilah and Ham etc. Al-`Awfi said that Ibn `Abbas said, "Allah's statement,

(تَمَنِيَةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ  
اثْنَيْنِ)

(Eight pairs: of the sheep two, and of the goats two...) these are four pairs,

(قُلْ ءَالِدُكُم مِّنْ أُمَّ الْأُنثَيَيْنِ)

(Say: "Has He forbidden the two males or the two females...") I (Allah) did not prohibit any of these.

(أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ)

(or (the young) which the wombs of the two females enclose) and does the womb produce but males and females So why do you prohibit some and allow some others

(نَبِّؤَنِي بِعِلْمٍ إِن كُنْتُمْ صَادِقِينَ)

(Inform me with knowledge if you are truthful. ) Allah is saying that all of this is allowed." Allah said,

(أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّكُمْ اللَّهُ بِهَذَا)

(Or, were you present when Allah ordered you such a thing) mocking the idolators' innovations, and their lies that Allah made sacred what they have prohibited.

(فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ  
النَّاسَ بِغَيْرِ عِلْمٍ)

(Then who does more wrong than one who invents a lie against Allah, to lead mankind astray without knowledge.) Therefore, no one is more unjust than the people described here and

(إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ)

(Certainly, Allah guides not the people who are wrongdoers.) The person most worthy of this condemnation is `Amr bin Luhay bin Qum`ah. He was the first person to change the religion of the Prophets and designate the Sa'ibah, Wasilah and Ham, as mentioned in the Sahih.

(قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ  
يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ  
خِنْزِيرٍ فَإِنَّهُ رَجْسٌ أَوْ فِسْقًا أُهْلًا لِغَيْرِ اللَّهِ بِهِ  
فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ  
رَّحِيمٌ)

(145. Say: "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maytah (a dead animal) or blood poured forth, or the flesh of swine; for that surely, is unclean (Rijs), or immorally slaughtered in the name of other than Allah. But whosoever is forced by necessity without willful disobedience, nor transgressing due limits; (for him) certainly, your Lord is Oft-Forgiving, Most Merciful.")

## Forbidden Things

Allah commands His servant and Messenger, Muhammad ,



(قُلْ)

(Say) O Muhammad to those who prohibited what Allah has provided them, claiming this falsehood to be from Allah,

(لَا أُجِدُ فِي مَا أُوْحِيَ إِلَيَّ مُحْرَمًا عَلَى طَاعِمٍ  
يَطْعَمُهُ)

(I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it,) This Ayah means, I do not find any animals that are prohibited, except these mentioned here. We should mention here that the prohibited things mentioned in Surat Al-Ma'idah and the Hadiths on this subject amend the meaning of this Ayah.

(أَوْ دَمًا مَّسْفُوحًا)

(or blood poured.) Qatadah commented, "Poured blood was prohibited, but the meat that still has some blood in it is allowed." Al-Humaydi said that Sufyan narrated to us that `Amr bin Dinar narrated to us, "I said to Jabir bin `Abdullah, `They claim that the Messenger of Allah prohibited the meat of donkeys during (the day of) Khaybar.' He said, `Al-Hakam bin `Amr narrated that from the Messenger of Allah . That scholar - refering to Ibn `Abbas - denied it, reciting the Ayah;

(قُلْ لَا أُجِدُ فِي مَا أُوْحِيَ إِلَيَّ مُحْرَمًا عَلَى طَاعِمٍ  
يَطْعَمُهُ)

(Say: "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it...)" Al-Bukhari and Abu Dawud collected it. Abu Bakr bin Marduyah and Al-Hakim, in his Mustadrak, recorded that Ibn `Abbas said, "During the time of Jahiliyyah, the people used to eat some things and avoid some other things, because they disliked them. Later on, Allah sent His Prophet , revealed His Book, allowed what He allowed, and prohibited what He prohibited. Therefore, whatever Allah allowed is lawful and whatever He prohibited is unlawful. Whatever He did not mention, there is no sin in it." He then recited the Ayah,

(قُلْ لَا أُجِدُ فِي مَا أُوْحِيَ إِلَيَّ مُحْرَمًا عَلَى طَاعِمٍ  
يَطْعَمُهُ)

(Say: "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it...") This is the wording with Ibn Marduyah. Abu Dawud also recorded this

statement, and Al-Hakim said, "Its chain is Sahih and they did not record it." Imam Ahmad recorded that Ibn ` Abbas said, "A sheep belonging to Sawdah bint Zam` ah died and she said, ` O Allah's Messenger! So-and-so (sheep) has died.' He said,

«قَلِمَ لَّا أَخَذْتُمْ مَسْكَهَا؟»

(Why did you not use its skin) She said, ` Should we use the skin of a sheep that has died' Allah's Messenger said,

«إِنَّمَا قَالَ اللَّهُ:

قُلْ لَا أُجِدُ فِي مَا أُوْحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ  
يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ  
خِنزِيرٍ)

وَإِنَّكُمْ لَّا تَطْعَمُونَهُ أَنْ تَذَبَعُوهُ فَتَنْتَفِعُوا بِهِ»

(Allah only said, (Say: "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, except Maytah (a dead animal) or blood poured forth, or the flesh of swine....) You will not be eating it if you tan its skin and benefit from it.) So she had the sheep skinned, the skin was tanned and made into a water skin that she kept until it wore out." Al-Bukhari and an-Nasa'i collected a similar Hadith. Allah said,

(فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ)

(But whosoever is forced by necessity without willful disobedience, nor transgressing due limits;) Therefore, whoever is forced by necessity to eat anything that Allah has forbidden in this honorable Ayah, without transgressing his limits, then for him,

(فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ)

(certainly, your Lord is Oft-Forgiving, Most Merciful.) We mentioned the explanation of this Ayah in Surat Al-Baqarah. This honorable Ayah contradicts the idolators' innovated prohibitions for certain kinds of wealth, relying merely on their misguided ideas, such as the Bahirah, Sa'ibah, Wasilah and Ham. Allah commanded His Messenger to inform them that he does not find that such types of animals are prohibited in what Allah revealed to him. In this Ayah, Allah only prohibited dead animals, poured blood, the flesh of swine and what has been slaughtered

for something other than Allah. Other things were not prohibited here, but rather treated as that which does not have a ruling, i.e., permissible. Therefore, how do you -- idolators -- claim that such items are prohibited, and why did you prohibit them when Allah did not prohibit them

(وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوْ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَهُمْ بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ )

(146. And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their Hawaya, or is mixed up with a bone. Thus We recompensed them for their rebellion. And verily, We are Truthful.)

### **Foods that were Prohibited for the Jews Because of their Transgression**

Allah says, We forbade for the Jews every bird and animal with undivided hoof, such as the camel, ostrich, duck and goose. Allah said here,

(وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا)

(and We forbade them the fat of the ox and the sheep...) The Jews used to forbid these types of foods saying that Isra'il, or Ya`qub, used to forbid them for himself so they too forbid them. This was mentioned by As-Suddi. `Ali bin Abi Talhah reported that Ibn `Abbas said that,

(إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا)

(except what adheres to their backs) refers to the fat that clings to their backs. Allah said next,

(أَوْ الْحَوَايَا)

(or their Hawaya) that is, the entrails, according to Abu Ja`far bin Jarir. He also said, "The meaning here is, `And from ox and sheep, We forbade their fat for the Jews, except the fat on their backs and what the entrails carry." `Ali bin Abi Talhah said that, Ibn `Abbas said that the, Hawaya, are the entrails. Similar was reported from Mujahid, Sa`id bin Jubayr and Ad-Dahhak. Allah's statement,

(أَوْ مَا اخْتَلَطَ بِعَظْمٍ)

(...or is mixed up with a bone.) means, We allowed the Jews the fat that is mixed with bones. Ibn Jurayj commented, "The fat on the rump that is mixed with the tailbone was allowed for them, and also the fat on the legs, head, eyes and what adheres to the bones." As-Suddi said similarly. Allah said,

(ذَلِكَ جَزَيْنَهُمْ بِبَعْغِهِمْ)

(Thus We recompensed them for their rebellion.) meaning, We imposed this restriction on them as recompense for their rebellion and defying Our commandments. Allah said in another Ayah,

(فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ  
أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَن سَبِيلِ اللَّهِ كَثِيرًا )

(For the wrongdoing of the Jews, We made unlawful for them certain good foods which had been lawful for them -- and for their hindering many from Allah's way) 4:160 . Allah's statement,

(وَإِنَّا لَصَادِقُونَ)

(And verily, We are Truthful.) means, We were justified in the penalty We gave them. Ibn Jarir commented, "We are Truthful in what We informed you of, O Muhammad; Our forbidding these foods for them, not as they claimed, that Israel merely forbade these things for himself (so they imitated him, they claimed)."

### The Tricks of the Jews, and Allah's Curse

Abdullah bin `Abbas narrated, "When `Umar bin Al-Khattab was told that Samurah sold liquor, he commented, `May Allah fight Samurah! Did he not know that the Messenger of Allah said,

«لَعَنَ اللَّهُ الْيَهُودَ حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ فَجَمَلُوهَا  
فَبَاعُوهَا»

(May Allah curse the Jews! The fats were forbidden for them, so they melted the fat and sold it.)" This Hadith is recorded in the Two Sahihs. Jabir bin `Abdullah said, "In the year of the victory of Makkah, I heard Allah's Messenger saying;

«إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ  
وَالْخَنزِيرِ وَالْأَصْنَامِ»

(Allah and His Messenger have forbidden selling alcoholic drinks (intoxicants), dead animals, swine and idols.) He was asked, `What about the fat of dead animals They are used to dye skins, paint ships and are used as light by the people.' He said,

«لَا هُوَ حَرَامٌ»

(No, it is still unlawful.) He then said,

«قَاتِلَ اللَّهُ الْيَهُودَ إِنَّ اللَّهَ لَمَّا حَرَّمَ عَلَيْهِمْ شُحُومَهَا  
جَمَلَوْهُ ثُمَّ بَاعُوهُ وَأَكَلُوا ثَمَنَهُ»

(May Allah fight the Jews! When Allah forbade them the fats of animals, they melted the fat, sold it and ate its price.)" The Group recorded this Hadith.

(فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَسِعَةٍ وَلَا يُرَدُّ  
بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ )

(147. If they deny you say: "Your Lord is the Owner of vast mercy, and never will His wrath be turned back from the people who are criminals.") Allah says, if your opponents among the idolators, Jews and their likes reject you, O Muhammad,

(قُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَسِعَةٍ)

(Say: "Your Lord is the Owner of vast mercy..." ) encouraging them to seek Allah's vast mercy and follow His Messenger ,

(وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ)

(and never will His wrath be turned back from the people who are criminals.) discouraging them from defying the Messenger, the Final Prophet, Muhammad . Allah often joins encouragement with threats in the Qur'an. Allah said at the end of this Surah:

(إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ)

(Surely, your Lord is swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.)  
6:165 Allah also said,

(وَإِنَّ رَبَّكَ لَدُوٌّ مَعْفِرَةٌ لِلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ)

(But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing. And verily, your Lord is (also) severe in punishment.) 13:6 , and

(نَبِيٌّ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ - وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ)

(Declare unto My servants, that truly, I am the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment.) 15:49-50 , and

(غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ)

(The Forgiver of sin, the Acceptor of repentance, the Severe in punishment.) 40:3 and,

(إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ - إِنَّهُ هُوَ يُبْدِيهِ وَيُعِيدُ - وَهُوَ الْغَفُورُ الْوَدُودُ)

(Verily, the punishment of your Lord is severe and painful. Verily, He it is Who begins and repeats. And He is Oft-Forgiving, full of love.) 85:12-14 . There are many other Ayat on this subject.

(سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاءُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى دَاقُوا بِأَسْنَا قُلْ هَلْ عِنْدَكُمْ

مَنْ عِلْمٍ فَخُذْ جُوهَ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ - قُلْ فَلِلَّهِ الْحُجَّةُ الْبَلِيغَةُ فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ - قُلْ هَلْ مِنْكُمْ شَهِدَاءُ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا فَإِنْ شَهِدُوا فَلَا تَشْهَدُ مَعَهُمْ وَلَا تَتَّبِعِ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ يَرَبِّبُهُمْ يَعْدِلُونَ )

(148. Those who committed Shirk say: "If Allah had willed, we would not have committed Shirk, nor would our fathers, and we would not have forbidden anything (against His will)." Likewise belied those who were before them, till they tasted Our wrath. Say: "Have you any knowledge (proof) that you can produce before us Verily, you follow the Zann and you do nothing but lie.") (149. Say: "With Allah is the perfect proof and argument; had He so willed, He would indeed have guided you all.") (150. Say: "Bring forward your witnesses, who can testify that Allah has forbidden this." Then if they testify, do not testify with them. And do not follow the vain desires of those who belie Our Ayat, and such as believe not in the Hereafter, and they hold others as equal with their Lord.)

### A False Notion and its Rebuttal

Here Allah mentioned a debate with the idolators, refuting a false notion they have over their Shirk and the things that they prohibited. They said, surely, Allah has full knowledge of the Shirk we indulge in, and that we forbid some kinds of wealth. Allah is able to change this Shirk by directing us to the faith, - they claimed - and prevent us from falling into disbelief, but He did not do that. Therefore - they said Allah indicated that He willed, decided and agreed that we do all this. They said,

(لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا حَرَّمْنَا مِنْ شَيْءٍ)

("If Allah had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything.") Allah said in another Ayah,

(وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ)

(And they said: "If it had been the will of the Most Gracious (Allah), we should not have worshipped them (false deities)") 43:20 . Similar is mentioned in Surat An-Nahl. Allah said next,

(كَذَلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ)

(Likewise belied those who were before them,) for by using and relying on this understanding, the misguided ones before them were led astray. This notion is false and ungrounded, for had it been true, Allah would not have harmed them, destroyed them, aided His honorable Messengers over them, and made them taste His painful punishment.

(قُلْ هَلْ عِندَكُمْ مِّنْ عِلْمٍ)

(Say: "Have you any knowledge...") that Allah is pleased with you and with your ways,

(فَتُخْرِجُوهُ لَنَا)

(that you can produce before us.) and make it plain, apparent and clear for us. However,

(إِن تَتَّبِعُونَ إِلَّا الظَّنَّ)

(Verily, you only follow the Zann) doubts and wishful thinking,

(وَإِن أَنتُمْ إِلَّا تَخْرُصُونَ)

(and you do nothing but lie) about Allah in the false claims that you utter. Allah said next,

(قُلْ فَلِلَّهِ الْحُجَّةُ الْبَلِيغَةُ فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ

(

(Say: "With Allah is the perfect proof and argument; had He so willed, He would indeed have guided you all.") Allah said to His Prophet

(قُلْ)

(Say) O Muhammad, to them,

(فَلِلَّهِ الْحُجَّةُ الْبَلِيغَةُ)



("With Allah is the perfect proof and argument. ...") the perfect wisdom and unequivocal proof to guide whom He wills and misguide whom He wills.

(قُلُوبُ شَاءَ لِهَدَاكُمْ أَجْمَعِينَ)

(had He so willed, He would indeed have guided you all.) All of this happens according to His decree, His will, and His choice. So in this way, He is pleased with the believers, and angry with the disbelievers. Allah said in other Ayat,

(وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى)

(And had Allah willed, He could have gathered them together (all) on true guidance,) 6:35 and

(وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ)

(And had your Lord willed, those on earth would have believed, all of them together.) 10:99 and,

(وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا  
يَزَالُونَ مُخْتَلِفِينَ )

إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ  
لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ 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: "Surely, I shall fill Hell with Jinns and men all together.") 11:118-119 Ad-Dahhak said, "No one has an excuse if he disobeys Allah. Surely, Allah has the perfect proof established against His servants." Allah said,

(قُلْ هَلْ مَشِئْتُمْ شُهَدَاءَكُمْ)

(Bring forward your witnesses,) produce your witnesses,

(الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا)

(who can testify that Allah has forbidden this.) which you have forbidden and lied and invented about Allah in this regard,

(فَإِنْ شَهِدُوا فَلَا تَشْهَدْ مَعَهُمْ)

(Then if they testify, do not testify with them.) because in this case, their testimony is false and untrue,

(وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ)

(And do not follow the vain desires of those who belie Our Ayat, and such as believe not in the Hereafter, and they hold others as equal with their Lord.) by associating others with Allah in worship and treating them as equals to Him.

(قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَيَالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مَنْ إِمْلَقَ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ)

(151. Say: "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be kind and dutiful to your parents; kill not your children because of poverty -- We provide sustenance for you and for them. Come not near to Al-Fawahish (immoral sins) whether committed openly or secretly; and kill not anyone whom Allah has forbidden, except for a just cause. This He has commanded you that you may understand.")

## Ten Commandments

Dawud Al-Awdy narrated that, Ash-Sha`bi said that, `Alqamah said that Ibn Mas`ud said, "Whoever wishes to read the will and testament of the Messenger of Allah on which he placed his seal, let him read these Ayat,

(قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا  
بِهِ شَيْئًا)

(Say: "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him...") until,

(لَعَلَّكُمْ تَتَّقُونَ)

(...so that you may have Taqwa) 6:153 ." In his Mustadrak, Al-Hakim recorded that Ibn `Abbas said, "In Surah Al-An`am 6 , there are clear Ayat, and they are the Mother of the Book (the Qur'an)." He then recited,

(قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ)

(Say: "Come, I will recite what your Lord has prohibited you from...") Al-Hakim said, "Its chain is Sahih, and they did not record it." In his Mustadrak Al-Hakim also recorded that `Ubadah bin As-Samit said, "The Messenger of Allah said,

«أَيْكُمْ يُبَايِعُنِي عَلَى ثَلَاثَ»

(Who among you will give me his pledge to do three things) He then recited the Ayah,

(قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ)

(Say: "Come, I will recite what your Lord has prohibited you from...") until the end of the Ayat. He then said,

«فَمَنْ وَفَى فَأَجْرُهُ عَلَى اللَّهِ وَمَنْ انْتَقَصَ مِنْهُنَّ  
شَيْئًا فَأَدْرَكَهُ اللَّهُ بِهِ فِي الدُّنْيَا كَانَتْ عُقُوبَتُهُ،

وَمَنْ أَحْرَأَ إِلَى الْآخِرَةِ فَأْمَرُهُ إِلَى اللَّهِ إِنْ شَاءَ  
عَذَّبَهُ وَإِنْ شَاءَ عَفَا عَنْهُ»

(Whoever fulfills (this pledge), then his reward will be with Allah, but whoever fell into shortcomings and Allah punishes him for it in this life, then that will be his recompense. Whoever Allah delays (his reckoning) until the Hereafter, then his matter is with Allah. If He wills, He will punish him, and if He wills, He will forgive him.)" Al-Hakim said, "Its chain is Sahih and they did not record it." As for the explanation of this Ayah, Allah said to His Prophet and Messenger Muhammad : Say, O Muhammad, to those idolators who worshipped other than Allah, forbade what Allah provided them with and killed their children, following their opinions and the lures of the devils,'

(قُلْ)

(Say) to them

(تَعَالَوْا)

(Come) come here, come close

(أَنْتُمْ مَا حَرَّمَ رَبِّي عَلَيْكُمْ)

(I will recite what your Lord has prohibited you from. ) meaning, I will inform you about what your Lord has forbidden for you in truth, not guessing or wishful thinking. Rather, it is revelation and an order from Him.

### Shirk is Forbidden

(أَلَّا تُشْرِكُوا بِهِ شَيْئًا)

(Join not anything in worship with Him;) this Allah has ordained, for He said at the end of the Ayah,

(ذَلِكُمْ وَصَّكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ)

(This He has commanded you that you may understand.) In the the Two Sahihs, it is recorded that Abu Dharr said that the Messenger of Allah said,

«أَتَانِي جِبْرِيلُ فَبَشَّرَنِي أَنَّهُ مَنْ مَاتَ لَا يُشْرِكُ  
بِاللَّهِ شَيْئًا مِنْ أُمَّتِكَ دَخَلَ الْجَنَّةَ، قُلْتُ وَإِنْ زَنَى  
وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ زَنَى وَإِنْ سَرَقَ، قُلْتُ:  
وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ زَنَى وَإِنْ  
سَرَقَ، قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ  
زَنَى وَإِنْ سَرَقَ وَإِنْ شَرِبَ الْخَمْرَ»

(Jibril came to me and conveyed the good news that, "Whoever among your followers dies, worshipping none along with Allah, will enter Paradise." I said, "Even if he stole or committed illegal sexual intercourse" He said, "Even if he stole or committed illegal sexual intercourse." I said, "Even if he stole or committed illegal sexual intercourse" He said, "Even if he stole or committed illegal sexual intercourse" He said, "Even if he stole or committed illegal sexual intercourse" He said, "Even if he stole or committed illegal sexual intercourse or even if drank alcohol.") Some of the Musnad and Sunan compilers recorded that Abu Dharr said that the Messenger of Allah said,

«يَقُولُ تَعَالَى: يَا ابْنَ آدَمَ إِنَّكَ مَا دَعَوْتَنِي  
وَرَجَوْتَنِي فَأِنِّي أَغْفِرُ لَكَ عَلَى مَا كَانَ مِنْكَ وَلَا  
أَبَالِي، وَلَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطِيئَةً أَتَيْتَكَ  
بِقُرَابِهَا مَغْفِرَةً مَا لَمْ تُشْرِكْ بِي شَيْئًا، وَإِنْ  
أَخْطَأْتَ حَتَّى تَبْلُغَ خَطَايَاكَ عَنَانَ السَّمَاءِ ثُمَّ  
اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ»

(Allah said, `O Son of Adam! As long as you supplicate to Me and hope of Me, I will forgive whatever you committed, and it will be easy for Me to do that. And even if you brought the earth's fill of sins to Me, I will bring forth its fill of forgiveness, as long as you do not associate anything or anyone in worship with Me. And even if you err and your errors accumulate until

they reach the boundaries of the sky and you then ask Me for forgiveness, I will forgive you.)  
This subject is also mentioned in the Qur'an, for Allah said,

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ  
ذَلِكَ لِمَنْ يَشَاءُ

(Verily, Allah forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills, sins other than that.) 4:116 Muslim recorded a Hadith in the Sahih that reads,

«مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ»

(Whoever dies associating none with Allah will enter Paradise.) There are many Ayat and Hadiths on this subject.

### The Order for Kindness to Parents

Allah said next,

وَبِالْوَالِدَيْنِ إِحْسَانًا

(be kind and dutiful to your parents;) meaning, Allah has commanded and ordered you to be kind to your parents. Allah said in another Ayah,

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ  
إِحْسَانًا

(And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.) 17:23 Allah often mentions obeying Him and being dutiful to parents together. Allah said,

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ  
وَهْنٍ وَفِصَالَهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ  
إِلَى الْمَصِيرِ - وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي

مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي  
الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ  
مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ )

(Give thanks to Me and to your parents. Unto Me is the final destination. But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in this world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.) 31:14-15 Therefore, Allah ordered children to be dutiful and kind to their parents, even if they were idolators. Allah also said,

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا  
اللَّهَ وَيَالِوَالِدَيْنِ إِحْسَانًا)

(And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allah and be dutiful and kind to parents.) 2:83 There are several Ayat on this subject. It is recorded in the Two Sahihs that Ibn Mas`ud said, "I asked Allah's Messenger about which deed is the best. He said,

«الصَّلَاةُ عَلَى وَقْتِهَا»

(The prayer, when it is performed on time.) I said, `Then' He said,

«بِرُّ الْوَالِدَيْنِ»

(Being dutiful to parents.) I asked, `Then' He said,

«الْجِهَادُ فِي سَبِيلِ اللَّهِ»

(Jihad in Allah's cause.) Ibn Mas`ud said, "The Messenger of Allah said these words to me, and had I asked him for more, he would have said more."

## Killing Children is Forbidden

Allah said,

وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِّنْ إِمْلَاقٍ نَّحْنُ نَرْزُقُكُمْ  
وَإِيَّاهُمْ)

(Kill not your children because of poverty, We shall provide sustenance for you and for them.)  
After Allah commanded kindness to parents and grandparents, He next ordered kindness to  
children and grandchildren. Allah said,

وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِّنْ إِمْلَاقٍ)

(kill not your children because of poverty,) because the idolators used to kill their children,  
obeying the lures of the devils. They used to bury their daughters alive for fear of shame, and  
sometimes kill their sons for fear of poverty. It is recorded in the Two Sahih's that `Abdullah bin  
Mas`ud said, "I asked the Messenger of Allah , `Which sin is the biggest' He said,

«أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ»

(To call a rival for Allah, while He Alone created you.) I said, `Then what' He said,

«أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَطْعَمَ مَعَكَ»

(To kill your son for fear that he might share your food.) I said, `Then what' He said,

«أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ»

(To commit adultery with your neighbor's wife.) Then the Messenger of Allah recited the Ayah,

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا  
يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا  
يَزْنُونَ)

(And those who invoke not any other god along with Allah, nor kill such person as Allah has  
forbidden, except for just cause, nor commit illegal sexual intercourse...) 25:68 ." Allah's  
statement,



(مَنْ إِمْلَقِ)

(Because of Imlaq) refers to poverty, according to Ibn `Abbas, Qatadah, As-Suddi and others. The Ayah means, do not kill your children because you are poor. Allah said in Surat Al-Isra',

(وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ)

(And do not kill your children for fear from Imlaq.) 17:31 , that is, do not kill your children for fear that you might become poor in the future. This is why Allah said,

(نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ)

(We shall provide sustenance for them and for you) 17:31 , thus mentioning the provision of the children first, meaning, do not fear poverty because of feeding your children. Certainly, their provision is provided by Allah. Allah said,

(نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ)

(We provide sustenance for you and for them,) thus starting with parents, because this is the appropriate subject here and Allah knows. Allah said next,

(وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ)

(Come not near Al-Fawahish (immoral sins) whether committed openly or secretly) Allah said in a similar Ayah,

(قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ )

(Say: "(But) the things that my Lord has indeed forbidden are Al-Fawahish (immoral sins) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allah for which He has given no authority, and saying things about

Allah of which you have no knowledge.") 7:33 We also explained this meaning in the explanation of the Ayah,

**(وَدَرُّوا ظَهْرَ الْإِثْمِ وَبَاطِنَهُ)**

(Leave sin, open and secret) 6:120 . The Two Sahihs recorded that Ibn Mas`ud said that the Messenger of Allah said,

**«لَا أَحَدٌ أَغْيَرَ مِنَ اللَّهِ، مِنْ أَجْلِ ذَلِكَ حَرَّمَ  
الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ»**

(None is more jealous than Allah. This is why He has forbidden the immoral sins committed openly or secretly.) `Abdul-Malik bin `Umayr said that Warrad narrated that Al-Mughirah said that Sa`d bin `Ubadah said, "If I see a man with my wife (committing adultery), I will kill him with the sword." When the matter came to the Messenger of Allah , he said,

**«أَتَعْجَبُونَ مِنْ غَيْرَةِ سَعْدٍ؟ فَوَاللَّهِ لَأَنَا أَغْيَرُ مِنْ  
سَعْدٍ، وَاللَّهُ أَغْيَرُ مِنِّي، مِنْ أَجْلِ ذَلِكَ حَرَّمَ  
الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ»**

(Do you wonder at Sa`d's jealousy By Allah, I am more jealous than Sa`d, and Allah is more jealous than I. This is why He has forbidden the immoral sins committed openly and in secret.) This Hadith is in the Two Sahihs).

### **The Prohibition of Unjustified Killing**

Allah said,

**(وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ)**

(And kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law).) This part of the Ayah emphasizes this prohibition in specific, although it is included in the immoral sins committed openly and in secret. In the Two Sahihs, it is recorded that Ibn Mas`ud said that the Messenger of Allah said,

«لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ  
وَأَنِّي رَسُولُ اللَّهِ، إِلَّا بِأَحَدِي ثَلَاثٍ: الثَّيِّبُ  
الزَّانِي، وَالنَّفْسُ بِالنَّفْسِ، وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ  
لِلْجَمَاعَةِ»

(The blood of a Muslim person who testifies that there is no deity worthy of worship except Allah and that I am the Messenger of Allah is prohibited, except for three offenses: a married person who commits illegal sexual intercourse, life for life, and whoever reverts from the religion and abandons the Jama`ah (the community of faithful believers).) There is a prohibition, a warning and a threat against killing the Mu`ahid, i.e., non-Muslims who have a treaty of peace with Muslims. Al-Bukhari recorded that `Abdullah bin `Amr said that the Prophet said,

«مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ، وَإِنَّ  
رِيحَهَا لِيُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا»

(Whoever killed a person having a treaty of protection with Muslims, shall not smell the scent of Paradise, though its scent is perceived from a distance of forty years. ) Abu Hurayrah narrated that the Prophet said,

«مَنْ قَتَلَ مُعَاهِدًا لَهُ ذِمَّةُ اللَّهِ وَذِمَّةُ رَسُولِهِ فَقَدْ  
أَخْفَرَ بِذِمَّةِ اللَّهِ، فَلَا يَرِحْ رَائِحَةَ الْجَنَّةِ، وَإِنَّ  
رِيحَهَا لِيُوجَدُ مِنْ مَسِيرَةِ سَبْعِينَ خَرِيفًا»

(Whoever killed a person having a treaty of protection with the Muslims, and who enjoys the guarantee of Allah and His Messenger, he will have spoiled the guarantee of Allah for him . He shall not smell the scent of Paradise though its smell is perceived from a distance of seventy years.) Ibn Majah and At-Tirmidhi recorded this Hadith, and At-Tirmidhi said, "Hasan Sahih." Allah's statement,

(ذَلِكُمْ وَصَّكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ)

(This He has commanded you that you may understand.) means, this is what He has commanded you that you may comprehend His commandments and prohibitions.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى  
يَبْلُغَ أَشُدَّهُ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا  
تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ  
ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكُمْ وَصَّكُمْ بِهِ لَعَلَّكُمْ  
تَذَكَّرُونَ )

(152. "And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice." -- We burden not any person, but that which he can bear -- "And whenever you speak, say the truth even if a near relative is concerned, and fulfill the covenant of Allah. This He commands you, that you may remember.")

### The Prohibition of Consuming the Orphan's Property

Ata' bin As-Sa'ib said that Sa`id bin Jubayr said that Ibn `Abbas said, "When Allah revealed,

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ)

(And come not near to the orphan's property, except to improve it.) and,

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا)

(Verily, those who unjustly eat up the property of orphans.) those who were guardians of orphans separated their food from the orphans' food and their drink from their drink. When any of that food or drink remained, they used to keep it for the orphan until he or she ate it or it spoiled. This became difficult for the companions and they talked about it to the Messenger of Allah , and Allah sent down the Ayah,

وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ  
وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ)

(And they ask you about orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers.") 2:220 Thereafter, they mixed their food and drink with food and drink of the orphans." Abu Dawud collected this statement. Allah's statement,

(حَتَّى يَبْلُغَ أَشُدَّهُ)

(until he (or she) attains the age of full strength;), refers to reaching the age of adolescence, according to Ash-Sha` bi, Malik and several others among the Salaf.

## The Command to Give Full Measure and Full Weight with Justice

Allah's statement,

(وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ)

(and give full measure and full weight with justice.) is a command to establish justice while giving and taking. Allah has also warned against abandoning this commandment, when He said,

(وَيْلٌ لِّلْمُطَفِّفِينَ - الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ  
يَسْتَوْفُونَ - وَإِذَا كَالُوهُمْ أَوْ وَّزَنُوهُمْ يُخْسِرُونَ -  
أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ - لِيَوْمٍ عَظِيمٍ -  
يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ )

(Woe to Al-Mutaffifin. Those who, when they have to receive by measure from men, demand full measure. And when they have to give by measure or weight to (other) men, give less than due. Do they not think that they will be resurrected (for reckoning). On a Great Day The Day when (all) mankind will stand before the Lord of all that exists) 83:1-6 . Allah destroyed an entire nation that was accustomed to giving less in weights and measures. Allah said next,

(لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا)

(We burden not any person, but that which he can bear.) that is, whoever strives while pursuing his rights and giving other peoples' full rights, then there is no sin on him if he commits an honest mistake after trying his best and striving to do what is right.

## The Order for Just Testimony

Allah said;

(وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ)

(And whenever you give your word, say the truth even if a near relative is concerned.) This is similar to His statement,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ  
بِالْقِسْطِ)

(O you who believe! Stand out firmly for Allah as just witnesses.) 5:8 And there is a similar Ayah in Surat An-Nisa'. So Allah commands justice in action and statement, with both near relatives and distant relatives. Indeed, Allah orders justice for everyone at all times and in all situations.

### **Fulfilling the Covenant of Allah is an Obligation**

Allah said next,

(وَيَعَهْدِ اللَّهُ أَوْفُوا)

(and fulfill the Covenant of Allah.) Ibn Jarir commented, "Allah commands: Fulfill Allah's commandments that He has ordered you. You will do so when you obey Him in what He commanded, refrain from what He prohibited and abide by His Book and the Sunnah of His Messenger . This constitutes fulfilling the covenant of Allah,

(ذَلِكُمْ وَصَّكُم بِهِ لَعَلَّكُمْ تَذَكَّرُونَ)

(...This He commands you, that you may remember.) Allah says here, that this is what He has ordered and commanded, and He stressed its importance for you,

(لَعَلَّكُمْ تَذَكَّرُونَ)

(...that you may remember.), that you may be advised and thus refrain from what you used to do before this."

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا  
السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَلِكُمْ وَصَّكُمْ بِهِ  
لَعَلَّكُمْ تَتَّقُونَ )

(153. "And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may have Taqwa.")

### The Command to Follow Allah's Straight Path and to Avoid All Other Paths

Ali bin Abi Talhah reported that Ibn ` Abbas commented on Allah's statements,

(وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ)

(And follow not (other) paths, for they will separate you away from His path.), and,

(أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ)

((Saying) that you should establish religion and make no divisions in it.) 42:13 , and similar Ayat in the Qur'an, "Allah commanded the believers to adhere to the Jama` ah and forbade them from causing divisions and disputes. He informed them that those before them were destroyed because of divisions and disputes in the religion of Allah." Similar was said by Mujahid and several others. Imam Ahmad bin Hanbal recorded that ` Abdullah bin Mas` ud said, "The Messenger of Allah drew a line with his hand (in the sand) and said,

«هَذَا سَبِيلُ اللَّهِ مُسْتَقِيمًا»

(This is Allah's path, leading straight.) He then drew lines to the right and left of that line and said,

«هَذِهِ السُّبُلُ لَيْسَ مِنْهَا سَبِيلٌ إِلَّا عَلَيْهِ شَيْطَانٌ  
يَدْعُو إِلَيْهِ»

(These are the other paths, on each path there is a devil who calls to it.) He then recited,

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا  
السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ

(And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path.) 6:153 " Al-Hakim also recorded this Hadith and said; "Its chain is Sahih, but they did not record it." Imam Ahmad and `Abd bin Humayd recorded (and this is the wording of Ahmad) that Jabir said; "We were sitting with the Prophet when he drew a line in front of him and said,

«هَذَا سَبِيلُ اللَّهِ»

(This is Allah's path.) He also drew two lines to its right and two lines to its left and said,

«هَذِهِ سُبُلُ الشَّيْطَانِ»

(These are the paths of Shaytan.) He then placed his hand on the middle path and recited this Ayah;

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا  
السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَلِكُمْ وَصَّكُمْ بِهِ  
لَعَلَّكُمْ تَتَّقُونَ

(And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may have Taqwa.) Imam Ahmad, Ibn Majah, in the Book of the Sunnah in his Sunan, and Al-Bazzar collected this Hadith. Ibn Jarir recorded that a man asked Ibn Mas`ud, "What is As-Srat Al-Mustaqim (the straight path)" Ibn Mas`ud replied, "Muhammad left us at its lower end and its other end is in Paradise. To the right of this Path are other paths, and to the left of it are other paths, and there are men (on these paths) calling those who pass by them. Whoever goes on the other paths will end up in the Fire. Whoever takes the Straight Path, will end up in Paradise." Ibn Mas`ud then recited the Ayah;

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا  
السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ



(And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path.)" Imam Ahmad recorded that, An-Nawwas bin Sam`an said that the Messenger of Allah said,

«ضَرَبَ اللهُ مَثَلًا صِرَاطًا مُسْتَقِيمًا، وَعَنْ جَنْبَيْ الصِّرَاطِ سُورَانِ فِيهِمَا أَبْوَابٌ مُفْتَحَةٌ، وَعَلَى الْأَبْوَابِ سُورٌ مُرْخَاةٌ وَعَلَى بَابِ الصِّرَاطِ دَاعٍ يَدْعُو: يَا أَيُّهَا النَّاسُ هَلُمُّوا ادْخُلُوا الصِّرَاطَ الْمُسْتَقِيمَ جَمِيعًا وَلَا تَفَرَّقُوا وَدَاعٍ يَدْعُو مِنْ فَوْقِ الصِّرَاطِ فَإِذَا أَرَادَ الْإِنْسَانُ أَنْ يَفْتَحَ شَيْئًا مِنْ تِلْكَ الْأَبْوَابِ قَالَ وَيْحَكَ لَا تَفْتَحْهُ فَإِنَّكَ إِنْ فَتَحْتَهُ تَلَجَّهُ فَالصِّرَاطُ الْإِسْلَامُ وَالسُّورَانِ حُدُودُ اللَّهِ وَالْأَبْوَابُ الْمُفْتَحَةُ مَحَارِمُ اللَّهِ وَذَلِكَ الدَّاعِي عَلَى رَأْسِ الصِّرَاطِ كِتَابُ اللَّهِ، وَالدَّاعِي مِنْ فَوْقِ الصِّرَاطِ وَاعِظُ اللَّهِ فِي قَلْبِ كُلِّ مُسْلِمٍ»

(Allah has given a parable of the straight path, and on the two sides of this path, there are two walls containing door ways. On these door ways, there are curtains that are lowered down. on the gate of this path there is a caller heralding, `O people! come and enter the straight path all together and do not divide. ' There is also another caller that heralds from above the path, who says when a person wants to remove the curtain on any of these doors, `Woe to you! Do not open this door, for if you open it, you will enter it. The (straight) path is Islam, the two walls are Allah's set limits, the open doors lead to Allah's prohibitions, the caller on the gate of the path is Allah's Book (the Qur'an), while the caller from above the path is Allah's admonition in the heart of every Muslim.) At-Tirmidhi and An-Nasa'i also recorded this Hadith, and At-Tirmidhi said, "Hasan Gharib." Allah's statement,

(فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ)

(so follow it, and follow not (other) paths...) describes Allah's path in the singular sense, because truth is one. Allah describes the other paths in the plural, because they are many and are divided. Allah said in another Ayah,

(اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ )

(Allah is the Wali (Protector or Guardian) of those who believe. He brings them out from darknesses into light. But as for those who disbelieve, their supporters are Taghut (false deities), they bring them out from light into darknesses. Those are the dwellers of the Fire, and they will abide therein forever.) 2:257

(ثُمَّ ءَاتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُم بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ - وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ )

(154. Then, We gave Musa the Book the Tawrah , complete for that which is best, and explaining all things in detail and a guidance and a mercy that they might believe in the meeting with their Lord.) (155. And this is a blessed Book (the Qur'an) which We have sent down, so follow it and have Taqwa, so that you may receive mercy.)

### Praising the Tawrah and the Qur'an

After Allah described the Qur'an by saying,

(وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ)

(And verily, this is My straight path, so follow it...) He then praised the Tawrah and its Messenger,

(ثُمَّ ءَاتَيْنَا مُوسَى الْكِتَابَ)

(Then, We gave Musa the Book...) Allah often mentions the Qur'an and the Tawrah together. Allah said,

(وَمِن قَبْلِهِ كِتَابُ مُوسَى إِمَامًا وَرَحْمَةً وَهَذَا كِتَابٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا)

(And before this was the Scripture of Musa as a guide and a mercy. And this is a confirming Book in the Arabic language.) 46:12 . Allah said in the beginning of this Surah,

(قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِّلنَّاسِ تَجْعَلُونَهُ قُرْطُبًا يُبْذُونَهَا وَيُخْفُونَ كَثِيرًا)

(Say: "Who then sent down the Book which Musa brought, a light and a guidance to mankind which you have made into paper sheets, disclosing (some of it) and concealing (much)") 6:91 , and

(وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ)

(And this is a blessed Book which we have sent down. ...) 6:92 Allah said about the idolators,

(فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَى)

(But when the truth has come to them from Us, they say: "Why is he not given the like of what was given to Musa") 28:48 . Allah replied,

(أَوَلَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَى مِنْ قَبْلُ قَالُوا سِحْرَانِ تَظْهَرَا وَقَالُوا إِنَّا بِكُلِّ كَافِرُونَ)

("Did they not disbelieve in that which was given to Musa of old" They say: "Two kinds of magic the Tawrah and the Qur'an , each helping the other!" And they say: "Verily, in both we are disbelievers.") 28:48 Allah said about the Jinns that they said,

(يَقَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ بَعْدِ مُوسَى  
مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ)

("O our people! Verily, we have heard a Book sent down after Musa, confirming what came before it, it guides to the truth.") 46:30 Allah's statement,

(تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا)

(...complete for that which is best, and explaining all things in detail...) means; ` We made the Book that We revealed to Musa, a complete and comprehensive Book, sufficient for what he needs to complete his Law.' Similarly, Allah said in another Ayah,

(وَكَتَبْنَا لَهُ فِي الْأَلْوَابِحِ مِنْ كُلِّ شَيْءٍ)

(And We wrote for him on the Tablets the lesson to be drawn from all things. ) 7:145 Allah's statement,

(عَلَى الَّذِي أَحْسَنَ)

(for that which is best,) means: ` as a reward for his doing right and obeying Our commands and orders.' Allah said in other Ayat,

(هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَانُ)

(Is there any reward for good other than what is best) 55:60 ,

(وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي  
جَاعِلُكَ لِلنَّاسِ إِمَامًا)

(And (remember) when the Lord of Ibrahim tried him with (certain) commands, which he fulfilled. He (Allah) said (to him), "Verily, I am going to make you an Imam for mankind.") 2:124 and,

(وَجَعَلْنَا مِنْهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا  
وَكَانُوا بِآيَاتِنَا يُوقِنُونَ )

y(And We made from among them (Children of Israel), leaders, giving guidance under Our command, when they were patient and believed with certainty in Our Ayat.) 32:24 Allah said;

(وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً)

(and explaining all things in detail and a guidance and a mercy) praising the Book that Allah sent down to Musa, while,

(ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ  
وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ بِلِقَاءِ  
رَبِّهِمْ يُؤْمِنُونَ - وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ  
فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ )

(. ..that they might believe in the meeting with their Lord. And this is a blessed Book (the Qur'an) which We have sent down, so follow it and have Taqwa so that you may receive mercy.) This calls to following the Qur'an. Allah encourages His servants to follow His Book (the Qur'an) and orders them to understand it, adhere to it and call to it. He also describes it as being blessed, for those who follow and implement it in this life and the Hereafter, because it is the Firm Rope of Allah.

(أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابُ عَلَي طَائِفَتَيْنِ مِنْ  
قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَفْلِينَ - أَوْ تَقُولُوا  
لَوْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لَكُنَّا أَهْدَى مِنْهُمْ فَقَدْ  
جَاءَكُمْ بَيْنَهُ مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةً فَمَنْ أَظْلَمُ  
مِمَّن كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي

الَّذِينَ يَصْدُقُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا  
يَصْدُقُونَ )

(156. Lest you should say: "The Book was sent down only to two sects before us, and for our part, we were in fact unaware of what they studied.") (157. Or lest you should say: "If only the Book had been sent down to us, we would surely have been better guided than they." So now has come unto you a clear proof from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the Ayat of Allah and Sadafa away therefrom We shall requite those who turn away from Our Ayat with an evil torment, because of their turning away.)

### The Qur'an is Allah's Proof Against His Creation

Ibn Jarir commented on the Ayah, "The Ayah means, this is a Book that We sent down, so that you do not say,

(إِنَّمَا أَنْزَلَ الْكِتَابَ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا)

("The Book was sent down only to two sects before us.") This way, you will have no excuse. Allah said in another Ayah,

(وَلَوْ لَا أَنْ تُصِيبَهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ  
فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ  
آيَاتِكَ)

(Otherwise, they would have suffered a calamity because of what their hands sent forth, and said: "Our Lord! Why did You not send us a Messenger We would then have followed Your Ayat.") 28:47 . The Ayah,

(عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا)

(to two sects before us) refers to the Jews and Christians, according to `Ali bin Abi Talhah who narrated it from Ibn `Abbas. Similar was reported from Mujahid, As-Suddi, Qatadah and several others. Allah's statement,

(وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَفْلِينَ)

("...and for our part, we were in fact unaware of what they studied.") meaning: `we did not understand what they said because the revelation was not in our tongue. We, indeed, were busy and unaware of their message,' so they said. Allah said next,

(أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنْهُمْ)

(Or lest you should say: "If only the Book had been sent down to us, we would surely, have been better guided than they.") meaning: We also refuted this excuse, had you used it, lest you say, "If a Book was revealed to us, just as they received a Book, we would have been better guided than they are." Allah also said.

(وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى الْأُمَمِ)

(And they swore by Allah their most binding oath that if a warner came to them, they would be more guided than any of the nations (before them).) 35:42 Allah replied here,

(فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ)

(So now has come unto you a clear proof from your Lord, and a guidance and a mercy.) Allah says, there has come to you from Allah a Glorious Qur'an revealed to Muhammad , the Arab Prophet. In it is the explanation of the lawful and unlawful matters, guidance for the hearts and mercy from Allah to His servants who follow and implement it. Allah said;

(فَمَنْ أَظْلَمُ مِمَّن كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا)

(Who then does more wrong than one who rejects the Ayat of Allah and Sadafa away therefrom) This refers to the one who neither benefited from what the Messenger brought, nor followed what he was sent with by abandoning all other ways. Rather, he Sadafa from following the Ayat of Allah, meaning, he discouraged and hindered people from following it. This is the explanation of As-Suddi for Sadafa, while Ibn `Abbas, Mujahid and Qatadah said that Sadafa means, he turned away from it.

(هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ ءَامَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا قُلِ انْتَضِرُوا إِنَّا مُنْتَظِرُونَ )

(158. Do they then wait for anything other than that the angels should come to them, or that your Lord should come, or that some of the Signs of your Lord should come! The day that some of the signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good with his faith. Say: "Wait you! We (too) are waiting.")

### **The Disbelievers Await the Commencement of the Hereafter, or Some of its Portents**

Allah sternly threatens the disbelievers, those who defy His Messengers, deny His Ayat and hinder from His path,

(هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ)

(Do they then wait for anything other than that the angels should come to them, or that your Lord (Allah) should come...) on the Day of Resurrection,

(أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا)

(or that some of the signs of your Lord should come! The day that some of the signs of your Lord do come no good will it do to a person to believe then.) Before the commencement of the Day of Resurrection, there will come signs and portents of the Last Hour that will be witnessed by the people living at that time. In a section explaining this Ayah, Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said,



«لَا تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا  
فَإِذَا رَأَاهَا النَّاسُ آمَنَ مَنْ عَلَيهَا فَذَلِكَ حِينٌ»

(The Last Hour will not commence until the sun rises from the west. When the people witness that, they will all believe. This is when.)

(لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ ءَامَنَتْ مِنْ قَبْلُ)

(no good will it do to a person to believe then, if he believed not before.) Ibn Jarir recorded that Abu Hurayrah said that the Messenger of Allah said,

«ثَلَاثٌ إِذَا خَرَجْنَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ  
ءَامَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا، طُلُوعُ  
الشَّمْسِ مِنْ مَغْرِبِهَا وَالدَّجَالُ وَدَابَّةُ الأَرْضِ»

(Three, if they appear, then a soul will not benefit from its faith, if it had not believed before or earned good in its faith: when the sun rises from the west, Ad-Dajjal and the Beast of the earth.) Ahmad also recorded this Hadith, and in his narration, the Prophet mentioned the Smoke. Imam Ahmad recorded that `Amr bin Jarir said, "Three Muslim men sat with Marwan in Al-Madinah and they heard him talking about the signs (of the Last Hour). He said that the first sign will be the appearance of Ad-Dajjal. So these men went to `Abdullah bin `Amr and told him what they heard from Marwan about the signs. Ibn `Amr said, Marwan said nothing. I remember that I heard the Messenger of Allah saying,

«إِنَّ أَوَّلَ الآيَاتِ خُرُوجًا طُلُوعُ الشَّمْسِ مِنْ  
مَغْرِبِهَا وَخُرُوجُ الدَّابَّةِ ضُحَى فَاَيُّهُمَا كَانَتْ قَبْلَ  
صَاحِبَتِهَا فَالأُخْرَى عَلَى أَثَرِهَا»

(The first of the signs to appear are the sun rising from the west and the Beast that appears in the early morning. Whichever comes before the other, then the second sign will appear soon after it.) Then `Abdullah said - and he used to read the Scriptures - "And I think the first of them is the sun rising from the west. That is because when it sets it comes under the Throne, prostrates and seeks permission to return. So it is permitted to return until Allah wants it to rise from the west. So it does as it normally would, it comes beneath the Throne, it prostrates and seeks permission to return. But it will get no response. Then it will seek permission to return again , but it will get no response, until what Allah wills of the night to pass goes by,

and it realizes that if it is permitted to return it would not be able to reach the east. It says; `My Lord! The east is so far, what good would I be to the people' Until the horizons appear as a lightless ring, it seeks permission to return and is told; `Rise from your place,' so it rises upon the people from where it set." Then he recited,

(لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ ءَامَنَتْ مِنْ قَبْلُ)

(no good will it do to a person to believe then, if he believed not before,) This was also recorded by Muslim in his Sahih, and Abu Dawud and Ibn Majah in their Sunans. Allah's statement,

(لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ ءَامَنَتْ مِنْ قَبْلُ)

(no good will it do to a person to believe then, if he believed not before,) means, when the disbeliever believes then, it will not be accepted from him. As for those who were believers before, if they earned righteous deeds, they will have earned a great deal of good. If they had not done good nor repented before then, it will not be accepted from them, according to the Hadiths that we mentioned. This is also the meaning of Allah's statement,

(أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا)

(...nor earned good through his faith. ) meaning, one's good deeds will not be accepted from him unless he performed good deeds before. Allah said next,

(قُلْ اِنْتَضِرُوا إِنَّا مُنْتَظِرُونَ)

(Say: "Wait you! We (too) are waiting.") This is a stern threat to the disbelievers and a sure promise for those who delay embracing the faith and repenting until a time when faith or repentance shall not avail. This will occur when the sun rises from the west because the Last Hour will then be imminent and its major signs will have begun to appear. Allah said in other Ayat,

(فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرَاهُمْ )

(Do they then await (anything) other than the Hour, that it should come upon them suddenly But some of its portents have already come; and when it is upon them, how can they benefit then by their reminder) 47:18 , and,

فَلَمَّا رَأَوْا بِأَسْنَا قَالُوا ءَامَنَّا بِاللَّهِ وَحَدَهُ وَكَفَرْنَا  
بِمَا كُنَّا بِهِ مُشْرِكِينَ فَلَمْ يَكُ يَنْفَعُهُمْ إِيْمَانُهُمْ لَمَّا  
رَأَوْا بِأَسْنَا)

(So when they saw Our punishment, they said: "We believe in Allah alone and reject (all) that we used to associate with Him as partners." Then their faith could not avail them when they saw Our punishment.) 40:84-85

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ  
فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا  
يَفْعَلُونَ )

(159. Verily, those who divide their religion and break up into sects, you have no concern with them in the least. Their affair is only with Allah, Who then will tell them what they used to do.)

### Criticizing Division in the Religion

Mujahid, Qatadah, Ad-Dahhak and As-Suddi said that this Ayah was revealed about the Jews and Christians. Al-`Awfi said that Ibn `Abbas commented,

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا)

(Verily, those who divide their religion and break up into sects...) "Before Muhammad was sent, the Jews and Christians disputed and divided into sects. When Muhammad was sent, Allah revealed to him,

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ  
فِي شَيْءٍ )

(Verily, those who divide their religion and break up into sects, you have no concern with them in the least.) It is apparent that this Ayah refers to all those who defy the religion of Allah, or revert from it. Allah sent His Messenger with guidance and the religion of truth so that He makes it victorious and dominant above all religions. His Law is one and does not contain any contradiction or incongruity. Therefore, those who dispute in the religion,

(وَكَاثُوا شِيْعًا)

(...and break up into sects,) religious sects, just like those who follow the various sects, desires and misguidance - then Allah has purified His Messenger from their ways. In a similar Ayah, Allah said,

(شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي  
أَوْحَيْنَا إِلَيْكَ)

(He (Allah) has ordained for you the same religion which He ordained for Nuh, and that which We have revealed to you.) 42:13 A Hadith reads,

«نَحْنُ مَعَاشِرُ الْأَنْبِيَاءِ أَوْلَادُ عِلَاتٍ دِينَنَا وَاحِدٌ»

(We, the Prophets, are half brothers but have one religion.) This, indeed, is the straight path which the Messengers have brought and which commands worshipping Allah alone without partners and adhering to the Law of the last Messenger whom Allah sent. All other paths are types of misguidance, ignorance, sheer opinion and desires; and as such, the Messengers are free from them. Allah said here,

(أَسْتَ مِنْهُمْ فِي شَيْءٍ)

(You have no concern with them in the least...) 6:159 . Allah's statement,

(إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ)

(Their affair is only with Allah, Who then will tell them what they used to do.) is similar to His statement,

(إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِّينَ  
وَالنَّصْرَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ  
يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ)

(Verily, those who believe, and those who are Jews, and the Sabians, and the Christians, and the Majus, and those who worship others besides Allah; truly, Allah will judge between them on

the Day of Resurrection.) 22:17 eAllah then mentioned His kindness in His decisions and His justice on the Day of Resurrection, when He said,

(مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ  
بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ )

(160. Whoever brings a good deed shall have ten times the like thereof to his credit, and whoever brings an evil deed shall have only the recompense of the like thereof, and they will not be wronged.)

### **The Good Deed is Multiplied Tenfold, While the Sin is Recompensed with the Same**

This Ayah explains the general Ayah;

(مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّنْهَا)

(Whoever comes with good, then he will receive better than that.) 28:84 There are several Hadiths that are in agreement with the apparent wording of this honorable Ayah. Imam Ahmad bin Hanbal recorded that Ibn `Abbas said that the Messenger of Allah said about his Lord,

«إِنَّ رَبَّكُمْ عَزَّ وَجَلَّ رَحِيمٌ مَنْ هَمَّ بِحَسَنَةٍ فَلَمْ  
يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةٌ فَإِنْ عَمِلَهَا كُتِبَتْ لَهُ  
عَشْرًا إِلَى سَبْعِمِائَةٍ إِلَى أضعافٍ كَثِيرَةٍ. وَمَنْ  
هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةٌ فَإِنْ عَمِلَهَا  
كُتِبَتْ لَهُ وَاحِدَةً أَوْ يَمْحُوهَا اللَّهُ عَزَّ وَجَلَّ وَلَا  
يَهْلِكُ عَلَى اللَّهِ إِلَّا هَالِكٌ»

(Your Lord is Most Merciful. Whoever intends to perform a good deed and does not do it, it will be written for him as a good deed. If he performs it, it will be written for him as ten deeds, to seven hundred, to multifold. Whoever intends to commit an evil deed, but does not do it, it will be written for him as a good deed. If he commits it, it will be written for him as a sin, unless Allah erases it. Only those who deserve destruction will be destroyed by Allah.) Al-Bukhari, Muslim and An-Nasa'i also recorded this Hadith. Ahmad also recorded that Abu Dharr said that the Messenger of Allah said,

«يَقُولُ اللَّهُ عَزَّ وَجَلَّ: مَنْ عَمِلَ حَسَنَةً فَلَهُ عَشْرُ  
أَمْثَالِهَا وَأَزِيدُ وَمَنْ عَمِلَ سَيِّئَةً فَجَزَاؤُهَا مِثْلُهَا أَوْ  
أَغْفِرُ وَمَنْ عَمِلَ قُرَابَ الْأَرْضِ خَطِيئَةً ثُمَّ لَقِينِي  
لَا يُشْرِكُ بِي شَيْئًا جَعَلْتُ لَهُ مِثْلَهَا مَغْفِرَةً، وَمَنْ  
اقْتَرَبَ إِلَيَّ شِبْرًا اقْتَرَبْتُ إِلَيْهِ ذِرَاعًا وَمَنْ  
اقْتَرَبَ إِلَيَّ ذِرَاعًا اقْتَرَبْتُ إِلَيْهِ بَاعًا وَمَنْ أَتَانِي  
يَمْشِي أَتَيْتُهُ هَرْوَلَةً»

(Allah says, `Whoever performs a good deed, will have tenfold for it and more. Whoever commits a sin, then his recompense will be the same, unless I forgive. Whoever commits the earth's fill of sins and then meets Me while associating none with Me, I will give him its fill of forgiveness. Whoever draws closer to Me by a hand's span, I will draw closer to him by a forearm's length. Whoever draws closer to Me by a forearm's length, I will draw closer to him by an arm's length. And whoever comes to Me walking, I will come to him running.') Muslim also collected this Hadith. Know that there are three types of people who refrain from committing a sin that they intended. There are those who refrain from committing the sin because they fear Allah, and thus will have written for them a good deed as a reward. This type contains both a good intention and a good deed. In some narrations of the Sahih, Allah says about this type, "He has left the sin for My sake." Another type does not commit the sin because of forgetfulness or being busy attending to other affairs. This type of person will neither earn a sin, nor a reward. The reason being that, this person did not intend to do good, nor commit evil. Some people abandon the sin because they were unable to commit it or due to laziness, after trying to commit it and seeking the means that help commit it. This person is just like the person who commits the sin. There is an authentic Hadith that states,

«إِذَا التَّقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ  
فِي النَّارِ»

(When two Muslims meet with their swords, then the killer and the killed will be in the Fire.) They said, "O Allah's Messenger! We know about the killer, so what about the killed" He said,

«إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ»

(He was eager to kill his companion.) Al-Hafiz Abu Al-Qasim At-Tabarani said that Abu Malik Al-Ash`ari said that the Messenger of Allah said,

«الْجُمُعَةُ كَقَارَةِ لِمَا بَيْنَهَا وَبَيْنَ الْجُمُعَةِ الَّتِي تَلِيهَا  
وَزِيَادَةُ ثَلَاثَةِ أَيَّامٍ، وَذَلِكَ لِأَنَّ اللَّهَ تَعَالَى قَالَ:

(مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا)

«

(Friday (prayer) to the next Friday (prayer), plus three more days, erase whatever was committed (of sins) between them. This is because Allah says: Whoever brings a good deed shall have ten times the like thereof to his credit) Abu Dharr narrated that the Messenger of Allah said,

«مَنْ صَامَ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ فَقَدْ صَامَ  
الدَّهْرَ كُلَّهُ»

(Whoever fasts three days every month, will have fasted all the time.) Ahmad, An-Nasa'i, and Ibn Majah recorded this Hadith, and this is Ahmad's wording. At-Tirmidhi also recorded it with this addition;

«فَأَنْزَلَ اللَّهُ تَصْدِيقَ ذَلِكَ فِي كِتَابِهِ»

(So Allah sent down affirmation of this statement in His Book, )

(مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا)

(Whoever brings a good deed shall have ten times the like thereof to his credit,)

«الْيَوْمَ بَعَشْرَةَ أَيَّامٍ»

(Therefore, a day earns ten days.) At-Tirmidhi said; "This Hadith is Hasan". There are many other Hadiths and statements on this subject, but what we mentioned should be sufficient, Allah willing, and our trust is in Him.

قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا  
قِيمًا مِّلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ -  
قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ  
رَبِّ الْعَالَمِينَ - لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا  
أَوَّلُ الْمُسْلِمِينَ )

(161. Say: "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrahim, Hanifan (monotheism) and he was not of the Mushrikin.") (162. Say: "Verily, my Salah, my sacrifice, my living, and my dying are for Allah, the Lord of all that exists.") (163. "He has no partner. And of this I have been commanded, and I am the first of the Muslims.")

### Islam is the Straight Path

Allah commands His Prophet , the chief of the Messengers, to convey the news of being guided to Allah's straight path. This path is neither wicked, nor deviant,

(دِينًا قِيمًا)

(a right religion...) that is, established on firm grounds,

(مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ)

(The religion of Ibrahim, Hanifan and he was not of the Mushrikin.) Allah said in similar Ayat,

(وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ)

(And who turns away from the religion of Ibrahim except him who deludes himself) 2:130 , and,



وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَدِهِ هُوَ اجْتَبَاكُمْ وَمَا  
جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ  
إِبْرَاهِيمَ)

(And strive hard in Allah's cause as you ought to strive. He has chosen you, and has not laid upon you in religion any hardship: it is the religion of your father Ibrahim.) 22:78 , and,

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَنِئًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ  
الْمُشْرِكِينَ - شَاكِرًا لِأَنْعُمِهِ اجْتَبَاهُ وَهَدَاهُ إِلَى  
صِرَاطٍ مُسْتَقِيمٍ - وَءَاتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ  
فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ - ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ  
اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ )

(Verily, Ibrahim was an Ummah (or a nation), obedient to Allah, a Hanif, and he was not one of the Mushrikin. (He was) thankful for His (Allah's) favors. He (Allah) chose him (as an intimate friend) and guided him to a straight path. And We gave him good in this world, and in the Hereafter he shall be of the righteous. Then, We have sent the revelation to you (saying): "Follow the religion of Ibrahim, (he was a) Hanif, and he was not of the Mushrikin") 16:120-123 . Ordering the Prophet to follow the religion of Ibrahim, the Hanifiyyah, does not mean that Prophet Ibrahim reached more perfection in it than our Prophet . Rather, our Prophet perfectly established the religion and it was completed for him; and none before him reached this level of perfection. This is why he is the Final Prophet, the chief of all the Children of Adam who holds the station of praise and glory, the honor of intercession on the Day of Resurrection. All creation (on that Day) will seek him, even Ibrahim the friend of Allah, peace be upon him to request the beginning of Judgement . Imam Ahmad recorded that Ibn `Abbas said, "The Messenger of Allah was asked, `Which religion is the best with Allah, the Exalted' He said,

«الْحَنِيفِيَّةُ السَّمْحَةُ»

(Al-Hanifiyyah As-Samhah (the easy monotheism))"

### The Command for Sincerity in Worship

Allah said next,

(قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ  
رَبِّ الْعَالَمِينَ )

(Say: "Verily, my Salah, my sacrifice, my living, and my dying are for Allah, the Lord of the all that exists.") Allah commands the Prophet to inform the idolators who worship other than Allah and sacrifice to something other than Him, that he opposes them in all this, for his prayer is for Allah, and his rituals are in His Name alone, without partners. Allah said in a similar statement,

(فَصَلِّ لِرَبِّكَ وَأَنْحِرْ )

(Therefore turn in prayer to your Lord and sacrifice.) 108:2 , meaning, make your prayer and sacrifice for Allah alone. As for the idolators, they used to worship the idols and sacrifice to them, so Allah commanded the Prophet to defy them and contradict their practices. Allah, the Exalted, commanded him to dedicate his intention and heart to being sincere for Him alone. Mujahid commented,

(إِنَّ صَلَاتِي وَنُسُكِي)

(Verily, my prayer and my Nusuk...) refers to sacrificing during Hajj and `Umrah.

### Islam is the Religion of all Prophets

The Ayah,

(وَأَنَا أَوَّلُ الْمُسْلِمِينَ)

(and I am the first of the Muslims.) means, from this Ummah, according to Qatadah. This is a sound meaning, because all Prophets before our Prophet were calling to Islam, which commands worshipping Allah alone without partners. Allah said in another Ayah,

(وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ  
أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ )

(And We did not send any Messenger before you but We revealed to him (saying): "None has the right to be worshipped but I, so worship Me.") 21:25 Allah informed us that Nuh said to his people,

(فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا  
عَلَى اللَّهِ وَأَمَرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ )

(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.) 10:72 Allah said,

(وَمَنْ يَرِغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ  
وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ  
الصَّالِحِينَ - إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ  
لِرَبِّ الْعَالَمِينَ - وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ  
وَيَعْقُوبُ يَبْنَى إِنَّ اللَّهَ اصْطَفَى لَكُمْ الدِّينَ فَلَا  
تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ )

(And who turns away from the religion of Ibrahim except him who deludes himself Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous. When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the all that exists." And this was enjoined by Ibrahim upon his sons and by Ya' qub (saying), "O my sons! Allah has chosen for you the (true) religion, then die not except as Muslims.") 2:130-132 . Yusuf, peace be upon him, said,

(رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ  
الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيٌّ  
فِي الدُّنْيَا وَالْآخِرَةِ تَوَقَّنِي مُسْلِمًا وَالْحَقْنِي  
بِالصَّالِحِينَ )

(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 Wali (Protector) in this world and in the Hereafter. Cause me to die as a Muslim, and join me with the righteous.) 12:101 Musa said,

(وَقَالَ مُوسَىٰ يَقَوْمِ إِن كُنْتُمْ ءَامَنْتُمْ بِاللّٰهِ فَعَلَيْهِ  
تَوَكَّلُوا إِن كُنْتُمْ مُّسْلِمِينَ - فَقَالُوا عَلَى اللّٰهِ تَوَكَّلْنَا  
رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظّٰلِمِينَ - وَنَجِّنَا  
بِرَحْمَتِكَ مِنَ الْقَوْمِ الكٰفِرِينَ )

(And Musa said: "O my people! If you have believed in Allah, then put your trust in Him if you are Muslims." They said: "In Allah we put our trust. Our Lord! Make us not a trial for the folk who are wrongdoers. And save us by your mercy from the disbelieving folk") 10:84-86 Allah said,

(إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا  
النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ  
وَالْأَحْبَارُ)

(Verily, We did send down the Tawrah, therein was guidance and light, by which the Prophets, who submitted themselves to Allah's will, judged for the Jews. And the rabbis and the priests did also .) 5:44 , and,

(وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ ءَامِنُوا بِي  
وَبِرَسُولِي قَالُوا ءَامِنًا وَاشْهَدْ بِأَنَّا مُسْلِمُونَ )

(And when I (Allah) inspired Al-Hawariyyun (the disciples) of `Isa to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims.") 5:111 Therefore, Allah states that He sent all His Messengers with the religion of Islam, although their respective laws differed from each other, and some of them abrogated others. Later on, the Law sent with Muhammad abrogated all previous laws and nothing will ever abrogate it, forever. Certainly, Muhammad's Law will always be apparent and its flags raised high, until the Day of Resurrection. The Prophet said, C

«نَحْنُ مَعَاشِرُ الْأَنْبِيَاءِ أَوْلَادُ عِلَاتٍ دِينُنَا وَاحِدٌ»

(We, the Prophets, are half brothers, but our religion is one.) Half brothers, mentioned in the Hadith, refers to the brothers to one father, but different mothers. Therefore, the religion, representing the one father, is one; worshipping Allah alone without partners, even though the

laws which are like the different mothers in this parable, are different. Allah the Most High knows best. Imam Ahmad recorded that `Ali said that when the Messenger of Allah used to start the prayer with Takbir saying, "Allahu Akbar" (Allah is the Great) he would then supplicate,

«وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ  
حَنِيقًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي  
وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ»

(I have directed my face towards He Who has created the heavens and earth, Hanifan and I am not among the Mushrikin. Certainly, my prayer, sacrifice, living and dying are all for Allah, Lord of the worlds.)

«اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا  
عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي فَاعْفِرْ لِي  
ذُنُوبِي جَمِيعًا لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَاهْدِنِي  
لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ،  
وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا  
أَنْتَ، تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ»

(O Allah! You are the King, there is no deity worthy of worship except You. You are my Lord and I am Your servant. I have committed wrong against myself and admitted to my error, so forgive me all my sins. Verily, You, only You forgive the sins. (O Allah!) Direct me to the best conduct, for none except You directs to the best conduct. Divert me from the worst conduct, for only You divert from the worst conduct. Glorified and Exalted You are. I seek Your forgiveness and repent to You.) This Hadith, which was also recorded by Muslim in the Sahih, continues and mentions the Prophet's supplication in his bowing, prostrating and final sitting positions.

(قُلْ أَعْيَرَ اللَّهُ أَبْغَى رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا  
تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ

أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ )

(164. Say: "Shall I seek a lord other than Allah, while He is the Lord of all things No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another. Then unto your Lord is your return, so He will tell you that wherein you have been differing.")

### The Command to Sincerely Trust in Allah

Allah said,

(قُلْ)

(Say), O Muhammad , to those idolators, about worshipping Allah alone and trusting in Him,

(أَغَيْرَ اللَّهِ أَبْغَىٰ رَبًّا)

(Shall I seek a lord other than Allah...) 6:164 ,

(وَهُوَ رَبُّ كُلِّ شَيْءٍ)

(while He is the Lord of all things ) and Who protects and saves me and governs all my affairs But, I only trust in Him and go back to Him, because He is the Lord of everything, Owner of all things and His is the creation and the decision. This Ayah commands sincerely trusting Allah, while the Ayah before it commands sincerely worshipping Allah alone without partners. These two meanings are often mentioned together in the Qur'an. Allah directs His servants to proclaim,

(إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ )

(You (alone) we worship, and You (alone) we ask for help (for each and every thing).) 1:5  
Allah said,

(فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ)

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

(قُلْ هُوَ الرَّحْمَنُ ءَامَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا)

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

(رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ  
وَكَيْلًا )

(Lord of the east and the west; none has the right to be worshipped but He. So take Him a guardian.) 73:9 There are similar Ayat on this subject.

### Every Person Carries His Own Burden

Allah said,

(وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ  
وِزْرَ أُخْرَى)

(No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another.) thus emphasizing Allah's reckoning, decision and justice that will occur on the Day of Resurrection. The souls will only be recompensed for their deeds, good for good and evil for evil. No person shall carry the burden of another person, a fact that indicates Allah's perfect justice. Allah said in other Ayat,

(وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ  
وَلَوْ كَانَ ذَا قُرْبَىٰ)

(And if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin.) 35:18 , and,

(فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا)

(Then he will have no fear of injustice, nor of any curtailment (of his reward).) 20:112  
Scholars of Tafsir commented, "No person will be wronged by carrying the evil deeds of another person, nor will his own good deeds be curtailed or decreased." Allah also said;

(كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ - إِلَّا أَصْحَابَ  
الْيَمِينِ )

(Every person is a pledge for what he has earned. Except those on the Right.) 74:38-39 , meaning, every person will be tied to his evil deeds. But, for those on the right -- the believers -- the blessing of their good works will benefit their offspring and relatives, as well. Allah said in Surat At-Tur,

(وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلْتَنَّهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ)

(And those who believe and whose offspring follow them in faith, to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything.) 52:21 , meaning, We shall elevate their offspring to their high grades in Paradise, even though the deeds of the offspring were less righteous, since they shared faith with them in its general form. Allah says, We did not decrease the grades of these righteous believers so that those (their offspring and relatives) who have lesser grades, can share the same grades as them. Rather Allah elevated the lesser believers to the grades of their parents by the blessing of their parents' good works, by His favor and bounty. Allah said next (in Surat At-Tur),

(كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ)

(Every person is a pledge for that which he has earned.) 52:21 , meaning, of evil. Allah's statement here,

(ثُمَّ إِلَىٰ رَبِّكُمْ مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ  
تَخْتَلِفُونَ)

(Then unto your Lord is your return, so He will tell you that wherein you have been differing.) means, work you (disbelievers), and we will also work. Surely, both you and us will be gathered to Allah and He will inform us of our deeds and your deeds and the decision on what we used to dispute about in the life of this world. Allah said in other Ayat,



(قُلْ لَا تُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نُسْأَلُ عَمَّا  
تَعْمَلُونَ - قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَقْتَحُ بَيْنَنَا  
بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ )

(Say: "You will not be asked about our sins, nor shall we be asked of what you do." Say: "Our Lord will assemble us all together, then He will judge between us with truth. And He is the Just Judge, the All-Knower of the true state of affairs.") 34:25-26 .

(وَهُوَ الَّذِي جَعَلَكُمْ خَلِيفَةَ الْأَرْضِ وَرَفَعَ  
بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوكُمْ فِي مَا آتَاكُمْ  
إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ )

(165. And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely, your Lord is Swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.)

### **Allah Made Mankind Dwellers on the earth, Generation After Generation, of Various Grades, in order to Test Them**

Allah said,

(وَهُوَ الَّذِي جَعَلَكُمْ خَلِيفَةَ الْأَرْضِ)

(And it is He Who has made you generations coming after generations, replacing each other on the earth.) meaning, He made you dwell on the earth generation after generation, century after century and offspring after forefathers, according to Ibn Zayd and others. Allah also said,

(وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ  
يَخْلُقُونَ )

(And if it were Our will, We would have made angels to replace you on the earth) 43:60 , and,

(وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ)

(And makes you inheritors of the Earth, generations after generations.) 27:62 , and

(إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً)

(Verily, I am going to place (mankind) generations after generations on earth.) 2:30 , and,

(عَسَى رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي  
الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ)

(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 Allah's statement,

(وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ)

(And He has raised you in ranks, some above others,) means, He has made you different from each other with regards to provision, conduct, qualities, evilness, shapes, color of skin, and so forth, and He has the perfect wisdom in all this. Allah said in other Ayat,

(نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا  
وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ  
بَعْضُهُمْ بَعْضًا سُخْرِيًّا)

(It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work.) 43:32 , and,

(انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلِلْآخِرَةِ  
أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا )

(See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment.) 17:21 Allah's statement,

## (لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ)

(that He may try you in that which He has bestowed on you.) means, so that He tests you in what He has granted you, for Allah tries the rich concerning his wealth and will ask him about how he appreciated it. He also tries the poor concerning his poverty and will ask him about his patience with it. Muslim recorded that Abu Sa`id Al-Khudri said that the Messenger of Allah said,

«إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا  
فَنَظِرٌ مَّاذَا تَعْمَلُونَ، فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ  
فَإِنَّ أَوَّلَ فِتْنَةٍ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ»

(Verily, this life is beautiful and green, and Allah made you dwell in it generation after generation so that He sees what you will do. Therefore, beware of this life and beware of women, for the first trial that the Children of Israel suffered from was with women.) Allah's statement,

(إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ)

(Surely, your Lord is swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.) this is both discouragement and encouragement, by reminding the believers that Allah is swift in reckoning and punishment with those who disobey Him and defy His Messengers,

(وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ)

(And certainly He is Oft-Forgiving, Most Merciful.) for those who take Him as protector and follow His Messengers in the news and commandments they conveyed. Allah often mentions these two attributes together in the Qur'an. Allah said,

(وَإِنَّ رَبَّكَ لَدُوٌّ مَعْفِرَةٌ لِلنَّاسِ عَلَى ظَلْمِهِمْ وَإِنَّ  
رَبَّكَ لَشَدِيدُ الْعِقَابِ)

(But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing. And verily, your Lord is (also) severe in punishment) 13:6 , and,

(نَبِيٌّ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ - وَأَنَّ  
عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ)

(Declare unto My servants, that truly, I am the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment.) 15:49-50 There are similar Ayat that contain encouragement and discouragement. Sometimes Allah calls His servants to Him with encouragement, describing Paradise and making them eager for what He has with Him. Sometimes, He calls His servants with discouragement, mentioning the Fire and its torment and punishment, as well as, the Day of Resurrection and its horrors. Sometimes Allah mentions both so that each person is affected by it according to his or her qualities. We ask Allah that He makes us among those who obey what He has commanded, avoid what He has prohibited, and believe in Him as He has informed. Certainly, He is Near, hears and answers the supplication, and He is the Most Kind, Generous and Bestowing. Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah said,

«لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنَ الْعُقُوبَةِ مَا طَمِعَ  
بِجَنَّتِهِ أَحَدٌ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللَّهِ مِنَ  
الرَّحْمَةِ مَا قَنَطَ أَحَدٌ مِنَ الْجَنَّةِ، خَلَقَ اللَّهُ مِائَةَ  
رَحْمَةٍ فَوَضَعَ وَاحِدَةً بَيْنَ خَلْقِهِ يَتَرَاحِمُونَ بِهَا  
وَعِنْدَ اللَّهِ تِسْعَةٌ وَتِسْعُونَ»

(If the believer knew Allah's punishment, no one will hope in entering His Paradise. And if the disbeliever knew Allah's mercy, no one will feel hopeless of acquiring Paradise. Allah created a hundred kinds of mercy. He sent down one of them to His creation, and they are merciful to each other on that account. With Allah, there remains ninety-nine kinds of mercy.) Muslim and At-Tirmidhi also recorded this Hadith, At-Tirmidhi said "Hasan". Abu Hurayrah narrated that the Messenger of Allah said,

«لَمَّا خَلَقَ اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابٍ فَهُوَ عِنْدَهُ  
فَوْقَ الْعَرْشِ إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي»

(When Allah created the creation, He wrote in a Book, and this Book is with Him above the Throne: `My mercy overcomes My anger.´) This is the end of the Tafsir of Surat Al-An`am, all the thanks and appreciation for Allah.

**The Tafsir of Surat Al-A`raf**

## (Chapter - 7)

### Which was revealed in Makkah

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

(المص - كِتَابٌ أَنْزَلَ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ  
حَرَجٌ مِّنْهُ لِتُنذِرَ بِهِ وَذِكْرَى لِلْمُؤْمِنِينَ - اتَّبِعُوا مَا  
أَنْزَلَ إِلَيْكُمْ مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ  
قَلِيلًا مَّا تَذَكَّرُونَ )

(1. Alif-Lam-Mim-Sad.) (2. (This is the) Book (the Qur'an) sent down unto you, so let not your breast be narrow therefrom, that you warn thereby; and a reminder unto the believers.) (3. Follow what has been sent down unto you from your Lord, and follow not any Awliya' (protectors), besides Him (Allah). Little do you remember!) We mentioned before the explanation of the letters such as, Alif-Lam, that are in the beginning of some Surahs in the Qur'an .

(كِتَابٌ أَنْزَلَ إِلَيْكَ)

((This is the) Book (the Qur'an) sent down unto you (O Muhammad)), from your Lord,

(فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِّنْهُ)

(so let not your breast be narrow therefrom,) meaning, having doubt about it according to Mujahid, Qatadah and As-Suddi. It was also said that the meaning here is: 'do not hesitate to convey the Qur'an and warn with it,'

(فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ)

(Therefore be patient as did the Messengers of strong will) 46:35 . Allah said here,

(لِتُنذِرَ بِهِ)

(that you warn thereby) meaning, 'We sent down the Qur'an so that you may warn the disbelievers with it,'

(وَذِكْرَىٰ لِلْمُؤْمِنِينَ)

(and a reminder unto the believers). Allah then said to the world,

(اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ)

(Follow what has been sent down unto you from your Lord) meaning, follow and imitate the unlettered Prophet , who brought you a Book that was revealed for you, from the Lord and master of everything.

(وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ)

(and follow not any Awliya', besides Him (Allah)) meaning, do not disregard what the Messenger brought you and follow something else, for in this case, you will be deviating from Allah's judgment to the decision of someone else. Allah's statement,

(قَلِيلًا مَّا تَذَكَّرُونَ)

(Little do you remember!) is similar to,

(وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ )

(And most of mankind will not believe even if you desire it eagerly) 12:103 , and;

(وَإِن تُطِيعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ اللَّهِ)

(And if you obey most of those on the earth, they will mislead you far away from Allah's path) 6:116 , and,

(وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ )

(And most of them believe not in Allah except that they attribute partners unto Him) 12:106 .

(وَكَمْ مِّنْ قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيِّنًا أَوْ هُمْ  
قَائِلُونَ - فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بِأَسُنَا إِلَّا أَنْ  
قَالُوا إِنَّا كُنَّا ظَالِمِينَ - فَلَنَسَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ  
وَلَنَسَلَنَّ الْمُرْسَلِينَ - فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ وَمَا  
كُنَّا غَائِبِينَ )

(4. And a great number of towns We destroyed. Our torment came upon them by night or while they were taking their midday nap.) (5. No cry did they utter when Our torment came upon them but this: "Verily, we were wrongdoers.") (6. Then surely, We shall question those (people) to whom it was sent and verily, We shall question the Messengers.) (7. Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We have not been absent.)

### Nations that were destroyed

Allah said,

(وَكَمْ مِّنْ قَرْيَةٍ أَهْلَكْنَاهَا)

(And a great number of towns We destroyed.) for defying Our Messengers and rejecting them. This behavior led them to earn disgrace in this life, which led them to disgrace in the Hereafter. Allah said in other Ayat,

(وَلَقَدْ اسْتَهْزَىءَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ  
سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ )

(And indeed (many) Messengers before you were mocked at, but their scoffers were surrounded by the very thing that they used to mock at) 6:10 , and

(فَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ  
خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَبُرُّ مُعْطَلَةٌ وَقَصْرٌ مَّشِيدٌ  
(

(And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins (up to this day), and (many) a deserted well and lofty castle!) 22:45 , and,

وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطِرَتْ مَعِيشَتَهَا فَتِلْكَ  
مَسَكِنُهُمْ لَمْ تُسْكَنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا وَكُنَّا نَحْنُ  
الْوَارِثِينَ )

(And how many a town have We destroyed, which was thankless for its means of livelihood And those are their dwellings, which have not been inhabited after them except a little. And verily, We have been the heirs) 28:58 . Allah's saying,

(فَجَاءَهَا بِأَسْنًا بَيِّنًا أَوْ هُمْ قَائِلُونَ)

(Our torment came upon them by night or while they were taking their midday nap. ) means, Allah's command, torment and vengeance came over them at night or while taking a nap in the middle of the day. Both of these times are periods of rest and leisure or heedlessness and amusement. Allah also said

(أَفَأَمِنَ أَهْلُ الْقُرَى أَنْ يَأْتِيَهُمْ بَأْسُنَا بَيِّنًا وَهُمْ  
نَائِمُونَ - أَوْ أَمِنَ أَهْلُ الْقُرَى أَنْ يَأْتِيَهُمْ بَأْسُنَا  
ضَحَى وَهُمْ يَلْعَبُونَ )

(Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing) 7:97-98 and,

(أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ  
الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ  
- أَوْ يَأْخُذَهُمْ فِي تَقْلِبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ - أَوْ  
يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَؤُوفٌ رَحِيمٌ )



(Do then those who devise evil plots feel secure that Allah will not sink them into the earth, or that the torment will not seize them from directions they perceive not Or that He may catch them in the midst of their going to and from, so that there be no escape for them Or that He may catch them with gradual wastage. Truly, Your Lord is indeed full of kindness, Most Merciful) 16:45-47 . Allah's saying;

(فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بِأَسْنَاءِ إِلَّا أَنْ قَالُوا  
إِنَّا كُنَّا ظَالِمِينَ )

(No cry did they utter when Our torment came upon them but this: "Verily, we were wrongdoers.") This means, when the torment came to them, their cry was that they admitted their sins and that they deserved to be punished. Allah said in a similar Ayah,

(وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَلِيمَةً)

(How many a town given to wrongdoing, have We destroyed) 21:11 , until,

(خَمِدِينَ)

(Extinct) 21:15 . Allah's saying.

(فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ)

(Then surely, We shall question those (people) to whom it (the Book) was sent) is similar to the Ayat,

(وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ )

(And (remember) the Day (Allah) will call them, and say: "What answer gave you to the Messengers") 28:65 , and,

(يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أَجَبْتُمُ قَالُوا لَا  
عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّمُ الْغُيُوبِ )

(On the Day when Allah will gather the Messengers together and say to them: "What was the response you received" They will say: "We have no knowledge, verily, only You are the Knower of all that is unseen.") 5:109 . Allah will question the nations, on the Day of Resurrection, how

they responded to His Messengers and the Messages He sent them with. He will also question the Messengers if they conveyed His Messages. So, `Ali bin Abi Talhah reported from Ibn `Abbas, who said commenting on the Ayah:

(قَلَنَسَلَنَ الَّذِيْنَ أَرْسَلْنَا إِلَيْهِمْ وَلَنَسَلَنَ الْمُرْسَلِينَ )

(Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers.) He said; "About what they conveyed." Ibn `Abbas commented on Allah's statement,

(قَلَنَقُصَّنَّ عَلَيْهِمْ بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ )

(Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We have not been absent.) "The Book will be brought forth on the Day of Resurrection and it will speak, disclosing what they used to do."

(وَمَا كُنَّا غَائِبِينَ)

(and indeed We have not been absent) meaning, On the Day of Resurrection, Allah will inform His servants about what they said and did, whether substantial or minor. Certainly, He witnesses to everything, nothing escapes His observation, and He is never unaware of anything. Rather, He has perfect knowledge of what the eyes are deluded by and what the hearts conceal,

(وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمَتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُّبِينٍ)

(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

(وَالْوِزْنَ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُقْلِحُونَ - وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ )

(8. And the weighing on that Day will be the true (weighing). So, as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise).) (9. And as for those whose scale will be light, they are those who will lose themselves for their wrongful behavior with Our Ayat.)

## The Meaning of weighing the Deeds

Allah said,

(وَالْوَزْنُ)

(And the weighing), of deeds on the Day of Resurrection,

(الْحَقُّ)

(will be the true (weighing)), for Allah will not wrong anyone. Allah said in other Ayat,

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

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

(إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً  
يُضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا )

(Surely, Allah wrongs not even the weight of a speck of dust, but if there is any good (done), He doubles it, and gives from Him a great reward.) 4:40 ,

فَأَمَّا مَنْ تَقَلَّتْ مَوَازِينُهُ فَهُوَ فِي عَيْشَةٍ رَّاضِيَةٍ  
وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ فَأَمَّهُ هَاوِيَةٌ وَمَا أَدْرَاكَ مَا  
هِيَ نَارٌ حَامِيَةٌ )

(Then as for him whose scale (of good deeds) will be heavy. He will live a pleasant life (in Paradise). But as for him whose scale (of good deeds) will be light. He will have his home in Hawiyah (pit, Hell). And what will make you know what it is (It is) a fiercely blazing Fire!  
101:6-11 and,

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَبَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا  
يَتَسَاءَلُونَ - فَمَنْ تَقَلَّتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ  
الْمُقْلِحُونَ - وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ  
خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ )

(Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another. Then, those whose scales (of good deeds) are heavy, they are the successful. And those whose scales (of good deeds) are light, they are those who lose themselves, in Hell will they abide) 23:101-103 . As for what will be placed on the Balance on the Day of Resurrection, it has been said that the deeds will be placed on it, even though they are not material objects. Allah will give these deeds physical weight on the Day of Resurrection. Al-Baghawi said that this was reported from Ibn `Abbas. It is recorded in the Sahih that Al-Baqarah (chapter 2) and Al `Imran (chapter 3) will come on the Day of Resurrection in the shape of two clouds, or two objects that provide shade, or two lined groups of birds. It is also recorded in the Sahih that the Qur'an will come to its companion (who used to recite and preserve it) in the shape of a pale-faced young man. He will ask (the young man), "Who are you" He will reply, "I am the Qur'an, who made you stay up sleeplessly at night and caused you thirst in the day. " The Hadith that Al-Bara' narrated about the questioning in the grave states,

«فَيَأْتِي الْمُؤْمِنَ شَابٌ حَسَنُ اللَّوْنِ طَيِّبُ الرَّيْحِ  
فَيَقُولُ: مَنْ أَنْتَ؟ فَيَقُولُ: أَنَا عَمَلُكَ الصَّالِحِ»

(A young man with fair color and good scent will come to the believer, who will ask, `Who are you' He will reply, `I am your good deeds'). The Prophet mentioned the opposite in the case of the disbeliever and the hypocrite. It was also said that the Book of Records that contains the deeds will be weighed. A Hadith states that a man will be brought forth and ninety-nine scrolls containing errors and sins will be placed on one side of the balance each as long as the sight

can reach. He will then be brought a card on which `La ilaha illallah' will be written. He will say, "O Lord! What would this card weigh against these scrolls" Allah will say, "You will not be wronged." So the card will be placed on the other side of the Balance, and as the Messenger of Allah said,

«فَطَاشَتِ السَّجَّاتُ وَتَقَلَّتِ الْبِطَاقَةُ»

(Behold! The (ninety-nine) scrolls will go up, as the card becomes heavier.) At-Tirmidhi recorded similar wording for this Hadith and said that it is authentic. It was also said that the person who performed the deed will be weighed. A Hadith states,

«يُؤْتَى يَوْمَ الْقِيَامَةِ بِالرَّجُلِ السَّمِينِ فَلَا يَزِنُ عِنْدَ  
اللَّهِ جَنَاحَ بَعُوضَةٍ»

(On the Day of Resurrection, a fat man will be brought forth, but he will not weigh with Allah equal to the wing of a mosquito). He then recited the Ayah,

(فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا)

(And on the Day of Resurrection, We shall assign no weight for them) 18:105 . Also, the Prophet said about `Abdullah bin Mas`ud,

«أَتَعْجَبُونَ مِنْ دِقَّةِ سَاقَيْهِ وَالَّذِي نَفْسِي بِيَدِهِ لُهُمَا  
فِي الْمِيزَانِ أَثْقَلُ مِنْ أَحَدٍ»

(Do you wonder at the thinness of his legs By He in Whose Hand is my soul! They are heavier on the Balance than (Mount) Uhud.) It is also possible to combine the meanings of these Ayat and Hadiths by stating that all this will truly occur, for sometimes the deeds will be weighed, sometimes the scrolls where they are recorded will be weighed, and sometimes those who performed the deeds will be weighed. Allah knows best.

(وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا  
مَعِيشًا قَلِيلًا مَا تَشْكُرُونَ )

(10. And surely, We gave you authority on the earth and appointed for you therein livelihoods. Little thanks do you give.)

## All Bounties in the Heavens and Earth are for the Benefit of Mankind

Allah reminds of His favor on His servants in that He made the earth a fixed place for dwelling, placed firm mountains and rivers on it and made homes and allowed them to utilize its benefits. Allah made the clouds work for them (bringing rain) so that they may produce their sustenance from them. He also created the ways and means of earnings, commercial activities and other professions. Yet, most of them give little thanks for this. Allah said in another Ayah,

(وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ)

(And if you count the blessings of Allah, never will you be able to count them. Verily, man is indeed a wrongdoer, an ingrate.) 14:34

(وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُن مِّنَ السَّاجِدِينَ)

(11. And surely, We created you and then gave you shape; then We told the angels, "Prostrate yourselves to Adam," and they prostrated, except Iblis (Shaytan), he refused to be of those who prostrated.)

## Prostration of the Angels to Adam and Shaytan's Arrogance

Allah informs the Children of Adam about the honor of their father and the enmity of Shaytan, who still has envy for them and for their father Adam. So they should beware of him and not follow in his footsteps. Allah said,

(وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا)

(And surely, We created you and then gave you shape; then We told the angels, "Prostrate yourselves to Adam," and they prostrated.) This is like His saying,

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ خَلِقُ بَشَرًا مِّنْ  
صَلٰٓصَلٍ مِّنْ حَمَآءٍ مَّسْنُوْنٍ - فَاِذَا سَوَّيْتُهُ وَنَفَخْتُ  
فِيْهِ مِنْ رُّوْحِىْ فَقَعُوْا لَهٗ سٰجِدِيْنَ )

(And (remember) when your Lord said to the angels: "I am going to create a man from dried (sounding) clay of altered mud. So, when I have fashioned him completely and breathed into him the soul (which I created for him), then fall (you) down prostrating yourselves unto him.") 15:28-29 . After Allah created Adam with His Hands from dried clay of altered mud and made him in the shape of a human being, He blew life into him and ordered the angels to prostrate before him, honoring Allah's glory and magnificence. The angels all heard, obeyed and prostrated, but Iblis did not prostrate. We explained this subject in the beginning of Surat Al-Baqarah. Therefore, the Ayah (7:11) refers to Adam, although Allah used the plural in this case, because Adam is the father of all mankind. Similarly, Allah said to the Children of Israel who lived during the time of the Prophet ,

وَظَلَّلْنَا عَلٰىكُمْ الْغَمَامَ وَاَنْزَلْنَا عَلٰىكُمْ الْمَنَّٰ  
وَالسَّلٰوٰى )

(And We shaded you with clouds and sent down on you manna and the quail,) 2:57 This refers to their forefathers who lived during the time of Moses. But, since that was a favor given to the forefathers, and they are their very source, then the offspring have also been favored by it. This is not the case in:

(وَلَقَدْ خَلَقْنَا الْاِنْسَانَ مِنْ سُلٰلَةٍ مِّنْ طِيْنٍ )

(And indeed We created man out of an extract of clay (water and earth.)) 23:12 For this merely means that Adam was created from clay. His children were created from Nutfah (mixed male and female sexual discharge). This last Ayah is thus talking about the origin of mankind, not that they were all created from clay, and Allah knows best.

(قَالَ مَا مَنَعَكَ اِلَّا تَسْجُدَ اِذْ اَمَرْتُكَ قَالَ اَنَاْ خَيْرٌ  
مِّنْهُ خَلَقْتَنِىْ مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِيْنٍ )

(12. (Allah) said: "What prevented you (O Iblis) that you did not prostrate, when I commanded you" Iblis said: "I am better than him (Adam), You created me from fire, and him You created from clay.") Allah said,

(مَا مَنَعَكَ إِلَّا تَسْجُدَ)

(What prevented you (O Iblis) that you did not prostrate) 7: 12 meaning, what stopped and hindered you from prostrating after I ordered you to do so, according to Ibn Jarir. This meaning is sound, and Allah knows best. Iblis, may Allah curse him, said,

(أَنَا خَيْرٌ مِنْهُ)

(I am better than him (Adam)), and this excuse is worse than the crime itself! Shaytan said that he did not obey Allah because he who is better cannot prostrate to he who is less. Shaytan, may Allah curse him, meant that he is better than Adam, "So how can You order me to prostrate before him" Shaytan said that he is better than Adam because he was created from fire while, "You created him from clay, and fire is better." The cursed one looked at the origin of creation not at the honor bestowed, that is, Allah creating Adam with His Hand and blowing life into him. Shaytan made a false comparison when confronted by Allah's command,

(فَقَعُوا لَهُ سَاجِدِينَ)

("Then you fall down prostrate to him") 38:72 . Therefore, Shaytan alone contradicted the angels, because he refused to prostrate. He, thus, became `Ablasa' from the mercy, meaning, lost hope in acquiring Allah's mercy. He committed this error, may Allah curse him, due to his false comparison. His claim that the fire is more honored than mud was also false, because mud has the qualities of wisdom, for - bearance, patience and assurance, mud is where plants grow, flourish, increase, and provide good. To the contrary, fire has the qualities of burning, recklessness and hastiness. Therefore, the origin of creation directed Shaytan to failure, while the origin of Adam led him to return to Allah with repentance, humbleness, obedience and submission to His command, admitting his error and seeking Allah's forgiveness and pardon for it. Muslim recorded that `Aishah said that the Messenger of Allah said,

«خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ وَخُلِقَ إِبْلِيسُ مِنْ مَارِجٍ  
مِنْ نَّارٍ وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُمْ»

(The angels were created from light, Shaytan from a smokeless flame of fire, while Adam was created from what was described to you).

### **Iblis was the First to use Qiyas (Analogical Comparison)**

Ibn Jarir recorded that Al-Hasan commented on Shaytan's statement,

(خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ)



("You created me from fire, and him You created from clay.") "Iblis used Qiyas analogy , and he was the first one to do so." This statement has an authentic chain of narration. Ibn Jarir recorded that Ibn Srin said, "The first to use Qiyas was Iblis, and would the sun and moon be worshipped if it was not for Qiyas" This statement also has an authentic chain of narration.

(قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَّكَبَرَ فِيهَا  
فَاخْرُجْ إِنَّكَ مِنَ الصَّغِيرِينَ - قَالَ أَنْظِرْنِي إِلَى  
يَوْمٍ يُبْعَثُونَ - قَالَ إِنَّكَ مِنَ الْمُنْظَرِينَ )

(13. (Allah) said: "(O Iblis) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced.") (14. (Iblis) said: "Allow me respite till the Day they are raised up (the Day of Resurrection).") (15. (Allah) said: "You are of those respited.") Allah ordered Iblis;

(فَاهْبِطْ مِنْهَا)

(Get down from this) "because you defied My command and disobeyed Me. Get out, it is not for you to be arrogant here," in Paradise, according to the scholars of Tafsir. It could also refer to particular status which he held in the utmost highs. Allah said to Iblis,

(فَاخْرُجْ إِنَّكَ مِنَ الصَّغِيرِينَ)

(Get out, for you are of those humiliated and disgraced.) as just recompense for his ill intentions, by giving him the opposite of what he intended (arrogance). This is when the cursed one remembered and asked for respite until the Day of Judgment,

(قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ - قَالَ فَإِنَّكَ  
مِنَ الْمُنْظَرِينَ )

(Then allow me respite till the Day they are raised up. (Allah) said: "Then you are of those respited.") 15: 36-37 Allah gave Shaytan what he asked for out of His wisdom, being His decision and decree, that is never prevented or resisted. Surely, none can avert His decision, and He is swift in reckoning.

(قَالَ فِيمَا أُغْوَيْتَنِي لِأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ  
- ثُمَّ لَأَتِيَهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ

أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ  
(

(16. (Iblis) said: "Because You have `Aghwaytani', surely, I will sit in wait against them (human beings) on Your straight path. (17. "Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them to be thankful.") Allah said that after He gave respite to Shaytan,

(إِلَى يَوْمٍ يُبْعَثُونَ)

(till the Day they are raised up (resurrected)) and Iblis was sure that he got what he wanted, he went on in defiance and rebellion. He said,

(فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ)

("Because You have `Aghwaytani', surely, I will sit in wait against them (human beings) on Your straight path.") meaning, as You have sent me astray. Ibn `Abbas said that `Aghwaytani' means, "Misguided me." Others said, "As You caused my ruin, I will sit in wait for Your servants whom You will create from the offspring of the one you expelled me for." He went on,

(صِرَاطَكَ الْمُسْتَقِيمَ)

(Your straight path), the path of truth and the way of safety. I (Iblis) will misguide them from this path so that they do not worship You Alone, because You sent me astray. Mujahid said that the `straight path', refers to the truth. Imam Ahmad recorded that Saburah bin Abi Al-Fakih said that he heard the Messenger of Allah saying,

«إِنَّ الشَّيْطَانَ قَعَدَ لِابْنِ آدَمَ بِطَرُقِهِ، فَقَعَدَ لَهُ  
بِطَرِيقِ الْإِسْلَامِ، فَقَالَ: أَسْلِمُ وَتَدْرُ دِينَكَ وَدِينِ  
آبَائِكَ؟ قَالَ: فَعَصَاهُ وَأَسْلَمَ»

:

«قَعَدَ لَهُ بِطَرِيقِ الْهَجْرَةِ فَقَالَ: أَتُهَاجِرُ وَتَدَعُ  
أَرْضَكَ وَسَمَاءَكَ؟ وَإِنَّمَا مَثَلُ الْمُهَاجِرِ كَالْفَرَسِ  
فِي الطَّوْلِ، فَعَصَاهُ وَهَاجَرَ، ثُمَّ قَعَدَ لَهُ بِطَرِيقِ  
الْجِهَادِ وَهُوَ جِهَادُ النَّفْسِ وَالْمَالِ، فَقَالَ: تُقَاتِلُ  
فَتُقْتَلُ فَنُكِّحُ الْمَرْأَةَ وَيُقَسَّمُ الْمَالُ، قَالَ: فَعَصَاهُ  
وَجَاهَدَ»

«فَمَنْ فَعَلَ ذَلِكَ مِنْهُمْ فَمَاتَ، كَانَ حَقًّا عَلَى اللَّهِ  
أَنْ يُدْخِلَهُ الْجَنَّةَ، وَإِنْ قُتِلَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ  
يُدْخِلَهُ الْجَنَّةَ، وَإِنْ غَرِقَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ  
يُدْخِلَهُ الْجَنَّةَ أَوْ وَقَصَّتْهُ دَابَّةٌ كَانَ حَقًّا عَلَى اللَّهِ  
أَنْ يُدْخِلَهُ الْجَنَّةَ»

(Shaytan sat in wait for the Son of Adam in all his paths. He sat in the path of Islam, saying, 'Would you embrace Islam and abandon your religion and the religion of your forefathers? However, the Son of Adam disobeyed Shaytan and embraced Islam. So Shaytan sat in the path of Hijrah (migration in the cause of Allah), saying, 'Would you migrate and leave your land and sky? But the parable of the Muhajir is that of a horse in his stamina. So, he disobeyed Shaytan and migrated. So Shaytan sat in the path of Jihad, against one's self and with his wealth, saying, 'If you fight, you will be killed, your wife will be married and your wealth divided.' So he disobeyed him and performed Jihad. Therefore, whoever among them (Children of Adam) does this and dies, it will be a promise from Allah that He admits him into Paradise. If he is killed, it will be a promise from Allah that He admits him into Paradise. If he drowns, it will be a promise from Allah that He admits him into Paradise. If the animal breaks his neck, it will be a promise from Allah that He admits him into Paradise.) `Ali bin Abi Talhah reported that Ibn `Abbas commented on:

«ثُمَّ لَا تَبَيَّنُهُمْ مِّنْ بَيْنِ أَيْدِيهِمْ»

(Then I will come to them from before them) Raising doubts in them concerning their Hereafter,

(وَمِنْ خَلْفِهِمْ)

(and (from) behind them), making them more eager for this life,

(وَعَنْ أَيْمَانِهِمْ)

(from their right), causing them confusion in the religion,

(وَعَنْ شَمَائِلِهِمْ)

(and from their left) luring them to commit sins." This is meant to cover all paths of good and evil. Shaytan discourages the people from the path of good and lures them to the path of evil. Al-Hakam bin Abban said that `Ikrimah narrated from Ibn `Abbas concerning the Ayah,

(ثُمَّ لَأْتِيَهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ)

(Then I will come to them from before them and behind them, from their right and from their left,) "He did not say that he will come from above them, because the mercy descends from above." `Ali bin Abi Talhah reported that Ibn `Abbas said,

(وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ)

(and You will not find most of them to be thankful.) "means, those who single Him out in worship ." When Shaytan said this, it was a guess and an assumption on his part. Yet, the truth turned out to be the same, for Allah said,

(وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا  
مِّنَ الْمُؤْمِنِينَ - وَمَا كَانَ لَهُ عَلَيْهِمْ مِّن سُلْطٰنٍ إِلَّا

لِنَعْلَمَ مَنْ يُؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ  
وَرَبُّكَ عَلَى كُلِّ شَيْءٍ حَفِيظٌ )

(And indeed Iblis (Shaytan) did prove true his thought about them, and they followed him, all except a group of true believers. And he had no authority over them, except that We might test him who believes in the Hereafter, from him who is in doubt about it. And your Lord is Watchful over everything.) 34:20-21 . tThis is why there is a Hadith that encourages seeking refuge with Allah from the lures of Shaytan from all directions. Imam Ahmad narrated that `Abdullah bin `Umar said, "The Messenger of Allah used to often recite this supplication in the morning and when the night falls,

«اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ،  
اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ  
وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَآمِنْ  
رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ وَمِنْ  
خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي  
وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي»

(O Allah! I ask You for well-being in this life and the Hereafter. O Allah! I ask You for pardon and well-being in my religion, life, family and wealth. O Allah! Cover my errors and reassure me in times of difficulty. O Allah! Protect me from before me, from behind me, from my right, from my left and from above me. I seek refuge with Your greatness from being killed from below me.)" Waki` commented (about being killed from below), "This refers to earthquakes." Abu Dawud, An-Nasa'i, Ibn Majah, Ibn Hibban and Al-Hakim collected this Hadith, and Al-Hakim said, "Its chain is Sahih. "

(قَالَ اخْرُجْ مِنْهَا مَذْعُومًا مَذْحُورًا لِمَنْ تَبِعَكَ  
مِنْهُمْ لِأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ )

(18. (Allah) said (to Iblis): "Get out from this (Paradise), Madh'uman Madhura. Whoever of them (mankind) will follow you, then surely, I will fill Hell with you all.") Allah emphasized His cursing, expelling, banishing and turning Shaytan away from the uppermost heights, saying; Ibn Jarir said, "As for Madh'um, it is disgraced." And he said, "Madhur is the distanced, that is, he is banished and expelled." `Abdur-Rahman bin Zayd bin Aslam said, "We do not know of any who

is Madh'uh and Madhmum except for one." Sufyan Ath-Thawri narrated from Abu Ishaq from At-Tamimi from Ibn `Abbas,

(اَخْرَجَ مِنْهَا مَذْءُومًا مَذْحُورًا)

(Get out from this (Paradise), Madh'uman Madhura) "despised." `Ali bin Abi Talhah reported that Ibn `Abbas commented on,

(اَخْرَجَ مِنْهَا مَذْءُومًا مَذْحُورًا)

(Get out from this (Paradise), Madh'uman Madhura) 7:18 "Belittled and despised", while As-Suddi commented, "Hateful and expelled." Qatadah commented, "Cursed and despised", while Mujahid said, "Expelled and banished." Ar-Rabi` bin Anas said that `Madh'um' means banished, while, `Madhura' means belittled. Allah said,

(لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ)

(Whoever of them (mankind) will follow you, then surely, I will fill Hell with you all.) This is similar to

(قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ  
جَزَاءً مَوْفُورًا - وَاسْتَفْزِرْ مَنْ اسْتَطَعْتَ مِنْهُمْ  
بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكِهِمْ  
فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدْتَهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ  
إِلَّا غُرُورًا - إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ  
وَكَفَىٰ بِرَبِّكَ وَكِيلًا )

((Allah) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) an ample recompense. And gradually delude those whom you can among them with your voice, make assaults on them with your cavalry and your infantry, share with them wealth and children, and make promises to them." But Shaytan promises them nothing but deceit. "Verily, My servants -- you have no authority over them. And All-Sufficient is your Lord as a Guardian.") 17:63-65

(وَيَادِمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ - فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءَاتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ - وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّصِيحِينَ )

(19. "And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the wrongdoers.) (20. Then Shaytan whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said: "Your Lord did not forbid you this tree save you should become angels or become of the immortals.") (21. And he Qasamahuma: "Verily, I am one of the sincere well-wishers for you both.")

### **Shaytan's Deceit with Adam and Hawwa' and Their eating from the Forbidden Tree**

Allah states that He allowed Adam and his wife to dwell in Paradise and to eat from all of its fruits, except one tree. We have already discussed this in Surat Al-Baqarah. Thus, Shaytan envied them and plotted deceitfully, whispering and suggesting treachery. He wished to rid them of the various favors and nice clothes that they were enjoying.

(وَقَالَ)

(He (Shaytan) said) uttering lies and falsehood,

(مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَيْنِ)

("Your Lord did not forbid you this tree save you should become angels...") meaning, so that you do not become angels or dwell here for eternity. Surely, if you eat from this tree, you will attain both, he said. In another Ayah,

(قَالَ يَادَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا  
يَبْلَى)

(Shaytan whispered to him, saying: "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away") 20:120 . Here, the wording is similar, so it means, `so that you do not become angels' as in;

(يُبَيِّنُ اللَّهُ لَكُمُ أَن تَضِلُّوا)

((Thus) does Allah make clear to you (His Law) lest you go astray. ) 4:176 meaning, so that you do not go astray, and,

(وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ)

(And He has affixed into the earth mountains standing firm, lest it should shake with you;) 16:15 that is, so that the earth does not shake with you.

(وَقَاسَمَهُمَا)

(And he Qasamahuma), swore to them both by Allah, saying,

(إِنِّي لَكُمْ مِنَ النَّاصِحِينَ)

("Verily, I am one of the sincere well-wishers for you both.") for I was here before you and thus have better knowledge of this place. It is a fact that the believer in Allah might sometimes become the victim of deceit. Qatadah commented on this Ayah, "Shaytan swore by Allah, saying, `I was created before you, and I have better knowledge than you. Therefore, follow me and I will direct you."

(فَدَلَّهُمَا بِعُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتَا لَهُمَا  
سَوْءَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ  
الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنهَكُمَا عَن تِلْكَمَا  
الشَّجَرَةِ وَأَقُل لَّكُمَا إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ مُّبِينٌ -



قَالَ رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا  
لَنَكُونَنَّ مِنَ الْخَسِرِينَ )

(22. So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to cover themselves with the leaves of Paradise. And their Lord called out to them (saying): "Did I not forbid you that tree and tell you: Verily, Shaytan is an open enemy unto you") (23. They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your mercy, we shall certainly be of the losers.") Ubayy bin Ka`b said, "Adam was a tall man, about the height of a palm tree, and he had thick hair on his head. When he committed the error that he committed, his private part appeared to him while before, he did not see it. So he started running in fright through Paradise, but a tree in Paradise took him by the head. He said to it, 'Release me,' but it said, 'No, I will not release you.' So his Lord called him, 'O Adam! Do you run away from Me' He said, 'O Lord! I felt ashamed before You.'" Ibn Jarir and Ibn Marduwyah collected this statement using several chains of narration from Al-Hasan from Ubayy bin Ka`b who narrated it from the Prophet . However, relating the Hadith to Ubayy is more correct. Ibn `Abbas commented on the Ayah,

(وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ)

(And they began to cover themselves with the leaves of Paradise.) "Using fig leaves." This statement has an authentic chain of narration leading to Ibn `Abbas. Mujahid said that they began to cover themselves with the leaves of Paradise, "Making them as a dress (or garment)." Commenting on Allah's statement,

(يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا)

(Stripping them of their raiment) 7:27 Wahb bin Munabbih said, "The private parts of Adam and Hawwa' had a light covering them which prevented them from seeing the private parts of each other. When they ate from the tree, their private parts appeared to them." Ibn Jarir reported this statement with an authentic chain of narration. Abdur-Razzaq reported from Qatadah, "Adam said, 'O Lord! What if I repented and sought forgiveness' Allah said, 'Then, I will admit you into Paradise.' As for Shaytan, he did not ask for forgiveness, but for respite. Each one of them was given what he asked for." Ad-Dahhak bin Muzahim commented,

(رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا  
لَنَكُونَنَّ مِنَ الْخَسِرِينَ)

("Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your mercy, we shall certainly be of the losers.") "These are the words that Adam received from his Lord."

(قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي  
الْأَرْضِ مُسْتَقَرٌّ وَمَتَعٌ إِلَىٰ حِينٍ - قَالَ فِيهَا  
تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ )

(24. (Allah) said: "Get down, one of you an enemy to the other. On earth will be a dwelling place for you and an enjoyment for a time.") (25. He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out (resurrected).")

### Sending Them All Down to Earth

It was said that,

(اهْبِطُوا)

(Get down), was addressed to Adam, Hawwa', Iblis and the snake. Some scholars did not mention the snake, and Allah knows best. The enmity is primarily between Adam and Iblis, and Hawwa' follows Adam in this regard. Allah said in Surah Ta Ha,

(اهْبِطَا مِنْهَا جَمِيعًا)

("Get you down (from the Paradise to the earth), both of you, together...") 20:123 . If the story about the snake is true, then it is a follower of Iblis. Some scholars mentioned the location on earth they were sent down, but these accounts are taken from the Israelite tales, and only Allah knows if they are true. If having known these areas was useful for the people in matters of religion or life, Allah would have mentioned them in His Book, and His Messenger would have mentioned them too. Allah's statement,

(وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَعٌ إِلَىٰ حِينٍ)

(On earth will be a dwelling place for you and an enjoyment for a time.) means, on earth you will have dwellings and known, designated, appointed terms that have been recorded by the Pen, counted by Predestination and written in the First Record.

(قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ )  
(

(He (Allah) said: "Therein you shall live, and therein you shall die, and from it you shall be brought out (resurrected).") This Ayah is similar to Allah's other statement,

(مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى )

(Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again.) 20:55 . Allah states that He has made the earth a dwelling place for the Children of Adam, for the remainder of this earthly life. On it, they will live, die and be buried in their graves; and from it, they will be resurrected for the Day of Resurrection. On that Day, Allah will gather the first and last of creatures and reward or punish each according to his or her deeds.

(يَبْنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُورِي سَوْءَاتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ )

(26. O Children of Adam! We have bestowed Libas (raiment) upon you to cover yourselves with, and as Fīsh (adornment); and the Libas (raiment) of Taqwa, that is better. Such are among the Ayat of Allah, that they may remember.)

### Bestowing Raiment and Adornment on Mankind

Allah reminds His servants that He has given them Libas and Fīsh. Libas refers to the clothes that are used to cover the private parts, while Fīsh refers to the outer adornments used for purposes of beautification. Therefore, the first type is essential while the second type is complimentary. Ibn Jarir said that Fīsh includes furniture and outer clothes. `Abdur-Rahman bin Zayd bin Aslam commented on the Ayah,

(وَلِبَاسُ التَّقْوَىٰ)

(and the Libas (raiment) of Taqwa...) "When one fears Allah, Allah covers his errors. Hence the `Libas of Taqwa' (that the Ayah mentions)."

(يَبْنِي آدَمَ لَا يَقْتَنِيكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبْوَيْكُم مِّنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَاتِهِمَا )

إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا  
جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ )

(27. O Children of Adam! Let not Shaytan deceive you, as he got your parents out of Paradise, stripping them of their raiment, to show them their private parts. Verily, he and his tribe see you from where you cannot see them. Verily, We made the Shayatin friends of those who believe not.)

### Warning against the Lures of Shaytan

Allah warns the Children of Adam against Iblis and his followers, by explaining about his ancient enmity for the father of mankind, Adam peace be upon him. Iblis plotted to have Adam expelled from Paradise, which is the dwelling of comfort, to the dwelling of hardship and fatigue (this life) and caused him to have his private part uncovered, after it had been hidden from him. This, indeed, is indicative of deep hatred (from Shaytan towards Adam and mankind). Allah said in a similar Ayah,

(أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ  
عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا)

(Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me, while they are enemies to you What an evil is the exchange for the wrongdoers.) 18:50 .

(وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا  
وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ  
أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ - قُلْ أَمَرَ رَبِّي  
بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَادْعُوهُ  
مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ - فَرِيقًا  
هَدَى وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا

# الشَّيْطَانِ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ )

(28. And when they commit a Fahishah, they say: "We found our fathers doing it, and Allah has commanded it for us." Say: "Nay, Allah never commands Fahishah. Do you say about Allah what you know not") (29. Say: "My Lord has commanded justice and that you should face Him only, in every Masjid and invoke Him only, making your religion sincere to Him. As He brought you (into being) in the beginning, so shall you be brought into being again.") (30. A group He has guided, and a group deserved to be in error; (because) surely, they took the Shayatin as supporters instead of Allah, and think that they are guided.)

## **Disbelievers commit Sins and claim that Allah commanded Them to do so!**

Mujahid said, "The idolators used to go around the House (Ka`bah) in Tawaf while naked, saying, `We perform Tawaf as our mothers gave birth to us.' The woman would cover her sexual organ with something saying, `Today, some or all of it will appear, but whatever appears from it, I do not allow it (it is not for adultery or for men to enjoy looking at!).'" Allah sent down the Ayah,

# وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرْنَا بِهَا)

(And when they commit a Fahishah (sin), they say: "We found our fathers doing it, and Allah has commanded it for us.") 7:28 I say, the Arabs, with the exception of the Quraysh, used to perform Tawaf naked. They claimed they would not make Tawaf while wearing the clothes that they disobeyed Allah in. As for the Quraysh, known as Al-Hums, they used to perform Tawaf in their regular clothes. Whoever among the Arabs borrowed a garment from one of Al-Hums, he would wear it while in Tawaf. And whoever wore a new garment, would discard it and none would wear it after him on completion of Tawaf. Those who did not have a new garment, or were not given one by Al-Hums, then they would perform Tawaf while naked. Even women would go around in Tawaf while naked, and one of them would cover her sexual organ with something and proclaim, "Today, a part or all of it will appear, but whatever appears from it I do not allow it." Women used to perform Tawaf while naked usually at night. This was a practice that the idolators invented on their own, following only their forefathers in this regard. They falsely claimed that what their forefathers did was in fact following the order and legislation of Allah. Allah then refuted them, Allah said,

وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا  
وَاللَّهُ أَمَرَنَا بِهَا)

(And when they commit a Fahishah, they say: "We found our fathers doing it, and Allah has commanded it for us.")

### **Allah does not order Fahsha', but orders Justice and Sincerity**

Allah replied to this false claim,

(قُلْ)

(Say), O Muhammad, to those who claimed this,

(إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ)

("Nay, Allah never commands Fahsha'...") meaning, the practice you indulge in is a despicable sin, and Allah does not command such a thing.

(أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ)

("Do you say about Allah what you know not") that is, do you attribute to Allah statements that you are not certain are true Allah said next,

(قُلْ أَمَرَ رَبِّي بِالْقِسْطِ)

(Say: "My Lord has commanded justice, (fairness and honesty)"),

(وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ  
مُخْلِصِينَ لَهُ الدِّينَ)

("And that you should face Him only, in every Masjid, and invoke Him only making your religion sincere to Him...") This Ayah means, Allah commands you to be straightforward in worshipping Him, by following the Messengers who were supported with miracles and obeying what they

conveyed from Allah and the Law that they brought. He also commands sincerity in worshipping Him, for He, Exalted He is, does not accept a good deed until it satisfies these two conditions: being correct and in conformity with His Law, and being free of Shirk.

## The Meaning of being brought into Being in the Beginning and brought back again

Allah's saying

(كَمَا بَدَأَكُمْ تَعُودُونَ)

(As He brought you in the beginning, so shall you be brought into being again) 7:29 . Until;

(الضَّلَّةُ)

(error.) There is some difference over the meaning of:

(كَمَا بَدَأَكُمْ تَعُودُونَ)

(As He brought you in the beginning, so shall you be brought into being again.) Ibn Abi Najih said that Mujahid said that it means, "He will bring you back to life after you die." Al-Hasan Al-Basri commented, "As He made you begin in this life, He will bring you back to life on the Day of Resurrection." Qatadah commented on:

(كَمَا بَدَأَكُمْ تَعُودُونَ)

(As He brought you in the beginning, so shall you be brought into being again.) "He started their creation after they were nothing, and they perished later on, and He shall bring them back again." `Abdur-Rahman bin Zayd bin Aslam said, "As He created you in the beginning, He will bring you back in the end." This last explanation was preferred by Abu Ja`far Ibn Jarir and he supported it with what he reported from Ibn `Abbas, "The Messenger of Allah stood up and gave us a speech, saying,

«يَا أَيُّهَا النَّاسُ إِنَّكُمْ تُحْشَرُونَ إِلَى اللَّهِ حُقَاةً عُرَاةً  
عُرُلًا

(كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدْنَا عَلَيْنا اِنَّا كُنَّا  
فَعَلِين)

(O people! You will be gathered to Allah while barefooted, naked and uncircumcised, (As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it)). 21:104 This Hadith was collected in the Two Sahihs. `Ali bin Abi Talhah reported that Ibn `Abbas commented on the Ayah,

(كَمَا بَدَأَكُمْ تَعُودُونَ فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ  
الضَّلَالَةُ)

(As He brought you in the beginning, so shall you be brought into being again. A group He has guided, and a group deserved to be in error;) "Allah, the Exalted, began the creation of the Sons of Adam, some believers and some disbelievers, just as He said,

(هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ)

(He it is Who created you, then some of you are disbelievers and some of you are believers) 64:2 . He will then return them on the Day of Resurrection as He started them, some believers and some disbelievers. I say, what supports this meaning, is the Hadith from Ibn Mas`ud that Al-Bukhari recorded, (that the Prophet said:)

«قَالَ الَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ  
الْجَنَّةِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا بَاعٌ أَوْ  
ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ  
النَّارِ فَيَدْخُلُهَا، وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ  
النَّارِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا بَاعٌ أَوْ ذِرَاعٌ  
فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ  
فَيَدْخُلُ الْجَنَّةَ»



(By He, other than Whom there is no god, one of you might perform the deeds of the people of Paradise until only the length of an arm or a forearm would separate him from it. However, that which was written in the Book takes precedence, and he commits the work of the people of the Fire and thus enters it. And one of you might perform the deeds of the people of the Fire until only the length of an arm or a forearm separates between him and the Fire. However, that which was written in the Book takes precedence, and he performs the work of the people of Paradise and thus enters Paradise.) We should combine this meaning -- if it is held to be the correct meaning for the Ayah -- with Allah's statement:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ  
النَّاسَ عَلَيْهَا

(So set you your face towards the religion, Hanifan. Allah's Fitrah with which He has created mankind) 30:30 , and what is recorded in the Two Sahihs from Abu Hurayrah who said that the Messenger of Allah said:

«كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ  
وَيُنَصِّرَانِهِ وَيُمَجِّسَانِهِ»

(Every child is born upon the Fitrah, it is only his parents who turn him into a Jew, a Christian or a Zoroastrian.) Muslim recorded that `Iyad bin Himar said that the Messenger of Allah said,

«يَقُولُ اللَّهُ تَعَالَى: إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ،  
فَجَاءَتْهُمْ الشَّيَاطِينُ فَأَجْتَالَتْهُمْ عَنْ دِينِهِمْ»

(Allah said, `I created My servants Hunafa' (monotheists), but the devils came to them and deviated them from their religion.) The collective meaning here is, Allah created His creatures so that some of them later turn believers and some turn disbelievers. Allah has originally created all of His servants able to recognize Him, to single Him out in worship, and know that there is no deity worthy of worship except Him. He also took their covenant to fulfill the implications of this knowledge, which He placed in their consciousness and souls. He has decided that some of them will be miserable and some will be happy,

(هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ)

(He it is Who created you, then some of you are disbelievers and some of you are believers) 64:2 . Also, a Hadith states,

«كُلُّ النَّاسِ يَعْذُو قَبَائِعُ نَفْسِهِ فَمُعْتِقُهَا أَوْ مُوِقِفُهَا»

(All people go out in the morning and sell themselves, and some of them free themselves while some others destroy themselves.) Allah's decree will certainly come to pass in His creation. Verily, He it is

(وَالَّذِي قَدَّرَ فَهَدَى )

(Who has measured (everything); and then guided) 87: 3 , and,

(الَّذِي أُعْطِيَ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى)

(He Who gave to each thing its form and nature, then guided it aright) 20:50 . And in the Two Sahih:

«فَأَمَّا مَنْ كَانَ مِنْكُمْ مِنْ أَهْلِ السَّعَادَةِ فَيُسِّرُ  
لِعَمَلِ أَهْلِ السَّعَادَةِ، وَأَمَّا مَنْ كَانَ مِنْ أَهْلِ  
الشَّقَاوَةِ فَيُسِّرُ لِعَمَلِ أَهْلِ الشَّقَاوَةِ»

(As for those among you who are among the people of happiness, they will be facilitated to perform the deeds of the people of happiness. As for those who are among the miserable, they will be facilitated to commit the deeds of the miserable). This is why Allah said here,

(فَرِيقًا هَدَى وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ)

(A group He has guided, and a group deserved to be in error;) Allah then explained why,

(إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ)

(because) surely, they took the Shayatin as supporters instead of Allah). Ibn Jarir said, "This is one of the clearest arguments proving the mistake of those who claim that Allah does not punish anyone for disobedient acts he commits of deviations he believes in until after knowledge of what is correct reaches him, then he were to obstinately avoid it anyway. If this were true, then there would be no difference between the deviations of the misguided group - their belief that they are guided - and the group that is in fact guided. Yet Allah has differentiated between the two in this noble Ayah, doing so in both name and judgement."

(يَبْنِي ءَادَمَ خُدُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا  
وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ )

(31. O Children of Adam! Take your adornment to every Masjid, and eat and drink, but waste not by extravagance, certainly He (Allah) likes not the wasteful.)

### Allah commands taking Adornment when going to the Masjid

This honorable Ayah refutes the idolators' practice of performing Tawaf around the Sacred House while naked. Muslim, An-Nasa'i and Ibn Jarir, (the following wording is that of Ibn Jarir) recorded that Shu'bah said that Salamah bin Kuhayl said that Muslim Al-Batin said that Sa'id bin Jubayr said that Ibn `Abbas said, "The idolators used to go around the House while naked, both men and women, men in the day and women by night. The woman would say, "Today, a part or all of it will be unveiled, but whatever is exposed of it, I do not allow." Allah said in reply,

(خُدُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ)

(Take your adornment to every Masjid,) Al-`Awfi said that Ibn `Abbas commented on:

(خُدُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ)

(Take your adornment to every Masjid) o"There were people who used to perform Tawaf around the House while naked, and Allah ordered them to take adornment, meaning, wear clean, proper clothes that cover the private parts. people were commanded to wear their best clothes when performing every prayer." Mujahid, `Ata', Ibrahim An-Nakha'i, Sa'id bin Jubayr, Qatadah, As-Suddi, Ad-Dahhak and Malik narrated a similar saying from Az-Zuhri, and from several of the Salaf. They said that this Ayah was revealed about the idolators who used to perform Tawaf around the House while naked. This Ayah (7:31), as well as the Sunnah, encourage wearing the best clothes when praying, especially for Friday and `Id prayers. It is also recommended for men to wear perfume for prayer, because it is adornment, and to use Swak for it is part of what completes adornment. The best color for clothes is white, for Imam Ahmad narrated that Ibn `Abbas said that the Messenger of Allah said,

«الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ فَإِنَّهَا مِنْ خَيْرِ  
ثِيَابِكُمْ، وَكَفُّوا فِيهَا مَوْتَاكُمْ وَإِنَّ خَيْرَ أَكْحَالِكُمْ  
الْإِئْتِدَاءُ فَإِنَّهُ يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعْرَ»

(Wear white clothes, for it is among your best clothes, and also wrap your dead with it. And Ithmid (antimony) is among the best of your Kuhl, for it clears the sight and helps the hair grow.) This Hadith has a sound chain of narration, consisting of narrators who conform to the conditions and guidelines of Imam Muslim. Abu Dawud, At-Tirmidhi and Ibn Majah also recorded it, and At-Tirmidhi said, "Hasan Sahih."

## Prohibiting Extravagance

Allah said,

(وَكُلُوا وَاشْرَبُوا)

(And eat and drink..). Al-Bukhari said that Ibn `Abbas said, "Eat what you wish and wear what you wish, as long as you avoid two things: extravagance and arrogance." Ibn Jarir said that Muhammad bin `Abdul-A`la narrated to us that Muhammad bin Thawr narrated to us from Ma`mar from Ibn Tawus from his father who said that Ibn `Abbas said, "Allah has allowed eating and drinking, as long as it does not contain extravagance or arrogance." This chain is Sahih. Imam Ahmad recorded that Al-Miqdam bin Ma`dika'rib Al-Kindi said that he heard the Messenger of Allah saying,

«مَا مَلَأَ ابْنُ آدَمَ وَعَاءً شَرًّا مِنْ بَطْنِهِ بِحَسْبِ ابْنِ  
آدَمَ أَكَلَاتٍ يُقْمِنُ صَلْبَهُ فَإِنْ كَانَ فَاعِلًا لَمْ يَحَالَةَ  
فَتَلْتُ طَعَامٌ وَتَلْتُ شَرَابٌ وَتَلْتُ لِنَفْسِهِ»

(The Son of Adam will not fill a pot worse for himself than his stomach. It is enough for the Son of Adam to eat a few bites that strengthens his spine. If he likes to have more, then let him fill a third with food, a third with drink and leave a third for his breathing.) An-Nasa'i and At-Tirmidhi collected this Hadith, At-Tirmidhi said, "Hasan" or "Hasan Sahih" according to another manuscript. `Ata' Al-Khurasani said that Ibn `Abbas commented on the Ayah,

(وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ  
الْمُسْرِفِينَ)

(And eat and drink but waste not by extravagance, certainly He (Allah) likes not the wasteful.) "With food and drink." Ibn Jarir commented on Allah's statement,

(إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ)

(Certainly He (Allah) likes not the wasteful.) "Allah the Exalted says that He does not like those who trespass the limits on an allowed matter or a prohibited matter, those who go to the extreme over what He has allowed, allow what He has prohibited, or prohibit what He has allowed. But, He likes that what He has allowed be considered as such (without extravagance) and what He has prohibited be considered as such. This is the justice that He has commanded."

(قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ  
وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ ءَامَنُوا فِي  
الْحَيَاةِ الدُّنْيَا خَالِصَةٌ يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ  
الآيَاتِ لِقَوْمٍ يَعْلَمُونَ )

(32. Say: "Who has forbidden the adornment with clothes given by Allah, which He has produced for His servants, and At-Tayyibat (good things) of sustenance" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection." Thus We explain the Ayat in detail for people who have knowledge. )

**Allah refutes those who prohibit any type of food, drink or clothes  
according to their own understanding, without relying on what  
Allah has legislated,**

(قُلْ)

(Say) O Muhammad, to the idolators who prohibit some things out of false opinion and fabrication,

(مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ)

(Who has forbidden the adornment with clothes given by Allah, which He has produced for His servants) meaning, these things were created for those who believe in Allah and worship Him in this life, even though the disbelievers share in these bounties in this life. In the Hereafter, the believers will have all this to themselves and none of the disbelievers will have a share in it, for Paradise is prohibited for the disbelievers.

(قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا  
بَطْنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا

بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ  
مَا لَا تَعْلَمُونَ )

(33. Say: "(But) the things that my Lord has indeed forbidden are the Fawahish (immoral deeds) whether committed openly or secretly, and lthm, and transgression without right, and joining partners with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge.")

### **Fahishah, Sin, Transgression, Shirk and Lying about Allah are prohibited**

Imam Ahmad recorded that `Abdullah said that the Messenger of Allah said,

«لَا أَحَدٌ أَغْيَرُ مِنَ اللَّهِ فَلِذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا  
ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَلَا أَحَدٌ أَحَبُّ إِلَيْهِ الْمَدْحُ  
مِنَ اللَّهِ»

(None is more jealous than Allah, and this is why He prohibited Fawahish, committed openly or in secret. And none likes praise more than Allah). This was also recorded in the Two Sahihs. In the explanation of Surat Al-An`am, we explained the Fahishah that is committed openly and in secret. Allah said next,

(وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ)

(and lthm, and transgression without right,) 7:33 . As-Suddi commented, "Al-lthm means, `disobedience'. As for unrighteous oppression, it occurs when you transgress against people without justification." Mujahid said, "lthm includes all types of disobedience. Allah said that the oppressor commits oppression against himself." Therefore, the meaning of, lthm is the sin that one commits against himself, while `oppression' pertains to transgression against other people, and Allah prohibited both. Allah's statement,

(وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا)

(and joining partners with Allah for which He has given no authority, ) prohibits calling partners with Allah in worship.

(وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ)

(and saying things about Allah of which you have no knowledge.) such as lies and inventions, like claiming that Allah has a son, and other evil creeds that you -- O idolators -- have no knowledge of. This is similar to His saying:

(فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ)

(So shun the abomination (worshipping) of the idols) 22:30 .

(وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ - يَبْنَى آدَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي فَمَنْ اتَّقَى وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ - وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ )

(34. And every Ummah has its appointed term; when their term comes, neither can they delay it nor can they advance it an hour (or a moment).) (35. O Children of Adam! If there come to you Messengers from among you, reciting to you My Ayat, then whosoever has Taqwa and becomes righteous, on them shall be no fear nor shall they grieve.) (36. But those who reject Our Ayat and treat them with arrogance, they are the dwellers of the Fire, they will abide therein forever.) Allah said,

(وَلِكُلِّ أُمَّةٍ)

(And every Ummah has), meaning, each generation and nation,

(أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ)

(its appointed term; when their term comes) which they were destined for,

(لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ)

(neither can they delay it nor can they advance it an hour (or a moment)). Allah then warned the Children of Adam that He sent to them Messengers who conveyed to them His Ayat. Allah also conveyed good news, as well as warning,

(فَمَنْ اتَّقَى وَأَصْلَحَ)

(then whosoever has Taqwa and becomes righteous) by abandoning the prohibitions and performing acts of obedience,

(فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ الَّذِينَ كَذَّبُوا  
بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا)

(on them shall be no fear nor shall they grieve. But those who reject Our Ayat and treat them with arrogance,) meaning, their hearts denied the Ayat and they were too arrogant to abide by them,

(أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ)

(they are the dwellers of the Fire, they will abide therein forever.) without end to their dwelling in it.

(فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ  
بِآيَاتِهِ أُولَئِكَ يَنَالُهُمْ نَصِيبُهُمْ مِنَ الْكِتَابِ حَتَّى إِذَا  
جَاءَهُمْ رَسُولُنَا يُتَوَقَّوْنَهُمْ قَالُوا أَيَّنَ مَا كُنْتُمْ  
تَدْعُونَ مِن دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا  
عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ )

(37. Who is more unjust than one who invents a lie against Allah or rejects His Ayat For such their appointed portion will reach them from the Book (of Decrees) until Our messengers (the angel of death and his assistants) come to them to take their souls, they (the angels) will say: "Where are those whom you used to invoke and worship besides Allah," they will reply, "They



have vanished and deserted us." And they will bear witness against themselves, that they were disbelievers.)

## Idolators enjoy Their destined Share in This Life, but will lose Their Supporters upon Death

Allah said,

(فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ  
بِآيَاتِهِ)

(Who is more unjust than one who invents a lie against Allah or rejects His Ayat) meaning, none is more unjust than whoever invents a lie about Allah or rejects the Ayat that He has revealed. Muhammad bin Ka' b Al-Qurazi said that,

(أُولَئِكَ يَنَالُهُمْ نَصِيبُهُمْ مِّنَ الْكِتَابِ)

(For such their appointed portion will reach them from the Book) refers to each person's deeds, allotted provisions and age. Similar was said by Ar-Rabi` bin Anas and `Abdur-Rahman bin Zayd bin Aslam. Allah said in similar statements,

(قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا  
يُفْلِحُونَ - مَتَّعْ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ  
نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ )

(Verily, those who invent a lie against Allah, will never be successful. (A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.) 10:69-70 and,

(وَمَنْ كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ إِلَيْنَا مَرْجِعُهُمْ  
فَنُنَبِّئُهُم بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ  
نُمتَّعُهُمْ قَلِيلًا)

(And whoever disbelieves, let not his disbelief grieve you. To Us is their return, and We shall inform them what they have done. Verily, Allah is the All-Knower of what is in the breasts (of men). We let them enjoy for a little while.) 31:23-24 . Allah said next,

(حَتَّىٰ إِذَا جَاءَهُمْ رَسُولُنَا يُتَوَقَّوْنَهُمْ)

(until when Our messengers come to them to take their souls.) Allah states that when death comes to the idolators and the angels come to capture their souls to take them to Hellfire, the angels horrify them, saying, "Where are the so-called partners (of Allah) whom you used to call in the life of this world, invoking and worshipping them instead of Allah Call them so that they save you from what you are suffering." However, the idolators will reply,

(ضَلُّوا عَنَّا)

("They have vanished and deserted us") meaning, we have lost them and thus, we do not hope in their benefit or aid,

(وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ)

(And they will bear witness against themselves) they will admit and proclaim against themselves,

(أَنَّهُمْ كَانُوا كَافِرِينَ)

(that they were disbelievers.)

(قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنَّ  
وَإِنْسٍ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا  
حَتَّىٰ إِذَا ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ  
لَأُولَهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا  
مِّنَ النَّارِ قَالَ لِكُلِّ ضِعْفٍ وَلَكِن لَّا تَعْلَمُونَ -

وَقَالَتْ أُولَهُمْ لِأُخْرَاهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ  
فَضْلٍ فَدُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ )

(38. (Allah) will say: "Enter you in the company of nations who passed away before you, of men and Jinn, into the Fire." Every time a new nation enters, it curses its sister nation (that went before) until they are all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not.") (39. The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn.")

**People of the Fire will dispute and curse Each Other Allah mentioned what He will say to those who associate others with Him, invent lies about Him, and reject His Ayat,**

(ادْخُلُوا فِي أُمَّةٍ)

(Enter you in the company of nations), who are your likes and similar to you in conduct,

(قَدْ خَلَتْ مِنْ قَبْلِكُمْ)

(Who passed away before you) from the earlier disbelieving nations,

(مِّنَ الْجِنَّ وَالْإِنْسِ فِي النَّارِ)

(Of men and Jinn, into the Fire.) Allah said next,

(كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا)

(Every time a new nation enters, it curses its sister nation (that went before)) Al-Khalil (Prophet Ibrahim), peace be upon him, said,

(ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ)

("But on the Day of Resurrection, you shall deny each other) 29:25 . Also, Allah said,

إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوُا  
الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ - وَقَالَ الَّذِينَ  
اتَّبَعُوا لَوْ أَنَّا كَرِهْنَا لَمَا كَرِهُوا مِمَّنْ  
كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَلَهُمْ حَسْرَتٍ عَلَيْهِمْ وَمَا هُمْ  
بِخَارِجِينَ مِنَ النَّارِ )

(When those who were followed declare themselves innocent of those who followed (them), and they see the torment, then all their relations will be cut off from them. And those who followed will say: "If only we had one more chance to return (to the worldly life), we would declare ourselves as innocent from them as they have declared themselves as innocent from us." Thus Allah will show them their deeds as regrets for them. And they will never get out of the Fire) 2:166-167 . Allah's statement,

(حَتَّىٰ إِذَا ادَّارَكُوا فِيهَا جَمِيعًا)

(until they are all together in the Fire) means, they are all gathered in the Fire,

(قَالَتْ أَخْرَاهُمُ لَأُولَهُمْ)

(The last of them will say to the first of them) that is, the nation of followers that enter last will say this to the first nations to enter. This is because the earlier nations were worse criminals than those who followed them, and this is why they entered the Fire first. For this reason, their followers will complain against them to Allah, because they were the ones who misguided them from the correct path, saying,

(رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا مِّنَ  
النَّارِ)

("Our Lord! These misled us, so give them a double torment of the Fire.") multiply their share of the torment. Allah said in another instance,

(يَوْمَ نُقَلِّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَلَيْتَنَّا  
أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ - وَقَالُوا رَبَّنَا إِنَّا  
أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَا رَبَّنَا  
ءَاتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ)

(On the Day when their faces will be turned over in the Fire, they will say: "Oh! Would that we had obeyed Allah and obeyed the Messenger." And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (right) way. Our Lord! Give them a double torment." 33:66-68 . Allah said in reply,

(قَالَ لِكُلِّ ضِعْفًا)

(He will say: "For each one there is double (torment)..."), We did what you asked, and recompensed each according to their deeds.' Allah said in another Ayah,

(الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ زِدْنَاهُمْ  
عَذَابًا)

(Those who disbelieved and hinder (men) from the path of Allah, for them We will add torment) 16:88 . Furthermore, Allah said,

(وَلِيَحْمِلَنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ)

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

(وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ)

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

(وَقَالَتْ أُولَئِكَ لَأُخْرَاهُمْ)

(The first of them will say to the last of them) meaning, the followed will say to the followers,

(فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ)

("You were not better than us. ..") meaning, you were led astray as we were led astray, according to As-Suddi.

(فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ)

("So taste the torment for what you used to earn.") Allah again described the condition of the idolators during the gathering (of Resurrection), when He said;

(قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتُضْعِفُوا أَنَحْنُ  
صَدَدْنَاكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ بَلْ كُنْتُمْ  
مُجْرِمِينَ - وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ  
اسْتَكْبَرُوا بَلْ مَكَرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ  
تَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا وَأَسْرُوا النَّدَامَةَ لِمَا  
رَأَوْا الْعَذَابَ وَجَعَلْنَا الْأَغْلَالَ فِي أَعْنَاقِ الَّذِينَ  
كَفَرُوا هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ )

(And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it come to you Nay, but you were criminals." Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allah and set up rivals to Him!" And each of them (parties) will conceal their own regrets, when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do) 34:32-33

(إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ  
لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلِجَ  
الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ )

- لَهُمْ مِّنْ جَهَنَّمَ مِهَادٌ وَمِن فَوْقِهِمْ غَوَاشٍ وَكَذَلِكَ  
نَجْزِي الظَّالِمِينَ )

(40. Verily, those who belie Our Ayat and treat them with arrogance, for them the gates of the heavens will not be opened, and they will not enter Paradise until the Jamal goes through the eye of the needle. Thus do We recompense the criminals.) (41. Theirs will be Mihad from the Fire, and over them Ghawash. Thus do We recompense the wrongdoers.)

**Doors of Heaven shall not open for Those Who deny Allah's Ayat,  
and They shall never enter Paradise**

Allah said,

(لَا تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ)

(for them the gates of the heavens will not be opened,) meaning, their good deeds and supplication will not ascend through it, according to Mujahid, Sa`id bin Jubayr and Ibn `Abbas, as Al-`Awfi and `Ali bin Abi Talhah reported from him. Ath-Thawri narrated that, Layth said that `Ata' narrated this from Ibn `Abbas. It was also said that the meaning here is that the doors of the heavens will not be opened for the disbelievers' souls, according to Ad-Dahhak who reported this from Ibn `Abbas. As-Suddi and several others mentioned this meaning. What further supports this meaning, is the report from Ibn Jarir that Al-Bara' said that the Messenger of Allah mentioned capturing the soul of the `Fajir' (wicked sinner or disbeliever), and that his or her soul will be ascended to heaven. The Prophet said,

«فَيَصْعَدُونَ بِهَا، فَلَا تَمُرُّ عَلَى مَلَأٍ مِنَ الْمَلَائِكَةِ  
إِلَّا قَالُوا مَا هَذِهِ الرُّوحُ الْخَبِيثَةُ؟ فَيَقُولُونَ: فُلَانٌ  
بِأَقْبَحِ أَسْمَائِهِ الَّتِي كَانَتْ يُدْعَى بِهَا فِي الدُّنْيَا،  
حَتَّى يَنْتَهَوْا بِهَا إِلَى السَّمَاءِ فَيَسْتَفْتَحُونَ بَابَهَا لَهُ  
فَلَا يَفْتَحُ لَهُ»

(So they (angels) ascend it and it will not pass by a gathering of the angels, but they will ask, who's wicked soul is this' They will reply, `The soul of so-and-so,' calling him by the worst names he was called in this life. When they reach the (lower) heaven, they will ask that its door be opened for the soul, but it will not be opened for it.) The Prophet then recited,

(لَا تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ)

(For them the gates of heaven will not be opened). This is a part of a long Hadith which was also recorded by Abu Dawud, An-Nasa'i and Ibn Majah. Ibn Jurayj commented on the Ayah,

(لَا تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ)

(for them the gates of heaven will not be opened,) "(The gates of heaven) will not be opened for their deeds or souls." This explanation combines the two meanings we gave above, and Allah knows best. Allah's statement,

(وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ)

(and they will not enter Paradise until the Jamal goes through the eye of the needle.) refers to the male camel. Ibn Mas'ud said it is a male camel from the she camel. In another narration it refers to the spouse of the she camel. Mujahid and `Ikrimah said that Ibn `Abbas used to recite this Ayah this way, "Until the Jummal goes through the eye of the needle", whereas `Jummal' is a thick rope. Allah's statement,

(لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ)

(Theirs will be Mihad from the Fire) means, beds, while;

(وَمِنْ فَوْقِهِمْ غَوَاشٍ)

(and over them Ghawash), means, coverings, according to Muhammad bin Ka'b Al-Qurazi. Similar was said by Ad-Dahhak bin Muzahim and As-Suddi. Allah said next,

(وَكَذَلِكَ نَجْزِي الظَّالِمِينَ)

(Thus do We recompense the wrongdoers.)

(وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا



خَالِدُونَ - وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ  
تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي  
هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ  
جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ وَنُودُوا أَنْ تِلْكَمُ الْجَنَّةُ  
أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ )

(42. But those who believed, and worked righteousness -- We burden not any person beyond his scope -- such are the dwellers of Paradise. They will abide therein.) (43. And We shall remove from their breasts any Ghill; rivers flowing under them, and they will say: "All the praises and thanks be to Allah, Who has guided us to this, and never could we have found guidance, were it not that Allah had guided us! Indeed, the Messengers of our Lord did come with the truth." And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do.")

### Destination of Righteous Believers

After Allah mentioned the condition of the miserable ones, He then mentioned the condition of the happy ones, saying,

(وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ)

(But those who believed, and worked righteousness) Their hearts have believed and they performed good deeds with their limbs and senses, as compared to those who disbelieved in the Ayat of Allah and were arrogant with them. Allah also said that embracing faith and implementing it are easy, when He said,

(وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ  
نَفْسًا إِلَّا وُسْعَهَا أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا  
خَالِدُونَ وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ)

(But those who believed, and worked righteousness -- We burden not any person beyond his scope -- such are the dwellers of Paradise. They will abide therein. And We shall remove from their breasts any Ghill;) meaning, envy and hatred. Al-Bukhari recorded that Abu Sa`id Al-Khudri said that the Messenger of Allah said,

«إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ حُبِسُوا عَلَى قَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ فَأَقْتَصَّ لَهُمْ مَظَالِمَ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا حَتَّى إِذَا هُدُّبُوا وَنُقِّوا أُذِنَ لَهُمْ فِي دُخُولِ الْجَنَّةِ فَوَالَّذِي نَفْسِي بِيَدِهِ إِنَّ أَحَدَهُمْ بِمَنْزِلِهِ فِي الْجَنَّةِ أَدَلُّ مِنْهُ بِمَسْكَنِهِ كَانَ فِي الدُّنْيَا»

(After the believers are saved from entering the Fire, they will be kept in wait by a bridge between Paradise and Hellfire. Then, transgression that occurred between them in the life of this world will be judged. Until, when they are purified and cleansed, they will be given permission to enter Paradise. By He in Whose Hand is my soul! One of them will be able to find his dwelling in Paradise more so than he did in the life of this world.) As-Suddi said about Allah's statement,

(وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ تَجْرِي مِن تَحْتِهِمُ الْأَنْهَارُ)

(And We shall remove from their breasts any Ghill; rivers flowing under them.) "When the people of Paradise are taken to it, they will find a tree close to its door, and two springs from under the trunk of that tree. They will drink from one of them, and all hatred will be removed from their hearts, for it is the cleansing drink. They will take a bath in the other, and the brightness of delight will radiate from their faces. Ever after, they will never have messy hair or become dirty." An-Nasa'i and Ibn Marduwyah (this being his wording) recorded that Abu Hurayrah said that the Messenger of Allah said,

«كُلُّ أَهْلِ الْجَنَّةِ يَرَى مَقْعَدَهُ مِنَ النَّارِ، فَيَقُولُ: لَوْلَا أَنَّ اللَّهَ هَدَانِي، فَيَكُونُ لَهُ شُكْرًا، وَكُلُّ أَهْلِ النَّارِ يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ فَيَقُولُ: لَوْ أَنَّ اللَّهَ هَدَانِي، فَيَكُونُ لَهُ حَسْرَةً»

(Each of the people of Paradise will see his seat in the Fire and he will say, `Had not Allah guided me! And this will cause him to be grateful. Each of the people of the Fire will see his seat in Paradise, and he will say, `Might that Allah had guided me!' So it will be a cause of anguish for him.) This is why when the believers are awarded seats in Paradise that belonged to the people of the Fire, they will be told, "This is the Paradise that you inherited because of what you used to do. " This means, because of your good deeds, you earned Allah's mercy and thus entered Paradise and took your designated dwellings in it, comparable to your deeds. This is the proper meaning here, for it is recorded in the Two Sahihs that the Prophet said,

«وَأَعْلَمُوا أَنَّ أَحَدَكُمْ لَنْ يُدْخِلَهُ عَمَلُهُ الْجَنَّةَ»

(And know that the good deeds of one of you will not admit him into Paradise.) They said, "Not even you, O Allah's Messenger" He said,

«وَلَا أَنَا إِلَّا أَنْ يَتَّعَمِدَنِي اللَّهُ بِرَحْمَةٍ مِنْهُ وَقَضَلُ»

(Not even I, unless Allah grants it to me out of His mercy and favor.)

(وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ  
وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ  
رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ  
اللَّهِ عَلَى الظَّالِمِينَ - الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ  
اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ )

(44. And the dwellers of Paradise will call out to the dwellers of the Fire (saying): "We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warned)" They shall say: "Yes." Then a crier will proclaim between them: "The curse of Allah is on the wrongdoers.") (45. Those who hindered (men) from the path of Allah, and would seek to make it crooked, and they were disbelievers in the Hereafter.)

### People of Hellfire will feel Anguish upon Anguish

Allah mentioned how the people of the Fire will be addressed, chastised and admonished when they take their places in the Fire,

(قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا  
وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ)

("We (dwellers of Paradise) have indeed found true what our Lord had promised us; have you (dwellers of Hell) also found true what your Lord promised (warned)" They shall say: "Yes.") In Surat As-Saffat, Allah mentioned the one who had a disbelieving companion,

(فَاطَّلَعَ فَرَءَاهُ فِي سَوَاءِ الْجَحِيمِ - قَالَ تَاللَّهِ إِنْ  
كِدْتَ لِتُرْدِينِ - وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ  
الْمُحْضَرِينَ - أَفَمَا نَحْنُ بِمَيِّتِينَ - إِلَّا مَوْتَتَنَا  
الْأُولَى وَمَا نَحْنُ بِمُعَدِّيْنَ )

(So he looked down and saw him in the midst of the Fire. He said: "By Allah! You have nearly ruined me. Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell)." (The dwellers of Paradise will say!) "Are we then not to die (any more) Except our first death, and we shall not be punished") 37:55-59 . Allah will punish the disbeliever for the claims he used to utter in this life. The angels will also admonish the disbelievers, saying,

(هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ - أَفَسِحْرٌ هَذَا  
أَمْ أَنْتُمْ لَا تُبْصِرُونَ - اصْلَوْهَا فَاصْبِرُوا أَوْ لَا  
تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِمَّا تُجْزَوْنَ مَا كُنْتُمْ  
تَعْمَلُونَ )

(This is the Fire which you used to belie. 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) 52:14-16 . The Messenger of Allah admonished the inhabitants of the well at Badr:

«يَا أَبَا جَهْلَ بْنَ هِشَامٍ وَيَا عُتْبَةَ بْنَ رَيْبَعَةَ وَيَا  
شَيْبَةَ بْنَ رَيْبَعَةَ وَسَمَّى رُؤُوسَهُمْ هَلْ وَجَدْتُمْ مَا  
وَعَدَ رَبُّكُمْ حَقًّا فَإِنِّي وَجَدْتُ مَا وَعَدَنِي رَبِّي  
حَقًّا»

(O Abu Jahl bin Hisham! O `Utbah bin Rabi` ah! O Shaybah bin Rabi` ah (and he called their leaders by name)! Have you found what your Lord promised to be true (the Fire) I certainly found what my Lord has promised me to be true (victory).) `Umar said, "O Allah's Messenger! Do you address a people who have become rotten carrion" He said,

«وَالَّذِي نَفْسِي بِيَدِهِ مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ  
وَلَكِنْ لَا يَسْتَطِيعُونَ أَنْ يُجِيبُوا»

(By He in Whose Hand is my soul! You do not hear what I am saying better than they do, but they cannot reply.) Allah's statement,

(فَادَّنَ مُؤَدِّنٌ بَيْنَهُمْ)

(Then a crier will proclaim between them) will herald and announce,

(أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ)

(The curse of Allah is on the wrongdoers) meaning, the curse will reside with the wrongdoers. Allah then described them by saying,

(الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا)

(Those who hindered (men) from the path of Allah, and would seek to make it crooked) meaning, they hindered the people from following Allah's path, His Law, and what the Prophets brought. They sought to make Allah's path appear crooked and winding, so that no one would follow it. Allah said,

(وَهُمْ بِالْآخِرَةِ كَافِرُونَ)

(and they were disbelievers in the Hereafter) They disbelieved in the Meeting with Allah in the Hereafter, They used to deny this will ever occur, not accepting it nor believing in it. This is why they used to discount the seriousness of the evil deeds and statements that they committed, because they did not fear any reckoning or punishment. Therefore, they were and are indeed the worst people in statement and action.

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ  
كُلًّا بِسِيمَاهُمْ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلِّمُوا  
عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ - وَإِذَا صُرِفَتْ  
أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا  
تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ )

(46. And between them will be a (barrier) screen and on Al-A`raf will be men, who would recognize all, by their marks. And they will call out to the dwellers of Paradise, "Peace be on you" and at that time they will not yet have entered it (Paradise), but they will hope to enter (it).) (47. And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are wrongdoers.")

### The People of Al-A`raf

After Allah mentioned that the people of Paradise will address the people of the Fire, He stated that there is a barrier between Paradise and the Fire, which prevents the people of the Fire from reaching Paradise. Ibn Jarir said, "It is the wall that Allah described,

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

(So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.) 57:13 It is also about Al-A`raf that Allah said,

وَعَلَى الْأَعْرَافِ رِجَالٌ )

(and on Al-A`raf will be men)." Ibn Jarir recorded that As-Suddi said about Allah's statement,

وَبَيْنَهُمَا حِجَابٌ )

(And between them will be a screen) "It is the wall, it is Al-A`raf." Mujahid said, "Al-A`raf is a barrier between Paradise and the Fire, a wall that has a gate." Ibn Jarir said, "Al-A`raf is plural for `Urf, where every elevated piece of land is known as `Urf to the Arabs." As-Suddi said, "Al-A`raf is so named because its residents recognize (Ya`rifun) the people. Al-A`raf's residents are those whose good and bad deeds are equal, as Hudhayfah, Ibn `Abbas, Ibn Mas`ud and several of the Salaf and later generations said." Ibn Jarir recorded that Hudhayfah was asked about the people of Al-A`raf and he said, "A people whose good and bad deeds are equal. Their evil deeds prevented them from qualifying to enter Paradise, and their good deeds qualified them to avoid the Fire. Therefore, they are stopped there on the wall until Allah judges them." Ma`mar said that Al-Hasan recited this Ayah,

(لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ)

(and at that time they will not yet have entered it (Paradise), but they will hope to enter (it).) Then he said, "By Allah! Allah did not put this hope in their hearts, except for an honor that He intends to bestow on them." Qatadah said; "Those who hope are those among you whom Allah informed of their places." Allah said next,

(وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ  
قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ )

(And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are wrongdoers.") Ad-Dahhak reported that Ibn `Abbas said, "When the people of Al-A`raf look at the people of the Fire and recognize them, they will supplicate, `O Lord! Do not place us with the people who are wrongdoers."

(وَنَادَى أَصْحَابُ الْأَعْرَافِ رَجَالًا يَعْرِفُونَهُمْ  
بِسِيمَتِهِمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ  
تَسْتَكْبِرُونَ )

(أَهْوَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ  
ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ )

(48. And the men on Al-A`raf will call unto the men whom they would recognize by their marks, saying: "Of what benefit to you was your gathering, and your arrogance") (49. "Are they those, of whom you swore that Allah would never show them mercy (Behold! It has been said to them): `Enter Paradise, no fear shall be on you, nor shall you grieve.") Allah states that the

people of Al-A`raf will admonish some of the chiefs of the idolators whom they recognize by their marks in the Fire, saying,

(مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ)

("Of what benefit to you was your gathering...") meaning, your great numbers,

(وَمَا كُنْتُمْ تَسْتَكْبِرُونَ)

("...and your arrogance") This Ayah means, your great numbers and wealth did not save you from Allah's torment. Rather, you are dwelling in His torment and punishment. `Ali bin Abi Talhah reported from Ibn `Abbas,

(أَهَؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ)

(Are they those, of whom you swore that Allah would never show them mercy) refers to the people of Al-A`raf who will be told when Allah decrees:

(ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ)

((Behold! It has been said to them): "Enter Paradise, no fear shall be on you, nor shall you grieve.")

(وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ  
أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا  
إِنَّ اللَّهَ حَرَّمَهَا عَلَى الْكَافِرِينَ - الَّذِينَ اتَّخَذُوا  
دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ  
نَنْسَهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا  
بِآيَاتِنَا يَجْحَدُونَ )

(50. And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allah has provided you with." They will say: "Both (water and provision) Allah has forbidden for the disbelievers.) (51. "Who took their religion as amusement and play, and



the life of the world deceived them." So this Day We shall forget them as they forgot their meeting of this Day, and as they used to reject Our Ayat.)

## The Favors of paradise are Prohibited for the People of the Fire

Allah emphasizes the disgrace of the people of the Fire. They will ask the people of Paradise for some of their drink and food, but they will not be given any of that. As-Suddi said,

(وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ  
أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ)

(And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allah has provided you with.") "That is food". Ath-Thawri said that `Uthman Ath-Thaqafi said that Sa`id bin Jubayr commented on this Ayah, "One of them will call his father or brother, 'I have been burned, so pour some water on me.' The believers will be asked to reply, and they will reply,

(إِنَّ اللَّهَ حَرَّمَهَا عَلَى الْكَافِرِينَ)

("Both Allah has forbidden to the disbelievers.")" `Abdur-Rahman bin Zayd bin Aslam said that,

(إِنَّ اللَّهَ حَرَّمَهَا عَلَى الْكَافِرِينَ)

("Both Allah has forbidden to the disbelievers.") "Refers to the food and drink of Paradise." Allah describes the disbelievers by what they used to do in this life, taking the religion as amusement and play, and being deceived by this life and its adornment, rather than working for the Hereafter as Allah commanded,

(فَالْيَوْمَ نَنْسَهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا)

(So this Day We shall forget them as they forgot their meeting of this Day) meaning, Allah will treat them as if He has forgotten them. Certainly, nothing escapes Allah's perfect watch and He never forgets anything. Allah said in another Ayah,

(فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى)

(In a Record. My Lord neither errs nor forgets) 20:52 Allah said -- that He will forget them on that Day -- as just recompense for them, because,

(نَسُوا اللَّهَ فَنَسِيَهُمْ)

(They have forgotten Allah, so He has forgotten them) 9:67

(كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيَتْهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى)

(Like this: Our Ayat came unto you, but you disregarded them, and so this Day, you will be neglected) 20:126 and,

(وَقِيلَ الْيَوْمَ نَنْسَاكُمْ كَمَا نَسَيْتُمْ لِقَاءَ يَوْمِكُمْ هَذَا)

(And it will be said: "This Day We will forget you as you forgot the meeting of this Day of yours.") 45:34 Al-`Awfi reported that Ibn `Abbas commented on,

(فَالْيَوْمَ نَنْسَهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا)

(So this Day We shall forget them as they forgot their meeting of this Day) "Allah will forget the good about them, but not their evil." And `Ali bin Abi Talhah reported that Ibn `Abbas said, "We shall forsake them as they have forsaken the meeting of this Day of theirs." Mujahid said, "We shall leave them in the Fire." As-Suddi said, "We shall leave them from any mercy, just as they left any action on behalf of the meeting on this Day of theirs." It is recorded in the Sahih that Allah will say to the servant on the Day of Resurrection:

«أَلَمْ أَزَوِّجْكَ؟ أَلَمْ أُكْرِمْكَ؟ أَلَمْ أُسَخِّرْ لَكَ الْخَيْلَ  
وَالْإِيلَ وَأَذْرَكَ تَرَأْسُ وَتَرْبَعُ؟ فَيَقُولُ: بَلَى،  
فَيَقُولُ: أَظَنَنْتَ أَنَّكَ مُلَاقِيٌّ؟ فَيَقُولُ: لَأ، فَيَقُولُ اللَّهُ  
تَعَالَى: فَالْيَوْمَ أَنْسَاكَ كَمَا نَسَيْتَنِي»

("Have I not gotten you married Have I not honored you Have I not made horses and camels subservient for you and allowed you to become a leader and a master" He will say, "Yes." Allah will say, "Did you think that you will meet Me" He will say, "No." Allah the Exalted will say, "Then this Day, I will forget you as you have forgotten Me.")

(وَلَقَدْ جِئْنَهُمْ بِكِتَابٍ فَصَّانَهُ عَلَىٰ عِلْمٍ هُدًى  
 وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ - هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ  
 يَوْمَ يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ  
 جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءَ  
 فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ الَّذِي كُنَّا نَعْمَلُ  
 قَدْ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَқْتَرُونَ  
 (

(52. Certainly, We have brought to them a Book (the Qur'an) which We have explained in detail with knowledge, a guidance and a mercy to a people who believe.) (53. Await they just for the final fulfillment of the event On the Day the event is finally fulfilled, those who neglected it before will say: "Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf Or could we be sent back (to the first life of the world) so that we might do (good) deeds other than those (evil) deeds which we used to do" Verily, they have lost themselves and that which they used to fabricate has gone away from them.)

### The Idolators have no Excuse

Allah states that He has left no excuse for the idolators, for He has sent to them the Book that the Messenger came with, and which is explained in detail,

(كِتَابٌ أَحْكَمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ)

((This is) a Book, the Ayat whereof are perfected (in every sphere of knowledge), and then explained in detail ) 11:1 Allah said next,

(فَصَّانَهُ عَلَىٰ عِلْمٍ)

(We have explained in detail with knowledge) meaning, 'We have perfect knowledge of what We explained in it'. Allah said in another Ayah,

(أَنْزَلَهُ بِعِلْمِهِ)

(He has sent it down with His Knowledge,) 4:166 The meaning here is that after Allah mentioned the loss the idolators end up with in the Hereafter, He stated that He has indeed sent Prophets and revealed Books in this life, thus leaving no excuse for them. Allah also said;

(وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا)

(And We never punish until We have sent a Messenger (to give warning).) 17:15 This is why Allah said here,

(هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ)

(Await they just for the final fulfillment of the event) in reference to what they were promised of torment, punishment, the Fire; or Paradise, according to Mujahid and several others.

(يَوْمَ يَأْتِي تَأْوِيلَهُ)

(On the Day the event is finally fulfilled,) on the Day of Resurrection, according to Ibn ` Abbas,

(يَقُولُ الَّذِينَ نَسَوْهُ مِن قَبْلُ)

(those who neglected it before will say) those who ignored it in this life and neglected abiding by its implications will say,

(قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ لَنَا مِن شُفَعَاءَ  
فَيَشْفَعُوا لَنَا)

("Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf") so that we are saved from what we ended up in.

(أَوْ نُرَدُّ)

("Or could we be sent back"), to the first life,

(فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ)

("So that we might do (good) deeds other than those (evil) deeds which we used to do"). This part of the Ayah is similar to Allah's statement,

(وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَلَيْتَنَا نُرَدُّ  
وَلَا نُكَذِّبُ بآيَاتِ رَبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ - بَلْ  
بَدَأَ لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَدُّوا  
لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ )

(If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back! Then we would not deny the Ayat of our Lord, and we would be of the believers!" Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars) 6:27-28 Allah said here,

(قَدْ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا  
يَفْتَرُونَ)

(Verily, they have lost themselves and that which they used to fabricate has gone away from them.) meaning, they destroyed themselves by entering the Fire for eternity,

(وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ)

(And that which they used to fabricate has gone away from them.) What they used to worship instead of Allah abandoned them and will not intercede on their behalf, aid them or save them from their fate.

(إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي  
سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشَىٰ اللَّيْلَ  
النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ

# مُسَخَّرَتِ بِأَمْرِهِ إِلَّا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ )

(54. Indeed, your Lord is Allah, Who created the heavens and the earth in Six Days, and then He rose over (Istawa) the Throne. He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His command. Surely, His is the creation and commandment. Blessed is Allah, the Lord of all that exists!)

## The Universe was created in Six Days

Allah states that He created the universe, the heavens and earth and all that is in, on and between them in six days, as He has stated in several Ayat in the Qur'an. These six days are: Sunday, Monday, Tuesday, Wednesday, Thursday and Friday. On Friday, the entire creation was assembled and on that day, Adam was created. There is a difference of opinion whether these days were the same as our standard days as suddenly comes to the mind, or each day constitutes one thousand years, as reported from Mujahid, Imam Ahmad bin Hanbal, and from Ibn `Abbas according to Ad-Dahhak's narration from him. As for Saturday, no creation took place in it since it is the seventh day of (of the week). The word `As-Sabt' means stoppage, or break. Imam Ahmad recorded Abu Hurayrah saying: `Allah's Messenger told me:

«خَلَقَ اللَّهُ، (عَزَّ وَجَلَّ)، التُّرْبَةَ يَوْمَ السَّبْتِ،  
وَخَلَقَ فِيهَا الْجِبَالَ يَوْمَ الْأَحَدِ، وَخَلَقَ الشَّجَرَ يَوْمَ  
الْاِثْنَيْنِ، وَخَلَقَ الْمَكْرُوهَ يَوْمَ الْاِثْنَاءِ، وَخَلَقَ  
النُّورَ يَوْمَ الْارْبِعَاءِ، وَبَثَّ فِيهَا الدَّوَابَّ يَوْمَ  
الْخَمِيسِ، وَخَلَقَ آدَمَ، عَلَيْهِ السَّلَامُ، بَعْدَ الْعَصْرِ  
مِنْ يَوْمِ الْجُمُعَةِ، فِي آخِرِ الْخَلْقِ، فِي آخِرِ سَاعَةِ  
مِنْ سَاعَاتِ الْجُمُعَةِ، فِيمَا بَيْنَ الْعَصْرِ إِلَى  
اللَّيْلِ»

. (Allah created the dust on Saturday, and He created the mountains on Sunday, and He created the trees on Monday, and He created the unpleasant things on Tuesday and He created the light on Wednesday and He spread the creatures through out it on Thursday and He created Adam after `Asr on Friday. He was the last created during the last hour of Friday, between `Asr and the night.)

## Meaning of Istawa

As for Allah's statement,

(ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ)

(and then He rose over (Istawa) the Throne) the people had several conflicting opinions over its meaning. However, we follow the way that our righteous predecessors took in this regard, such as Malik, Al-Awza'i, Ath-Thawri, Al-Layth bin Sa'd, Ash-Shafi'i, Ahmad, Ishaq bin Rahwayh and the rest of the scholars of Islam, in past and present times. Surely, we accept the apparent meaning of, Al-Istawa, without discussing its true essence, equating it (with the attributes of the creation), or altering or denying it (in any way or form). We also believe that the meaning that comes to those who equate Allah with the creation is to be rejected, for nothing is similar to Allah,

(لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ)

(There is nothing like Him, and He is the All-Hearer, the All-Seer.) 42:11 Indeed, we assert and affirm what the Imams said, such as Nu'aym bin Hammad Al-Khuzai, the teacher of Imam Al-Bukhari, who said, "Whoever likens Allah with His creation, will have committed Kufr. Whoever denies what Allah has described Himself with, will have committed Kufr. Certainly, there is no resemblance (of Allah with the creation) in what Allah and His Messenger have described Him with. Whoever attests to Allah's attributes that the plain Ayat and authentic Hadiths have mentioned, in the manner that suits Allah's majesty, all the while rejecting all shortcomings from Him, will have taken the path of guidance."

## The Day and the Night are among the Signs of Allah

Allah said,

(يُعْشَى الْيَلَّ النَّهَارَ يَطْلُبُهُ حَثِيئًا)

(He brings the night as a cover over the day, seeking it rapidly,) meaning, the darkness goes away with the light, and the light goes away with the darkness. Each of them seeks the other rapidly, and does not come late, for when this vanishes, the other comes, and vice versa. Allah also said;

(وَأَيَّةٌ لَهُمُ اللَّيْلُ نَسَلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمُ  
مُظْلَمُونَ - وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ  
تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ - وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ  
حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ - لَا الشَّمْسُ يَنْبَغِي  
لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ  
فِي فَلَكٍ يَسْبَحُونَ )

(And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness. And the sun runs on its fixed course for a term (appointed). That is the decree of the All-Mighty, the All-Knowing. 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.) 36:37-40 Allah's statement,

(وَلَا اللَّيْلُ سَابِقُ النَّهَارِ)

(Nor does the night outstrip the day) 36:40 means, the night follows the day in succession and does not come later or earlier than it should be. This is why Allah said here,

(يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ  
بِأَمْرِهِ)

(seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His command.) meaning, all are under His command, will and dominion. Allah alerted us afterwards,

(أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ)

(Surely, His is the creation and commandment) the dominion and the decision. Allah said next,

(تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ)

(Blessed is Allah, the Lord of the all that exists!) which is similar to the Ayah,



## (تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا)

(Blessed be He Who has placed in the heaven big stars) 25:61 Abu Ad-Darda' said a supplication, that was also attributed to the Prophet ,

«اللَّهُمَّ لَكَ الْمُلْكُ كُلُّهُ وَلَكَ الْحَمْدُ كُلُّهُ وَإِلَيْكَ  
يُرْجَعُ الْأَمْرُ كُلُّهُ، أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ وَأَعُوذُ  
بِكَ مِنَ الشَّرِّ كُلِّهِ»

(O Allah! Yours is all the kingdom, all the praise, and Yours is the ownership of all affairs. I ask You for all types of good and seek refuge with You from all types of evil.)

(ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ  
الْمُعْتَدِينَ - وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ  
إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ  
قَرِيبٌ مِّنَ الْمُحْسِنِينَ )

(55. Invoke your Lord Tadarru` an and Khufyah. He likes not the aggressors.) (56. And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allah's mercy is (ever) near unto the good-doers.)

### Encouraging supplicating to Allah

Allah commands His servants to supplicate to Him, for this will ensure their welfare in this life and the Hereafter. Allah said,

(ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً)

(Invoke your Lord Tadarru` an and Khufyah) meaning, in humbleness and humility. Allah said in a similar Ayah,

(وَادْكُرْ رَبَّكَ فِي نَفْسِكَ)

(And remember your Lord within yourself) 7:205 It is recorded in the Two Sahihs that Abu Musa Al-Ash`ari said, "The people raised their voices with supplications but the Messenger of Allah said,

«أَيُّهَا النَّاسُ ارْبِعُوا عَلَى أَنْفُسِكُمْ فَإِنَّكُمْ لَا تَدْعُونَ  
أَصَمًّا وَلَا غَائِبًا إِنَّ الَّذِي تَدْعُونَ سَمِيعٌ قَرِيبٌ»

(O people! Take it easy on yourselves. Verily, you are not calling one who is deaf or absent, rather, the One you are calling is All-Hearer, Near (to His servants by His knowledge).) Ibn Jarir said that,

(تَضَرُّعًا)

(Tadarru`an), means obeying Him in humility and humbleness,

(وَخُفْيَةً)

(and Khufyah), with the humbleness in your hearts and certainty of His Oneness and Lordship not supplicating loudly to show off.

### Forbidding Aggression in Supplications

It was reported that `Ata' Al-Khurasani narrated from Ibn `Abbas, who said about Allah's statement,

(إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ)

(He likes not the aggressors) "In the Du`a' and otherwise." Abu Mijlaz commented on,

(إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ)

(He likes not the aggressors), "Such (aggression) as asking to reach the grade of the Prophets." Imam Ahmad narrated that Abu Ni`amah said that `Abdullah bin Mughaffal heard his son supplicating, "O Allah! I ask you for the white castle on the right side of Paradise, if I enter it."

So `Abdullah said, "O my son! Ask Allah for Paradise and seek refuge with Him from the Fire, for I heard the Messenger of Allah saying,

«يَكُونُ قَوْمٌ يَعْتَدُونَ فِي الدُّعَاءِ وَالطَّهْرِ»

(There will come some people who transgress in supplication and purification)" Ibn Majah and Abu Dawud recorded this Hadith with a good chain that there is no harm in, and Allah knows best.

### The Prohibition of causing Mischief in the Land

Allah said next,

(وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا)

(And do not do mischief on the earth, after it has been set in order) 5:56 . Allah prohibits causing mischief on the earth, especially after it has been set in order. When the affairs are in order and then mischief occurs, it will cause maximum harm to the people; thus Allah forbids causing mischief and ordained worshipping Him, supplicating to Him, begging Him and being humble to Him. Allah said,

(وَادْعُوهُ خَوْفًا وَطَمَعًا)

(and invoke Him with fear and hope) fearing what He has of severe torment and hoping in what He has of tremendous reward. Allah then said,

(إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ)

(Surely, Allah's mercy is (ever) near unto the good-doers) meaning, His mercy is for the good-doers who obey His commands and avoid what He prohibited. Allah said in another Ayah,

(وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ  
يَتَّقُونَ)

(And My mercy envelopes all things. That (mercy) I shall ordain for those who who have Taqwa.) 7:156 . Matar Al-Warraaq said, "Earn Allah's promise by obeying Him, for He ordained that His mercy is near to the good-doers. " Ibn Abi Hatim collected this statement.

(وَهُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرَىٰ بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَقْلَتَ سَحَابًا ثِقَالًا سُقْنَهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ كَذَلِكَ نُخْرِجُ الْمَوْتَى لِعَلَّكُمْ تَذَكَّرُونَ - وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبُثَ لَا يَخْرُجُ إِلَّا نَكِدًا كَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ )

(57. And it is He Who sends the winds as heralds of glad tidings, going before His mercy (rain). Till when they have carried a heavy-laden cloud, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.) (58. The vegetation of a good land comes forth (easily) by the permission of its Lord; and that which is bad, brings forth nothing but (a little) with difficulty. Thus do We explain variously the Ayat for a people who give thanks.)

### **Among Allah's Signs, He sends down the Rain and brings forth the Produce**

After Allah stated that He created the heavens and earth and that He is the Owner and Possessor of the affairs Who makes things subservient (for mankind), He ordained that He be invoked in Du`a', for He is able to do all things. Allah also stated that He is the Sustainer and He resurrects the dead on the Day of Resurrection. Here, Allah said that He sends the wind that spreads the clouds that are laden with rain. Allah said in another Ayah,

(وَمِنْ ءَايَاتِهِ أَنْ يُرْسِلَ الرِّيَّاحَ مُبَشِّرَاتٍ)

(And among His signs is this, that He sends the winds with glad tidings) 30:46 . Allah's statement,

(بَيْنَ يَدَيْ رَحْمَتِهِ)

(going before His mercy) means, before the rain. Allah also said;

(وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا  
وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ )

(And He it is Who sends down the rain after they have despaired, and spreads His mercy. And He is Al-Wali (the Guardian), Al-Hamid (the praiseworthy) 42:28 and,

(فَانظُرْ إِلَىٰ ءَاثِرِ رَحْمَةِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ  
بَعْدَ مَوْتِهَا إِنَّ ذَٰلِكَ لَمُحْيِ الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ  
شَيْءٍ قَدِيرٌ )

(Look then at the results of Allah's mercy, how He revives the earth after its death. Verily, that is the one Who shall indeed raise the dead, and He is able to do all things) 30:50 . Allah said next,

(حَتَّىٰ إِذَا أَقْلَتِ سَحَابًا ثِقَالًا)

(Till when they have carried a heavy-laden cloud) when the wind carries clouds that are heavy with rain, and this is why these clouds are heavy, close to the earth, and their color is dark. Allah's statement,

(سُقْنَاهُ لِبِلَادٍ مَيِّتٍ)

(We drive it to a land that is dead) that is, a dry land that does not have any vegetation. This Ayah is similar to another Ayah,

(وَأَيُّهُ لَّهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا)

(And a sign for them is the dead land. We give it life) 36:33 . This is why Allah said here,

(فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ كَذَٰلِكَ نُخْرِجُ  
الْمَوْتَىٰ)

(Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead.) meaning, just as We bring life to dead land, We shall raise up the dead on the Day of Resurrection, after they have disintegrated. Allah will send down rain from the sky and the rain will pour on the earth for forty days. The corpses will then be brought up in their graves, just as the seeds become grow in the ground (on receiving rain). Allah often mentions this similarity in the Qur'an when He gives the example of what will happen on the Day of Resurrection, and bringing life to dead land,

(لَعَلَّكُمْ تَذَكَّرُونَ)

(so that you may remember or take heed.) Allah's statement,

(وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ)

(The vegetation of a good land comes forth (easily) by the permission of its Lord;) meaning, the good land produces its vegetation rapidly and proficiently. Allah said in another Ayah (about Maryam, mother of `Isa, peace be upon him);

(وَأَنْبَتَهَا نَبَاتًا حَسَنًا)

(He made her grow in a good manner.) 3:37 The Ayah continues,

(وَالَّذِي خَبُثَ لَا يَخْرُجُ إِلَّا نَكِدًا)

(and that which is bad, brings forth nothing but with difficulty.) Mujahid, and others such as As-Sbakh, etc. also said this. Al-Bukhari recorded that Abu Musa said that the Messenger of Allah said,

«مَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ مِنَ الْعِلْمِ وَالْهُدَى كَمَثَلِ  
الْغَيْثِ الْكَثِيرِ أَصَابَ أَرْضًا فَكَانَتْ مِنْهَا نَقِيَّةٌ  
قِيلَتِ الْمَاءَ فَأُنْبِتَتِ الْكَلَأَ وَالْعُشْبَ الْكَثِيرَ وَكَانَتْ  
مِنْهَا أَجَادِبُ أُمْسَكَتِ الْمَاءَ فَنَفَعَ اللَّهُ بِهَا النَّاسَ  
فَشَرِبُوا وَسَقَوْا وَزَرَعُوا وَأَصَابَ مِنْهَا طَائِفَةٌ  
أُخْرَى إِنَّمَا هِيَ قَيْعَانٌ لَا تُمْسِكُ مَاءً وَلَا تُنْبِتُ

كَلَّا، فَذَلِكَ مَثَلٌ مَنْ فَقَّهَ فِي دِينِ اللَّهِ وَنَفَعَهُ مَا  
بَعَثَنِي اللَّهُ بِهِ فَعَلِمَ وَعَلَّمَ وَمَثَلٌ مَنْ لَمْ يَرْفَعْ بِذَلِكَ  
رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ»

(The parable of the guidance and knowledge with which Allah has sent me is that of an abundant rain falling on a land, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. And another portion of it was hard and held the rain water; and Allah benefited the people with it, they utilized it for drinking, making their animals drink from it, and for irrigation of the land for cultivation. And a portion of it was barren which could neither hold the water nor bring forth vegetation. The first is the example of the person who comprehends Allah's religion and gets benefit which Allah sent me with, by learnign and teaching others. The last example is that of a person who does not care for it and does not accept the guidance Allah sent me with.)

(لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَقَوْمِ اعْبُدُوا  
اللَّهَ مَا لَكُمْ مِّنْ إِلَهِ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ  
عَذَابَ يَوْمٍ عَظِيمٍ - قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ  
فِي ضَلَالٍ مُّبِينٍ - قَالَ يَقَوْمِ لَيْسَ بِي ضَلَالَةٌ  
وَلَكِنِّي رَسُولٌ مِّنْ رَبِّ الْعَالَمِينَ - أُبَلِّغُكُمْ  
رِسَالَاتِ رَبِّي وَأُنصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا  
تَعْلَمُونَ )

(59. Indeed, We sent Nuh to his people and he said: "O my people! Worship Allah! You have no other god but Him. Certainly, I fear for you the torment of a Great Day!") (60. The leaders of his people said: "Verily, we see you in plain error.") (61. Nuh said: "O my people! There is no error in me, but I am a Messenger from the Lord of all that exists!) (62. I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allah what you know not.")

### The Story of Nuh and His People

After Allah mentioned the story of Adam in the beginning of this Surah, He started mentioning the stories of the Prophets, the first then the latter of them. Allah mentioned the story of Nuh, because he was the first Messenger Allah sent to the people of the earth after Adam. His name

was Nuh bin Lamak bin Matushalakh bin Khanukh. And Khanukh was, as they claim, the Prophet Idris. And Idris was the first person to write letters using pen, and he was the son of Barad bin Mahlil, bin Qanin bin Yanish bin Shith bin Adam, upon them all be peace. This lineage is mentioned by Muhammad bin Ishaq and other Imams who document lineage. `Abdullah bin `Abbas and several other scholars of Tafsir said that the first idol worship began when some righteous people died and their people built places of worship over their graves. They made images of them so that they could remember their righteousness and devotion, and thus, imitate them. When time passed, they made statues of them and later on worshipped these idols, naming them after the righteous people: Wadd, Suwa`, Yaghuth, Ya`uq and Nasr. After this practice became popular, Allah sent Nuh as a Messenger, all thanks are due to Him. Nuh commanded his people to worship Allah alone without partners, saying,

(يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ)

("O my people! Worship Allah! You have no other god but Him. Certainly, I fear for you the torment of a Great Day!") the torment of the Day of Resurrection, if you meet Allah while associating others with Him.

(قَالَ الْمَلَأُ مِنَ قَوْمِهِ)

(The leaders of his people said) meaning, the general public, chiefs, commanders and great ones of his people said,

(إِنَّا لَنَرَاكَ فِي ضَلَالٍ مُّبِينٍ)

("Verily, we see you in plain error") because of your calling us to abandon the worship of these idols that we found our forefathers worshipping. This, indeed, is the attitude of evil people, for they consider the righteous people to be following misguidance. Allah said in other Ayat,

(وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُونَ)

(And when they saw them, they said: "Verily, these have indeed gone astray!") 83:32 and,

(وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَّا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَذَا أَفْكٌ قَدِيمٌ)



(And those who disbelieve say of those who believe: "Had it been a good thing, they (the weak and poor) would not have preceded us thereto!" And when they have not let themselves be guided by it (this Qur'an), they say: "This is an ancient lie!") 46:11 There are several other Ayat on this subject.

قَالَ يَقَوْمٌ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِّنْ رَبِّ الْعَالَمِينَ )

( Nuh said: "O my people! There is no error in me, but I am a Messenger from the Lord of all that exists!") meaning, there is nothing wrong with me, but I am a Messenger from the Lord of all that exists, Lord and King of all things,

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأُنصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ )

("I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allah what you know not.") This is the attribute of a Messenger, that he conveys using plain, yet eloquent words, offers sincere advice and is knowledgeable about Allah; indeed, no other people can compete with the Prophets in this regard. In his Sahih, Muslim recorded that the Messenger of Allah said to his Companions on the Day of `Arafah, when their gathering was as large as it ever was,

«أَيُّهَا النَّاسُ إِنَّكُمْ مَسْئُولُونَ عَنِّي فَمَا أَنْتُمْ قَائِلُونَ؟»

(O people! You will be asked about me, so what will you say) They said, "We testify that you have conveyed and delivered (the Message) and offered sincere advice." So he kept raising his finger to the sky and lowering it towards them, saying,

«اللَّهُمَّ اشْهَدْ اللَّهُمَّ اشْهَدْ»

(O Allah! Bear witness, O Allah! Bear witness.)

أَوْ عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّنْ رَبِّكُمْ عَلَى رَجُلٍ مِّنْكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ - فَكَذَّبُوهُ

فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلِّ وَأَغْرَقْنَا الَّذِينَ  
كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ )

(63. "Do you wonder that there has come to you a Reminder from your Lord through a man from among you, that he may warn you, so that you may fear Allah and that you may receive (His mercy)" (64. But they belied him, so We saved him and those along with him in the Fulk, and We drowned those who belied Our Ayat. They were indeed a blind people.) Allah said that Nuh proclaimed to his people,

(أَوْ عَجِبْتُمْ)

("Do you wonder..."), do not wonder because of this. Surely, it is not strange that Allah sends down revelation to a man among you as mercy, kindness and compassion for you, so that he warns you that you may avoid Allah's torment by associating none with Him,

(وَلَعَلَّكُمْ تُرْحَمُونَ)

("and that you may receive (His) mercy.") Allah said,

(فَكَذَّبُوهُ)

(But they belied him) but they insisted on rejecting and opposing him, and only a few of them believed in him, as Allah stated in another Ayah. Allah said next,

(فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلِّ)

(So We saved him and those along with him in the Fulk) the ark,

(وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا)

(And We drowned those who belied Our Ayat. ) Allah said in another Ayah,

(مِمَّا خَطَبْتَهُمْ أَغْرَقُوا فَأَدْخَلُوا نَارًا فَلَمْ يَجِدُوا  
لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا )

(Because of their sins they were drowned, then they were admitted into the Fire. And they found none to help them instead of Allah.) 71:25 Allah said,

(إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ)

(They were indeed a blind people.) meaning, blind from the Truth, unable to recognize it or find their way to it. Here, Allah said that He has taken revenge from His enemies and saved His Messenger and those who believed in him, while destroying their disbelieving enemies. Allah said in a another Ayah,

(إِنَّا لَنَنْصُرُ رُسُلَنَا)

(Verily, We will indeed make victorious Our Messengers) 40:51 . This is Allah's Sunnah (way) with His servants, in this life and the Hereafter, that the good end, victory and triumph is for those who fear Him. For example, Allah destroyed the people of Nuh, and saved Nuh and his believing followers. Ibn Wahb said that he was told that Ibn `Abbas said that eighty men were saved with Nuh in the ship, one of them was Jurhum, who spoke Arabic. Ibn Abi Hatim collected this statement, which was also narrated with a continuous chain of narration from Ibn `Abbas.

(وَالِى عَادِ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ - قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ - قَالَ يَقَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ - أَبْلَغُكُمْ رَسُولِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ - أَوْ عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَاذْكُرُوا إِذْ جَعَلْنَا خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَسْطَةً فَادْكُرُوا ءَالَآءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ )

(65. And to `Ad (the people, We sent) their brother Hud. He said: "O my people! Worship Allah! You have no other god but Him. Will you then not have Taqwa") (66. The leaders of those who

disbelieved among his people said: "Verily, we see you in foolishness, and verily, we think you are one of the liars.") (67. (Hud) said: "O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of all that exists!) (68. "I convey unto you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you.) (69. "Do you wonder that there has come to you a Reminder (and an advice) from your Lord through a man from among you to warn you And remember that He made you successors (generations after generations) after the people of Nuh and increased you amply in stature. So remember the graces (bestowed upon you) from Allah so that you may be successful."

## **The Story of Hud, Peace be upon Him, and the Lineage of the People of `Ad**

Allah says, just as We sent Nuh to his people, similarly, to the `Ad people, We sent Hud one of their own brethren. Muhammad bin Ishaq said that the tribe of `Ad were the descendants of `Ad, son of Iram, son of `Aws, son of Sam, son of Nuh. I say, these are indeed the ancient people of `Ad whom Allah mentioned, the children of `Ad, son of Iram who were living in the deserts with lofty pillars or statues. Allah said,

(أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ - إِرَمَ ذَاتِ الْعِمَادِ -  
الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ )

(Have you not seen how your Lord dealt with `Ad (people). Of Iram like (lofty) pillars. The like of which were not created in the land) 89:6-8 because of their might and strength. Allah said in another instance,

(فَأَمَّا عَادُ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ  
وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أُولَئِكَ كَانُوا فِي الْآيَاتِ الَّذِينَ  
كَذَّبُوا بِآيَاتِنَا فَذُوقُوا الْعَذَابَ بِمَا كَانُوا فِيهَا يَكْفُرُونَ )

(As for `Ad, they were arrogant in the land without right, and they said: "Who is mightier than us in strength" See they not that Allah Who created them was mightier in strength than them. And they used to deny Our Ayat!) 41:15 .

## **The Land of `Ad**

The people of `Ad lived in Yemen, in the area of Ahqaf, which means sand mounds. Muhammad bin Ishaq narrated that Abu At-Tufayl `Amir bin Wathilah said that he heard `Ali (bin Abi Talib) saying to a man from Hadramawt (in Yemen), "Have you seen a red sand mound, where there are a lot of Arak and Lote trees in the area of so-and-so in Hadramawt Have you seen it" He said, "Yes, O Commander of the faithful! By Allah, you described it as if you have seen it

before." `Ali said, `I have not seen it, but it was described to me." The man asked, "What about it, O Commander of the faithful" `Ali said, "There is the grave of Hud, peace be upon him, in its vicinity." Ibn Jarir recorded this statement, which gives the benefit of indicating that `Ad used to live in Yemen, since Prophet Hud was buried there. Prophet Hud was among the noble men and chiefs of `Ad, for Allah chose the Messengers from among the best, most honorable families and tribes. Hud's people were mighty and strong, but their hearts were mighty and hard, for they were among the most denying of Truth among the nations. Prophet Hud called `Ad to worship Allah alone without partners, and to obey and fear Him.

### Debate between Hud and his People

(قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ)

(The leaders of those who disbelieved among his people said...) meaning, the general public, chiefs, masters and commanders of his people said,

(إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ)

("Verily, we see you in foolishness, and verily, we think you are one of the liars") meaning, you are misguided because you call us to abandon worshipping the idols in order to worship Allah Alone. Similarly, the chiefs of Quraysh wondered at the call to worship One God, saying,

(أَجَعَلَ الْأَلِهَةَ إِلَهًا وَاحِدًا)

("Has he (Muhammad) made the gods (all) into One God") 38:5 .

(قَالَ يَقَوْمَ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ)

((Hud) said: "O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of all that exists!") Hud said, I am not as you claim. Rather, I brought you the Truth from Allah, Who created everything, and He is the Lord and King of all things,

(أَبْلَغُكُمْ رَسُولًا مِّن رَّبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ)

("I convey unto you the Messages of my Lord, and I am a trustworthy adviser for you. ") These, indeed, are the qualities of the Prophets: conveying, sincerity and honesty,

(أَوْ عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ  
مِّنكُمْ لِيُنذِرَكُمْ)

("Do you wonder that there has come to you a Reminder from your Lord through a man from among you to warn you") Prophet Hud said, do not wonder because Allah sent a Messenger to you from among yourselves to warn you about Allah's Days (His torment) and meeting with Him. Rather than wondering, you should thank Allah for this bounty.

(وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ قَوْمِ نُوحٍ)

("And remember that He made you successors (generations after generations) after the people of Nuh...") meaning, remember Allah's favor on you in that He made you among the offspring of Nuh, because of whose supplication Allah destroyed the people of the earth after they defied and opposed him.

(وَزَادَكُمْ فِي الْخَلْقِ بَسْطَةً)

("and increased you amply in stature.") making you taller than other people. Similarly, Allah said in the description of Talut (Saul),

(وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ)

(And has increased him abundantly in knowledge and stature.) 2:247 Hud continued,

(فَاذْكُرُوا آيَاتِ اللَّهِ)

("So remember the graces (bestowed upon you) from Allah. ") in reference to Allah's favors and blessings

(لَعَلَّكُمْ تُفْلِحُونَ)

("so that you may be successful.")

(قَالُوا أَحِبَّنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَدْرَ مَا كَانَ يَعْبُدُ  
آبَاؤَنَا فَأَتَيْنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ -

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِّن رَّبِّكُمْ رَجْسٌ وَغَضَبٌ  
أُجَدِلُونَنِي فِي أَسْمَاءِ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ  
مَا نَزَّلَ اللَّهُ بِهَا مِن سُلْطَنٍ فَانْتَظِرُوا إِنِّي مَعَكُمْ  
مِّنَ الْمُنتَظِرِينَ - فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ  
مِّنَّا وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَمَا كَانُوا  
مُؤْمِنِينَ )

(70. They said: "You have come to us that we should worship Allah Alone and forsake that which our fathers used to worship. So bring us that wherewith you have threatened us if you are of the truthful.") (71. (Hud) said: "Rijs (torment) and wrath have already fallen on you from your Lord. Dispute you with me over names which you have named -- you and your fathers -- with no authority from Allah Then wait, I am with you among those who wait.") (72. So We saved him and those who were with him out of mercy from Us, and We severed the roots of those who belied Our Ayat; and they were not believers.)

**Allah mentions the rebellion, defiance and stubbornness of Hud's people, and their opposition to him, peace be upon him,**

(قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ)

(They said: "You have come to us that we should worship Allah Alone") Later on, the disbelievers of Quraysh said,

(وَإِذْ قَالُوا اللَّهُمَّ إِن كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ  
فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ  
أَلِيمٍ )

(And (remember) when they said: "O Allah! If this (the Qur'an) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment.") Muhammad bin Ishaq said that the people of Hud used to worship several idols, such as Suda', Samud and Al-Haba'. This is why Hud, peace be upon him, said to them,

(قَدْ وَقَعَ عَلَيْكُمْ مِّن رَّبِّكُمْ رِجْسٌ وَغَضَبٌ)

("Rijs and wrath have already fallen on you from your Lord.") you deserve `Rijs' from your Lord because of what you said. Ibn `Abbas said that, `Rijs', means scorn and anger.

(أُتَجَدِلُونَنِي فِي أَسْمَاءِ سَمَّيْتُمُوهَا أَنْتُمْ  
وَأَبَاؤُكُمْ)

("Dispute you with me over names which you have named -- you and your fathers") 7:71 . Hud said, do you dispute with me over these idols that you and your fathers made gods, even though they do not bring harm or benefit; did Allah give you authority or proof allowing you to worship them Hud further said,

(مَا نَزَلَ اللَّهُ بِهَا مِنْ سُلْطَنٍ فَانتظِرُوا إِنِّي مَعَكُمْ  
مِّنَ الْمُنتظِرِينَ)

("with no authority from Allah Then wait, I am with you among those who wait.") this is a threat and warning from the Messenger to his people.

### The End of `Ad

So Allah said;

(فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَعْنَا دَائِرَ  
الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَمَا كَانُوا مُؤْمِنِينَ )

(So We saved him and those who were with him out of mercy from Us, and We severed the roots of those who belied Our Ayat; and they were not believers.) Allah mentioned several times in the Qur'an, the way the people of `Ad were destroyed stating that He sent a barren wind that destroyed everything it passed by. Allah said in another Ayah,

(وَأَمَّا عَادُ فَاهْلَكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ -  
سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَتَمَنِيَةً أَيَّامٍ حُسُومًا



فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعْجَازُ نَخْلٍ  
خَاوِيَةٍ - فَهَلْ تَرَى لَهُمْ مِّنْ بَاقِيَةٍ )

(And as for `Ad, they were destroyed by a furious violent wind! They were subjected to it for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date palms! Do you see any remnants of them) 69:6-8 When `Ad rebelled and transgressed, Allah destroyed them with a strong wind that carried them, one by one, up in the air and brought each one of them down on his head, thus smashing his head and severing it from its body. This is why Allah said,

(كَأَنَّهُمْ أُعْجَازُ نَخْلٍ خَاوِيَةٍ)

(as if they were hollow trunks of date palms!) 69:7 Muhammad bin Ishaq said that `Ad used to live in Yemen between Oman and Hadramawt. They also spread throughout the land and defeated various peoples, because of the strength that Allah gave them. They used to worship idols instead of Allah, and Allah sent to them Prophet Hud, peace be upon him. He was from their most common lineage and was the best among them in status. Hud commanded them to worship Allah Alone and associate none with him. He also ordered them to stop committing injustice against the people. But they rejected him and ignored his call. They said, `Who is stronger than us' Some of them, however, followed Hud, although they were few and had to conceal their faith. When `Ad defied the command of Allah, rejected His Prophet, committed mischief in the earth, became arrogant and built high palaces on every high place -- without real benefit to them -- Hud spoke to them, saying,

(أَتَبْنُونَ بِكُلِّ رِيعٍ ءَايَةً تَعْبَثُونَ )

(وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ - وَإِذَا بَطَشْتُمْ  
بَطَشْتُمْ جَبَّارِينَ فَاتَّقُوا اللَّهَ وَأَطِيعُوا )

("Do you build high palaces on every high place, while you do not live in them And do you get for yourselves palaces (fine buildings) as if you will live therein forever. And when you seize (somebody), seize you (him) as tyrants Have Taqwa of Allah, and obey me.") 26:128-131 However,

قَالُوا يَهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي  
ءَالِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ إِنْ نَقُولُ  
إِلَّا اعْتْرَاكَ بَعْضُ ءَالِهَتِنَا بِسُوءٍ

(They said: "O Hud! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you. All that we say is that some of our gods have seized you with evil.") meaning, madness,

إِنْ نَقُولُ إِلَّا اعْتْرَاكَ بَعْضُ ءَالِهَتِنَا بِسُوءٍ قَالَ  
إِنِّي أَشْهَدُ اللَّهَ وَأَشْهَدُوا أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ  
- مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونَ - إِنِّي  
تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ  
ءَاخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

(He said: "I call Allah to witness, and bear you witness that I am free from that which you associate with Him. So plot against me, all of you, and give me no respite. I put my trust in Allah, my Lord and your Lord! There is not a moving creature but He has the grasp of its forelock. Verily, my Lord is on the straight path (the truth).") 11:53-56 ."

### Story of the Emissary of `Ad

Imam Ahmad recorded that Al-Harith Al-Bakri said: "I went to the Messenger of Allah to complain to him about Al-`Ala bin Al-Hadrami. When I passed by the area of Ar-Rabdhah, I found an old woman from Bani Tamim who was alone in that area. She said to me, "O servant of Allah! I need to reach the Messenger of Allah to ask him for some of my needs, will you take me to him" So I took her along with me to Al-Madinah and found the Masjid full of people. I also found a black flag raised high, while Bilal was holding a sword before the Messenger of Allah . I asked, "What is the matter with the people" They said, "The Prophet intends to send `Amr bin Al-`As (on a military expedition) somewhere." So I sat down. When the Prophet went to his house, I asked for permission to see him, and he gave me permission. I entered and greeted him. He said, "Was there a dispute between you and Bani Tamim" I said, "Yes. And we had been victorious over them. I passed by an old woman from Bani Tamim, who was alone, and she asked me to bring her to you, and she is at the door". So he allowed her in and I said, "O Allah's Messenger! What if you make a barrier between us and (the tribe of) Bani Tamim, such as Ad-Dahna' (Desert)" The old woman became angry and opposed me. So I said, "My example is the example of a sheep that carried its own destruction. I carried this woman and did not know

that she was an opponent. I seek refuge with Allah and His Messenger that I become like the emissary of `Ad.' So the Prophet asked me about the emissary of `Ad, having better knowledge in it, but he liked to hear the story again. I said, "Once, `Ad suffered from a famine and they sent an emissary to get relief, whose name was Qayl. Qayl passed by Mu`awiyah bin Bakr and stayed with him for a month. Mu`awiyah supplied him with alcoholic drinks, and two female singers were singing for him. When a month ended, Qayl went to the mountains of Muhrah and said, `O Allah! You know that I did not come here to cure an ill person or to ransom a prisoner. O Allah! Give `Ad water as You used to.' So black clouds came and he was called, `Choose which one of them you wish (to go to `Ad)! So he pointed to one of the black clouds and he heard someone proclaiming from it, `Take it, as ashes that will leave none in `Ad.' And it has been conveyed to me that the wind sent to them was no more than what would pass through this ring of mine, but it destroyed them." Abu Wa'il said, "That is true. When a man or a woman would send an emissary, they would tell him, `Do not be like the emissary of `Ad (bringing disaster and utter destruction to them instead of relief).," Imam Ahmad collected this story in the Musnad. At-Tirmidhi recorded similar wording for it, as did An-Nasa'i and Ibn Majah.

(وَالِى تَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَاقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذْكُمْ عَذَابٌ أَلِيمٌ -  
 وَادْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُهُولِهَا قُصُورًا وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا فَادْكُرُوا آيَةَ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ - قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتَضَعُّوا لِمَنْ آمَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَالِحًا مُرْسَلٌ مِنْ رَبِّهِ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ - قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كَافِرُونَ - فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يَا صَاحُ ابْنِنَا بِمَا

تَعِدُّنَا إِن كُنْتَ مِنَ الْمُرْسَلِينَ - فَأَخَذْتَهُمُ الرَّجْفَةَ  
فَأَصْبَحُوا فِي دَارِهِمْ جِثْمِينَ )

(73. And to Thamud (people, We sent) their brother Salih. He said: "O my people! Worship Allah! You have no other god but Him. Indeed there has come to you a clear sign from your Lord. This she-camel of Allah is a sign unto you; so you leave her to graze in Allah's earth, and touch her not with harm, lest a painful torment should seize you.) (74. And remember when He made you successors (generations) after `Ad and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allah, and do not go about making mischief on the earth.) (75. The leaders of those who were arrogant among his people said to those who were counted weak -- to such of them as believed: "Know you that Salih is one sent from his Lord." They said: "We indeed believe in that with which he has been sent.") (76. Those who were arrogant said: "Verily, we disbelieve in that which you believe in.") (77. So they killed the she-camel and insolently defied the commandment of their Lord, and said: "O Salih! Bring about your threats if you are indeed one of the Messengers (of Allah).") (78. So the earthquake seized them, and they lay (dead), prostrate in their homes.)

### Thamud: Their Land and Their Lineage

Scholars of Tafsir and genealogy say that (the tribe of Thamud descended from) Thamud bin `Athir bin Iram bin Sam bin Nuh, and he is brother of Jadis son of `Athir, similarly the tribe of Tasm, and they were from the ancient Arabs, Al-`Aribah, before the time of Ibrahim, Thamud came after `Ad. They dwelled between the area of the Hijaz (Western Arabia) and Ash-Sham (Greater Syria). The Messenger of Allah passed by the area and ruins of Thamud when he went to Tabuk (in northern Arabia) during the ninth year of Hijrah. Imam Ahmad recorded that Ibn `Umar said, "When the Messenger of Allah went to the area of Al-Hijr in Tabuk with the people, he camped near the homes of Thamud, in Al-Hijr and the people brought water from the wells that Thamud used before. They used that water to make dough and placed the pots (on fire) for cooking. However, the Prophet commanded them to spill the contents of the pots and to give the dough to their camels. He then marched forth with them from that area to another area, near the well that the camel (as will follow) used to drink from. He forbade the Companions from entering the area where people were tormented, saying,

«إِنِّي أَخَشَى أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ فَلَا  
تَدْخُلُوا عَلَيْهِمْ»

(I fear that what befell them might befall you as well. Therefore, do not enter on them.)" Ahmad narrated that `Abdullah bin `Umar said that the Messenger of Allah said while in the Hijr area,

«لَا تَدْخُلُوا عَلَىٰ هَؤُلَاءِ الْمُعَذِّبِينَ إِلَّا أَنْ تَكُونُوا  
بَاكِينَ فَإِنْ لَمْ تَكُونُوا بَاكِينَ فَلَا تَدْخُلُوا عَلَيْهِمْ أَنْ  
يُصِيبَكُمْ مِثْلَ مَا أَصَابَهُمْ»

(Do not enter on these who were tormented, unless you do so while crying. If you are not crying, then do not enter on them, so that what befell them does not befall you, as well.) The basis of this Hadith is mentioned in Two Sahih.

### The Story of Prophet Salih and Thamud

Allah said,

(وَإِلَىٰ ثَمُودَ)

(And to Thamud), meaning, to the tribe of Thamud, We sent their brother Salih,

(قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ)

(He said: "O my people! Worship Allah! You have no other god but Him.") All Allah's Messengers called to the worship of Allah alone without partners. Allah said in other Ayat,

(وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ  
أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ)

(And We did not send any Messenger before you but We revealed to him (saying): "None has the right to be worshipped but I, so worship Me.") 21:25 and,

(وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ  
وَاجْتَنِبُوا الطَّغُوتَ)

(And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allah (Alone), and avoid Taghut (all false deities)" 16:36 .

## Thamud asked that a Camel appear from a Stone, and it did

Prophet Salih said,

(قَدْ جَاءَكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ  
ءَايَةٌ)

("Indeed there has come to you a clear sign from your Lord. This she-camel of Allah is a sign unto you;") meaning, a miracle has come to you from Allah testifying to the truth of what I came to you with. Salih's people asked him to produce a miracle and suggested a certain solid rock that they chose, which stood lonely in the area of Hijr, and which was called Al-Katibah. They asked him to bring a pregnant camel out of that stone. Salih took their covenant and promises that if Allah answers their challenge, they would believe and follow him. When they gave him their oaths and promises to that, Salih started praying and invoked Allah (to produce that miracle). All of a sudden, the stone moved and broke apart, producing a she-camel with thick wool. It was pregnant and its fetus was visibly moving in its belly, exactly as Salih's people asked. This is when their chief, Jundu` bin `Amr, and several who followed him believed. The rest of the noblemen of Thamud wanted to believe as well, but Dhu'ab bin `Amr bin Labid, Al-Habbab, who tended their idols, and Rabbab bin Sum`ar bin Jilhis stopped them. One of the cousins of Jundu` bin `Amr, whose name was Shihab bin Khalifah bin Mikhlal bin Labid bin Jawwas, was one of the leaders of Thamud, and he also wanted to accept the message. However, the chiefs whom we mentioned prevented him, and he conceded to their promptings. The camel remained in Thamud, as well as, its offspring after she delivered it before them. The camel used to drink from its well on one day and leave the well for Thamud the next day. They also used to drink its milk, for on the days she drank water, they used to milk her and fill their containers from its milk. Allah said in other Ayat,

(وَنَبِّئُهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شِرْبٍ مُحْتَضَرٌ  
(

(And inform them that the water is to be shared between (her and) them, each one's right to drink being established (by turns)) 54:28 and,

(هَذِهِ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبٌ يَوْمَ مَعْلُومٍ)

(Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known) 26:155 The camel used to graze in some of their valleys, going through a pass and coming out through another pass. She did that so as to be able to move easily, because she used to drink a lot of water. She was a tremendous animal that had a strikingly beautiful appearance. When she used to pass by their cattle, the cattle would be afraid of her. When this matter continued for a long time and Thamud's rejection of Salih became intense, they intended to kill her so that they could take the water for themselves every day. It was said that all of them (the disbelievers of Thamud) conspired to kill the camel. Qatadah said that he was told that, "The designated killer of the camel approached them all,

including women in their rooms and children, and found out that all of them agreed to kill her." This fact is apparent from the wording of the Ayat,

(فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِم رَبُّهُم بِذَنبِهِمْ فَسَوَّاهَا )

(Then they denied him and they killed it. So their Lord destroyed them because of their sin, and made them equal in destruction!) 91:14 , and,

(وَعَاثَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا)

(And We sent the she-camel to Thamud as a clear sign, but they did her wrong.) 17:59 Allah said here,

(فَعَقَرُوا النَّاقَةَ)

(So they killed the she-camel) Therefore, these Ayat stated that the entire tribe shared in agreeing to this crime, and Allah knows best.

### Thamud kills the She-Camel

Imam Abu Ja`far Ibn Jarir and other scholars of Tafsir said that the reason behind killing the camel was that a disbelieving old woman among them named Umm Ghanm `Unayzah, the daughter of Ghanm bin Mijlaz, had the severest enmity among Thamud towards Salih, peace be upon him. She had beautiful daughters and she was wealthy, and Dhu'ab bin `Amr, one of the leaders of Thamud, was her husband. There was another noblewoman whose name was Saduf bint Al-Muhayya bin Dahr bin Al-Muhayya, who was of noble family, wealthy and beautiful. She was married to a Muslim man from Thamud, but she left him. These two women offered a prize for those who swore to them that they would kill the camel. Once, Saduf summoned a man called Al-Habbab and offered herself to him if he would kill the camel, but he refused. So she called a cousin of hers whose name was Musaddi` bin Mihraj bin Al-Muhayya, and he agreed. As for `Unayzah bint Ghanm, she called Qudar bin Salif bin Jundu`, a short person with red-blue skin, a bastard, according to them. Qudar was not the son of his claimed father, Salif, but the son of another man called, Suhyad. However, he was born on Salif's bed (and thus named after him). `Unayzah said to Qudar, "I will give you any of my daughters you wish, if you kill the camel." Qudar bin Salif and Musaddi` bin Mihraj went along and recruited several mischievous persons from Thamud to kill the camel. Seven more from Thamud agreed, and the group became nine, as Allah described, when He said,

وَكَانَ فِي الْمَدِينَةِ تِسْعَةٌ رَهْطٍ يُفْسِدُونَ فِي  
الْأَرْضِ وَلَا يُصْلِحُونَ )

(And there were in the city nine men, who made mischief in the land, and would not reform.) These nine men were chiefs of their people, and they lured the entire tribe into agreeing to kill the camel. So they waited until the camel left the water well, where Qudar waited beside a rock on its path, while Musaddi` waited at another rock. When the camel passed by Musaddi` he shot an arrow at her and the arrow pierced her leg. At that time, `Unayzah came out and ordered her daughter, who was among the most beautiful women, to uncover her face for Qudar, encouraging Qudar to swing his sword, hitting the camel on her knee. So she fell to the ground and screamed once to warn her offspring. Qudar stabbed her in her neck and slaughtered her. Her offspring went up a high rock and screamed. `Abdur-Razzaq recorded from Ma`mar that someone reported from Al-Hasan Al-Basari that the offspring said, "O my Lord! Where is my mother" It was said that her offspring screamed thrice and entered a rock and vanished in it, or, they followed it and killed it together with its mother. Allah knows best. When they finished the camel off and the news reached Prophet Salih, he came to them while they were gathered. When he saw the camel, he cried and proclaimed,

(تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ)

("Enjoy yourselves in your homes for three days.") 11:65

### The Wicked Ones Plot to Kill Prophet Salih, But the Torment descended on Them

The nine wicked persons killed the camel on a Wednesday, and that night, they conspired to kill Salih. They said, "If he is truthful, we should finish him before we are finished. If he is a liar, we will make him follow his camel."

(قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ  
مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ - وَمَكْرُؤًا  
مَكْرَأً وَمَكْرُؤًا مَكْرَأً وَهُمْ لَا يَشْعُرُونَ )

(They said: "Swear one to another by Allah that we shall make a secret night attack on him and his household, and thereafter we will surely say to his near relatives: `We witnessed not the destruction of his household, and verily, we are telling the truth.'" So they plotted a plot, and We planned a plan, while they perceived not.) 27:49-50 When they conspired to kill Salih and gathered at night to carry out their plot, Allah, to Whom belongs all might and Who protects His Messengers, rained down stones that smashed the heads of these nine people before the



rest of the tribe. On Thursday, the first of the three days of respite, the people woke up and their faces were pale (yellow), just as Prophet Salih had promised them. On the second day of respite, Friday, they woke up and found their faces had turned red. On the third day of the respite, Saturday, they woke up with their faces black. On Sunday, they wore the fragrance of Hanut the perfume for enshrouding the dead before burial and awaited Allah's torment and revenge, we seek refuge with Allah from it. They did not know what will be done to them or how and from where the torment would come. When the sun rose, the Sayhah (loud cry) came from the sky and a severe tremor overtook them from below; the souls were captured and the bodies became lifeless, all in an hour.

## (فَأَصْبَحُوا فِي دَارِهِمْ جَثَمِينَ)

(And they lay (dead), prostrate in their homes.) They became dead and lifeless and none among them, whether young, old, male or female, escaped the torment. The scholars of Tafsir said that none from the offspring of Thamud remained, except Prophet Salih and those who believed in him. A disbelieving man called Abu Fighal was in the Sacred Area at the time and the torment that befell his people did not touch him. When he went out of the Sacred Area one day, a stone fell from the sky and killed him. `Abdur-Razzaq narrated that Ma`mar said that Isma`il bin Umayyah said that the Prophet passed by the gravesite of Abu Fighal and asked the Companions if they knew whose grave it was. They said, "Allah and His Messenger know better." He said,

«أَتَدْرُونَ مَنْ هَذَا؟»

«هَذَا قَبْرُ أَبِي رِغَالٍ رَجُلٍ مِنْ تَمُودَ كَانَ فِي حَرَمِ اللَّهِ فَمَنَعَهُ حَرَمُ اللَّهِ عَذَابَ اللَّهِ، فَلَمَّا خَرَجَ أَصَابَهُ مَا أَصَابَ قَوْمَهُ فَدُفِنَ هَاهُنَا وَدُفِنَ مَعَهُ عُصْنٌ مِنْ ذَهَبٍ، فَنَزَلَ الْقَوْمُ فَأَبْتَدَرُوهُ بِأَسْيَافِهِمْ فَبَحَثُوا عَنْهُ فَاسْتَخْرَجُوا الْعُصْنَ»

(This is the grave of Abu Fighal, a man from Thamud. He was in the Sacred Area of Allah and this fact saved him from receiving Allah's torment. When he went out of the Sacred Area, what befell his people also befell him. He was buried here along with a branch made from gold.) So the people used their swords and looked for the golden branch and found it. `Abdur-Razzaq narrated that Ma`mar said that Az-Zuhri said that Abu Fighal is the father of the tribe of Thaqif.

(فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رَسُولَ رَبِّي  
وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّصِيحِينَ )

(79. Then he Salih turned from them, and said: "O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice, but you like not good advisers.") These are the words of admonishment that Salih conveyed to his people after Allah destroyed them for defying Him, rebelling against Him, refusing to accept the truth, avoiding guidance, and preferring misguidance instead. Salih said these words of admonishment and criticism to them after they perished, and they heard him (as a miracle for Prophet Salih from Allah). Similarly, it is recorded in the Two Sahihs that after the Messenger of Allah defeated the disbelievers in the battle of Badr, he remained in that area for three days, and then rode his camel, which was prepared for him during the latter part of the night. He went on until he stood by the well of Badr (where the corpses of the disbelievers were thrown) and said,

«يَا أَبَا جَهْلَ بْنَ هِشَامٍ يَا عُتْبَةَ بْنَ رَيْبِعَةَ يَا شَيْبَةَ  
بْنَ رَيْبِعَةَ وَيَا فُلَانَ بْنَ فُلَانَ هَلْ وَجَدْتُمْ مَا وَعَدَ  
رَبُّكُمْ حَقًّا؟ فَإِنِّي وَجَدْتُ مَا وَعَدَنِي رَبِّي حَقًّا»

(O Abu Jahl bin Hisham! O `Utbah bin Rabi`ah! O Shaybah bin Rabi`ah! Did you find what your Lord has promised you (of torment) to be true, for I found what my Lord promised me (of victory) to be true.) `Umar said to him, "O Allah's Messenger! Why do you speak to a people who have rotted" He said,

«وَالَّذِي نَفْسِي بِيَدِهِ مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ  
وَلَكِنْ لَا يُحِبُّونَ»

(By He in Whose Hand is my soul! You do not hear what I am saying better than they, but they cannot reply.) Similarly, Prophet Salih, peace be upon him, said to his people,

(لَقَدْ أَبْلَغْتُكُمْ رَسُولَ رَبِّي وَنَصَحْتُ لَكُمْ)

("I have indeed conveyed to you the Message of my Lord, and have given you good advice,") but you did not benefit from it because you do not like the Truth and do not follow those who give you sincere advice,

(وَلَكِنْ لَا تُحِبُّونَ النَّصِيحِينَ)

("but you like not good advisers.")

وَلَوْ طَا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَحِشَةَ مَا سَبَقَكُمْ  
بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ )

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ بَلْ  
أَنْتُمْ قَوْمٌ مُّسْرِفُونَ )

(80. And (remember) Lut, when he said to his people: "Do you commit lewdness such as none preceding you has committed in all of the nations) (81. "Verily, you practice your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds.")

### The Story of Prophet Lut, upon Him be Peace, and His People

Allah said, We sent,

(وَ)

(And)

(لَوْ طَا إِذْ قَالَ لِقَوْمِهِ)

(Lut, when he said to his people..) Lut (Lot) is the son of Haran the son of Azar (Terah), and he was the nephew of Ibrahim, peace be upon them both. Lut had believed in Ibrahim and migrated with him to the Sham area. Allah then sent Lut to the people of Sadum (Sodom) and the surrounding villages, to call them to Allah, enjoin righteousness and forbid them from their evil practices, their sin, and wickedness. In this area, they did things that none of the children of Adam or any other creatures ever did before them. They used to have sexual intercourse with males instead of females. This evil practice was not known among the Children of Adam before, nor did it even cross their minds, so they were unfamiliar with it before the people of Sodom invented it, may Allah's curse be on them. `Amr bin Dinar commented on;

(مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ)

("...as none preceding you has committed in all of the nations.") "Never before the people of Lut did a male have sex with another male." This is why Lut said to them,

(أَتَأْتُونَ الْفَحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ  
الْعَالَمِينَ)

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ)

("Do you commit lewdness such as none preceding you has committed in all of the nations Verily, you practice your lusts on men instead of women.") meaning, you left women whom Allah created for you and instead had sex with men Indeed, this behavior is evil and ignorant because you have placed things in their improper places. Lut, peace be upon him, said to them:

(هُؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ)

("these (the girls of the nation) are my daughters (to marry lawfully), if you must act (so).")  
15:71 So he reminded them of their women, and they replied that they do not desire women!,

(قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ  
لَتَعْلَمُ مَا نُرِيدُ )

(They said: "Surely, you know that we have neither any desire nor need of your daughters, and indeed you know well what we want!") 11:79 meaning, you know that we have no desire for women and you know what we desire with your guests.

(وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ  
مِّنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ )

(82. And the answer of his people was only that they said: "Drive them out of your town, these are indeed men who want to be pure (from sins)!") So they answered Prophet Lut by trying to expel and banish him from their village, along with those who believed with him. Allah indeed removed Prophet Lut safely from among them, and He destroyed them in their land in disgrace and humiliation. They said (about Lut and the believers):

(إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ)

("These are indeed men who want to be pure (from sins!") Qatadah commented, "They shamed them (Lut and the believers) with what is not a shame at all." Mujahid commented, "(Lut's people said about Lut and the believers,) They are a people who want to be pure from men's anuses and women's anuses!" Smilar was narrated from Ibn ` Abbas.

(فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ -  
وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَأَنْظَرُوا كَيْفَ كَانَ عَاقِبَةُ  
الْمُجْرِمِينَ )

(83. Then We saved him and his family, except his wife; she was of the Ghabirin (those who lagged behind).) (84. And We rained down on them a rain (of stones). Then see what was the end of the criminals.)

**Allah says, We saved Lut and his family, for only his household believed in him.**

Allah said in another Ayah,

(فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ - فَمَا  
وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ )

(So We brought out from therein the believers. But We found not there any household of the Muslims except one of Lut and his daughters ) 51: 35-36 . Only his wife (from his family) did not believe, remaining on the religion of her people. She used to conspire with them against Lut and inform them of who came to visit him, using certain signals that they agreed on. This is why when Lut was commanded to leave by night with his family, he was ordered not to inform his wife or take her with him. Some said that she followed them, and when the torment struck her people, she looked back and suffered the same punishment as them. However, it appears that she did not leave the town and that Lut did not tell her that they would depart. So she remained with her people, as apparent from Allah's statement,

(إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ)

(except his wife; she was of the Ghabirin) meaning, of those who remained, or they say: of those who were destroyed, and this is the more obvious explanation. Allah's statement,

(وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا)

(And We rained down on them a rain) is explained by His other statement,

(وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنضُودٍ)

مُسَوَّمَةٌ عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ-

(And rained on them stones of baked clay, in a well-arranged manner one after another. Marked from your Lord; and they are not ever far from the wrongdoers.) 11:82-83 . Allah said here,

(فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ)

(Then see what was the end of the criminals. ) This Ayah means: `See, O Muhammad, the end of those who dared to disobey Allah and reject His Messengers.' Imam Ahmad, Abu Dawud, At-Tirmidhi, Ibn Majah, all recorded a Hadith from Ibn `Abbas who said that Allah's Messenger said;

«مَنْ وَجَدْتُمُوهُ يَعْمَلُ عَمَلَ قَوْمِ لُوطٍ فَاقْتُلُوا  
الْفَاعِلَ وَالْمَفْعُولَ بِهِ»

(Whoever is found doing the act of the people of Lut, then kill them; the doer and the one it is done to.)

(وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَاقَوْمِ اعْبُدُوا اللَّهَ  
مَا لَكُمْ مِّنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِّنْ رَبِّكُمْ  
فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ  
أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا  
ذَلِكَ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ )

(85. And to (the people of) Madyan, (We sent) their brother Shu`ayb. He said: "O my people! Worship Allah! You have no other God but Him. Verily, a clear proof (sign) from your Lord has come unto you; so give full measure and full weight and wrong not men in their things, and do not do mischief on the earth after it has been set in order, that will be better for you, if you are believers.)

## Story of Shu`ayb, upon him be Peace, and the Land of Madyan

Muhammad bin Ishaq said, "They (the people of Madyan) are the descendents of Madyan, son of Midyan, son of Ibrahim. Shu`ayb was the son of Mikil bin Yashjur. And in the Syrian language, his name was Yathrun (Jethro)". I (Ibn Kathir) say, Madyan was the name of the tribe and also a city that is close to Ma`an on route to the Hijaz (from Ash-Sham). Allah said in another Ayah,

(وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ  
يَسْقُونَ)

(And when he arrived at the water (a well) of Madyan he found there a group of men watering (their flocks).) 28:23 They are also the people of Al-Aykah (the Woods), as we will mention later on, Allah willing, and our trust is in Him.

(قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِّنْ إِلَهٍ غَيْرُهُ)

(He said: "O my people! Worship Allah! You have no other God but Him") and this is the call of all Messengers,

(قَدْ جَاءَكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ)

("Verily, a clear proof (sign) from your Lord has come unto you;") meaning, 'Allah has presented the proof and evidences of the truth of what I brought you.' He then advised them and commanded them to give full measure and full weight and not to wrong men in their dealings, meaning, to refrain from cheating people in buying and selling. They used to treacherously avoid giving full weight and measure. Allah said in other Ayat,

(وَيْلٌ لِّلْمُطَفِّفِينَ)

(Woe to Al-Mutaffifin (those who give less in measure and weight)... ) 83:1 until He said,

(لِرَبِّ الْعَالَمِينَ)

(before the Lord of all that exists) 83:6 . These Ayat contain a stern warning and sure promise that we ask Allah to save us from. Shu`ayb was called 'Speaker of the Prophets', because of his eloquent words and eloquent advice, and Allah stated that Shu`ayb said:

(وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَن سَبِيلِ اللَّهِ مَن ءَامَنَ بِهِ وَتَبْغُونَهَا عِوَجًا وَاذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَثَّرَكُمُ وَاَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ - وَإِن كَانَ طَآئِفَةٌ مِّنكُمْ ءَامَنُوا بِأَلَّذِي أُرْسِلْتُ بِهِ وَطَآئِفَةٌ لَّمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ الْحَاكِمِينَ )

(86. "And sit not on every road, threatening, and hindering from the path of Allah those who believe in Him, and seeking to make it crooked. And remember when you were but few, and He multiplied you. And see what was the end of the mischief-makers.) (87. "And if there is a party of you who believes in that with which I have been sent and a party who does not believe, so be patient until Allah judges between us, and He is the best of judges.")

**Prophet Shu` ayb forbade his people from setting up blockades on the roads, saying,**

(وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ)

("And sit not on every road, threatening,") threatening people with death if they do not give up their money, as they were bandits, according to As-Suddi. Ibn `Abbas, Mujahid and several others commented:

(وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ)

("And sit not on every road, threatening.") the believers who come to Shu` ayb to follow him." The first meaning is better, because Prophet Shu` ayb first said to them,

(بِكُلِّ صِرَاطٍ)

("on every road...") He then mentioned the second meaning,



وَتَصُدُّونَ عَنِ سَبِيلِ اللَّهِ مَنْ ءَامَنَ بِهِ وَتَبْغُونَهَا  
عِوَجًا

("and hindering from the path of Allah those who believe in Him, and seeking to make it crooked.") meaning, you seek to make the path of Allah crooked and deviated,

وَادْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَثَّرَكُمْ

("And remember when you were but few, and He multiplied you.") meaning, you were weak because you were few. But you later on became mighty because of your large numbers. Therefore, remember Allah's favor.

وَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ

("And see what was the end of the mischief-makers. ") from the previous nations and earlier generations. See the torment and punishment they suffered, because they disobeyed Allah and rejected His Messengers. Shu` ayb continued;

وَإِنْ كَانَ طَائِفَةٌ مِّنْكُمْ ءَامَنُوا بِأَلَّذِي أُرْسِلْتُ بِهِ  
وَطَائِفَةٌ لَّمْ يُؤْمِنُوا

("And if there is a party of you who believes in that with which I have been sent and a party who does not believe,") that is, if you divided concerning me,

فَاصْبِرُوا

("so be patient") that is, then wait and see,

حَتَّىٰ يَحْكُمَ اللَّهُ بَيْنَنَا

("until Allah judges between us,") and you,

وَهُوَ خَيْرُ الْحَاكِمِينَ

("and He is the best of judges.") Surely, Allah will award the best end to those who fear and obey Him and He will destroy the disbelievers.

(قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ  
يَشْعَبُ وَالَّذِينَ ءَامَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ  
لَتَعُوذُنَّ فِي مِلَّتِنَا قَالَ أُولَئِكَ كُنَّا لَمَرِئِينَ - قَدْ  
اِفْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِدْ  
نَجَانَا اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ  
يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى  
اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ  
وَأَنْتَ خَيْرُ الْفَاتِحِينَ )

(88. The chiefs of those who were arrogant among his people said: "We shall certainly drive you out, O Shu`ayb and those who have believed with you from our town, or else you (all) shall return to our religion." He said: "Even though we hate it") (89. "We should have invented a lie against Allah if we returned to your religion, after Allah has rescued us from it. And it is not for us to return to it unless Allah, our Lord, should will. Our Lord comprehends all things in His knowledge. In Allah (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the best of those who give judgment.")

**Allah describes the way the disbelievers answered His Prophet Shu`ayb and those who believed in him, by threatening them with expulsion from their village, or with forceful reversion to the disbeliever's religion.**

The chiefs spoke the words mentioned here to the Messenger Shu`ayb, but intended it for those who followed his religion too. The statement,

(أُولَئِكَ كُنَّا لَمَرِئِينَ)

("Even though we hate it"), means, would you force us to do that, even though we hate what you are calling us to Certainly if we revert to your religion and accept your ways, we will have uttered a tremendous lie against Allah by calling partners as rivals to Him,

(وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ  
رَبُّنَا)

(And it is not for us to return to it unless Allah, our Lord, should will.) This part of the Ayah refers all matters to Allah's will, and certainly, He has perfect knowledge of all matters and His observation encompasses all things,

(عَلَى اللَّهِ تَوَكَّلْنَا)

(In Allah (Alone) we put our trust. ), concerning all our affairs, what we practice of them and what we ignore,

(رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ)

(Our Lord! Judge between us and our people in truth) judge between us and our people and give us victory over them,

(وَأَنْتَ خَيْرُ الْفَاتِحِينَ)

(for You are the best of those who give judgment) and You are the Most Just Who never wrongs any in His judgment.

(وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لِيْنِ اتَّبَعْتُمْ  
شُعَيْبًا إِنَّكُمْ إِذًا لَخَسِرُونَ - فَأَخَذَتْهُمُ الرَّجْفَةُ  
فَأَصْبَحُوا فِي دَارِهِمْ جَثْمِينَ - الَّذِينَ كَذَّبُوا  
شُعَيْبًا كَأَنْ لَمْ يَعْنُوا فِيهَا الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا  
هُمُ الْخَسِرِينَ )

(90. The chiefs of those who disbelieved among his people said (to their people): "If you follow Shu` ayb, be sure then you will be the losers!") (91. So the earthquake seized them and they lay (dead), prostrate in their homes.) (92. Those who belied Shu` ayb, became as if they had never dwelt there (in their homes). Those who belied Shu` ayb, they were the losers.) Allah describes the enormity of disbelief, rebellion, transgression and misguidance (of Shu` ayb's people) and the defiance of truth encrypted in their hearts. They vowed, saying,

(لَئِنِ اتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَخَسِرُونَ)

("If you follow Shu`ayb, be sure then you will be the losers!") Allah answered them,

(فَأَخَذْتَهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثْمِينَ )

(So the earthquake seized them and they lay (dead), prostrate in their homes) Allah said that the earthquake shook them, as punishment for threatening to expel Shu`ayb and his followers. Allah mentioned their end again in Surah Hud,

(وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جِثْمِينَ )

(And when Our commandment came, We saved Shu`ayb and those who believed with him by a mercy from Us. And the Sayhah (loud cry) seized the wrongdoers, and they lay (dead) prostrate in their homes.) 11:94 This Ayah mentions the Sayhah (cry) that struck them after they mocked Shu`ayb, saying,

(أَصَلَوْتِكَ تَأْمُرُكَ)

(Does your Salah (prayer) command you...) so it was befitting to mention here the cry that made them silence. In Surat Ash-Shu`ara', Allah said,

(فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ )

(But they belied him, so the torment of the Day of Shadow (a gloomy cloud) seized them. Indeed that was the torment of a Great Day) 26:189 because they challenged Shu`ayb,

(فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ)

("So cause a piece of the heaven to fall on us, if you are of the truthful!") 26:187 . Therefore, Allah stated that each of these forms of punishment struck them on the Day of the Shadow. First,

(فَأَخَذَهُمْ عَذَابٌ يَوْمَ الظُّلَّةِ)

(So the torment of the Day of Shadow (a gloomy cloud) seized them) 26:189 when a gloomy cloud came over them (containing) fire, flames and a tremendous light. Next, a cry from the sky descended on them and a tremor shook them from beneath. Consequently, their souls were captured, their lives were taken and their bodies became idle,

(فَأَصْبَحُوا فِي دَارِهِمْ جَثْمِينَ)

(and they lay (dead), prostrate in their homes). Allah said next,

(كَأَن لَّمْ يَغْنَوْا فِيهَا)

(They became as if they had never dwelt there) meaning, after the torment seized them, it looked as if they never dwelled in the land from which they wanted to expel their Messenger Shu`ayb and his followers. Here, Allah refuted their earlier statement,

(الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخَاسِرِينَ)

(Those who belied Shu`ayb, they were the losers.)

(فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالِ  
رَبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ آسَىٰ عَلَىٰ قَوْمٍ  
كَافِرِينَ )

(93. Then he (Shu`ayb) turned from them and said: "O my people! I have indeed conveyed my Lord's Messages unto you and I have given you good advice. Then how can I grieve over people who are disbelievers.") Prophet Shu`ayb, peace be upon him, turned away from his people after the torment, punishment and destruction struck them, admonishing and censuring them by saying to them,

(يَقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالِ رَبِّي وَنَصَحْتُ لَكُمْ)

("O my people! I have indeed conveyed my Lord's Messages unto you and I have given you good advice.") Shu`ayb said, I have conveyed to you what I was sent with, so I will not feel any sorrow for you since you disbelieved in what I brought you,

## (فَكَيْفَ ءَاسَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ)

("Then how can I grieve over people who are disbelievers")

(وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا  
بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضُرَّعُونَ - ثُمَّ بَدَّلْنَا  
مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّىٰ عَفَّوْا وَقَالُوا قَدْ مَسَّ  
ءَابَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَغْتَةً وَهُمْ لَا  
يَشْعُرُونَ )

(94. And We sent no Prophet unto any town (and they denied him), but We seized its people with Ba'sa' and Darra', so that they might humble themselves (to Allah).) (95. Then We changed the evil for the good, until they `Afa (increased), and said: "Our fathers were touched with evil and with good." So We seized them all of a sudden while they were unaware.)

### Afflictions that struck Earlier Nations

Allah mentions the Ba'sa' and Darra' that struck the earlier nations to whom He sent Prophets. Ba'sa', refers to the physical sicknesses and ailments that they suffered, while Darra', refers to the poverty and humiliation that they experienced,

(لَعَلَّهُمْ يَضُرَّعُونَ)

(so that they might humble themselves) supplicate, humble themselves and invoke Allah, that He might remove the afflictions that they suffered from. This Ayah indicates that Allah sent down severe afflictions to them so that they might invoke Him, but they did not do what He ordered them. Therefore, He changed the affliction into prosperity to test them,

(ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ)

(Then We changed the evil for the good,) Therefore, Allah changed the hardship into prosperity, disease and sickness into health and well-being, and poverty into richness in provision, so that they might be thankful to Allah for this, but they did none of that. Allah's statement,

(حَتَّى عَفَوا)

(until they ` Afaw) refers to increase in numbers, wealth and offspring. Allah said next,

(وَقَالُوا قَدْ مَسَّ ءَابَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ  
فَأَخَذْنَاهُمْ بَعْتَهُ وَهُمْ لَا يُشْعُرُونَ)

(. . and they said: "Our fathers were touched with evil and with good." So We seized them all of a sudden while they were unaware.) He tested them with this (afflictions) and that (ease and abundance) so that they may humble themselves and repent to Him. However, they failed both tests, for neither this nor that compelled them to change their ways. They said, "We suffered Ba'sa' and Darra', but prosperity came afterwards, just as like our forefathers in earlier times." "Therefore," they said, "it is a cycle where we sometimes suffer a hardship and at other times, we enjoy a bounty." However, they did not comprehend Allah's wisdom, nor the fact that He is testing them in both cases. To the contrary, the believers are grateful to Allah in good times and practice patience in hard times. In the Sahih, there is a Hadith that says;

«عَجَبًا لِلْمُؤْمِنِ لَا يَقْضِي اللَّهُ لَهُ قَضَاءً إِلَّا كَانَ  
خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا  
لَهُ، وَإِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ»

(The matter of the believer is amazing, for nothing that Allah decrees for him, but it is better for him. If a Darra' (harm) strikes him, he is patient, and this is better for him, if he is given Sarra' (prosperity), he thanks (Allah) for it and this is better for him.) The believer, therefore, is aware of the test behind the afflictions whether it may be prosperity or adversity that Allah sends to him, as well as the blessings. Similarly, in another Hadith,

«لَا يَزَالُ الْبَلَاءُ بِالْمُؤْمِنِ حَتَّى يَخْرُجَ نَقِيًّا مِنْ  
دُنُوبِهِ، وَالْمُنَافِقِ مِثْلَهُ كَمِثْلِ الْحِمَارِ لَا يَدْرِي فِيمَ  
رَبَطَهُ أَهْلُهُ وَلَا فِيمَ أُرْسِلُوهُ»

(The believer will continue to be tested by afflictions until he ends up pure from sin. And the parable of the hypocrite is that of a donkey, it does not know why its owners tied it or released it.) Allah said next,

فَأَخَذْنَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ)

(So We seized them all of a sudden while they were unaware.) meaning, We struck them with punishment all of a sudden, while they were unaware. A Hadith describes sudden death,

«مَوْتُ الْفَجَاءَةِ رَحْمَةٌ لِلْمُؤْمِنِ وَأَخْذَةٌ أَسْفٌ  
لِلْكَافِرِ»

(Sudden death is a mercy for the believer, but a sorrowful punishment for the disbeliever.)

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم  
بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَكِن كَذَّبُوا  
فَأَخَذْنَهُمْ بِمَا كَانُوا يَكْسِبُونَ - أَفَأَمِنَ أَهْلُ الْقُرَىٰ  
أَن يَأْتِيَهُمْ بَأْسُنَا بَيَّتًا وَهُمْ نَائِمُونَ - أَوْ أَمِنَ أَهْلُ  
الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ -  
أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ  
الْخَاسِرُونَ )

(96. And if the people of the towns had believed and had Taqwa, certainly, We should have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn.) (97. Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep) (98. Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing) (99. Did they then feel secure against Allah's plan None feels secure from Allah's plan except the people who are the losers.)

### **Blessings come with Faith, while Kufr brings Torment**

Allah mentions here the little faith of the people of the towns to whom He sent Messengers. In another instance, Allah said,



(قُلُوبًا كَانَتْ قَرْيَةً ءَامَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ  
يُونُسَ لَمَّا ءَامَنُوا كَشَفْنَا عَنْهُمْ ءَدَابَ الْخِزْيِ فِي  
الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ )

(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.) 10:98 This Ayah indicates that no city believed in its entirety, except the city of Prophet Yunus, for they all believed after they were stricken by punishment. Allah said (about Prophet Yunus),

(وَأَرْسَلْنَاهُ إِلَىٰ مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ - فَآمَنُوا  
فَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ )

(And We sent him to a hundred thousand (people) or even more. And they believed; so We gave them enjoyment for a while.) 37:147-148 Allah said in another Ayah,

(وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّذِيرٍ )

(And We did not send a warner to a township....) 34:34 Allah said here,

(وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا)

(And if the people of the towns had believed and had Taqwa. ...) meaning their hearts had faith in what the Messenger brought them, believed and obeyed him, and had Taqwa by performing the acts of obedience and abstaining from the prohibitions,

(لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ)

(We should have opened for them blessings from the heaven and the earth,) in reference to the rain that falls from the sky and the vegetation of the earth. Allah said,

(وَلَكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ)

(but they belied (the Messengers). So We took them (with punishment) for what they used to earn.) They denied their Messengers, so that We punished them and sent destruction on them as a result of the sins and wickedness that they earned. Allah then said, while warning and threatening against defying His orders and daring to commit His prohibitions,

(أَقَامِنَ أَهْلُ الْقُرَىٰ)

(Did the people of the towns then feel secure), meaning the disbelievers among them,

(أَنْ يَأْتِيَهُمْ بَأْسُنَا)

(that should come to them our punishment), Our torment and punishing example,

(بَيِّنًا)

(Bayatan) during the night,

(أَقَامِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا بَيِّنًا وَهُمْ نَائِمُونَ - أَوْ أَمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ )

(while they were asleep Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing) while they are busy in their affairs and unaware.

(أَقَامِنُوا مَكْرَ اللَّهِ)

(Did they then feel secure against Allah's plan) His torment, vengeance, and His power to destroy them while they are inattentive and heedless,

(فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ)

(None feels secure from Allah's plan except the people who are the losers.) Al-Hasan Al-Basri said, "The believer performs the acts of worship, all the while feeling fear, in fright and anxiety. The Fajir (wicked sinner, or disbeliever) commits the acts of disobedience while feeling safe (from Allah's torment)!"

(أَوْلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَنْ لَوْ نَشَاءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ وَنَطْبَعُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ )

(100. Is it not a guidance for those who inherit the earth from its previous inhabitants that had We willed, We would have punished them for their sins. And We seal up their hearts so that they hear not)

**Ibn ` Abbas commented on Allah's statement,**

(أَوْلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا)

(Is it not a guidance for those who inherit the earth from its previous inhabitants. ..) "(Allah says,) did We not make clear to them that had We willed, We would have punished them because of their sins" Mujahid and several others said similarly. Abu Ja`far bin Jarir At-Tabari explained this Ayah, "Allah says, `Did We not make clear to those who succeeded on the earth after destroying the previous nations who used to dwell in that land. Then they followed their own ways, and behaved as they did and were unruly with their Lord. Did We not make clear to them that,

(أَنْ لَوْ نَشَاءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ)

(that had We willed, We would have punished them for their sins.) by bringing them the same end that was decreed for those before them,

(وَنَطْبَعُ عَلَى قُلُوبِهِمْ)

(And We seal up their hearts), We place a cover over their heart,

(فَهُمْ لَا يَسْمَعُونَ)

(so that they hear not), words of advice or reminding" I say that similarly, Allah said,

(أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ يَمْشُونَ  
فِي مَسَاكِينِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَى )

(Is it not a guidance for them: how many generations We have destroyed before them, in whose dwellings they walk Verily, in this are signs indeed for men of understanding.) 20:128

(أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِمْ مِّنَ الْقُرُونِ  
يَمْشُونَ فِي مَسَاكِينِهِمْ إِنَّ فِي ذَلِكَ لآيَاتٍ أَفَلَا  
يَسْمَعُونَ )

(Is it not a guidance for them: how many generations We have destroyed before them in whose dwellings they do walk about Verily, therein indeed are signs. Would they not then listen) 32:26 and,

(أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ مِّن قَبْلُ مَا لَكُمْ مِّن  
زَوَالٍ وَسَكَنتُمْ فِي مَسْكَنِ الَّذِينَ ظَلَمُوا أَنفُسَهُمْ)

(Had you not sworn aforetime that you would not leave (the world for the Hereafter). And you dwelt in the dwellings of men who wronged themselves) 14:44-45 Also, Allah said,

(وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّن قَرْنٍ هَلْ نُحِسُّ مِنْهُمْ مِّن  
أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا )

(And how many a generation before them have We destroyed! Can you find a single one of them or hear even a whisper of them) 19:98 meaning, do you see any of them or hear their voices There are many other Ayat that testify that Allah's torment strikes His enemies, while His bounty reaches His faithful believers. Thereafter comes Allah's statement, and He is the Most Truthful, the Lord of all that exists,

(تِلْكَ الْقُرَى نَقِصُّ عَلَيْكَ مِنْ أَنْبَاءِهَا وَلَقَدْ جَاءَتْهُمْ  
رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِن

قَبْلُ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ - وَمَا  
وَجَدْنَا لِأَكْثَرِهِمْ مِّنْ عَهْدٍ وَإِن وَجَدْنَا أَكْثَرَهُمْ  
لَفَاسِقِينَ )

(101. Those were the towns whose story We relate unto you. And there came indeed to them their Messengers with clear proofs, but they were not such who would believe in what they rejected before. Thus Allah does seal up the hearts of the disbelievers.) (102. And most of them We found not true to their covenant, but most of them We found indeed rebellious.) After narrating the stories of the people of Prophets Nuh, Hud, Salih, Lut and Shu'ayb, destroying the disbelievers, saving the believers, warning these nations by explaining the truth to them with the evidence sent in the words of His Messengers, may Allah's peace and blessings be on them all, Allah said;

(تِلْكَ الْقُرَى نَقُصُّ عَلَيْكَ)

(Those were the towns that We relate to you) O Muhammad,

(مِنْ أَنْبَاءِهَا)

(their story), and news,

(وَلَقَدْ جَاءَهُمْ رَسُولُهُمْ بِالْبَيِّنَاتِ)

(And there came indeed to them their Messengers with clear proofs,) and evidences of the truth of what they brought them. Allah said in other Ayah,

(وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا)

(And We never punish until We have sent a Messenger (to give warning).) 17:15 , and,

(ذَلِكَ مِنْ أَنْبَاءِ الْقُرَى نَقُصُّهُ عَلَيْكَ مِنْهَا قَائِمٌ  
وَحَصِيدٌ وَمَا ظَلَمْنَاهُمْ وَلَكِن ظَلَمُوا أَنْفُسَهُمْ)

(That is some of the news of the towns which We relate unto you; of them, some are standing, and some have been reaped. We wronged them not, but they wronged themselves.) 11:100-101 Allah said

(فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ)

(but they were not such who would believe in what they had rejected before.) meaning they would not have later on believed in what the Messengers brought them, because they denied the truth when it first came to them (although they recognized it), according to the Tafsir of Ibn `Atiyah. This explanation is sound, and is supported by Allah's statement,

(وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ نُقَلِّبُ  
أَفْئِدَتَهُمْ وَأَبْصَرَ لَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ)

(And what will make you perceive that if it came, they will not believe And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time.) 6:109-110 This is why Allah said here,

(كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ وَمَا وَجَدْنَا  
لَأَكْثَرِهِمْ)

(Thus Allah does seal up the hearts of the disbelievers. And most of them We found not...)  
meaning, We did not find most of the previous nations,

(مَنْ عَهْدٍ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ)

(true to their covenant, but most of them We found to indeed be rebellious.) This Ayah means, We found most of them to be rebellious, deviating away from obedience and compliance. The covenant mentioned here is the Fitrah that Allah instilled in them while still in their fathers' loins, and taking their covenant, that He is their Lord, King, and that there is no deity worthy of worship except Him,. They affirmed this covenant and testified against themselves to this fact. However, they defied this covenant, threw it behind their backs and worshipped others besides Allah, having no proof or plea, nor support from rationality or by divine law. Surely, the pure Fitrah defies these actions, while all the honorable Messengers, from beginning to end, forbade them. Muslim collected the Hadith,

«يَقُولُ اللهُ تَعَالَى إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ  
فَجَاءَتْهُمْ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ وَحَرَمْتَ  
عَلَيْهِمْ مَا أَحَلَلْتُ لَهُمْ»

(Allah said, "I created My servants Hunafa' (monotheists), but the devils came to them and deviated them from their religion and prohibited them what I allowed them.") It is recorded in the Two Sahihs,

«كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ  
وَيُنَصِّرَانِهِ وَيُمَجِّسَانِهِ»

(Every child is born upon the Fitrah, it is only his parents who turn him into a Jew, a Christian or a Zoroastrian.)

(ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى بِآيَاتِنَا إِلَى فِرْعَوْنَ  
وَمَلَائِيهِ فَظَلَمُوا بِهَا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ  
الْمُفْسِدِينَ )

(103. Then after them We sent Musa with Our signs to Fir`awn and his chiefs, but they wrongfully rejected them. So see how was the end of the mischief-makers)

### Story of Prophet Musa, upon him be Peace, and Fir`awn

Allah said,

(ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ)

(Then after them We sent), after the Messengers whom We mentioned, such as Nuh, Hud, Salih Lut and Shu`ayb (may Allah's peace and blessings be on them and the rest of Allah's Prophets), We sent,

(مُوسَىٰ بِآيَاتِنَا)

(Musa with Our signs) proofs and clear evidences, to Fir`awn, who was ruler of Egypt during the time of Musa,

(وَمَلَائِيهِ)

(and his chiefs) the people of Fir`awn,

(فَظَلَمُوا بِهَا)

(but they wrongfully rejected them), they denied and disbelieved in the signs, out of injustice and stubbornness on their part. Allah said about them in another Ayah,

(وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا  
فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ )

(And they belied them (those Ayat) wrongfully and arrogantly, though they were themselves convinced thereof. So see what was the end of the evildoers.) 27:14 The Ayah says, `those who hindered from the path of Allah and belied in His Messengers, look how We punished them, We caused them to drown, all of them, while Musa and his people were watching.' Public drowning added disgrace to the punishment that Fir`awn and his people suffered, while adding comfort to the hearts of Allah's party, Musa and those people who believed in him.

(وَقَالَ مُوسَىٰ يَفِرْعَوْنُ إِنِّي رَسُولٌ مِّن رَّبِّ  
الْعَالَمِينَ - حَقِيقٌ عَلَىٰ أَن لَا أَقُولَ عَلَى اللَّهِ إِلَّا  
الْحَقَّ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي  
إِسْرَائِيلَ - قَالَ إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِنْ  
كُنْتَ مِنَ الصَّادِقِينَ )

(104. And Musa said: "O Fir`awn! Verily, I am a Messenger from the Lord of all that exists.")

(105. "Proper it is for me that I say nothing concerning Allah but the truth. Indeed I have come unto you from your Lord with a clear proof. So let the Children of Israel depart along with me.") (106. Fir`awn said: "If you have come with a sign, show it forth, if you are one of those



who tell the truth.") Allah mentions a debate that took place between Musa and Fir`awn, and Musa's refuting Fir`awn with the unequivocal proof and clear miracles, in the presence of Fir`awn and his people, the Copts of Egypt. Allah said,

وَقَالَ مُوسَىٰ يَفِرْعَوْنُ إِنِّي رَسُولٌ مِّن رَّبِّ  
الْعَالَمِينَ )

(And Musa said: "O Fir`awn! Verily, I am a Messenger from the Lord of all that exists".) meaning Musa said, `the one Who sent me is the Creator, Lord and King of all things,'

(حَقِيقٌ عَلَىٰ أَن لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ)

("Proper it is for me that I say nothing concerning Allah but the truth. ") `It is incumbent and a duty for me to convey only the Truth from Him, because of what I know of His might and power.'

قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّن رَّبِّكُمْ)

("Indeed I have come unto you from your Lord with a clear proof.") `I brought unequivocal evidence that Allah gave me to prove that I am conveying the truth to you,'

(فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ)

("So let the Children of Israel depart along with me.") means, release them from your slavery and subjugation. Let them worship your Lord and their Lord. They are from the offspring of an honorable Prophet, Isra'il, who is Ya`qub son of Ishaq son of Ibrahim, the Khalil (intimate friend) of Allah.

(قَالَ إِن كُنتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِن كُنتَ مِنَ  
الصَّادِقِينَ )

( Fir`awn said: "If you have come with a sign, show it forth, if you are one of those who tell the truth.") Fir`awn said, `I will not believe in what you have said nor entertain your request'. Therefore, he said, `if you have proof, then produce it for us to see, so that we know if your claim is true.'

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ - وَنَزَعَ يَدَهُ  
فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ )

(107. Then Musa threw his staff and behold! it was a Thu`ban serpent, manifest!) (108. And he drew out his hand, and behold! it was white (with radiance) for the beholders.) `Ali bin Abi Talhah reported that Ibn `Abbas commented on Allah's statement,

(ثُعْبَانٌ مُّبِينٌ)

(a Thu`ban serpent, manifest), refers to "The male snake." As-Suddi and Ad-Dahhak said similarly. A report from Ibn `Abbas said,

(فَأَلْقَى عَصَاهُ)

"(Then (Musa) threw his staff), and it turned into a huge snake that opened its mouth and rushed towards Fir`awn. When Fir`awn saw the snake rushing towards him, he jumped from his throne and cried to Musa for help, so that Musa would remove the snake from his way. Musa did that." As-Suddi commented,

(فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ)

(and behold! It was a Thu`ban serpent, manifest!) "This Thu`ban refers to male snakes. The snake opened its mouth and headed towards Fir`awn to swallow him, placing its lower jaw on the ground and its upper jaw reaching the (top of the) wall of the palace. When Fir`awn saw the snake, he was frightened, so he jumped and wet himself and he never wet himself before this incident. He cried, `O Musa! Take it away and I will believe in you and release the Children of Israel to you.' So Musa, peace be on him, took it, and it became a staff again. "

(وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ )

(And he drew out his hand, and behold! it was white (with radiance) for the beholders.) Musa took his hand out of his cloak after he inserted his hand in it and it was shining, not because of leprosy or sickness. Allah said in another Ayah,

(وَأَدْخَلَ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ  
سُوءٍ)

(And put your hand into your bosom, it will come forth white without hurt.) 27:12 Ibn ` Abbas said, "without hurt", means, `not because of leprosy'. Musa inserted his hand again in his sleeve and it returned back to its normal color." Mujahid and several others said similarly.

(قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ  
- يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ )

(109. The chiefs of the people of Fir`awn said: "This is indeed a well-versed sorcerer.") (110. "He wants to get you out of your land, so what do you advise")

### Fir`awn's People say that Musa is a Magician!

The chiefs and noblemen of the people of Fir`awn agreed with Fir`awn's statement about Musa. After Fir`awn felt safe and returned to his throne, he said to the chiefs of his people,

(إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ)

(This is indeed a well-versed sorcerer) and they agreed. They held counsel to decide what they should do about Musa. They conspired to extinguish the light that he brought and bring down his word. They plotted to portray Musa as a liar and fake. They feared that he might lure people to his side by his magic, they claimed, and thus prevail over them and drive them away from their land. What they feared occurred, just as Allah said,

(وَأَنزَلْنَا فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ)

(And We let Fir`awn and Haman and their hosts receive from them that which they feared.) 28:6 After they conferred about Musa, they agreed on a plot, as Allah said about them,

(قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ  
- يَاأَيُّكَ بِكُلِّ سَاحِرٍ عَلِيمٍ )

(111. They said: "Put him and his brother off (for a time), and send callers to the cities to collect") (112. "That they bring to you all well-versed sorcerers.") Ibn ` Abbas commented,

(أَرْجِهْ)

("Put him off"), means, "delay him (for a time)."

(وَأَرْسِلْ فِي الْمَدَائِنِ)

("and send to the cities"), areas and provinces of your kingdom -- O Fir`awn,

(حَشْرِينَ)

("to collect") to gather magicians from various lands. At this time, magic was the trade of the day and it was widespread and popular. They had the idea that what Musa brought was a type of magic similar to the magic that the sorcerers of their time practiced. Because of this incorrect assumption, they brought all the magicians in order to defeat the miracles that he showed them. Allah said about Fir`awn,

(فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا  
لَّا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سُوًى )

(قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُحْشَرَ النَّاسُ  
ضَحًى - فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى )

(Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we nor you shall fail to keep, in an open place where both shall have a just and equal chance." Musa said: "Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon)." So Fir`awn withdrew, devised his plot and then came back.) 20:58-60 . Allah said,

(وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِنْ  
كُنَّا نَحْنُ الْغَالِبِينَ - قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ )

(113. And so the sorcerers came to Fir`awn. They said: "Indeed there will be a (good) reward for us if we are the victors.") (114. He said: "Yes, and moreover you will (in that case) be of the nearest (to me).")

## The Magicians convene and change Their Ropes into Snakes before Musa

Allah describes the conversation that took place between Fir`awn and the magicians he collected to defeat Musa, peace be upon him. Fir`awn told them that he will reward them and give them tremendous provisions. He made them hope in acquiring what they wished for and to make them among his private audience and best associates. When they were assured of the cursed Fir`awn's promises,

(قَالُوا يَمُوسَىٰ إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ نَحْنُ  
الْمُلْقِينَ - قَالَ الْقَوْمُ فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ  
النَّاسِ وَاسْتَرَهُبُوهُمْ وَجَاءُوا بِسِحْرِ عَظِيمٍ )

(115. They said: "O Musa! Either you throw (first), or shall we have the (first) throw") (116. He Musa said: "Throw you (first)." So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great trick.) The magicians challenged Musa, when they said,

(إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ)

(Either you throw (first), or shall we have the (first) throw) before you. In another Ayah, they said,

(وَإِمَّا أَنْ نَكُونَ أَوْلَ مَنْ أَلْقَىٰ)

(Or we be the first to throw) 20:65 . Musa said to them, you throw first. It was said that the wisdom behind asking them to throw first, is that - Allah knows best - the people might witness the magicians' sorcery first. When the magicians had cast their spell and captured the eyes, the clear and unequivocal truth came, at a time when they all anticipated and waited for it to come, thus making the truth even more impressive to their hearts. This is what happened. Allah said,

(فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرَهُبُوهُمْ)

(So when they threw, they bewitched the eyes of the people, and struck terror into them,) meaning, they deceived the eyes and made them think that the trick was real, when it was only an illusion, just as Allah said,

(فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى - قُلْنَا لَا تَخَفُ  
إِنَّكَ أَنْتَ الْأَعْلَى - وَأَلْقَ مَا فِي يَمِينِكَ تَلْقَفُ مَا  
صَنَعُوا إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ وَلَا يُفْلِحُ السَّحَرُ  
حَيْثُ أَتَى )

(So 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 . Ibn `Abbas commented that the magicians threw, "Thick ropes and long sticks, and they appeared to be crawling, an illusion that they created with their magic."

(وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ  
تَلْقَفُ مَا يَأْفِكُونَ - فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا  
يَعْمَلُونَ - فَعُلِبُوا هُنَالِكَ وَانْقَلَبُوا صَغِيرِينَ -  
وَأَلْقَى السَّحَرَةُ سَجْدِينَ - قَالُوا ءَامَنَّا بِرَبِّ  
الْعَالَمِينَ - رَبِّ مُوسَى وَهَارُونَ )

(117. And We revealed to Musa (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehood which they showed.) (118. Thus truth was confirmed, and all that they did was made of no effect.) (119. So they were defeated there and returned disgraced.) (120. And the sorcerers fell down prostrate.) (121. They said: "We believe in the Lord of all that exists.) (122. "The Lord of Musa and Harun.")

### **Musa defeats the Magicians, Who believe in Him**

Allah states that at that tremendous moment, in which Allah differentiated between Truth and Falsehood, He sent a revelation to His servant and Messenger Musa, peace be upon him, ordering him to throw the stick that he held in his right hand,

(فَإِذَا هِيَ تَلْقَفُ)

(It swallowed straight away) and devoured,

(مَا يَأْفِكُونَ)

(all the falsehood which they showed.) the magic that they caused the illusion with, of magic with which they caused making it appear real, whereas it was not real at all. Ibn `Abbas said that Musa's stick swallowed all the ropes and sticks that the magicians threw. The magicians realized that this was from heaven and was by no means magic. They fell in prostration and proclaimed,

(قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ - رَبِّ مُوسَى  
وَهَارُونَ )

("We believe in the Lord of all that exists. The Lord of Musa and Harun ). Muhammad bin Ishaq commented, "It followed the ropes and sticks one after another, until nothing that the sorcerers threw remained. Musa then held it in his hand, and it became a stick again just as it was before. The magicians fell in prostration and proclaimed, `We believe in the Lord of all that exists, the Lord of Musa and Harun. Had Musa been a magician, he would not have prevailed over us. " Al-Qasim bin Abi Bazzah commented, "Allah revealed to Musa to throw his stick. When he threw his stick, it became a huge, manifest snake that opened its mouth and swallowed the magicians' ropes and sticks. On that, the magicians fell in prostration. They did not raise their heads before seeing the Paradise, the Fire, and the recompense of their inhabitants."

(قَالَ فِرْعَوْنُ ءَامَنْتُمْ بِهِ قَبْلَ أَنْ ءَاذِنَ لَكُمْ إِنَّ هَذَا  
لَمَكْرٌ مَّكْرْتُمُوهُ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا  
فَسَوْفَ تَعْلَمُونَ - لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِّنْ  
خِلَافٍ ثُمَّ لَأَصْلَبَنَّكُمْ أَجْمَعِينَ - قَالُوا إِنَّا إِلَى رَبِّنَا  
مُنْقَلِبُونَ - وَمَا تَنْقِمُ مِنَّا إِلَّا أَنْ ءَامَنَّا بِآيَاتِ رَبِّنَا  
لَمَّا جَاءَنَا رَبَّنَا أَفَرِّغْ عَلَيْنَا صَبْرًا وَتَوَقَّفْنَا  
مُسْلِمِينَ )

(123. Fir`awn said: "You have believed in him Musa before I gave you permission. Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to

know.") (124. "Surely, I will cut off your hands and your feet from opposite sides, then I will crucify you all.") (125. They said: "Verily, we are returning to our Lord.") (126. "And you take vengeance on us only because we believed in the Ayat of our Lord when they reached us! Our Lord! pour out on us patience, and cause us to die as Muslims.")

## **Fir`awn threatens the Magicians after They believed in Musa and Their Response to Him**

Allah mentions the threats that the Fir`awn - may Allah curse him - made to the magicians after they believed Musa, peace be upon him, and the deceit and cunning that Fir`awn showed the people. Fir`awn said,

إِنَّ هَذَا لَمَكْرٌ مَّكْرْتُمْوهُ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا

(Surely, this is a plot which you have plotted in the city to drive out its people,) meaning Fir`awn proclaimed, `Musa's defeating you today was because you plotted with him and agreed to that.' Fir`awn also said,

إِنَّهُ لَكَبِيرُكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ

(He (Musa) is your chief who has taught you magic.) 20:71 However, Fir`awn and all those who had any sense of reason knew for sure that what Fir`awn said was utterly false. As soon as Musa came from Madyan, he called Fir`awn to Allah and demonstrated tremendous miracles and clear proofs for the Truth that he brought. Fir`awn then sent emissaries to various cities of his kingdom and collected magicians who were scattered throughout Egypt. Fir`awn and his people chose from them, summoned them, and Fir`awn promised them great rewards. These magicians were very eager to prevail over Musa in front of Fir`awn, so that they might become closer to him. Musa neither knew any of them nor saw or met them before. Fir`awn knew that, but he claimed otherwise to deceive the ignorant masses of his kingdom, just as Allah described them,

فَاسْتَخَفَّ قَوْمَهُ فَاطَاعُوهُ

(Thus he Fir`awn fooled his people, and they obeyed him.) 43:54 Certainly, a people who believed Fir`awn in his statement,

أَنَا رَبُّكُمْ الْأَعْلَى



("I am your lord, most high.") 79:24 , are among the most ignorant and misguided creatures of Allah. In his Tafsir, As-Suddi reported that Ibn Mas`ud, Ibn `Abbas, and several other Companions, commented,

(إِنَّ هَذَا لَمَكْرٌ مَّكْرُومُهُ فِي الْمَدِينَةِ)

("Surely, this is a plot which you have plotted in the city...") "Musa met the leader of the magicians and said to him, `If I defeat you, will you believe in me and bear witness that what I brought is the truth' The magician said, `Tomorrow, I will produce a type of magic that cannot be defeated by another magic. By Allah! If you defeat me, I will believe in you and testify to your truth.' Fir`awn was watching them, and this is why he said what he said." His statement,

(لِنُخْرِجُوا مِنْهَا أَهْلَهَا)

("to drive out its people"), means, so that you all cooperate to gain influence and power, replacing the chiefs and masters of this land. In this case, power in the state will be yours,

(فَسَوْفَ تَعْلَمُونَ)

("but you shall come to know"), what I will do to you. He then explained his threat,

(لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ)

("Surely, I will cut off your hands and your feet from opposite sides.") by cutting the right hand and the left leg or the opposite,

(ثُمَّ لَأَصْلَبَنَّكُمْ أَجْمَعِينَ)

("then I will crucify you all.") just as he said in another Ayah,

(فِي جُدُوعِ النَّخْلِ)

("Fi the trunks of date palms") 20:71 , Fi in this Ayah means "on". Ibn `Abbas said that Fir`awn was the first to crucify and cut off hands and legs on opposite sides. The magicians said,

(إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ)

("Verily, we are returning to our Lord.") They said, `We are now sure that we will go back to Allah. Certainly, Allah's punishment is more severe than your punishment and His torment for

what you are calling us to, this day, and the magic you forced us to practice, is greater than your torment. Therefore, we will observe patience in the face of your punishment today, so that we are saved from Allah's torment.' They continued,

(رَبَّنَا أفرغ عَلَيْنَا صَبْرًا)

("Our Lord! pour out on us patience"), with your religion and being firm in it,

(وَتَوَقَّنَا مُسْلِمِينَ)

("and cause us to die as Muslims."), as followers of Your Prophet Musa, peace be upon him. They also said to Fir`awn,

(قَالُوا لَنْ نُؤْتِرَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ  
وَالَّذِي فَطَرْنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي  
هَذِهِ الْحَيَاةَ الدُّنْيَا - إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا  
خَطِيئَتَنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ  
وَأَبْقَى - إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا  
يَمُوتُ فِيهَا وَلَا يَحْيَى - وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ  
الصَّالِحَاتِ فَأُولَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى )

("So decide whatever you desire to decree, for you can only decide for the life of this world. Verily, we have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allah is better to reward and more lasting in punishment . Verily, whoever comes to his Lord as a criminal, then surely, for him is Hell, wherein he will neither die nor live. But whoever comes to Him (Allah) as a believer, and has done righteous good deeds, for such are the high ranks (in the Hereafter).) 20:72-75 . The magicians started the day as sorcerers and ended as honorable martyrs! Ibn ` Abbas, ` Ubayd bin ` Umayr, Qatadah and Ibn Jurayj commented, "They started the day as sorcerers and ended it as martyrs."

(وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَدْرُ مُوسَى وَقَوْمَهُ  
لِيُفْسِدُوا فِي الْأَرْضِ وَيَذُرُكَ وَءَالِهَتِكَ قَالَ سَنُقْتَلُ

أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ -  
قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ  
الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ  
لِلْمُتَّقِينَ )

(قَالُوا أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا  
قَالَ عَسَى رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي  
الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ )

(127. The chiefs of Fir`awn's people said: "Will you leave Musa and his people to spread mischief in the land, and to abandon you and your gods" He said: "We will kill their sons, and let their women live, and we have indeed irresistible power over them.") (128. Musa said to his people: "Seek help in Allah and be patient. Verily, the earth is Allah's. He gives it as a heritage to whom He wills of His servants; and the (blessed) end is for the pious and righteous persons.") (129. They said: "We suffered troubles before you came to us, and since you have come to us." 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")

### **Fir`awn vows to kill the Children of Israel, Who complain to Musa; Allah promises Them Victory**

Allah mentions the conspiracy of Fir`awn and his people, their ill intentions and their hatred for Musa and his people.

(وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ)

(The chiefs of Fir`awn's people said), to Fir`awn,

(أَتَدْرُ مُوسَى وَقَوْمَهُ)

("Will you leave Musa and his people"), will you let them be free,

(لِيُفْسِدُوا فِي الْأَرْضِ)

("to spread mischief in the land"), spreading unrest among your subjects and calling them to worship their Lord instead of you Amazingly, these people were worried that Musa and his people would cause mischief! Rather, Fir`awn and his people are the mischief-makers, but they did not realize it. They said,

(وَيَذَرُكَ وَءَالِهَتَكَ)

("and to abandon you and your gods") `Your gods', according to Ibn `Abbas, as As-Suddi narrated from him, "Were cows. Whenever they saw a beautiful cow, Fir`awn would command them to worship it. This is why As-Samiri, made the statue of a calf that seemed to moo for the Children of Israel." Fir`awn accepted his people's recommendation, saying,

(سَنُقْتُلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ)

("We will kill their sons, and let their women live") thus reiterating his previous order concerning the Children of Israel. He had tormented them killing every newly born male before Musa was born, so that Musa would not live. However, the opposite of what Fir`awn sought and intended occurred. The same end struck Fir`awn that he intended to subjugate and humiliate the Children of Israel with. Allah gave victory to the Children of Israel, humiliated and disgraced Fir`awn, and caused him to drown along with his soldiers. When Fir`awn insisted on his evil plot against the Children of Israel,

(قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا)

(Musa said to his people: "Seek help in Allah and be patient") and promised them that the good end will be theirs and that they will prevail, saying,

(إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ  
وَالْعَاقِبَةُ لِلْمُتَّقِينَ)

(قَالُوا أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا)

("Verily, the earth is Allah's. He gives it as a heritage to whom He wills of His servants; and the (blessed) end is for the pious and righteous persons." They said: "We suffered troubles before you came to us, and since you have come to us.") The Children of Israel replied to Musa, `they (Fir`awn and his people) inflicted humiliation and disgrace on us, some you witnessed, both before and after you came to us, O Musa! Musa replied, reminding them of their present situation and how it will change in the future,

(عَسَى رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ)

("It may be that your Lord will destroy your enemy. ..") encouraging them to appreciate Allah when the afflictions are removed and replaced by a bounty.

(وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصِ مِنَ  
الثَّمَرَاتِ لَعَلَّهُمْ يَذَّكَّرُونَ - فَإِذَا جَاءَهُمُ الْحَسَنَةُ  
قَالُوا لَنَا هَذِهِ وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَى  
وَمَنْ مَعَهُ أَلَا إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ وَلَكِنَّ  
أَكْثَرَهُمْ لَا يَعْلَمُونَ )

(130. And indeed We punished the people of Fir`awn with years of drought and lack of fruits (crops), that they might remember (take heed).) (131. But whenever good came to them, they said: "This is for us." And if evil afflicted them, they considered it an omen about Musa and those with him. Be informed! Verily, their omens are with Allah but most of them know not.)

### Fir`awn and His People suffer Years of Drought

Allah said,

(وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ)

(And indeed We punished the people of Fir`awn) We tested and tried them,

(بِالسِّنِينَ)

(with years of drought) of famine due to little produce,

(وَنَقْصِ مِنَ الثَّمَرَاتِ)

(and lack of fruits), which is less severe, according to Mujahid. Abu Ishaq narrated that Raja' bin Haywah said, "The date tree used to produce only one date!"

(لَعَلَّهُمْ يَذَّكَّرُونَ فَإِذَا جَاءَهُمُ الْحَسَنَةُ)

(That they might remember (take heed). But whenever good came to them) such as a fertile season and provisions,

(قَالُوا لَنَا هَذِهِ)

(they said, "This is for us."), because we deserve it,

(وَإِنْ تُصِبْهُمْ سَيِّئَةٌ)

(and if evil afflicted them) drought and famine,

(يَطَّيَّرُوا بِمُوسَى وَمَنْ مَعَهُ)

(they considered it an omen Musa and those with him. ) saying that this hardship is because of them and what they have done.

(أَلَا إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ)

(Verily, their omens are with Allah) `Ali bin Abi Talhah reported that Ibn `Abbas commented on the Ayah,

(أَلَا إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ)

(Verily, their omens are with Allah) "Allah says that their afflictions are with and from Him,

(وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ)

(but most of them know not.)"

(وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِنَسْحَرَنَّ بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ - فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ

وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالِدَّمَ ءَايَاتٍ  
مَّفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ -  
وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَى ادْعُ لَنَا  
رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لَئِن كَشَفْتَ عَنَّا الرِّجْزَ  
لِنُؤْمِنَنَّ لَكَ وَلْتُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ - فَلَمَّا  
كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَى أَجَلٍ هُمْ بَلِغُوهُ إِذَا هُمْ  
يَنْكُتُونَ )

(132. They said to Musa : "Whatever Ayat you may bring to us, to work therewith your sorcery on us, we shall never believe in you.") (133. So We sent on them: the Tuwfan, the locusts, the Qummal, the frogs, and the blood (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were criminals.) (134. And when the punishment struck them, they said: "O Musa! Invoke your Lord for us because of His promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you.") (135. But when We removed the punishment from them for a fixed term, which they had to reach, behold! They broke their word!)

### Allah punishes the People of Fir`awn because of Their Rebellion

Allah describes the rebellion, tyranny, defiance of the truth and insistence on falsehood of the people of Fir`awn, prompting them to proclaim,

(مَهْمَا تَأْتِنَا بِهِ مِنْ ءَايَةٍ لِّتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ  
بِمُؤْمِنِينَ)

("Whatever Ayat you may bring to us, to work therewith your sorcery on us, we shall never believe in you.") They said, `whatever miracle, proof and evidence you bring us, we will neither accept it from you nor believe in you or what you came with.' Allah said,

(فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ)

(So We sent on them the Tufan) Ibn `Abbas commented; "It was a heavy rain that ruined the produce and fruits." He is also reported to have said that Tuwfan refers to mass death. Mujahid said it is water that carries the plague every where. As for the locust, it is the well-known

insect, which is permissible to eat. It is recorded in the Two Sahihs, that Abu Ya`fur said that he asked `Abdullah bin Abi Awfa about locust. He said, "We participated in seven battles with the Messenger of Allah , and we used to eat locusts." Ash-Shafi`i, Ahmad bin Hanbal and Ibn Majah recorded from `Abdur-Rahman bin Zayd bin Aslam that his father narrated from Ibn `Umar that the Prophet said,

«أُحِلَّتْ لَنَا مَيْتَتَانِ وَدَمَانِ: الْحُوتُ وَالْجَرَادُ  
وَالْكَبِدُ وَالطُّحَالُ»

(We were allowed two dead animals and two kinds of blood: fish and locust, and kidney and spleen.) Ibn Abi Najih narrated from Mujahid about Allah's statement,

(فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ)

(So We sent on them: the flood, the locusts ...) "Eating the nails on their doors and leaving the wood." As for the Qummal, Ibn `Abbas said that it is the grain bug, or, according to another view; small locusts that do not have wings. Similar was reported from Mujahid, `Ikrimah and Qatadah. Al-Hasan and Sa`id bin Jubayr said that `Qummal' are small black insects. Abu Ja`far bin Jarir recorded that Sa`id bin Jubayr said, "When Musa came to Fir`awn, he demanded, `Release the Children of Israel to me.' But, Fir`awn did not comply; and Allah sent the Tuwfan, and that is a rain which continued until they feared that it was a form of torment. They said to Musa, `Invoke your Lord to release us from this rain, and we will believe in you and send the Children of Israel with you.' Musa invoked his Lord and He removed the affliction from them. However, they did not believe, nor did they send the Children of Israel with him. In that year, Allah allowed (the earth) to grow various types of produce, fruits and grass for them as never before. They said, `This is what we hoped for.' So Allah sent the locusts, and the locusts started to feed on the grass. When they saw the effect the locusts had on the grass, they knew that no vegetation would be saved from devastation. They said, `O Musa! Invoke your Lord so that He will remove the locusts from us, and we will believe in you and release the Children of Israel to you.' Musa invoked his Lord, and He removed the locusts. Still, they did not believe and did not send the Children of Israel with him.

They collected grains and kept them in their homes. They said, `We saved our crops.' However, Allah sent the Qummal, grain bugs, and one of them would take ten bags of grains to the mill, but only reap three small bags of grain. They said, `O Musa! Ask your Lord to remove the Qummal (weevil) from us and we will believe in you and send the Children of Israel with you.' Musa invoked his Lord, and Allah removed the Qummal from them. However, they did not send the Children of Israel with him. Once, when he was with Fir`awn, Musa heard the sound of a frog and said to Fir`awn, `What will you and your people suffer from this (the frogs)' Fir`awn said, `What can frogs do' Yet, by the time that night arrived a person would be sitting in a crowd of frogs that reached up to his chin and could not open his mouth to speak without a frog jumping in it. They said to Musa, `Invoke your Lord to remove these frogs from us, and we will believe in you and send the Children of Israel with you.' Musa invoked his Lord, but they did not believe.

Allah then sent blood that filled the rivers, wells and the water containers they had. They complained to Fir`awn, saying, `We are afflicted with blood and do not have anything to drink.' He said, `Musa has bewitched you.' They said, `How could he do that when whenever we look



for water in our containers we found that it has turned into blood' They came to Musa and said, 'Invoke your Lord to save us from this blood, and we will believe in you and send the Children of Israel with you.' Musa invoked his Lord and the blood stopped, but they did not believe nor send the Children of Israel with him." A similar account was attributed to Ibn ` Abbas, As-Suddi, Qatadah and several others among the Salaf. Muhammad bin Ishaq bin Yasar said, "The enemy of Allah, Fir`awn, went back defeated and humiliated, after the sorcerers believed (in Musa). He insisted on remaining in disbelief and persisted in wickedness. Allah sent down the signs to him, and he (and his people) were first inflicted by famine. Allah then sent the flood, the locusts, the Qummal, the frogs then blood, as consecutive signs. When Allah sent the flood, it filled the surface of the earth with water. But the water level receded, and they could not make use of it to till the land or do anything else. They became hungry. This is when,

(قَالُوا يَمُوسَىٰ اذْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لَئِن  
كَشَفْتَ عَنَّا الرَّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ  
بَنِي إِسْرَائِيلَ)

(They said: "O Musa! Invoke your Lord for us because of His promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you.") Musa invoked his Lord and He removed the affliction from them, but they did not keep their promises. So Allah sent locusts that ate the trees and consumed the nails on their doors, until the doors fell from their homes and residences. They again said what they said to Musa before, and he called on his Lord and He removed the affliction. Still, they did not keep their promises, and Allah sent the Qummal. Musa, peace be upon him, was commanded to go to a mound and strike it with his staff. So Musa went to a huge mound, struck it with his staff and the Qummal fell out of it in tremendous numbers, until they overwhelmed the houses and food reserves, ultimately depriving them of sleep and rest. When they suffered under this affliction, they said similar to what they said before, and Musa invoked his Lord and He removed the affliction. They did not keep their promise and Allah sent the frogs to them, and they filled the houses, foods and pots. One of them would not pick up a piece of clothing, or uncover some food, without finding frogs in it. When this affliction became hard on them, they made similar promises as before, Musa supplicated to his Lord and Allah removed the affliction. They did not keep any of the promises they made, and Allah sent the blood, and the waters of the people of Fir`awn turned to blood. Any water they collected from a well, a river, or a container, turned to blood."

(فَانتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا  
بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ - وَأَوْرَثْنَا الْقَوْمَ  
الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشْرِقَ الْأَرْضِ  
وَمَغْرِبَهَا الَّتِي بَارَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ

الْحُسْنَى عَلَى بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا وَدَمَّرْنَا  
مَا كَانُوا يَصْنَعُونَ فِرْعَوْنَ وَقَوْمَهُ وَمَا كَانُوا  
يَعْرِشُونَ )

(136. So We took retribution from them. We drowned them in the sea, because they belied Our Ayat and were heedless with them.) (137. 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 what Fir`awn and his people produced, and what they erected.)

### **The People of Fir`awn drown in the Sea; the Children of Israel inherit the Holy Land**

Allah states that when the people of Fir`awn rebelled and transgressed, even though He inflicted them with consecutive signs, one after another, He took retribution from them by drowning them in the sea that Musa parted by Allah's power, and he and the Children of Israel passed through. In their pursuit, Fir`awn and his soldiers went in the sea chasing Musa and his people. When they all had gone inside the water, the sea closed in on them and they all drowned, because they belied the Ayat of Allah and were heedless of them. Allah said that He has granted the people who were considered weak, the Children of Israel, to inherit the eastern and western parts of the land. Al-Hasan Al-Basri and Qatadah commented that Allah's statement,

(مَشْرِقَ الْأَرْضِ وَمَغْرِبَهَا الَّتِي بَارَكْنَا فِيهَا)

(...the eastern parts of the land and the western parts thereof which We have blessed.) refers to the Sham area (Greater Syria). Also, Mujahid and Ibn Jarir said that Allah's statement,

(وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرَائِيلَ  
بِمَا صَبَرُوا)

(And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance.) is explained by Allah's other statement,

(وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي  
الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ -

وَتُمْكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَمَانَ  
وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ )

(And We wished to do a favor to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors. And to establish them in the land, and We let Fir`awn and Haman and their hosts receive from them that which they feared) 28:5-6 .  
Further, Allah's statement,

(وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ)

(And We destroyed what Fir`awn and his people produced,) meaning, We destroyed what Fir`awn and his people produced, such as agriculture and buildings.

(وَمَا كَانُوا يَعْرِشُونَ)

(and what they erected.) Ibn `Abbas and Mujahid said that

(يَعْرِشُونَ)

(they erected) means, they built.

(وَجَوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ  
يَعْبُدُونَ عَلَىٰ أَصْنَامٍ لَّهُمْ قَالُوا يَا مُوسَىٰ اجْعَلْ لَنَا  
إِلَهًا كَمَا لَهُمْ ءَالِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ )  
(إِنَّ هَؤُلَاءِ مُتَّبِعُونَ مَا هُم فِيهِ وَبَطِلُ مَا كَانُوا  
يَعْمَلُونَ )

(138. And We brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). They said: "O Musa! Make for us a god as they have gods." He said: "Verily, you are an ignorant people.") (139. Musa added: "Verily, these people will be destroyed for that which they are engaged in (idols' worship). And all that they are doing is in vain.")

## The Children of Israel safely cross the Sea, but still held on to the Idea of Idol Worshipping

Allah mentions the words that the ignorant ones among the Children of Israel uttered to Musa after they crossed the sea and witnessed Allah's Ayat and great power.

(فَأْتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ)

(And they came upon a people devoted to some of their idols (in worship).) Some scholars of Tafsir said that the people mentioned here were from Canaan, or from the tribe of Lakhm. Ibn Jarir commented, "They were worshipping idols that they made in the shape of cows, and this influenced the Children of Israel later when they worshipped the calf. They said here,

(يَمُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ ءَالِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ)

("O Musa! Make for us a god as they have gods." He said: "Verily, you are an ignorant people.") Musa replied, you are ignorant of Allah's greatness and majesty and His purity from any partners or anything resembling Him.

(إِنَّ هَؤُلَاءِ مُتَّبِعُونَ مَا هُم فِيهِ)

("Verily, these people will be destroyed for that which they are engaged in) they will perish,

(وَبَطَلَ مَا كَانُوا يَعْمَلُونَ)

("and all that they are doing is in vain.") Commenting on this Ayah, Imam Abu Ja`far bin Jarir reported from Abu Waqid Al-Laythi that they (the Companions) went out from Makkah with the Messenger of Allah for (the battle of) Hunayn. Abu Waqid said, "Some of the disbelievers had a lote tree whose vicinity they used to remain in, and upon which they would hang their weapons on. That tree was called `Dhat Al-Anwat'. So when we passed by a huge, green lote tree, we said, `O Messenger of Allah! Appoint for us a Dhat Al-Anwat as they have.' He said,

«قُلْتُمْ وَالَّذِي نَفْسِي بِيَدِهِ كَمَا قَالَ قَوْمُ مُوسَى لِمُوسَى:

(by He in Whose Hand is my soul! You said just as what the people of Musa said to him:

اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ ءَالِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ  
تَجْهَلُونَ

إِنَّ هَؤُلَاءِ مُتَّبِعُونَ مَا هُم بِفَاعِلُونَ وَإِذَا كَانُوا  
يَعْمَلُونَ-

( ("Make for us a god as they have gods." He said: "Verily, you are an ignorant people. Verily, these people will be destroyed for that which they are engaged in, and all that they are doing is in vain."))"

قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى  
الْعَالَمِينَ - وَإِذْ أَنْجَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ  
يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُقْتُلُونَ أَبْنَاءَكُمْ  
وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكَ بَلَاءٌ مِّنْ رَبِّكُمْ  
عَظِيمٌ

(140. He said: "Shall I seek for you an ilah (a god) other than Allah, while He has given you superiority over the nations.") (141. And (remember) when We rescued you from Fir`awn's people, who were afflicting you with the worst torment, killing your sons and letting your women live. And in that was a great trial from your Lord.)

### Reminding the Children of Israel of Allah's Blessings for Them

Musa reminded the Children of Israel of Allah's blessings, such as saving them from Fir`awn, his tyranny and the humiliation and disgrace they suffered. He reminded them of the glory and revenge against their enemy, when they watched them suffering in disgrace, destroyed by drowning and meeting utter demise. We mentioned this subject in the Tafsir of Surat Al-Baqarah.

(وَوَعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَثَمْنَاَهَا بِعَشْرِ قَتْمٍ  
مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَى لِأَخِيهِ  
هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ  
الْمُفْسِدِينَ )

(142. And We appointed for Musa thirty nights and added ten, and he completed the term, appointed by his Lord, of forty nights. And Musa said to his brother Harun: "Replace me among my people, act in the right way and follow not the way of the mischief-makers.")

### Musa fasts and worships Allah for Forty Days

Allah reminds the Children of Israel of the guidance that He sent to them by speaking directly to Musa and revealing the Tawrah to him. In it, was their law and the details of their legislation. Allah stated here that He appointed thirty nights for Musa. The scholars of Tafsir said that Musa fasted this period, and when they ended, Musa cleaned his teeth with a twig. Allah commanded him to complete the term adding ten more days, making the total forty. When the appointed term finished, Musa was about to return to Mount Tur, as Allah said,

(يَبْنَى إِسْرَائِيلَ قَدْ أَنْجَيْنَاكُمْ مِنْ عَدُوِّكُمْ  
وَوَاعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنِ)

(O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount) 20:80 . Musa left his brother Harun with the Children of Israel and commanded him to use wisdom and refrain from mischief. This was only a reminder, for Harun was an honorable and noble Prophet who had grace and exalted standard with Allah, may Allah's peace and blessings be upon him and the rest of the Prophets.

(وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ  
أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ نَرَاكَ وَلَكِنْ أَنْظُرْ إِلَى  
الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ نَرَاكَ فَلَمَّا تَجَلَّى

رَبُّهُ لِلجَبَلِ جَعَلَهُ دَغًا وَخَرَّ مُوسَى صَعِقًا فَلَمَّا  
أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ )

(143. And when Musa came at the time and place appointed by Us, and his Lord (Allah) spoke to him; he said: "O my Lord! Show me (Yourself), that I may look upon You." Allah said: "You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me." So when his Lord appeared to the mountain, He made it collapse to dust, and Musa fell down unconscious. Then when he recovered his senses he said: "Glory be to You, I turn to You in repentance and I am the first of the believers.")

### Musa asks to see Allah

Allah said that when Musa came for His appointment and spoke to Him directly, he asked to see Him,

(رَبِّ أَرِنِي أَنْظِرْ إِلَيْكَ قَالَ لَنْ نَرَاكَ)

("O my Lord! Show me (Yourself), that I may look upon You." Allah said: "You cannot see Me," `You cannot' (Lan) by no means indicates that seeing Allah will never occur, as (the misguided sect of) Al-Mu` tazilah claimed. The Hadiths of Mutawatir grade narrated from the Messenger of Allah, affirm that the believers will see Allah in the Hereafter. We will mention these Hadiths under the explanation of Allah's statement,

(وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ - إِلَى رَبِّهَا نَاظِرَةٌ )

(Some faces that Day shall be radiant. Looking at their Lord.) 75:22-23 In earlier Scriptures, it was reported that Allah said to Musa, "O Musa! No living soul sees Me, but will perish, and no solid but will be demolished." Allah said here,

(فَلَمَّا تَجَلَّى رَبُّهُ لِلجَبَلِ جَعَلَهُ دَغًا وَخَرَّ مُوسَى  
صَعِقًا)

(So when his Lord appeared to the mountain, He made it collapse to dust, and Musa fell down unconscious.) In his Musnad Imam Ahmad recorded from Anas bin Malik that the Prophet said about Allah's saying;

(فَلَمَّا تَجَلَّى رَبُّهُ لِلجَبَلِ)

(And when his Lord appeared to the mountain, )

«هكذا»

(Like this) then he held out the tip of his little finger. At-Tirmidhi recorded this in the chapter of Tafsir for this Ayah, then he said; "This Hadith is Hasan Sahih Gharib." This was also recorded by Al-Hakim in his Mustadrak through the route of Hamad bin Salamah, and he said; "This Hadith is Sahih according to the criteria of Muslim and they did not record it." And As-Suddi reported that `Ikrimah reported from Ibn `Abbas about Allah's saying,

(قَلَمًا تَجَلَّى رَبُّهُ لِلْجَبَلِ)

(And when his Lord appeared to the mountain,) Only the extent of the little finger appeared from Him,

(جَعَلَهُ دَكًّا)

(He made it collapse) as dust;

(وَوَخَّرَ مُوسَىٰ صَعِقًا)

(And Musa fell down unconscious) fainting from it. Ibn Jarir recorded these because of the relation to the word Al-Ghashi.

(قَلَمًا أَفَاقَ)

(Then when he (Musa) recovered his senses) after he lost consciousness,

(قَالَ سُبْحَانَكَ)

(he said: "Glory be to You,") thus, praising, glorifying and honoring Allah since no living soul could see Him in this life and remain alive. Musa' statement,

(تُبْتُ إِلَيْكَ)

("I turn to You in repentance") means, according to Mujahid, that from asking you to look at you,

(وَأَنَا أَوَّلُ الْمُؤْمِنِينَ)



("and I am the first of the believers."), among the Children of Israel, according to Ibn `Abbas, Mujahid, and Ibn Jarir preferred this view. Or, according to another narration from Ibn `Abbas, the meaning of,

﴿وَأَنَا أَوَّلُ الْمُؤْمِنِينَ﴾

("and I am the first of the believers."), is that `none shall see You (in this life).' Allah said,

﴿وَخَرَّ مُوسَى صَعِقًا﴾

(And Musa fell down unconscious.) Abu Sa`id Al-Khudri and Abu Hurayrah narrated a Hadith from the Prophet that is suitable to mention here. As for the Hadith from Abu Sa`id, Al-Bukhari recorded in his Sahih that he said: A Jew came to the Prophet after his face was smacked, and said, "O Muhammad! One of your companions from Al-Ansar smacked me on the face." The Prophet said,

﴿ادْعُوهُ﴾

(Summon him) and he was summoned. The Prophet asked him,

﴿لِمَ لَطَمْتَ وَجْهَهُ؟﴾

(Why did you smack his face) He said, "O Allah's Messenger! I passed by that Jew and heard him swearing, `No, by He Who has chosen Musa over mankind!' I said, `Over Muhammad too', and I became angry and struck his face." The Prophet said,

﴿لَا تُخَيِّرُونِي مِنْ بَيْنِ الْأَنْبِيَاءِ فَإِنَّ النَّاسَ  
يَصْعَقُونَ يَوْمَ الْقِيَامَةِ فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ، فَإِذَا  
أَنَا بِمُوسَى أَخِذْ بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ، فَلَا  
أَدْرِي أَفَاقَ قَبْلِي أَمْ جُوزِي بِصَعْقَةِ الطُّورِ﴾

(Do not prefer me above the Prophets. Verily, on the Day of Resurrection, people will be struck unconscious, and I (feel that I) am the first to wake up. Thereupon I will find that Musa is holding onto a pillar of the Throne (`Arsh of Allah). I will not know if he woke up before me or he received his due (because of his) unconsciousness on (Mount) At-Tur.) Al-Bukhari recorded this Hadith in many locations of his Sahih, as did Muslim and Abu Dawud. As for the Hadith from

Abu Hurayrah, Imam Ahmad and the Two Shaykhs (Al-Bukhari and Muslim) collected his narration.

(قَالَ يَمُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ  
بِرِسَالَتِي وَبِكَلِمِي فَخُذْ مَا آتَيْتُكَ وَكُنْ مِنَ  
الشَّاكِرِينَ - وَكَتَبْنَا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ  
مَوْعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ  
قَوْمَكَ يَاخُذُوا بِأَحْسَنِهَا سَأُرِيكُمْ دَارَ الْفَاسِقِينَ )

(144. (Allah) said: "O Musa I have chosen you above men by My Messages, and by My speaking (to you). So hold that which I have given you and be of the grateful." (145. And We wrote for him on the Tablets the exhortation all things and the explanation for all things (and said): Hold unto these with firmness, and enjoin your people to take the better therein. I shall show you the home of the rebellious.)

### Allah chooses Musa and gives Him the Tablets

Allah states that He spoke to Musa directly and informed him that He has chosen him above the people of his time, by His Message and by speaking to him. Here we should mention that there is no doubt that Muhammad is the chief of all the Children of Adam, the earlier and later ones among them. This is why Allah has chosen him to be the Final and Last Prophet and Messenger, whose Law shall remain dominant and valid until the commencement of the Last Hour. Muhammad's followers are more numerous than the followers of all Prophets and Messengers. After Muhammad, the next in rank of honor and virtue is Ibrahim upon him be peace,, then Musa, son of `Imran, who spoke to the Most Beneficent directly. Allah commanded Musa, saying,

(فَخُذْ مَا آتَيْتُكَ)

(So hold to that which I have given you), of My Speech and conversation with you,

(وَكَنْ مِنَ الشَّاكِرِينَ)

(and be of the grateful) , for it and do not ask for what is beyond your capacity to bear. Allah stated that He has written lessons and exhortation for all things and explanations for all things on the Tablets. It was said that in the Tablets, Allah wrote advice and the details of the commandments for lawful and prohibited matters. The Tablets contained the Tawrah, that Allah described;

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا  
الْقُرُونَ الْأُولَى بِصَايِرَ لِلنَّاسِ

(And indeed We gave Musa -- after We had destroyed the generations of old -- the Scripture as an enlightenment for mankind) 28: 43 . It was also said that Allah gave Musa the Tablets before the Tawrah, and Allah knows best. Allah said next,

(فَحُذُّهَا بِقُوَّةٍ)

(Hold unto these with firmness), be firm on the obedience,

(وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا)

(and enjoin your people to take the better therein.) Sufyan bin `Uyaynah said, "Abu Sa`d narrated to us from `Ikrimah from Ibn `Abbas that "Musa, peace be upon him, was commanded to adhere to the toughest of what was ordained on his people." Allah's statement,

(سَأُورِيكُمْ دَارَ الْفَاسِقِينَ)

(I shall show you the home of the rebellious), means, you will witness the recompense of those who defy My order and deviate from My obedience, the destruction, demise and utter loss they will suffer.

(سَأُصْرَفُ عَنْ ءَايَتِي الَّذِينَ يَتَكَبَّرُونَ فِي  
الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كَلًّا ءَايَةً لَا  
يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ  
سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الغَىِّ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ  
بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ - وَالَّذِينَ  
كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْأُخْرَةِ حَبِطَتْ أَعْمَالُهُمْ هَلْ  
يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ )

(146. I shall turn away from My Ayat those who behave arrogantly on the earth, without a right, and (even) if they see all the Ayat, they will not believe in them. And if they see the way of righteousness, they will not adopt it as the way, but if they see the way of error, they will adopt that way, that is because they have rejected Our Ayat and were heedless of them.) (147. Those who deny Our Ayat and the meeting in the Hereafter, vain are their deeds. Are they requited with anything except what they used to do)

### Arrogant People will be deprived of Allah's Ayat

Allah said,

(سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي  
الْأَرْضِ بِغَيْرِ الْحَقِّ)

(I shall turn away from My Ayat those who behave arrogantly on the earth, without a right). Allah says, "I shall deprive the hearts of those who are too proud to obey Me, and arrogant with people without right, from understanding the signs and proofs that testify to My Might, Law and Commandments." And just as they acted arrogantly without justification, Allah has disgraced them with ignorance. Allah said in another Ayah,

(وَنُقَلِّبُ أَقْدِبَتَهُمْ وَابْصِرَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ  
أَوَّلَ مَرَّةٍ)

(And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time) 6:110 , and,

(فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ)

(So when they turned away (from the path of Allah), Allah turned their hearts away (from the right path).) 61:5 Sufyan bin `Uyaynah commented on this Ayah,

(سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي  
الْأَرْضِ بِغَيْرِ الْحَقِّ)

(I shall turn away from My Ayat those who behave arrogantly on the earth, without a right), "(Allah says) I shall snatch away comprehension of the Qur'an from them and turn them away from My Ayat. " Ibn Jarir commented on Sufyan's statement that, "This indicates that this part of the Ayah is addressed to this Ummah." This is not necessarily true, for Ibn `Uyaynah actually

meant that this occurs in every Ummah and that there is no difference between one Ummah and another Ummah in this regard. Allah knows best. Allah said next,

(وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا)

(and (even) if they see all the Ayat, they will not believe in them). Allah said in a similar Ayah,

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

(Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.) 10:96-97 Allah's statement,

(وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا)

(And if they see the way of righteousness, they will not adopt it as the way,) means, even if the way of guidance and safety appears before them, they will not take it, but if the way that leads to destruction and misguidance appears to them, they adopt that way. Allah explains why they do this,

(ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا)

(that is because they have rejected Our Ayat), in their hearts,

(وَكَانُوا عَنْهَا غَافِلِينَ)

(and were heedless of them.), gaining no lessons from the Ayat. Allah's statement,

(وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الأُخْرَةِ حَبِطَتْ  
أَعْمَالُهُمْ)

(Those who deny Our Ayat and the meeting in the Hereafter, vain are their deeds.) indicates that whoever among them does this, remaining on this path until death, then all his deeds will be in vain. Allah said next,

(هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ)

(Are they requited with anything except what they used to do) meaning, 'We only recompense them according to the deeds that they performed, good for good and evil for evil. Surely, as you bring forth, you reap the harvest thereof.'

(وَآتَخَذَ قَوْمٌ مُوسَىٰ مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلًا  
جَسَدًا لَهُ خُورٌ أَلْمَ يَرَوْنَ أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا  
يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ - وَلَمَّا  
سُقِطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِن لَّمْ  
يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ )

(148. And the people of Musa made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound. Did they not see that it could neither speak to them nor guide them to the way They took it (for worship) and they were wrongdoers.) (149. And when they regretted and saw that they had gone astray, they said: "If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers")

### Story of worshipping the Calf

Allah describes the misguidance of those who worshipped the calf that As-Samiri made for them from the ornaments they borrowed from the Copts. He made the shape of a calf with these ornaments and threw in it a handful of dust from the trace of the horse that the Angel Jibril was riding, and the calf seemed to moo. This occurred after Musa went for the appointed term with his Lord, where Allah told him about what happened when he was on Mount Tur. Allah said about His Honorable Self,

(قَالَ فَإِنَّا قَدْ فْتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ  
السَّامِرِيُّ )

((Allah) said: "Verily, We have tried your people in your absence, and As-Samiri has led them astray") 20:85 . The scholars of Tafsir have different views over the calf, whether it actually became alive and mooing, or if it remained made of gold, but the air entering it made it appear to be mooing. These are two opinions. Allah knows best. It was reported that when the statue moored, the Jews started dancing around it and fell into misguidance because they adored it. They said that this, the calf, is your god and the god of Musa, but Musa forgot it! Allah answered them,

أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ  
ضَرًّا وَلَا نَفْعًا )

(Did they not see that it could not return them a word (for answer), and that it had neither power to harm them nor to do them good) 20:89 . Allah said here,

(أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا)

(Did they not see that it could neither speak to them nor guide them to the way) Allah condemned the Jews for falling into misguidance, worshipping the calf and ignoring the Creator of the heavens and earth, the Lord and King of all things. They worshipped besides Him a statue made in the shape of a calf, that seemed to moo, but it neither spoke to them nor brought them any benefit. Rather, their very sense of reason was blinded because of ignorance and misguidance. Allah's statement,

(وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ)

(And when they regretted), and felt sorrow for their action,

(وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا  
وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ)

(and saw that they had gone astray, they said: "If our Lord have not mercy upon us and forgive us, we will certainly become among the losers.") or among the destroyed ones. This was their recognition of their sin and their way of seeking salvation from Allah the Most Mighty and Majestic.

(وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضَبَنَ أَسِفًا قَالَ  
بِئْسَمَا خَلَقْتُمُونِي مِنْ بَعْدِي أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ  
وَأَلْقَى الْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ قَالَ  
ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّوْنِي وَكَادُوا يَقْتُلُونَنِي  
فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ

الظَّالِمِينَ - قَالَ رَبِّ اغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا  
فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ )

(150. And when Musa returned to his people, angry and grieved, he said: "What an evil thing is that which you have done during my absence. Did you hasten in matter of your Lord" And he threw down the Tablets and seized his brother by (the hair of) his head and dragged him towards him. He (Harun) said: "O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me among the people who are wrongdoers.") (151. He (Musa) said: "O my Lord! Forgive me and my brother, and admit us into Your mercy, for You are the Most Merciful of those who show mercy.") Allah states that when Musa returned to his people after conversation with his Lord, he became angry and full of regret. Abu Ad-Darda' said that Asif, or regret, is the severest type of anger.

(قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي)

(He (Musa) said: "What an evil thing is that which you have done during my absence.") evil it is that which you committed after I departed and left you, by worshiping the calf,

(أَعَجَلْتُمْ أَمْرَ رَبِّكُمْ)

(Did you hasten in the matter of your Lord) Musa said, `You wanted me to rush back to you, even though being there this was Allah's decision' Allah said next,

(وَأَلْقَى الْأَلْوَا حَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ)

(And he threw down the Tablets and seized his brother by his head and dragged him towards him.) This Ayah demonstrates the meaning of the Hadith,

«لَيْسَ الْخَبْرُ كَالْمُعَايَنَةِ»

(Information is not the same as observation.) It indicates that Musa threw down the Tablets because he was angry at his people, according to the majority of scholars of early and latter times. Allah said,

(وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ)

(and seized his brother by (the hair of) his head and dragged him towards him.) for Musa feared that Harun might have not tried hard enough to forbid them from their evil action. In another Ayah, Allah said,



(قَالَ يَهْرُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا - أَلَا تَتَّبِعُنَّ أَفْعَصَيْتَ أَمْرِي - قَالَ يَبْنَومَ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ تَرْقُبْ قَوْلِي )

.(He Musa said: "O Harun ! What prevented you when you saw them going astray. That you followed me not (according to my advice to you) Have you then disobeyed my order" He Harun said: "O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: `You have caused a division among the Children of Israel, and you have not respected (waited or observed) my word!'" 20:92-94 . Here, Allah said that Harun said,

(ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّونِي وَكَادُوا يَقْتُلُونِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ)

("O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me among the people who are wrongdoers.") Harun said, `Do not place me on the same level as they are, as if I was one of them.' Further, Harun said, `O son of my mother', so that Musa would feel more mercy and leniency towards him, even though Harun was also the son of Musa's father. When Musa was satisfied that his brother was innocent,

(وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَقَوْمُ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي )

(And Harun indeed had said to them beforehand: "O my people! You are being tried in this, and verily, your Lord is (Allah) the Most Gracious, so follow me and obey my order.") 20:90 , this is when,

(قَالَ)

(he said) Musa,

رَبِّ اغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ  
وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ

("O my Lord! Forgive me and my brother, and admit us into Your mercy, for you are the Most Merciful of those who show mercy.") Ibn Abi Hatim recorded that Ibn `Abbas said that the Messenger of Allah said,

«يَرْحَمُ اللَّهُ مُوسَىٰ لَيْسَ الْمُعَايِنُ كَالْمُخْبِرِ أَخْبَرَهُ  
رَبُّهُ عَزَّ وَجَلَّ أَنَّ قَوْمَهُ قُتِلُوا بَعْدَهُ فَلَمْ يَلْقَ  
الْأَلْوَاحَ فَلَمَّا رَأَاهُمْ وَعَايَنَهُمْ أَلْقَى الْأَلْوَاحَ»

(May Allah grant His mercy to Musa! Surely, he who observes something is nothing like he who is informed about it. His Lord, the Exalted and Most Honored, told him that his people were tested after him, but he did not throw the Tablets. When he saw them with his eyes, then he threw the Tablets.)

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّن  
رَّبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ نَجْزِي  
الْمُفْتَرِينَ - وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِن  
بَعْدِهَا وَعَآمَنُوا إِنَّ رَبَّكَ مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ )

(152. Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We recompense those who invent lies.)  
(153. But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.) The `wrath' mentioned here that struck the Children of Israel because of their worshipping the calf, means, Allah did not accept their repentance until some of them who did not worship the calf killed others who worshipped the calf . We mentioned this story in Surat Al-Baqarah,

فَتُوبُوا إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا أَنفُسَكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ  
عِنْدَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

(So turn in repentance to your Creator and kill yourselves (the guilty), that will be better for you before your Creator." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.) 2:54 As for the humiliation mentioned in the Ayah, it pertains to the disgrace and humiliation that the Jews suffered in the life of this world. Allah's statement,

(وَكَذَلِكَ نَجْزِي الْمُقْتَرِينَ)

(Thus do We recompense those who invent lies) is for all those who invent an innovation (in religion). Surely, the disgrace resulting from inventing an innovation (in religion) and defying Allah's Message, will be placed in the heart and from there on to the shoulders. Al-Hasan Al-Basri said; "The disgrace of innovation will weigh on their shoulders even if they were to gallop on their mules or trot on their work horses." Ayyub As-Sakhtiyani narrated from Abu Qilabah Al-Jarmi that he commented on this Ayah,

(وَكَذَلِكَ نَجْزِي الْمُقْتَرِينَ)

(Thus do We recompense those who invent lies.) "By Allah! This Ayah is for all those who invent a lie, until the Day of Resurrection." Also, Sufyan bin `Uyaynah said, "Every person who invents a Bid`ah (innovation in the religion) will taste disgrace." Allah tells His servants that He accepts repentance from His servants for any sin, even Shirk, Kufr, hypocrisy and disobedience. Allah said:

(وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا  
وَأٰمَنُوا إِنَّ رَبَّكَ

(But those who committed evil deeds and then repented afterwards and believed, verily, your Lord) O Muhammad, Messenger of Repentance and Prophet of Mercy,

(مِنْ بَعْدِهَا)

(after that) after committing that evil action,

(لَغَفُورٌ رَّحِيمٌ)

(is indeed Oft-Forgiving, Most Merciful.) Ibn Abi Hatim reported that `Abdullah bin Mas`ud was asked about a man committing fornication with a woman and then marrying her, and Ibn Mas`ud recited this Ayah,

وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا  
وَعَامَنُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ

(But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.) `Abdullah recited this Ayah ten times, neither allowing nor disallowing it.

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَابِحَ  
وَفِي نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ  
يَرْهَبُونَ

(154. And when the anger of Musa calmed, he took up the Tablets; and in their inscription was guidance and mercy for those who fear their Lord.)

### Musa picked up the Tablets when His Anger subsided

Allah said next,

(وَلَمَّا سَكَتَ)

(And when calmed) and subsided,

(عَنْ مُوسَى الْغَضَبُ)

(the anger of Musa) with his people,

(أَخَذَ الْأَلْوَابِحَ)

(he took up the Tablets), which he had thrown out of jealousy for Allah and anger for His sake, because of his people worshipping the calf,

وَفِي نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ  
يَرْهَبُونَ

(and in their inscription was guidance and mercy for those who fear their Lord.) Several scholars of Tafsir said that when Musa threw the Tablets on the ground they were shattered and he collected the pieces afterwards. Musa found in its inscription guidance and mercy, but the specific details of the Law was lost, so they said. They also claimed that the shattered pieces of the Tablets still remained in the treasury safes of some Israelite kings until the Islamic State came into existence. Only Allah knows if these statements are true.

(وَإِخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا أَلَمِيقَاتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِيَّيَ أَنُهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي مَن تَشَاءُ أَنْتَ وَلِيِّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ - وَكَتُبْنَا لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ قَالَ عَذَابِي أُصِيبُ بِهِ مَن أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُم بِآيَاتِنَا يُؤْمِنُونَ )

(155. And Musa chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said: "O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish among us It is only Your trial by which You lead astray whom You will, and keep guided whom You will. You are our protector, so forgive us and have mercy on us: for You are the best of those who forgive.) (156. "And ordain for us good in this world, and in the Hereafter. Certainly we have Hudna unto You." He said: (As to) My punishment I afflict therewith whom I will and My mercy embraces all things. That (mercy) I shall ordain for those who have Taqwa, and give Zakah; and those who believe in Our Ayat.)

### **Seventy Men from the Children of Israel go for the appointed Meeting Place that Allah designated, Allah later on destroys Them**

Ali bin Abi Talhah reported that Ibn `Abbas commented; "Allah commanded Musa to choose seventy men. So he chose them and proceeded with them in order that they supplicate to their Lord. Their supplication included asking Allah, `O Allah! Give us what you have never given

anyone before us and will never give anyone after us!' Allah disliked this supplication and they were seized with a violent earthquake, Musa said:

(رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِّن قَبْلُ وَإِيَّيَ)

("O my Lord, if it had been Your will, You could have destroyed them and me before.")" As-Suddi said, "Allah commanded Musa to come with thirty men from the Children of Israel, apologizing for worshipping the calf; and He gave them an appointed time and place.

(وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا)

(And Musa chose out of his people seventy (of the best) men.) He chose these men and went along with them so that they could apologize. When they reached the appointed place, they said,

(لَن نُؤْمِنَ لَكَ)

(We shall never believe in you), 2:55 `O Musa,

(حَتَّى نَرَى اللَّهَ جَهْرَةً)

(until we see Allah plainly, ) for you spoke to Him,' they said, `therefore, show Him to us,'

(فَأَخَذْتَهُمُ الصَّعِقَةَ)

(but they were struck with a bolt of lightning) 4:153 and they died. Musa stood up crying, invoking Allah, `O Lord! What should I tell the Children of Israel, when I go back to them after You destroyed their best men'

(رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِّن قَبْلُ وَإِيَّيَ)

("O my Lord, if it had been Your will, You could have destroyed them and me before")." Muhammad bin Ishaq said, "Musa chose seventy of the best men from the Children of Israel. He said to them, `Go to the meeting with Allah and repent for what you committed. Beg His forgiveness for those of your people whom you left behind. Fast, purify yourselves and clean your clothes.' So, he went with them to Mount Tur in Snai for the meeting place and time designated by his Lord. He went there only with the leave and knowledge of Allah. According to what has been mentioned to me, when the seventy did what he ordered them to do, and went with him to the meeting of Musa with his Lord, they said, `Request that we may also hear the words of our Lord.' So he replied, `I shall.' When Musa approached the mountain it became completely covered with columns of clouds, Musa approached it and entered in them. He said

to the people, 'Approach.' But when Allah spoke to Musa, his cloak was surrounded by a brilliant light which no human could bear to look at, so below him a barrier was placed and the people approached. When they entered the cloud they fell prostrate and they heard Him while he was speaking to Musa, commanding him and forbidding him, saying what to do and what not to do. When He completed commanding him, and removed the cloud from Musa, he faced the people and they said, 'O Musa! We will not believe in you unless we see Allah directly.' So the thunder shook them, their souls were captured and they all died. Musa stood up invoking, begging and supplicating to his Lord,

(رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِّن قَبْلُ وَإِيَّيَ)

("O my Lord, if it had been Your will, You could have destroyed them and me before.") meaning, 'They were foolish. Would You destroy anyone who comes after me from the Children of Israel' Ibn `Abbas, Qatadah, Mujahid and Ibn Jarir At-Tabari said, "They were seized by the tremor or lightning, because they neither shunned nor forbade their people who worshipped the calf." This is supported by Musa's statement,

(أَهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا)

("would You destroy us for the deeds of the fools among us") He said next,

(إِنَّ هِيَ إِلَّا فِتْنَتُكَ)

("It is only Your Fitnah") affliction, test and trial, according to Ibn `Abbas, Sa`id bin Jubayr, Abu Al-`Aliyah, Ar-Rabi` bin Anas and several among the Salaf and latter scholars. This is the only plausible meaning, in which Musa says, "The decision is Yours (O Allah), and the judgment, and whatever You will occurs. You misguide whom You will, guide whom You will, and none can guide whom You misguide or misguide whom You guide. There is none who can give what You deprive or avert what You give. The sovereignty is all Yours, and Yours is the judgment, the creation and the decision." The Ayah,

(أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ  
الْغَافِرِينَ)

("You are our protector, so forgive us and have mercy on us: for You are the best of those who forgive."), pertains to (Allah's) covering the mistake and not punishing for the sin. Whenever mercy is mentioned along with forgiveness such as in Musa's supplication to Allah , it includes the hope that Allah does not permit one to fall into that act again.

(وَأَنْتَ خَيْرُ الْغَافِرِينَ)

("for You are the best of those who forgive,") for none except You can forgive the sin.

(وَاطْتُبْ لَنَا فِى هَذِهِ الدُّنْيَا حَسَنَةً وَفِى الْآخِرَةِ)

("And ordain for us good in this world, and in the Hereafter.") The first part of Musa's supplication was to fend off what should be avoided, while this part is a request for what is sought. The meaning of,

(وَاطْتُبْ لَنَا فِى هَذِهِ الدُّنْيَا حَسَنَةً وَفِى الْآخِرَةِ)

("And ordain for us good in this world, and in the Hereafter. ") is, `ordain for us and grant us all that is good in both lives. We mentioned the meaning of `good' before in Surat Al-Baqarah.

(إِنَّا هُذْنَا إِلَيْكَ)

("We have Hudna unto You") `we repent, go back and return unto You,' according to the meaning of, `Hudna', given by Ibn `Abbas, Sa`id bin Jubayr, Mujahid, Abu Al-`Aliyah, Ad-Dahhak, Ibrahim At-Taymi, As-Suddi, Qatadah and several others.

(. ف ق ك ل م ن ه و ي يَبِيْبِيَّ -)

(He said: (As to) My punishment I afflict therewith whom I will and My mercy embraces all things. That (mercy) I shall ordain for those who have Taqwa, and give Zakah; and those who believe in Our Ayat.) 7:156 j

### **Allah's Mercy is for Those Who have Taqwa and believe in Allah's Ayat and His Messenger**

Allah answers the statement,

(إِنْ هِىَ إِلَّا فِتْنَتُكَ)

("It is only Your trial...") 7:155 , by saying,

(عَذَابِى أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِى وَسِعَتْ كُلَّ شَيْءٍ)



((As to) My punishment I afflict therewith whom I will and My mercy embraces all things.) Allah says here, 'I do what I will, decide what I will and I have wisdom and justice in all matters.' Certainly, there is no deity worthy of worship except Allah. Allah's statement,

(وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ)

(and My mercy embraces all things) testifies to His encompassing mercy. Allah said that the angels who carry His Throne and those around the Throne supplicate,

(رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا)

("Our Lord! You comprehend all things in mercy and knowledge.") 40:7 Imam Ahmad recorded that Jundub bin `Abdullah Al-Bajali said, "A bedouin man came, he made his camel kneel and he tied it. Then he prayed behind the Messenger of Allah . When the Messenger of Allah finished the prayer, that man untied his camel mounted it and supplicated aloud, 'O Allah! Grant Your mercy to me and to Muhammad, and do not give a share in it to anyone else.' The Messenger of Allah commented (to his Companions),

«أَتَقُولُونَ هَذَا أَضَلُّ أَمْ بَعِيرُهُ أَلَمْ تَسْمَعُوا مَا  
قَالَ؟»

(Do you think that this man is more misguided or his camel Did you not hear what this man has said) They said, 'Yes.' He said,

«لَقَدْ حَظَرْتُ رَحْمَةً وَاسِعَةً إِنَّ اللَّهَ عَزَّ وَجَلَّ  
خَلَقَ مِائَةَ رَحْمَةٍ فَأَنْزَلَ رَحْمَةً يَتَعَاطَفُ بِهَا  
الْخَلْقُ جُنُّهَا وَإِنْسُهَا وَبَهَائِمُهَا وَأَخَّرَ عِنْدَهُ تِسْعًا  
وَتِسْعِينَ رَحْمَةً أَتَقُولُونَ هُوَ أَضَلُّ أَمْ بَعِيرُهُ؟»

(You (the bedouin man) have restricted a vast mercy! Allah, the Exalted, the most Honored has created a hundred mercies and sent down one of them by which the creation, men, Jinn and animals, show mercy to each other. He left with Him ninety-nine mercies, so do you say that this man is more misguided or his camel) Ahmad and Abu Dawud collected this Hadith. Imam Ahmad recorded that Salman narrated that the Prophet said,

«إِنَّ لِلَّهِ عَزَّ وَجَلَّ مِائَةَ رَحْمَةٍ فَمِنْهَا رَحْمَةٌ  
يَتَرَاحَمُ بِهَا الْخَلْقُ وَبِهَا تَعْطِفُ الْوُحُوشُ عَلَى  
أَوْلَادِهَا وَأُخْرَ تِسْعَةٌ وَتِسْعِينَ إِلَى يَوْمِ الْقِيَامَةِ»

(Allah, the Exalted and Most Honored, has a hundred mercies. With one of them, the creations show mercy to each other, and even the beasts show kindness to their offspring. He has kept ninety-nine mercies with Him for the Day of Resurrection.) Muslim recorded it. Allah said next,

(فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ)

(That (mercy) I shall ordain for those who have Taqwa, ) meaning, I will ordain My mercy for them, as a favor and kindness from Me to them. Allah said in a similar Ayah,

(كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ)

(He has prescribed mercy for Himself) 6:12 Allah's statement,

(لِلَّذِينَ يَتَّقُونَ)

(for those who have Taqwa), means, 'I will ordain My mercy for those who possess these qualities, and they are the Ummah of Muhammad,'

(لِلَّذِينَ يَتَّقُونَ)

(for those who have Taqwa), who avoid Shirk and major sins,

(وَيُؤْتُونَ الزَّكَاةَ)

(and give the Zakah), purify themselves, according to one opinion. It was also said that, 'the Zakah', here pertains to wealth. It is possible that both meanings are included here, for this Ayah was revealed in Makkah before Zakah in fixed shares was ordained ,

(وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ)

(and those who believe in Our Ayat.), those who have faith in them.

(الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي  
يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ  
يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ  
لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ  
عَنَّهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَاَلَّذِينَ  
ءَامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ  
الَّذِي أُنزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ )

(157. 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, -- he commands them to do good; and forbids them from evil; he makes lawful for them the good things, and forbids them from the evil things, he releases them from their heavy burdens and from the fetters that were upon them. So those who believe in him, honor him, help him, and follow the light which has been sent down with him, it is they who will be successful.)

### The Description of that Messenger

(الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي  
يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ)

(Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the Tawrah and the Injil,) This is the description of the Prophet Muhammad in the Books of the Prophets. They delivered the good news of his advent to their nations and commanded them to follow him. His descriptions were still apparent in their Books, as the rabbis and the priests well know. Imam Ahmad recorded that Abu Sakhr Al-`Uqayli said that a bedouin man said to him, "I brought a milk-producing camel to Al-Madinah during the life time of Allah's Messenger. After I sold it, I said to myself, `I will meet that man (Muhammad) and hear from him.' So I passed by him while he was walking between Abu Bakr and `Umar, and I followed them until they went by a Jewish man, who was reading from an open copy of the Tawrah. He was mourning a son of his who was dying and who was one of the most handsome boys. The Messenger of Allah asked him (the father),

«أَشْهَدُكَ بِالَّذِي أَنْزَلَ التَّوْرَةَ هَلْ تَجِدُ فِي كِتَابِكَ  
هَذَا صِفَتِي وَمَخْرَجِي؟»

(I ask you by He Who has sent down the Tawrah, do you not find the description of me and my advent in your Book) He nodded his head in the negative. His son said, `Rather, yes, by He Who has sent down the Tawrah! We find the description of you and your advent in our Book. I bear witness that there is no deity worthy of worship except Allah and that you are the Messenger of Allah.' The Prophet said (to the Companions),

«أَقِيمُوا الْيَهُودِيَّ عَنْ أَخِيكُمْ»

(Stop the Jew (the father) from (taking care of) your brother (in Islam).) The Prophet then personally took care of the son's funeral and led the funeral prayer on him." This Hadith is sound and is supported by a similar Hadith in the Sahih narrated from Anas. Ibn Jarir recorded that Al-Muthanna said that `Ata' bin Yasar said, "I met `Abdullah bin `Amr and asked him, `Tell me about the description of Allah's Messenger in the Tawrah.' He said, `Yes, by Allah! He is described in the Tawrah, just as he is described in the Qur'an,

(يَأْيُهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا )

(O Prophet! Verily, We have sent you as a witness, and a bearer of glad tidings, and a warner.)  
33:45 as a safe refuge for the unlettered ones. `You are My servant and Messenger. I have called you `Al-Mutawakkil' (who trusts in Allah), not hard or harsh.' Neither uttering foul speech in the markets nor returning evil deed with one in kind. Rather, he forgives and forgoes. Allah will not end his life until He straightens through him the crooked religion, so that they might proclaim, `There is no deity worthy of worship except Allah.' He will open through him sealed hearts, deaf ears and blind eyes." `Ata' then said, "I also met Ka`b and asked him the same question, and his answer did not differ from `Abdullah's answer, even concerning one letter. " Al-Bukhari recorded it from `Abdullah bin `Amr. It was also recorded by Al-Bukhari up to the word forgoes. And he mentioned the narration of `Abdullah bin `Amr then he said; "It was common in the speech of our Salaf that they describe the Books of the People of the Two Scriptures as the Tawrah, as some Hadiths concur. Allah knows best." Allah's statement,

(يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ)

(He commands them to do good; and forbids them from evil;) This is the description of the Messenger of Allah in previous Books. These were the true qualities of our Messenger, as well, for he only ordained good and forbade evil. We should mention here that `Abdullah bin Mas'ud said, "When you hear Allah's statement,

(يَأْيُهَا الَّذِينَ ءَامَنُوا)

(O you who believe!), then pay it your full attention, for it is a good that you are being commanded, or an evil that you are being forbidden." And the most important and greatest of these commands and prohibitions, is that Allah has sent the Messenger to order worshipping Him Alone without partners and forbid worshipping others besides Him. This is the Message that Allah has sent all Messengers with before Muhammad , just as Allah said,

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ  
وَاجْتَنِبُوا الطَّاغُوتَ

(And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allah, and avoid the Taghut (false deities)") 16:36 . Allah's statement,

وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ

(He makes lawful for them the good things, and forbids them from the evil things,) meaning, he makes the Bahirah, Sa'ibah, Wasilah and Ham, etc., lawful. They were prohibitions that they invented which were only hard for themselves. He also forbids them from evil things, such as the flesh of the pig, Riba, and foods that were treated as lawful although Allah the Exalted had forbidden them. `Ali bin Abi Talhah reported this from Ibn `Abbas. Allah's statement,

وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ  
عَلَيْهِمْ

(He (Muhammad) releases them from their heavy burdens, and from the fetters that were upon them.) indicates that Muhammad came with leniency and an easy religion. As mentioned in the Hadith recorded from many routes that Allah's Messenger said,

«بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَةِ»

(I was sent with the easy way of Hanifiyyah monotheism ) The Prophet said to the two Commanders he appointed, Mu`adh and Abu Musa Al-Ash`ari, when he sent them to Yemen,

«بَشِّرَا وَلَا تُنْقِرَا وَيَسِّرَا وَلَا تُعَسِّرَا وَتَطَاوَعَا وَلَا  
تَخْتَلِفَا»

(Bring glad tidings and do not drive people away, make things easy and do not make them difficult, obey each other and do not differ among yourselves). Abu Barzah Al-Aslami, the

Prophet's Companion, said, "I accompanied the Messenger of Allah and saw how easy he was. The nations that were before us had things made difficult for them in their laws. Allah made the law encompassing and easy for this Ummah. Hence the statement of the Messenger of Allah,

«إِنَّ اللَّهَ تَجَاوَزَ لِأُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسُهَا مَا لَمْ  
تَقُلْ أَوْ تَعْمَلْ»

(Allah has forgiven my Ummah for what occurs in themselves, as long as they do not utter it or act upon it.) The Prophet said,

«رُفِعَ عَنْ أُمَّتِي الْخَطَأُ وَالنَّسِيَانُ وَمَا اسْتُكْرَهُوا  
عَلَيْهِ»

(My Ummah was forgiven (by Allah) unintentional errors, forgetfulness and what they are forced to do.) This is why Allah has guided this Ummah to proclaim,

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا  
تَحْمِلْ عَلَيْنَا إِمْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ  
قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ  
عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا  
عَلَى الْقَوْمِ الْكَافِرِينَ

("Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Mawla (Patron, Supporter and Protector) and give us victory over the disbelieving people.) 2:286 It is recorded in Sahih Muslim that the Prophet said that Allah the Exalted said after every one of these supplications, "I shall accept (your supplication)." Allah's statement,

(قَالِدِينَ ءَامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ)

(So those who believe in him, honor him, help him.) refers to respecting and honoring Muhammad ,

(وَاتَّبِعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ)

(and follow the light which has been sent down with him,) the Qur'an and the revelation Sunnah that the Prophet delivered to mankind,

(أُولَئِكَ هُمُ الْمُفْلِحُونَ)

(it is they who will be successful.) in this life and the Hereafter.

(قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا  
الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ  
يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ  
الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ  
(

(158. Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah -- to Whom belongs the dominion of the heavens and the earth. None has the right to be worshipped but He. It is He Who gives life and causes death. So believe in Allah and His Messenger, the Prophet who can neither read nor write, who believes in Allah and His Words, and follow him so that you may be guided.")

### Muhammad's Message is Universal

Allah says to His Prophet and Messenger Muhammad ,

(قُلْ)

(Say), O Muhammad,

(يَا أَيُّهَا النَّاسُ)

(O mankind!), this is directed to mankind red and black, and the Arabs and non-Arabs alike,

إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

(I am sent to you all as the Messenger of Allah,) This Ayah mentions the Prophet's honor and greatness, for he is the Final Prophet who was sent to all mankind and the Jinns . Allah said,

قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا  
الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ

(Say, "Allah is Witness between you and I; this Qur'an has been revealed to me that I may therewith warn you and whomsoever it may reach.") 6:19 ,

وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ

(but those of the sects that reject it, the Fire will be their promised meeting place) 11:17 ,  
and,

وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَأَسْلَمْتُمْ فَإِنْ  
أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ

(And say to those who were given the Scripture and to the illiterates (Arab pagans): "Do you (also) submit yourselves (to Allah in Islam)" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message.) 3:20 There are many other Ayat and more Hadiths than can be counted on this subject. It is also well-known in our religion that the Messenger of Allah was sent to all mankind and the Jinns . Al-Bukhari recorded that Abu Ad-Darda' said, "Abu Bakr and `Umar had an argument in which Abu Bakr made `Umar angry. So `Umar went away while angry and Abu Bakr followed him asking him to forgive him, but `Umar refused. `Umar shut his door closed in Abu Bakr's face and Abu Bakr went to the Messenger of Allah while we were with him. The Messenger of Allah said,

«أَمَّا صَاحِبُكُمْ هَذَا فَقَدْ غَامَرَ»

(This fellow of yours (Abu Bakr) has made someone angry! `Umar became sorry for what he did, went to the Prophet and greeted him with the Salam and sat next to him, telling him what had happened. The Messenger of Allah became angry (at `Umar), and realizing that, Abu Bakr said, `O Allah's Messenger! It was me who was unjust.' The Messenger of Allah said,



«هَلْ أَنْتُمْ تَارِكُو لِي صَاحِبِي؟ إِنِّي قُلْتُ: يَا أَيُّهَا  
النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا فَقُلْتُمْ: كَذَبْتَ  
وَقَالَ أَبُو بَكْرٍ: صَدَقْتَ»

(Will you leave my Companion (Abu Bakr) alone! I said, `O People! I am the Messenger of Allah to you all,' and you said, `You lie,' but Abu Bakr declared, `You said the truth.')" Al-Bukhari recorded it. Imam Ahmad recorded that Ibn `Abbas said that the Messenger of Allah said,

«أَعْطَيْتُ خَمْسًا لَمْ يُعْطَهُنَّ نَبِيٌّ قَبْلِي وَلَا أَقُولُهُ  
فَخَرًّا بُعِثْتُ إِلَى النَّاسِ كَافَّةً الْأَحْمَرَ وَالْأَسْوَدَ  
وَأُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ وَأُحِلَّتْ لِي  
الْغَنَائِمُ وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي وَجُعِلَتْ لِي الْأَرْضُ  
مَسْجِدًا وَطَهُورًا وَأَعْطَيْتُ الشَّفَاعَةَ فَأَخَّرْتُهَا  
لِأُمَّتِي يَوْمَ الْقِيَامَةِ فَهِيَ لِمَنْ لَا يُشْرِكُ بِاللَّهِ شَيْئًا»

(I have been given five things which were not given to any Prophet before me, and I do not say it out of pride. I was sent to all mankind (their) black and white alike. Allah made me victorious by fright, (by His frightening my enemies) for a distance of one month's journey. The spoils of war are lawful for me, yet it was not lawful for anyone else before me. The earth has been made for me (and for my followers) a place for praying and a thing to perform purification with. I have been given the Shafa'ah (right of intercession), and I saved it for my Ummah on the Day of Resurrection. Therefore, the Shafa'ah will reach those who associate none with Allah in worship.) This Hadith's chain of narration is suitable, but the Two Sahihs did not record it. Allah's statement,

(الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ  
يُحْيِي وَيُمِيتُ)

(to Whom belongs the dominion of the heavens and the earth. None has the right to be worshipped but He. It is He Who gives life and causes death.) describes Allah by the words of the Messenger that He Who has sent him is the Creator, Lord and King of all things and in His Hand is the control, life, death and the decision. Just as Allah said

(فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ)

(So believe in Allah and His Messenger, the Prophet who can neither read nor write,) Allah proclaims here that Muhammad is His Messenger and reiterates this fact by commanding that he be believed in and followed. Allah said,

(النَّبِيِّ الْأُمِّيِّ)

(The Prophet who can neither read nor write) who you were promised and given the good news of in previous revealed books. Certainly, Muhammad was amply described in the previous books, including his description as being the unlettered Prophet. Allah's statement,

(الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ)

(who believes in Allah and His Words), means, his actions conform with his words and he believes in what he was given from his Lord.

(وَاتَّبِعُوهُ)

(And follow him), embrace his path and guidance,

(لَعَلَّكُمْ تَهْتَدُونَ)

(so that you may be guided) to the Straight Path.

(وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ)

(159. And of the people of Musa there is a community who lead (the men) with truth and establish justice therewith.) Allah stated that of the Children of Israel there are some who follow the truth and judge by it, just as He said in another Ayah,

(مَنْ أَهْلَ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ  
ءَانَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ)

(A party of the people of the Scripture stand for the right, they recite the verses of Allah during the hours of the night, prostrating themselves in prayer) 3:113 ,

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ  
إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَشَعِينَ لِلَّهِ لَا يَشْتَرُونَ  
بَيَاتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ  
رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ )

(And there are, certainly, among the People of the Scripture, those who believe in Allah and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allah. They do not sell the verses of Allah for a small price, for them is a reward with their Lord. Surely, Allah is Swift in account.) 3:199

(الَّذِينَ آتَيْنَهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ -  
وَإِذَا يُتْلَى عَلَيْهِمْ قَالُوا ءَامَنَّا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا  
إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ أُولَئِكَ يُؤْتُونَ أَجْرَهُمْ  
مَرَّتَيْنِ بِمَا صَبَرُوا)

(Those to whom We gave the Scripture before it, they believe in it (the Qur'an). And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves. These will be given their reward twice over, because they are patient.) 28:52-54 , and,

(قُلْ ءَامِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ  
مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلأَذْقَانِ سُجَّدًا -  
وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا  
- وَيَخِرُّونَ لِلأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا )

(Verily, those who were given knowledge before it, when it (this Qur'an) is recited to them, fall down on their faces in humble prostration. And they say: "Glory be to our Lord! Truly, the

promise of our Lord must be fulfilled." And they fall down on their faces weeping and it increases their humility.) 17:107-109

(وَقَطَعْنَهُمْ اثْنَتَى عَشْرَةَ أَسْبَاطًا أُمَّمًا وَأَوْحَيْنَا إِلَى مُوسَى إِذِ اسْتَسْقَاهُ قَوْمُهُ أَنْ اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرِبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَمَ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّاءَ وَالسَّلْوَى كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ - وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا نَعْفِرْ لَكُمْ خَطِيئَتِكُمْ سَنَزِيدُ الْمُحْسِنِينَ - فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ )

(160. And We divided them into twelve tribes (as distinct) nations. We revealed to Musa when his people asked him for water (saying): "Strike the stone with your stick," and there gushed forth out of it twelve springs, each group knew its own place for water. We shaded them with the clouds and sent down upon them the manna and the quail (saying): "Eat of the good things with which We have provided you." They harmed Us not but they used to harm themselves.) (161. And (remember) when it was said to them: "Dwell in this town (Jerusalem) and eat therefrom wherever you wish, and say, `(O Allah) forgive our sins; and enter the gate prostrating (bowing with humility). We shall forgive you your wrongdoings. We shall increase (the reward) for the good-doers.") (162. But those among them who did wrong, changed the word that had been told to them. So We sent on them a torment from the heaven in return for their wrongdoings.) We discussed these Ayat in Surat Al-Baqarah, which was revealed in Al-Madinah, while these Ayat were revealed in Makkah. We also mentioned the difference between the two narrations, and thus we do not need to repeat it here, all thanks are due to Allah and all the favors are from Him.

وَسَأَلَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ  
إِذْ يَعُدُّونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حَيْثَانُهُمْ يَوْمَ  
سَبْتِهِمْ شُرْعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَلِكَ  
نَبَّأُوهُمْ بِمَا كَانُوا يَفْسُقُونَ )

(163. And ask them about the town that was by the sea; when they transgressed in the matter of the Sabbath: when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial for them, for they used to rebel against Allah's command.)

### The Jews transgress the Sanctity of the Sabbath

This Ayah explains Allah's statement,

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ )

(And indeed you knew those among you who transgressed in the matter of the Sabbath..) 2:65 Allah says to His Prophet here,

وَسَأَلَهُمْ )

(And ask them) ask the Jews who are with you, about the story of their fellow Jews who defied Allah's command, so that His punishment overtook them all of a sudden for their evil actions, transgression and defiance by way of deceit. Also, warn the Jews (O Muhammad) against hiding your description that they find in their books, so that they do not suffer what their forefathers suffered. The village mentioned here is Aylah, on the shore of the Qulzum (Red) Sea. Muhammad bin Ishaq recorded from Dawud bin Al-Husayn from `Ikrimah that Ibn `Abbas commented on Allah's statement,

وَسَأَلَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ )

(And ask them about the town that was by the sea...) "A village called Aylah between Madyan and At-Tur (which is in Snai). `Ikrimah, Mujahid, Qatadah and As-Suddi said similarly. Allah's statement,

إِذْ يَعُدُّونَ فِي السَّبْتِ )

(when they transgressed in the matter of the Sabbath;) means, they transgressed in the Sabbath and defied Allah's command to them to keep it sanctified,

(إِذْ تَأْتِيهِمْ حَيْثَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا)

(when their fish came to them openly on the Sabbath day,) visible on top of the water, according to Ad-Dahhak who reported it from Ibn ` Abbas. Ibn Jarir said, "Allah's statement,

(وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُمْ)

(and did not come to them on the day they had no Sabbath. Thus We made a trial of them,) means, this is how We tested them by making the fish swim close to the surface of the water , on the day which they were prohibited to fish. The fish would be hidden from them on the day when they were allowed to fish,

(كَذَلِكَ نَبْلُوهُمْ)

(Thus We made a trial for them,) so that We test them,

(بِمَا كَانُوا يَفْسُقُونَ)

(for they used to rebel against Allah's command) by defying His obedience and rebelling against it." Therefore, these were a people who used a trick to violate Allah's prohibitions, taking an action that seemed legal on the surface. However, in reality, this action was meant to transgress the prohibition. Imam and scholar Abu ` Abdullah Ibn Battah reported that Abu Hurayrah said that the Messenger of Allah said,

«لَا تَرْتَكِبُوا مَا ارْتَكَبَتِ الْيَهُودُ فَتَسْتَحِلُّوا مَحَارِمَ  
اللَّهِ بِأَدْنَى الْحَيْلِ»

(Do not repeat what the Jews committed, and violate Allah's prohibitions using deceitful tricks.) This Hadith has a reasonable chain.

(وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ  
أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعذِرَةٌ إِلَىٰ رَبِّكُمْ

وَلَعَلَّهُمْ يَتَّقُونَ - فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ أَنْجَيْنَا  
الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا  
بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ - فَلَمَّا عَتَوْا عَنْ  
مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ )

(164. And when a community among them said: "Why do you preach to a people whom Allah is about to destroy or to punish with a severe torment" (The preachers) said: "In order to be free from guilt before your Lord (Allah), and perhaps they may fear Allah.") (165. So when they forgot the reminder that had been given to them, We rescued those who forbade evil, but with a severe torment We seized those who did wrong, because they used to rebel against Allah's command.) (166. So when they exceeded the limits of what they were prohibited, We said to them: "Be you monkeys, despised.")

### **Those Who breached the Sabbath were turned into Monkeys, but Those Who prohibited Their Actions were saved**

Allah said that the people of this village were divided into three groups, a group that committed the prohibition, catching fish on the Sabbath, as we described in the Tafsir of Surat Al-Baqarah. Another group prohibited them from transgression and avoided them. A third group neither prohibited them, nor participated in their action. The third group said to the preachers,

(لِمَ تَعْظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا  
شَدِيدًا)

("Why do you preach to a people whom Allah is about to destroy or to punish with a severe torment"). They said, `why do you forbid these people from evil, when you know that they are destroyed and have earned Allah's punishment' Therefore, they said, there is no benefit in forbidding them. The preachers replied,

(مَعذِرَةٌ إِلَىٰ رَبِّكُمْ)

("In order to be free from guilt before your Lord (Allah),") `for we were commanded to enjoin righteousness and forbid evil,' r

(وَلَعَلَّهُمْ يَتَّقُونَ)

("and perhaps they may fear Allah") for on account of our advice, they might stop this evil and repent to Allah. Certainly, if they repent to Allah, Allah will accept their repentance and grant them His mercy.' Allah said,

(فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ)

(So when they forgot the reminder that had been given to them, ) when the evil doers refused the advice,

(أُنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا)

(We rescued those who forbade evil, but We seized who did wrong,) who committed the transgression,

(بِعَذَابٍ بَئِيسٍ)

(with a severe torment). Allah stated that those who enjoined good were saved, while those who committed the transgression were destroyed, but He did not mention the end of those who were passive (the third group), for the compensation is comparable to the deed. This type did not do what would warrant praise, nor commit wrong so that they are admonished. `Ikrimah said, "Ibn `Abbas said about the Ayah: `I do not know whether or not the people were saved who said;

(لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ)

("Why do you preach to a people whom Allah is about to destroy...") So I continued discussing it with him until I convinced him that they were. Then he gave me the gift of a garment." Allah said,

(وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ)

(and We seized those who did wrong with a Ba'is torment) indicating that those who remained were saved. As for `Ba'is', it means `severe', according to Mujahid, or `painful', according to Qatadah. These meanings are synonymous, and Allah knows best. Allah said next,



(خَسِيْنٍ)

(despised), humiliated, disgraced and rejected.

وَإِذْ تَأْتِنَ رَبُّكَ لِيَبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَمَةِ مَنْ  
يَسُومُهُمْ سُوءَ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ  
وَإِنَّهُ لَغَفُورٌ رَحِيمٌ

(167. And (remember) when your Lord declared that He would certainly keep on sending against them, till the Day of Resurrection, those who would afflict them with a humiliating torment. Verily, your Lord is quick in retribution and certainly He is Oft-Forgiving, Most Merciful.)

### Eternal Humiliation placed on the Jews

(تَأْتِنَ)

(Ta'dhdhana) means `declared', according to Mujahid, or `ordained', according to others. This part of the Ayah indicates a vow,

(لِيَبْعَثَنَّ عَلَيْهِمْ)

(that He will keep on sending against them) against the Jews,

(إِلَى يَوْمِ الْقِيَمَةِ مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ)

(till the Day of Resurrection, those who would afflict them with a humiliating torment.) on account of their disobedience, defying Allah's orders and Law and using tricks to transgress the prohibitions. It was reported that Musa required the Jews to pay the production tax for seven or thirteen years, and he was the first to do so. Also, the Jews fell under the humiliating rule of the Greek Kushdanin, Chaldeans and later on the Christians, who subjugated and disgraced them, and required them to pay the Jizyah (tribute tax). When Islam came and Muhammad was sent, they became under his power and had to pay the Jizyah, as well. Therefore, the humiliating torment mentioned here includes disgrace and paying the Jizyah, as Al-Awfi narrated from Ibn `Abbas. In the future, the Jews will support the Dajjal (False Messiah); and the Muslims, along with `Isa, son of Mary, will kill the Jews. This will occur just before the end of this world. Allah said next,

(إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ)

(Verily, your Lord is quick in retribution), with those who disobey Him and defy His Law,

(وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ)

(and certainly He is Oft-Forgiving, Most Merciful.) for those who repent and go back to Him. This Ayah mentions both the mercy, as well as, the punishment, so that no despair is felt. Allah often mentions encouragement and warning together, so that hearts always have a sense of hope and fear.

(وَقَطَعْنَاهُمْ فِي الْأَرْضِ أُمَّمًا مِّنْهُمْ الصَّالِحُونَ  
وَمِنْهُمْ دُونَ ذَلِكَ وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ  
لَعَلَّهُمْ يَرْجِعُونَ )

(فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرثُوا الْكِتَابَ يَأْخُذُونَ  
عَرَضَ هَذَا الْأُذْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ  
يَأْتِيهِمْ عَرَضٌ مِّثْلَهُ يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِّيثَاقُ  
الْكِتَابِ أَنْ لَّا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا  
مَا فِيهِ وَالذَّارُ الْأُخْرَى خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا  
تَعْقِلُونَ - وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا  
الصَّلَاةَ إِنَّا لَأُنْضِيعُ أَجْرَ الْمُصْلِحِينَ )

(168. And We have broken them (the Jews) up into various separate groups on the earth: some of them are righteous and some are away from that. And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allah.) (169. Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life saying: "(Everything) will be forgiven to us." And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins). Was not the covenant of the Book taken from them that they would not say about Allah

anything but the truth And they have studied what is in it (the Book). And the home in the Hereafter is better for those who have Taqwa. Do not you then understand) (170. And as to those who hold fast to the Book (act on its teachings) and perform the Salah, certainly We shall never waste the reward of those who do righteous deeds.)

## The Children of Israel scatter throughout the Land

Allah states that He divided the Jews into various nations, sects and groups,

(وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ اسْكُنُوا الْأَرْضَ  
فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا )

(And We said to the Children of Israel after him (after Musa died): "Dwell in the land, then, when the final and the last promise comes near, We shall bring you altogether as a mixed crowd (gathered out of various nations).") 17:104

(مِّنْهُمْ الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ)

(some of them are righteous and some are away from that), some of them are led aright and some are not righteous, just as the Jinns declared,

(وَأَنَا مِمَّا الصَّالِحُونَ وَمِمَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ  
قِدْدًا )

("There are among us some that are righteous, and some the contrary; we are groups having different ways (religious sects).") 72:11 Allah said here,

(وَبَلَوْنَهُمْ)

(And We tried them), and tested them,

(بِالْحَسَنَاتِ وَالسَّيِّئَاتِ)

(with good and evil), with times of ease, difficulty, eagerness, fear, well-being and affliction,

(لَعَلَّهُمْ يَرْجِعُونَ)

(in order that they might turn (to Allah)) Allah said next,

(فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ  
عَرَضَ هَذَا الْأَدْنَى)

(Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life) This Ayah means, after the generation made up of righteous and unrighteous people, another generation came that did not have goodness in them, and they inherited the Tawrah and studied it. Mujahid commented on Allah's statement,

(يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى)

(They chose (for themselves) the goods of this low life) "They will consume anything they can consume in this life, whether legally or illegally. Yet, they wish for forgiveness,

(وَيَقُولُونَ سَيُعْفَرُ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ مِثْلَهُ  
يَأْخُذُوهُ)

(Saying: "(Everything) will be forgiven for us." And if (again) the offer of the like came their way, they would (again) seize them.)" Qatadah commented on Allah's statement,

(يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى)

(they chose (for themselves) the goods of this low life) "This, by Allah, is an evil generation,

(وَرِثُوا الْكِتَابَ)

(which inherited the Book) after their Prophets and Messengers, for they were entrusted with this job by Allah's command to them. Allah said in another Ayah,

(فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ)

(Then, there has succeeded them a posterity who neglect the Salah (the prayers).) 19:59  
Allah said next,

يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَىٰ وَيَقُولُونَ سَيُغْفَرُ  
لَنَا

(They chose the goods of this low life saying: "(Everything) will be forgiven to us.") They wish and hope from Allah, while deceiving themselves,

وَإِن يَأْتِهِمُ عَرَضٌ مِّثْلَهُ يَأْخُذُوهُ

(And if (again) the offer of the like came their way, they would (again) seize them.) Nothing stops them from this behavior, for whenever they are given an opportunity in this life, they will consume regardless of it being allowed or not." As-Suddi said about Allah's statement,

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ

(Then after them succeeded an (evil) generation) until,

وَدَرَسُوا مَا فِيهِ

(and they have studied what is in it (the Book).) "Every time the Children of Israel appointed a judge, he used to take bribes. The best ones among them held a counsel and took covenants from each that they would not take bribes. However, when one of them would take bribes in return for judgment and was asked, 'What is the matter with you; you take a bribe to grant judgment', he replied, 'I will be forgiven.' So the rest of his people would admonish him for what he did. But when he died, or was replaced, the one who replaced him would take bribes too. Therefore, Allah says, if the others (who admonished him) would have a chance to loot this world, they will take it." Allah said,

أَلَمْ يُوْخَذْ عَلَيْهِم مِّيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى  
اللَّهِ إِلَّا الْحَقَّ

(Was not the covenant of the Book taken from them that they would not say about Allah anything but the truth) thus, admonishing them for this behavior. Allah took a pledge from them that they would declare the truth to people and not hide it. Allah said in another Ayah,

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لُبِّيئْتَهُ  
لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ  
وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبِئْسَ مَا يَشْتَرُونَ )

((And remember) when Allah took a covenant from those who were given the Scripture to make it known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought)  
3:187 . Ibn Jurayj said that Ibn ` Abbas said about the Ayah,

(أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى  
اللَّهِ إِلَّا الْحَقَّ)

(Was not the covenant of the Book taken from them that they would not say about Allah anything but the truth), "Their claim that Allah will forgive the sins they keep committing without repenting from them." Allah said,

(وَالدَّارُ الْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ)

(And the home in the Hereafter is better for those who have Taqwa Do not you then understand) Encouraging them to seek Allah's tremendous reward and warning them against His severe torment. Allah says here, ' My reward and what I have are better for those who avoid prohibitions, abandon lusts and become active in the obedience of their Lord.'

(أَفَلَا تَعْقِلُونَ)

(Do not you then understand) Allah says' Do not these people, who preferred this life instead of what is with Me, have any sense to prohibit them from their foolish and extravagant ways' Allah then praises those who adhere to His Book, which directs them to follow His Messenger Muhammad ,

(وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ)

(And as to those who hold fast to the Book) adhere to it, implement its commands and refrain from its prohibitions,

(وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نُضِيعُ أَجْرَ الْمُصْلِحِينَ)

(and perform the Salah, certainly We shall never waste the reward of those who do righteous deeds.)

وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظِلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ  
بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ  
تَتَّقُونَ )

(171. And (remember) when We Nataqna the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you the Tawrah , and remember that which is therein (act on its commandments), so that you may fear Allah and obey Him.")

### **Raising Mount Tur over the Jews, because of Their Rebellion**

Ali bin Abi Talhah reported that Ibn ` Abbas commented on the Ayah,

وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ )

(And (remember) when We Nataqna the mountain over them), "We raised the mountain, as Allah's other statement testifies,

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ )

(And for their covenant, We raised over them the mountain) 4:154 ." Also, Sufyan Ath-Thawri narrated that Al-A` mash said that, Sa` id bin Jubayr said that Ibn ` Abbas said, "The angels raised the Mount over their heads, as reiterated by Allah's statement,

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ )

(We raised over them the mountain) 4:154 ." Al-Qasim bin Abi Ayyub narrated that Sa` id bin Jubayr said that Ibn ` Abbas said, "Musa later on proceeded with them to the Sacred Land. He took along the Tablets, after his anger subsided, and commanded them to adhere to the orders that Allah ordained to be delivered to them. But these orders became heavy on them and they did not want to implement them until Allah raised the mountain over them,

كَأَنَّهُ ظِلَّةٌ )

(as if it had been a canopy), that is, when the angels raised the mountain over their heads." An-Nasa'i collected it.

(وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِن ظُهُورِهِمْ  
ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا  
بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا  
غَافِلِينَ - أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِن قَبْلُ  
وَكُنَّا ذُرِّيَّةً مِّن بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ  
- وَكَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ )

(172. And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed and made them testify as to themselves (saying): "Am I not your Lord" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we were unaware of this.") (173. Or lest you should say: "It was only our fathers aforetime who took others as partners in worship along with Allah, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practiced falsehood") (174. Thus do We explain the Ayat in detail, so that they may turn (unto the truth).)

### The Covenant taken from the Descendants of Adam

Allah stated that He brought the descendants of Adam out of their fathers' loins, and they testified against themselves that Allah is their Lord and King and that there is no deity worthy of worship except Him. Allah created them on this Fitrah, or way, just as He said,

(فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ  
النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ)

(So set you (O Muhammad) your face truly towards the religion, Hanifan. Allah's Fitrah with which He has created mankind. No change let there be in Khalqillah.) 30:30 And it is recorded in the Two Sahihs from Abu Hurayrah who said that the Messenger of Allah said,



«كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ  
وَيُنَصِّرَانِهِ وَيُمَجِّسَانِهِ كَمَا تُولَدُ بَهِيمَةٌ جَمْعَاءَ هَلْ  
تُحْسِنُونَ فِيهَا مِنْ جَدْعَاءَ»

(Every child is born upon the Fitrah, it is only his parents who turn him into a Jew, a Christian or a Zoroastrian. Just as animals are born having full bodies, do you see any of them having a cutoff nose (when they are born)) . Muslim recorded that `lyad bin `Himar said that the Messenger of Allah said;

«يَقُولُ اللَّهُ: إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ فَجَاءَتْهُمْ  
الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ وَحَرَمْتَ عَلَيْهِمْ  
مَا أَحَلَّتُ لَهُمْ»

(Allah said, `I created My servants Hunafa' (monotheists), but the devils came to them and deviated them from their religion, prohibiting what I allowed.) There are Hadiths that mention that Allah took Adam's offspring from his loins and divided them into those on the right and those on the left. Imam Ahmad recorded that Anas bin Malik said that the Prophet said,

«يُقَالُ لِلرَّجُلِ مِنْ أَهْلِ النَّارِ يَوْمَ الْقِيَامَةِ أَرَأَيْتَ  
لَوْ كَانَ لَكَ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ أَكُنْتَ  
مُقْتَدِيًا بِهِ قَالَ: فَيَقُولُ: نَعَمْ فَيَقُولُ: قَدْ أَرَدْتُ مِنْكَ  
أَهْوَنَ مِنْ ذَلِكَ قَدْ أَخَذْتُ عَلَيْكَ فِي ظَهْرِ آدَمَ أَنْ  
لَا تُشْرِكَ بِي شَيْئًا فَأَبَيْتَ إِلَّا أَنْ تُشْرِكَ بِي»

(It will be said to a man from the people of the Fire on the Day of Resurrection, `If you owned all that is on the earth, would you pay it as ransom' He will reply, `Yes.' Allah will say, `I ordered you with what is less than that, when you were still in Adam's loins, that is, associate none with Me (in worship). You insisted that you associate with Me (in worship).') This was recorded in the Two Sahihs Commenting on this Ayah (7:172), At-Tirmidhi recorded that Abu Hurayrah said that the Messenger of Allah said,

«لَمَّا خَلَقَ اللهُ آدَمَ مَسَحَ ظَهْرَهُ فَسَقَطَ مِنْ ظَهْرِهِ  
كُلُّ نَسَمَةٍ هُوَ خَالِقُهَا مِنْ دُرِّيَّتِهِ إِلَى يَوْمِ الْقِيَامَةِ  
وَجَعَلَ بَيْنَ عَيْنَيْ كُلِّ إِنْسَانٍ مِنْهُمْ وَبَيصًا مِنْ  
نُورٍ ثُمَّ عَرَضَهُمْ عَلَى آدَمَ فَقَالَ: أَيُّ رَبِّ مَنْ  
هُؤُلَاءِ؟ قَالَ: هؤُلَاءِ دُرِّيَّتُكَ فَرَأَى رَجُلًا مِنْهُمْ  
فَأَعَجَبَهُ وَبَيصُ مَا بَيْنَ عَيْنَيْهِ قَالَ: أَيُّ رَبِّ مَنْ  
هَذَا؟ قَالَ: هَذَا رَجُلٌ مِنْ آخِرِ الْأُمَمِ مِنْ دُرِّيَّتِكَ  
يُقَالُ لَهُ دَاوُدُ قَالَ: رَبِّ وَكَمْ جَعَلْتَ عُمُرَهُ؟ قَالَ:  
سِتِّينَ سَنَةً، قَالَ: أَيُّ رَبِّ وَقَدْ وَهَبْتُ لَهُ مِنْ  
عُمُرِي أَرْبَعِينَ سَنَةً فَلَمَّا انْقَضَى عُمُرُ آدَمَ جَاءَهُ  
مَلَكُ الْمَوْتِ قَالَ: أَوْ لَمْ يَبْقَ مِنْ عُمُرِي أَرْبَعُونَ  
سَنَةً قَالَ: أَوْ لَمْ تُعْطِهَا ابْنُكَ دَاوُدَ؟ قَالَ: فَجَحَدَ  
آدَمُ فَجَحَدَتْ دُرِّيَّتُهُ وَنَسِيَ آدَمُ فَنَسِيَتْ دُرِّيَّتُهُ  
وَخَطِيءَ آدَمُ فَخَطِئَتْ دُرِّيَّتُهُ»

(When Allah created Adam, He wiped Adam's back and every person that He will create from him until the Day of Resurrection fell out from his back. Allah placed a glimmering light between the eyes of each one of them. Allah showed them to Adam and Adam asked, `O Lord! Who are they' Allah said, `These are your offspring.' Adam saw a man from among them whose light he liked. He asked, `O Lord! Who is this man' Allah said, `This is a man from the latter generations of your offspring. His name is Dawud.' Adam said, `O Lord! How many years would he live' Allah said, `Sixty years.' Adam said, `O Lord! I have forfeited forty years from my life for him.' When Adam's life came to an end, the angel of death came to him (to take his soul). Adam said, `I still have forty years from my life term, don't l' He said, `Have you not given it to your son Dawud' So Adam denied that and his offspring followed suit (denying Allah's covenant), Adam forgot and his offspring forgot, Adam made a mistake and his offspring made mistakes.) At-Tirmidhi said, "This Hadith is Hasan Sahih, and it was reported from various chains of narration through Abu Hurayrah from the Prophet ". Al-Hakim also recorded it in his Mustadrak,

and said; "Sahih according to the criteria of Muslim, and they did not record it." These and similar Hadiths testify that Allah, the Exalted and Most Honored, brought forth Adam's offspring from his loins and separated between the inhabitants of Paradise and those of the Fire. Allah then said,

(وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتَ بِرَبِّكُمْ قَالُوا بَلَىٰ)

(and made them testify as to themselves (saying): "Am I not your Lord" They said: "Yes!") Therefore, Allah made them testify with themselves by circumstance and words. Testimony is sometimes given in words, such as,

(قَالُوا شَهِدْنَا عَلَىٰ أَنفُسِنَا)

(They will say: "We bear witness against ourselves.") 6:130 At other times, testimony is given by the people themselves, such as Allah's statement,

(مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ  
شَاهِدِينَ عَلَىٰ أَنفُسِهِم بِالْكُفْرِ)

(It is not for the Mushrikin, (polytheists) to maintain the mosques of Allah, while they testify against their own selves of disbelief.) 9:17 This Ayah means that their disbelief testifies against them, not that they actually testify against themselves here. Another Ayah of this type is Allah's statement,

(وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ)

(And to that he bears witness (by his deeds). ) 100:7 The same is the case with asking, sometimes takes the form of words and sometimes a situation or circumstance. For instance, Allah said,

(وَأَتَاكُمْ مِّنْ كُلِّ مَا سَأَلْتُمُوهُ)

(And He gave you of all that you asked for.) 14:34 Allah said here,

(أَنْ تَقُولُوا)

(lest you should say), on the Day of Resurrection

(إِنَّا كُنَّا عَنْ هَذَا)

(we were of this) of Tawhid

(غَفْلِينَ أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا)

(unaware. Or lest you should say: "It was only our fathers aforetime who took others as partners in worship along with Allah,") 7:172-173

(وَأْتَلُّ عَلَيْهِمْ نَبَأَ الَّذِي ءَاتَيْنَاهُ ءَايَاتِنَا فَانْسَلَخَ مِنْهَا  
فَأَتْبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الضَّالِّينَ - وَلَوْ شِئْنَا  
لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ  
فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلُ عَلَيْهِ يَلْهَثُ أَوْ  
تَتْرُكُهُ يَلْهَثُ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا  
فَأَقْصُصْ الْقِصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ - سَاءَ مَثَلًا  
الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَأَنْفُسَهُمْ كَانُوا يَظْلِمُونَ  
(

(175. And recite to them the story of him to whom We gave Our Ayat, but he threw them away; so Shaytan followed him up, and he became of those who went astray.) (176. And had We willed, We would surely have elevated him therewith, but he clung to the earth and followed his own vain desires. So his parable is the parable of a dog: if you drive him away, he pants, or if you leave him alone, he (still) pants. Such is the parable of the people who reject Our Ayat. So relate the stories, perhaps they may reflect.) (177. Evil is the parable of the people who rejected Our Ayat, and used to wrong themselves.)

### Story Bal` am bin Ba` ura

`Abdur-Razzaq recorded that `Abdullah bin Mas`ud said that Allah's statement,

وَإِئْتَىٰ عَلَيْهِمْ نَبَأُ الَّذِي ءَاتَيْنَاهُ ءَايَاتِنَا فَانْسَلَخَ  
مِنْهَا)

(And recite to them the story of him to whom We gave Our Ayat, but he threw them away) "Is about Bal`am bin Ba`ura' a man from the Children of Israel." Shu`bah and several other narrators narrated this statement from Mansur who got it from Ibn Mas`ud. Sa`id bin Abi `Arubah narrated that Qatadah said that Ibn `Abbas said, "He is Sayfi, son of Ar-Rahib." Qatadah commented that Ka`b said, "He was a man from Al-Balqla' (a province of Jordan) who knew Allah's Greatest Name. He used to live in Bayt Al-Maqdis with the tyrants." Al-`Awfi reported that Ibn `Abbas said, "He is Bal`am bin Ba`ura', a man from Yemen whom Allah had given the knowledge of His Ayat, but he abandoned them." Malik bin Dinar said, "He was one of the scholars of the Children of Israel whose supplication was acceptable. They used to seek his lead in suplication in times of difficulty. Allah's Prophet Musa sent him to the King of Madyan to call him to Allah. That king appeased him and gave him land and gifts, and he reverted from the religion of Musa and followed the king's religion." `Imran bin `Uyaynah narrated that `Husayn said that `Imran bin Al-Harith said that Ibn `Abbas said, "He is Bal`am son of Ba`ura'." Similar was said by Mujahid and `Ikrimah. Therefore, it is well-known that this honorable Ayah was revealed about a man from the Children of Israel in ancient times, according to Ibn Mas`ud and several others among the Salaf. `Ali bin Abi Talhah reported that Ibn `Abbas said, "He is a man from the city of the tyrants (Jerusalem) whose name was Bal`am and who knew Allah's Greatest Name." `Ali bin Abi Talhah also reported that Ibn `Abbas that he said, "When Musa and those with him went to the city of the tyrants (Jerusalem), the cousins of Bal`am and his people came to him and said, `Musa is a strong man, and he has many soldiers. If he gains the upper hand over us, we will be destroyed. Therefore, supplicate to Allah that He prevents Musa and those with him from prevailing over us.' Bal`am said, `If I supplicate to Allah that He turns back Musa and those with him, I will lose in this life and the Hereafter.' They kept luring him until he supplicated against Musa and his people, and Allah took away what he bestowed on him (of knowledge). Hence Allah's statement,

فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ)

(but he threw them away; so Shaytan followed him up)." Allah said next,

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ  
وَاتَّبَعَ هَوَاهُ)

(And had We willed, We would surely have elevated him therewith but he clung to the earth and followed his own vain desires.) Allah said,

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا)

(And had We willed, We would surely have elevated him therewith) from the filth of this earthly life through the Ayat that We gave him knowledge of,

(وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ)

(but he clung to the earth), he became interested in the adornment of this life and its delights. He indulged in the lusts of life and its joys and was deceived by it, just as life deceived others like him, without sound comprehension or a good mind. Muhammad bin Ishaq bin Yasar narrated from Salim, from Abu An-Nadr that when Musa entered the land of Bani Canaan in the area of Ash-Sham (Greater Syria), the people of Bal`am came to him, saying, "This is Musa, son of `Imran with the Children of Israel. He wants to drive us out from our land, kill us and replace us with the Children of Israel. We are your people and have no other dwelling area. You are a person whose supplication is acceptable (to Allah), so go out and supplicate to Allah against them." He said, "Woe to you! Here is Allah's Prophet (Musa) with whom the angels and believers are! How can I supplicate against them when I know from Allah what I know" They said, "We have no other dwelling area." So they kept luring and begging him until he was tempted by the trial and went on his donkey towards Mount Husban, which was behind the Israelite military barracks. When he proceeded on the Mount for a while, the donkey sat down and refused to proceed. He got off the donkey and struck it until it stood up again and he rode it. The donkey did the same after a little while, and he struck it again until it stood up... So he proceeded and tried to supplicate against Musa and his people. However, Allah made his tongue mention his people with evil and the Children of Israel with good instead of his people, who protested, "O Bal`am! What are you doing You are supplicating for them and against us!" He said, "It is against my will. This is a matter that Allah has decided." He then said to them, as his tongue was made to loll out of his mouth, "Now I have lost this life and the Hereafter." This Ayah was revealed about the story of Bal`am son of Ba`ura'

(وَإِذْ نُنزلُ عَلَيْهِمْ نَبَأَ الَّذِي ءَاتَيْنَاهُ ءَايَاتِنَا فَانْسَلَخَ مِنْهَا)

(And recite to them the story of him to whom We gave Our Ayat, but he threw them away.), until,

(لَعَلَّهُمْ يَتَفَكَّرُونَ)

(perhaps they may reflect.) Allah said next,

(فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ)

(So his parable is the parable of a dog: if you drive him away, he pants, or if you leave him alone, he (still) pants.) Scholars of Tafsir have conflicting opinions regarding the meaning of

this Ayah. Some scholars said that it refers to the end of Bal`am's tongue which flickered out of his mouth, as in the story narrated from Ibn Ishaq, from Salim, from Abu An-Nadr. Therefore, his example is the example of the dog, its tongue pants regardless of whether it is driven away or not. It was also said that the meaning here is a parable of this man -- and his like -- concerning their misguidance, persisting the wrong path and not being able to benefit from faith or comprehend what they are being called to. So his example is that of a dog which pants whether it was driven away or left alone. The person described here does not benefit from the advice or the call to faith, just as if the advice and call never occurred. Allah said in another Ayah, k

(سَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ)

(It is the same to them (disbelievers) whether you warn them or do not warn them, they will not believe.) 2:6 and,

(اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ)

(Whether you ask forgiveness for them (hypocrites) or ask not forgiveness for them -- (and even) if you ask seventy times for their forgiveness -- Allah will not forgive them.) 9:80 and similar Ayat. It was also said that the meaning here, is that the heart of the disbeliever, the hypocrite and the wicked is weak and devoid of guidance. Therefore, it keeps faltering. Similar was narrated from Al-Hasan Al-Basri.

(فَأَقْصِبْ قَصَصَهُمْ لِيَتَفَكَّرُوا)

(So relate the stories, perhaps they may reflect) Allah said next to His Prophet Muhammad ,

(فَأَقْصِبْ قَصَصَهُمْ لِيَتَفَكَّرُوا)

(So relate the stories, perhaps they may) the Children of Israel, who have knowledge of the story of Bal`am and what happened to him when Allah allowed him to stray and expelled him from His mercy. Allah favored him by teaching him His Greatest Name, by which, if He is asked, He will grant, and if He is called upon, He answers. But Bal`am used it in disobedience to Allah and invoked Him against His own party of the people of faith, followers of His servant and Messenger during that time, Musa, the son of `Imran, peace be upon him, whom Allah spoke to directly,

(لَعَلَّهُمْ يَتَفَكَّرُونَ)

(perhaps they may reflect.) and avoid Bal`am's behavior, for Allah has given the Jews knowledge and made them superior to the bedouins surrounding them. He gave them the description of Muhammad which would allow them to recognize him, as they recognize their own children. They, among people, have the most right to follow, aid and support Muhammad , in obedience to their Prophets who informed them of him and commanded them to follow him. Therefore, whoever among them defies the knowledge in their Books or hides it from the servants, Allah will place disgrace on him in this life, followed by humiliation in the Hereafter. Allah said,

(سَاءَ مَثَلًا الْقَوْمُ الَّذِينَ كَذَّبُوا بِآيَاتِنَا)

(Evil is the parable of the people who rejected Our Ayat.) Allah says, evil is the example of the people who deny Our Ayat in that they are equated with dogs that have no interest but to collect food and satisfy lusts.' Therefore, whoever goes out of the area of knowledge and guidance, and seeks satisfaction for his lusts and vain desires, is just like a dog; what an evil example. The Sahih recorded that the Messenger of Allah said,

«لَيْسَ لَنَا مَثَلُ السَّوِّءِ، الْعَائِدُ فِي هَبْتِهِ كَالْكَلْبِ  
يَعُودُ فِي قَيْئِهِ»

(The evil example is not suitable for us: he who goes back on his gift is just like the dog that eats its vomit.) Allah's statement,

(وَأَنْفُسَهُمْ كَانُوا يَظْلِمُونَ)

(and they used to wrong themselves.) means, Allah did not wrong them, but they wronged themselves by rejecting guidance, not obeying the Lord, being content with this life that will soon end, all the while seeking to fulfill desires and obey lusts.

(مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي وَمَنْ يُضِلِّ فَأُولَئِكَ  
هُمُ الْخَسِرُونَ )

(178. Whomsoever Allah guides, he is the guided one, and whomsoever He sends astray, -- then those! They are the losers.) Allah says, whomever He leads aright, then none can lead him to misguidance, and whomever He leads astray, will have acquired failure, loss and sure misguidance. Verily, whatever Allah wills occurs; and whatever He does not will, does not occur. A Hadith narrated from `Abdullah bin Mas`ud reads,



«إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ  
 وَنَسْتَعْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ  
 سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ  
 يُضِلِّ اللَّهُ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ  
 وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ  
 وَرَسُولُهُ»

(All praise is due to Allah, Whom we praise and seek help, guidance and forgiveness from. We seek refuge with Allah from the evils within ourselves and from the burden of our evil deeds. He whom Allah guides, will never be misled; and he whom He misguides, will never have one who will guide him. I bear witness that there is no deity worthy of worship except Allah without partners and that Muhammad is His servant and Messenger.) The complete Hadith was collected by Imam Ahmad and the collectors of Sunan and others.

(وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ  
 قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا  
 وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَمِ بَلْ  
 هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ )

(179. And surely, We have created many of the Jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones.)

### Disbelief and the Divine Decree

Allah said,

(وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ)

(And surely, We have created for Hell) We made a share in the Fire for,

## (كَثِيرًا مِّنَ الْجِنِّ وَالْإِنْسِ)

(many of the Jinn and mankind) We prepared them for it by their performance of the deeds of its people. When Allah intended to create the creation, He knew what their work will be before they existed. He wrote all this in a Book, kept with Him, fifty thousand years before He created the heavens and earth. Muslim recorded that `Abdullah bin `Amr narrated that the Messenger of Allah said,

«إِنَّ اللَّهَ قَدَّرَ مَقَادِيرَ الْخَلْقِ قَبْلَ أَنْ يَخْلُقَ  
السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ وَكَانَ  
عَرْشُهُ عَلَى الْمَاءِ»

(Verily, Allah decided the destination and due measurement of the creation fifty thousand years before He created the heavens and earth, and His Throne was over the water.) There are many Hadiths on this subject, and certainly, the matter of Al-Qadar is of utmost importance, yet this is not where we should discuss it. Allah said,

(لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا  
يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ بِهَا)

(They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not.) meaning, they do not benefit from these senses that Allah made for them as a means of gaining guidance. Similarly, Allah said,

(وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَرَ وَأَفْئِدَةً فَمَا أَغْنَى  
عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَرُهُمْ وَلَا أَفْئِدَتُهُمْ مِّنْ  
شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ)

(And We had assigned them the (faculties of) hearing, seeing, and hearts; but their hearing, seeing, and their hearts availed them nothing since they used to deny the Ayat.) 46:26 . Allah also said about the hypocrites,

(صَمٌّ بكم عَمَىٰ فهُمْ لَا يَرْجِعُونَ )

((They are) deaf, dumb, and blind, so they return not (to the right path)) 2:18 , and about the disbelievers,

(صَمٌّ بِكُمْ عُمَىٰ فَهُمْ لَا يَعْقِلُونَ)

((They are) deaf, dumb and blind. So they do not understand.) 2:171 However, they are not deaf, dumb or blind, except relation to the guidance. Allah said;

(وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ)

(Had Allah known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion (to the truth).) 8:23 ,

(فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِن تَعْمَى الْقُلُوبُ  
الَّتِي فِي الصُّدُورِ)

(Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.) 22:46 , and,

(وَمَنْ يَعِشْ عَنْ ذِكْرِ الرَّحْمَنِ نُقِيضْ لَهُ شَيْطَانًا  
فَهُوَ لَهُ قَرِينٌ - وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ  
وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ)

(And whosoever turns away blindly from the remembrance of the Most Gracious (Allah), We appoint for him Shaytan to be an intimate companion to him. And verily, they hinder them from the path, but they think that they are guided aright!) 43:36-37 Allah's statement,

(أُولَئِكَ كَالْأَنْعَامِ)

(They are like cattle), means, those who neither hear the truth, nor understand it, nor see the guidance, are just like grazing cattle that do not benefit from these senses, except for what sustains their life in this world. Allah said in a similar Ayah,

(وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا  
يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً)

(And the example of those who disbelieve is as that of one who shouts to those who hear nothing but calls and cries.) 2:171 meaning, their example, when they are called to the faith, is the example of cattle that hear only the voice of their shepherd, but cannot understand what he is saying. Allah further described them

(بَلْ هُمْ أَضَلُّ)

(nay even more astray), than cattle, because cattle still respond to the call of their shepherd, even though they do not understand what he is saying. As for the people described here, they are unlike cattle, which fulfill the purpose and service they were created for. The disbeliever was created to worship Allah alone in Tawhid, but he disbelieved in Allah and associated others in His worship. Therefore, those people who obey Allah are more honorable than some angels, while cattle are better than those who disbelieve in Him. So Allah said;

(أُولَئِكَ كَالْأَنْعَمِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ  
الْغَافِلُونَ)

(They are like cattle, nay even more astray; those! They are the heedless ones.)

(وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ  
يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ )

(180. And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie His Names. They will be requited for what they used to do.)

### Allah's Most Beautiful Names

Abu Hurayrah narrated that the Messenger of Allah said,

«إِنَّ لِلَّهِ تِسْعًا وَتِسْعِينَ اسْمًا مِائَةً إِلَّا وَاحِدًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ وَهُوَ وَثْرٌ يُحِبُّ الْوَثْرَ»

(Verily, Allah has ninety-nine Names, a hundred less one; whoever counts (and preserves) them, will enter Paradise. Allah is Witr (One) and loves Al-Witr (the odd numbered things).) The Two Sahihs collected this Hadith. We should state that Allah's Names are not restricted to only ninety-nine. For instance, in his Musnad, Imam Ahmad recorded that `Abdullah bin Mas'ud said that the Messenger of Allah said;

«مَا أَصَابَ أَحَدًا قَطُّ هَمٌّ وَلَا حَزَنٌ فَقَالَ: اللَّهُمَّ إِنِّي عَبْدُكَ، ابْنُ أُمَّتِكَ، نَاصِيَتِي بِيَدِكَ مَاضٍ فِي حُكْمِكَ، عَدْلٌ فِي قَضَاؤِكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ الْعَظِيمَ رِيْعَ قَلْبِي، وَنُورَ صَدْرِي، وَجَلَاءَ حُزْنِي، وَذَهَابَ هَمِّي، إِلَّا أَذْهَبَ اللَّهُ حُزْنَهُ وَهَمَّهُ وَأَبْدَلَ مَكَانَهُ فَرَحًا»

(Any person who is overcome by sadness or grief and supplicates, `O Allah! I am Your servant, son of Your female servant. My forelock is in Your Hand. Your decision concerning me shall certainly come to pass. Just is Your Judgement about me. I invoke You by every Name that You have and that You called Yourself by, sent down in Your Book, taught to any of Your creatures, or kept with You in the knowledge of the Unseen that is with You. Make the Glorious Qur'an the spring of my heart, the light of my chest, the remover of my grief and the dissipater of my concern.' Surely, Allah will remove his grief and sadness and exchange them for delight.) The Prophet was asked "O Messenger of Allah! Should we learn these words" He said,

«بَلَى يَنْبَغِي لِكُلِّ مَنْ سَمِعَهَا أَنْ يَتَعَلَّمَهَا»

(Yes. It is an obligation on all those who hear this supplication to learn it.) Al-`Awfi said that Ibn `Abbas said about Allah's statement,

(وَدَرُّوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ)

(and leave the company of those who belie His Names) "To belie Allah's Names includes saying that Al-Lat (an idol) derived from Allah's Name." Ibn Jurayj narrated from Mujahid that he commented,

(وَدَرُّوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ)

(and leave the company of those who belie His Names) "They derived Al-Lat (an idol's name) from Allah, and Al-`Uzza (another idol) from Al-`Aziz (the All-Mighty)." Qatadah stated that Ilhad refers to associating others with Allah in His Names (such as calling an idol Al-`Uzza). The word Ilhad used in the Ayah in another form means deviation, wickedness, injustice and straying. The hole in the grave is called Lahd, because it is a hole within a hole, that is turned towards the Qiblah (the direction of the prayer).

(وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ )

(181. And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith.) Allah said,

(وَمِمَّنْ خَلَقْنَا)

(And of those whom We have created), in reference to some nations,

(أُمَّةٍ)

(a community), that stands in truth, in words and action,

(يَهْدُونَ بِالْحَقِّ)

(who guides (others) with the truth), they proclaim it and call to it,

(وَبِهِ يَعْدِلُونَ)

(and establishes justice therewith), adhere to it themselves and judge by it. It was reported that this Ayah refers to the Ummah of Muhammad . In the Two Sahihs, it is recorded that Mu`awiyah bin Abi Sufyan said that the Messenger of Allah said,

«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ حَتَّى تَقُومَ السَّاعَةُ»

(There will always be a group of my Ummah who are apparent on the Truth, unabated by those who fail or oppose them, until the (Last) Hour commences.) rln another narration, the Messenger said,

«حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ عَلَى ذَلِكَ»

(Until Allah's command (the Last Hour) comes while they are still like this. ) and in yet another narration,

«وَهُمْ بِالشَّامِ»

(And they will dwell in Ash-Sham (Greater Syria).)

(وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ )

(وَأَمْلِي لَهُمْ إِنْ كَيْدِي مَتِينٌ )

(182. Those who reject Our Ayat, We shall gradually seize them with punishment in ways they perceive not.) (183. And I respite them; certainly My plan is strong.) Allah said,

(وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ )

(Those who reject Our Ayat, We shall gradually seize them in ways they perceive not) meaning, the doors of provisions will be opened for them and also the means of livelihood, in this life. They will be deceived by all this and think that they are on the correct path. Allah said in another instance,

(قَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ - فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ )

(So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets and sorrow. So the root of the people who did wrong was cut off. And all the praises and thanks are to Allah, the Lord of all that exists.) 6:44-45 . Allah said here,

(وَأَمْلى لَهُمْ)

(And I respite them) prolong what they are in,

(إِنَّ كَيْدِي مَتِينٌ)

(certainly My plan is strong) and perfect.

(أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِمْ مِنْ حِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ )

(184. Do they not reflect There is no madness in their companion. He is but a plain warner.) Allah said,

(أَوَلَمْ يَتَفَكَّرُوا)

(Do they not reflect) ` those who deny Our Ayat,'



(مَا بِصَاحِبِهِمْ)

(there is not in their companion), Muhammad ,

(مِّنْ جِنَّةٍ)

(madness) Muhammad is not mad, rather, he is truly the Messenger of Allah, calling to Truth,

(إِنَّ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ)

(but he is a plain warner), and this is clear for those who have a mind and a heart by which they understand and comprehend. Allah said in another Ayah,

(وَمَا صَاحِبُكُمْ بِمَجْنُونٍ )

(And (O people) your companion is not a madman.) 81:22 Allah also said,

(قُلْ إِنَّمَا أَعِظُكُمْ بِوَحْدَةٍ أَنْ تَقُومُوا لِلَّهِ مَنِئِي  
وَفِرَادَىٰ ثُمَّ تَتَفَكَّرُوا مَا بِصَاحِبِكُمْ مِّنْ جِنَّةٍ إِنْ هُوَ  
إِلَّا نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ )

(Say: "I exhort you to one (thing) only, that you stand up for Allah's sake in pairs and singly, and reflect, there is no madness in your companion. He is only a warner to you in face of a severe torment.") 34:46 meaning, 'I ask you to stand for Allah in sincerity without stubbornness or bias,'

(مَنِئِي وَفِرَادَىٰ)

(in pairs and singly) 34:46 individuals and in groups,

(ثُمَّ تَتَفَكَّرُوا)

(and reflect) 34:46 , about this man who brought the Message from Allah, is he mad If you do this, it will become clear to you that he is the Messenger of Allah in truth and justice. Qatadah

bin Di'amah said, "We were informed that the Prophet of Allah once was on (Mount) As-Safa and called the Quraysh, subtribe by subtribe, proclaiming,

«يَا بَنِي فُلَانٍ، يَا بَنِي فُلَانٍ فَحَدَّرَهُمْ بِأَسَ اللَّهِ  
وَوَقَائِعَ اللَّهِ»

(O Children of so-and-so, O Children of so-and-so! He warned them against Allah's might and what He has done (such as revenge from His enemies.) Some of them commented, `This companion of yours (Prophet Muhammad) is mad; he kept shouting until the morning' Allah sent down this Ayah,

(أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِمْ مِّنْ جِنَّةٍ إِنْ هُوَ إِلَّا  
نَذِيرٌ مُّبِينٌ )

(Do they not reflect There is no madness in their companion. He is but a plain warner)  
7:184 ."

(أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ  
وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَى أَنْ يَكُونَ قَدِ  
اقْتَرَبَ أَجَلُهُمْ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ )

(185. Do they not look in the dominion of the heavens and the earth and all things that Allah has created; and that it may be that the end of their lives is near. In what message after this will they then believe) Allah asks, those who denied faith, did they not contemplate about Our Ayat in the kingdom of the heavens and earth and what was created in them Do they not contemplate about all this and learn lessons from it, so that they are certain that He Who has all this, has no equal or rival All this was made by He Who Alone deserves the worship and sincere religion, so that they might have faith in Him and believe in His Messenger, all the while turning to Allah's obedience, rejecting any rivals to Him, and rejecting idols. They should be warned that their lives may have reached their end, and they, thus, face their demise while disbelievers, ending up in Allah's torment and severe punishment. Allah said,

(فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ )

(In what message after this will they then believe) Allah says, what more warnings, and discouragements should compel them to believe, if the warnings and threats that Muhammad brought them from Allah in His Book do not compel them to do so Allah said next,

(مَنْ يُضِلِّ اللَّهُ فَلَا هَادِيَ لَهُ وَيَدْرُهُمْ فِي  
طُعَيْنِهِمْ يَعْمَهُونَ )

(186. Whomsoever Allah sends astray, none can guide him; and He lets them wander blindly in their transgressions.) Allah says, those who were destined to be misguided, then none can lead them to guidance, and even if they try their best effort to gain such guidance, this will not avail them,

(وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا)

(And whomsoever Allah wants to put in Fitnah (error, because of his rejecting of Faith, or trial), you can do nothing for him against Allah) 5:41 , and,

(قُلْ انظُرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا  
تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ )

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

(يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا  
عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ثَقُلَتْ  
فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً  
يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ  
اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ )

(187. They ask you about the Hour (Day of Resurrection): "When will be its appointed time" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allah (Alone), but most of mankind know not.")

## The Last Hour and its Portents

Allah said here,

(يَسْأَلُونَكَ عَنِ السَّاعَةِ)

(They ask you about the Hour), just as He said in another Ayah,

(يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ)

(People ask you concerning the Hour) 33:63 . It was said that this Ayah was revealed about the Quraysh or the Jews, although it appears that it was about the Quraysh, because this Ayah was revealed in Makkah. The Quraysh used to ask about the Last Hour, because they used to deny it and discount its coming. For instance, Allah said in another Ayah,

(وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ)

(And they say: "When will be this promise (the torment or the Day of Resurrection), if you speak the truth") 10:48 , and,

(يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ  
ءَامَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ أَلَا إِنَّ  
الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ)

(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. Verily, those who dispute concerning the Hour are certainly in error far away) 42:18 . Allah said here (that the Quraysh asked),

(أَيَّانَ مَرْسَاهَا)

("When will be its appointed time") in reference to its commencement, according to `Ali bin Abi Talhah who reported this from Ibn `Abbas. They asked about the Hour's appointed term and when the end of this world will begin;

(قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ)

(Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He.") Allah commanded His Messenger that when asked about the appointed term of the Last Hour, he referred its knowledge to Allah, the Exalted. Only Allah knows the Last Hour's appointed term and when it will certainly occur, and none besides Him has this knowledge,

(تَقُلَّتْ فِي السَّمَوَاتِ وَالْأَرْضِ)

(Heavy is its burden through the heavens and the earth) `Abdur-Razzaq narrated that Ma`mar said that Qatadah commented on this Ayah,

(تَقُلَّتْ فِي السَّمَوَاتِ وَالْأَرْضِ)

(Heavy is its burden through the heavens and the earth) "Its knowledge is heavy on the residents of the heavens and earth, they do not have knowledge in it." Also, Ma`mar said that Al-Hasan commented on this Ayah, "When the Last Hour comes, it will be heavy on the residents of the heavens and earth." Ad-Dahhak said that Ibn `Abbas explained this Ayah,

(تَقُلَّتْ فِي السَّمَوَاتِ وَالْأَرْضِ)

(Heavy is its burden through the heavens and the earth, ) saying, "All creatures will suffer its heaviness on the Day of Resurrection." Ibn Jurayj also said about this Ayah,

(تَقُلَّتْ فِي السَّمَوَاتِ وَالْأَرْضِ)

(Heavy is its burden through the heavens and the earth.) "When it commences, the heavens will be torn, the stars will scatter all over, the sun will be wound round (thus losing its light), the mountains will be made to pass away and all of which Allah spoke of will occur. This is the meaning of its burden being heavy." As-Suddi said that,

(تَقُلَّتْ فِي السَّمَوَاتِ وَالْأَرْضِ)

(Heavy is its burden through the heavens and the earth) means, its knowledge is hidden in the heavens and earth, and none, not even a close angel or a sent Messenger has knowledge of its appointed time.

(لَا تَأْتِيكُمْ إِلَّا بَغْتَةً)

(It shall not come upon you except all of a sudden) indicating that the Hour will start all of a sudden, while they are unaware. Qatadah said, "Allah has decided that,

(لَا تَأْتِيكُمْ إِلَّا بَغْتَةً)

(It shall not come upon you except all of a sudden.) He then said, "We were informed that Allah's Prophet said,

«إِنَّ السَّاعَةَ تَهِيجُ بِالنَّاسِ، وَالرَّجُلُ يُصْلِحُ حَوْضَهُ وَالرَّجُلُ يَسْقِي مَاشِيَّتَهُ، وَالرَّجُلُ يُقِمُّ سِلْعَتَهُ فِي السُّوقِ وَيَخْفِضُ مِيزَانَهُ وَيَرْقَعُهُ»

The Hour will start (suddenly) for the people while one is mending his watering hole, giving water to his cattle, setting his goods in the market or lowering his scale and raising it (selling and buying)." Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said,

«لَا تَقُومُ السَّاعَةُ حَتَّى تَطَّلَعَ الشَّمْسُ مِنْ مَغْرِبِهَا، فَإِذَا طَلَعَتْ فَرَأَاهَا النَّاسُ أَمْنُوا أَجْمَعُونَ، فَذَلِكَ حِينَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ أَمِنْتَ مِنْ قَبْلُ أَوْ كَسَبْتَ فِي إِيْمَانِهَا خَيْرًا، وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ نَشَرَ الرَّجُلَانِ ثَوْبَهُمَا بَيْنَهُمَا، فَلَا يَتْبَايَعَانِهِ وَلَا يَطْوِيَانِهِ. وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ انْصَرَفَ الرَّجُلُ بِلَبْنٍ لِقَحْتِهِ فَلَا يَطْعَمُهُ، وَلَتَقُومَنَّ السَّاعَةُ وَهُوَ يَلِيْطُ حَوْضَهُ فَلَا يَسْقِي فِيهِ،

وَلَتَقُومَنَّ السَّاعَةُ وَالرَّجُلُ قَدْ رَفَعَ أَكْلَتَهُ إِلَى فِيهِ  
فَلَا يَطْعَمُهَا»

(The Hour will not commence until the sun rises from the west. When it rises (from the west) and the people see it, then, all people will believe. However, this is when faith does not benefit a soul that did not believe beforehand nor earned good in faith. The Hour will (all of a sudden) commence while two men have spread a garment between them, and they will neither have time to conclude the transaction nor to fold the garment. The Hour will commence after a man milked his animal, but he will not have time to drink it. The Hour will start when a man is making his watering hole (for his animals), but will not have time to make use of the pool. And the Hour will commence while a man has raised his hand with a bite to his mouth, but will not eat it.) Al-`Awfi said that Ibn `Abbas commented on the Ayah,

(يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا)

(They ask you as if you have good knowledge of it.) "As if you have good relations and friendship with them!" Ibn `Abbas said, "When the people (pagans of Quraysh) asked the Prophet about the Last Hour, they did so in a way as if Muhammad was their friend! Allah revealed to him that its knowledge is with Him Alone and He did not inform a close angel or Messenger of it." The correct explanation for this Ayah is, as narrated from Mujahid, through Ibn Abi Najih,

(يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا)

(They ask you as if you have Hafi of it.) means, `as if you had asked about its time and so its knowledge is with you.' Allah said,

(قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا  
يَعْلَمُونَ)

(Say: "The knowledge thereof is with Allah (Alone), but most of mankind know not.") When Jibril came in the shape of a bedouin man to teach the people matters of their religion, he sat next to the Messenger of Allah asking him as if to learn. Jibril asked the Messenger about Islam, then about Iman (faith) then about Ihsan (Excellence in the religion). He asked next, "When will the Hour start" Allah's Messenger said,

«مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ»

(He who is asked about it has no more knowledge of it than the questioner.) Therefore, the Prophet was saying, 'I have no more knowledge in it than you (O Jibril), nor does anyone have more knowledge in it than anyone else.' The Prophet then recited the Ayah,

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ﴾

(Verily, Allah, with Him (Alone) is the knowledge of the Hour.) 31:34 In another narration, Jibril asked the Prophet about the portents of the Hour, and the Prophet mentioned them. The Prophet also said in this narration,

﴿فِي خَمْسٍ لَّا يَعْلَمُهُنَّ إِلَّا اللَّهُ﴾

(Five, their knowledge is only with Allah) then recited this Ayah (31:34). In response to the Prophet's answers after each question, Jibril would say, "You have said the truth." This made the Companions wonder about this questioner who would ask a question and attest to every answer he was given. When Jibril went away, the Messenger of Allah said to the Companions,

﴿هَذَا جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ﴾

(This is Jibril, he came to teach you matters of your religion.) In yet another narration, the Prophet commented,

﴿وَمَا أَتَانِي فِي صُورَةٍ إِلَّا عَرَفْتُهُ فِيهَا إِلَّا  
صُورَتُهُ هَذِهِ﴾

(I recognized him (Jibril) in every shape he came to me in, except this one.) Muslim recorded that `Aishah, may Allah be pleased with her, said; "When the bedouins used to come to the Prophet , they used to ask him about the Hour. The Prophet would answer them, while pointing at the youngest person among them,

﴿إِنْ يَعْشُ هَذَا لَمْ يُدْرِكْهُ الْهَرَمُ حَتَّى قَامَتْ عَلَيْكُمْ  
سَاعَتُكُمْ﴾

(If this (young man) lives, he will not become old before your Hour starts.) The Prophet meant the end of their life that introduces them to the life in Barzakh, which is between this life and the Hereafter. Muslim recorded that Anas said that a man asked Allah's Messenger about the Hour, and the Messenger answered,



«إِنْ يَعْشُرُ هَذَا الْعُلَامُ فَعَسَى أَنْ لَا يُدْرِكَهُ الْهَرَمُ  
حَتَّى تَقُومَ السَّاعَةُ»

(If this young boy lives, it might be that he will not become old before the Hour starts.) Only Muslim collected this Hadith. Jabir bin `Abdullah said, "I heard the Messenger of Allah saying, one month before he died,

«تَسْأَلُونِي عَنِ السَّاعَةِ، وَإِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ،  
وَأَقْسِمُ بِاللَّهِ مَا عَلَى ظَهْرِ الْأَرْضِ الْيَوْمَ مِنْ نَفْسٍ  
مَنْفُوسَةٍ تَأْتِي عَلَيْهَا مِائَةٌ سَنَةً»

(You keep asking me about the Hour, when its knowledge is with Allah. I swear by Allah that there is no living soul on the face of the earth now will be alive a hundred years from now.) Muslim collected this Hadith. A similar Hadith is recorded in Two Sahihs from Ibn `Umar, but he commented, "The Messenger of Allah meant that his generation will be finished by that time reach its appointed term." Imam Ahmad recorded that Ibn Mas`ud said that the Prophet said,

«لَقِيتُ لَيْلَةَ أُسْرِي بِي إِبْرَاهِيمَ وَمُوسَى وَعِيسَى،  
فَتَذَاكُرُوا أَمْرَ السَّاعَةِ قَالَ فَرَدُّوا أَمْرَهُمْ إِلَى  
إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، فَقَالَ: لَا عِلْمَ لِي بِهَا، فَرَدُّوا  
أَمْرَهُمْ إِلَى مُوسَى فَقَالَ: لَا عِلْمَ لِي بِهَا، فَرَدُّوا  
أَمْرَهُمْ إِلَى عِيسَى فَقَالَ عِيسَى: أَمَّا وَجِبْتُهَا فَلَا  
يَعْلَمُ بِهَا أَحَدٌ إِلَّا اللَّهُ عَزَّ وَجَلَّ، وَفِيمَا عَهَدَ إِلَيَّ  
رَبِّي عَزَّ وَجَلَّ أَنْ الدَّجَالَ خَارِجٌ قَالَ وَمَعِيَ  
قَضِيْبَانِ، فَإِذَا رَأَيْتَ ذَابَ كَمَا يَذُوبُ الرِّصَاصُ،  
قَالَ: فَيُهْلِكُهُ اللَّهُ عَزَّ وَجَلَّ إِذَا رَأَيْتَ حَتَّى إِنْ

الشَّجَرَ وَالْحَجَرَ يَقُولُ: يَا مُسْلِمُ إِنَّ تَحْتِي كَافِرًا  
 فَتَعَالَ فَاقْتُلْهُ، قَالَ: فَيُهْلِكُهُمُ اللَّهُ عَزَّ وَجَلَّ ثُمَّ  
 يَرْجِعُ النَّاسُ إِلَى بِلَادِهِمْ وَأَوْطَانِهِمْ، قَالَ: فَعِنْدَ  
 ذَلِكَ يَخْرُجُ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ  
 يَنْسِلُونَ، فَيَطَّوْنُ بِلَادَهُمْ لَا يَأْتُونَ عَلَى شَيْءٍ إِلَّا  
 أَهْلَكُوهُ وَلَا يَمُرُّونَ عَلَى مَاءٍ إِلَّا شَرَبُوهُ: قَالَ: ثُمَّ  
 يَرْجِعُ النَّاسُ إِلَيَّ فَيَشْكُونَهُمْ فَأَدْعُو اللَّهَ عَزَّ وَجَلَّ  
 عَلَيْهِمْ فَيُهْلِكُهُمْ وَيَمِيئُهُمْ حَتَّى تَجْوَى الْأَرْضُ مِنْ  
 نَنْنِ رِيحِهِمْ أَيُّ نُنْتِنٍ، قَالَ: فَيُنزِلُ اللَّهُ عَزَّ وَجَلَّ  
 الْمَطَرَ فَيَجْتَرِفُ أَجْسَادَهُمْ حَتَّى يَقْدِفَهُمْ فِي  
 الْبَحْرِ. قَالَ يَزِيدُ بْنُ هَارُونَ: ثُمَّ تُنْسَفُ الْجِبَالُ  
 وَتُمَدُّ الْأَرْضُ مَدَّ الْأَدِيمِ، ثُمَّ رَجَعَ إِلَى حَدِيثِ  
 هُشَيْمٍ، قَالَ: فَفِيمَا عَهَدَ إِلَيَّ رَبِّي عَزَّ وَجَلَّ أَنْ  
 ذَلِكَ إِذَا كَانَ كَذَلِكَ، فَإِنَّ السَّاعَةَ كَالْحَامِلِ الْمُتَمِّ لَأ  
 يَذْرِي أَهْلَهَا مَتَى تُفَاجِئُهُمْ بَوْلَادَتِهَا لَيْلًا أَوْ نَهَارًا»

(During the night of Isra', I met Ibrahim, Musa and `Isa. They mentioned the matter of the Last Hour, and they asked Ibrahim about it, who said, `I do not have knowledge of it.' They asked Musa about it and he said, `I have no knowledge of it.' They then asked `Isa about it, and he said, `As for when it will occur, only Allah, the Exalted and Most Honored, knows that. My Lord has conveyed to me that the Dajjal (False Messiah) will appear, and I will have two staffs (spears) with me. When he sees me, he will dissolve just as lead is dissolved. Allah will destroy him when he sees me, and the tree and the stone will say, `O Muslim! There is a disbeliever under (behind) me, so come and kill him.' Allah will destroy them (the Dajjal and his army), and the people will safely go back to their lands and areas. Thereafter, Gog and Magog will appear, and they will be swarming from every mound, sweeping over the earth and destroying

everything they pass by. They will drink every water source they pass. The people will come to me complaining about Gog and Magog and will invoke Allah, the Exalted and Most Honored, against them, and Allah will bring death to all of them until the earth rots with their stinking odor. Allah will send down rain on them and the rain will carry their corpses, until it throws them in the sea... My Lord, the Exalted and Most Honored has conveyed to me that when this occurs, the Hour will be just like the pregnant women when the term of pregnancy is full, her family does not know when she will surprise them and give birth, whether by night or by day.) Ibn Majah also collected a similar Hadith Therefore these are the greatest of the Messengers but they did not have knowledge of the appointed term of the Hour. They asked `Isa about it and he spoke about its Signs, since he will descend in the last generations of this Ummah, implementing the Law of Allah's Messenger , killing the Dajjal and destroying Gog and Magog people by the blessing of his supplication. `Isa merely informed them of the knowledge Allah gave him on this subject. Imam Ahmad recorded that Hudhayfah said, "The Messenger of Allah was asked about the Hour and he said,

«عِلْمُهَا عِنْدَ رَبِّي عَزَّ وَجَلَّ لَا يُجَلِّبُهَا لِوَقْتِهَا إِلَّا هُوَ، وَلَكِنْ سَأَخْبِرُكُمْ بِمَشَارِيطِهَا وَمَا يَكُونُ بَيْنَ يَدَيْهَا، إِنَّ بَيْنَ يَدَيْهَا فِتْنَةٌ وَهَرَجًا»

(Its knowledge is with my Lord, the Exalted and Most Honored, none can reveal its time except Him. However, I will tell you about its portents and the signs that precede it. Before it commences, there will be Fitnah (trials) and Harj.) They asked, `O Allah's Messenger! We know the meaning of the Fitnah, so what is the Harj' He said,

«بِلِسَانِ الْحَبَشَةِ الْقَتْلَ»

(It means killing, in the Language of the Ethiopians. ) He then said,

«وَيُلْقَى بَيْنَ النَّاسِ التَّنَاكُرُ، فَلَا يَكَادُ أَحَدٌ يَعْرِفُ أَحَدًا»

(Isolation and loneliness will be common between people, and therefore, almost no one will be able to recognize any other.)" None among the collectors of the six Sunan collected this Hadith using this chain of narration. Tariq bin Shihab said that the Messenger of Allah kept mentioning the Last Hour for people kept asking about it , until this Ayah was revealed,

(يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا)

(They ask you about the Hour (Day of Resurrection): "When will be its appointed time"). An-Nasa'i collected this Hadith, which has a strong chain. Therefore, this unlettered Prophet , the

chief of the Messengers and their Seal, Muhammad, may Allah's peace and blessings be on him, Muhammad, the Prophet of mercy, repentance, Al-Mahmah (great demise of the disbelievers), Al-`Aqib (who came after many Prophets), Al-Muqaffi (the last of a succession) and Al-Hashir (below whom will all people be gathered on the Day of Gathering ) Muhammad who said, as collected in the Sahih from Anas and Sahl bin Sa`d,

«بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ»

(My sending and the Hour are like this,) and he joined his index and middle fingers. Yet, he was commanded to defer knowledge of the Last Hour to Allah if he was asked about it,

(قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

(Say: "The knowledge thereof is with Allah (alone), but most of mankind know not.")

(قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَأَسْتَكْتَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ)

(188. Say : "I possess no power over benefit or harm to myself except as Allah wills. If I had the knowledge of the Ghayb (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe.")

### **The Messenger does not know the Unseen, and He cannot bring Benefit or Harm even to Himself**

Allah commanded His Prophet to entrust all matters to Him and to inform, about himself, that he does not know the unseen future, but he knows of it only what Allah informs him. Allah said in another Ayah,

(عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا )

((He Alone is) the All-Knower of the Ghayb (Unseen), and He reveals to none His Ghayb.)  
72:26 Ad-Dahhak reported that Ibn `Abbas said that,

(وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَأَسْتَكْتَرْتُ مِنَ الْخَيْرِ)

(If I had the knowledge of the Ghayb (Unseen), I should have secured for myself an abundance of wealth.) refers to money. In another narration, Ibn `Abbas commented, "I would have knowledge of how much profit I would make with what I buy, and I would always sell what I would make profit from,

(وَمَا مَسَّنِيَ السُّوءُ)

("and no evil should have touched me.") and poverty would never touch me." Ibn Jarir said, "And others said, ` This means that if I know the Unseen then I would prepare for the years of famine during the prosperous years, and in the time of high cost, I would have prepared for it." ` Abdur-Rahman bin Zayd bin Aslam also commented on this Ayah;

(وَمَا مَسَّنِيَ السُّوءُ)

("and no evil should have touched me. "), "I would have avoided and saved myself from any type of harm before it comes." Allah then stated that the Prophet is a warner and bearer of good news. He warns against the torment and brings good news of Paradise for the believers,

(فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِئُبَشِّرَ بِهِ الْمُتَّقِينَ وَنُنذِرَ بِهِ  
قَوْمًا لُدًّا )

(So We have made this (the Qur'an) easy on your tongue, only that you may give glad tidings to the pious, and warn with it the most quarrelsome of people.) 19:97

(هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا  
زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا  
خَفِيًّا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَّعَوَا اللَّهَ رَبَّهُمَا لَئِنْ  
ءَاتَيْنَا صَالِحًا لَنَكُونَنَّ مِنَ الشَّاكِرِينَ )

فَلَمَّا ءَاتَهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا ءَاتَهُمَا  
فَتَعَلَى اللّٰهُ عَمَّا يُشْرِكُونَ-

(189. It is He Who has created you from a single person, and (then) He has created from him his wife, in order that he might enjoy the pleasure of living with her. When he covered had sexual relation with her, she became pregnant and she carried it about (lightly). Then when it became heavy, they both invoked Allah, their Lord (saying): "If You give us a Salih (good in every aspect) child, we shall indeed be among the grateful.") (190. But when He gave them a Salih child, they ascribed partners to Him (Allah) in that which He has given to them. High be Allah, Exalted above all that they ascribe as partners to Him.)

### All Mankind are the Offspring of Adam

Allah states that He has created all mankind from Adam, peace be upon him, and from Adam, He created his wife, Hawwa' and from them, people started to spread. Allah said in another Ayah,

(يَأْيُهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى  
وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعْرِفُوا إِنَّ أَكْرَمَكُمْ  
عِنْدَ اللّٰهِ أَتْقَاكُمْ)

(O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has Taqwa) 49:13 , and,

(يَأْيُهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ  
وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا)

(O mankind! Have Taqwa of your Lord, Who created you from a single person, and from him He created his wife.) 4:1 In this honorable Ayah, Allah said;

(وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا)

(And (then) He has created from him his wife, in order that he might enjoy the pleasure of living with her.) so that he is intimate and compassionate with her. Allah said in another Ayah,

وَمِنْ ءَايَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا  
لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً

(And among His Signs is this, that He created for you wives (spouses) from among yourselves, that you may find repose in them, and He has put between you affection and mercy.) 30:21  
Indeed, there is no intimacy between two souls like that between the spouses. This is why Allah mentioned that the sorcerer might be able with his trick to separate between a man and his wife thus indicating the difficulty of separating them in normal circumstances . Allah said next,

(فَلَمَّا تَغَشَّاهَا)

(When he covered her) meaning had sexual intercourses with her.

(حَمَلَتْ حَمْلًا خَفِيًّا)

(she became pregnant and she carried it about lightly) in reference to the first stage of pregnancy when the woman does not feel pain, for at that time, the fetus will be just a Nutfah (the mixture of the male and female discharge), then becomes an `Alaqah (a piece of thick coagulated blood) and then a Mudghah (a small lump of flesh). Allah said next,

(فَمَرَّتْ بِهِ)

(and she carried it about), she continued the pregnancy, according to Mujahid. It was reported that Al-Hasan, Ibrahim An-Nakha`i and As-Suddi said similarly. Maymun bin Mahran reported that his father said, "She found the pregnancy unnoticeable." Ayyub said, "I asked Al-Hasan about the Ayah,

(فَمَرَّتْ بِهِ)

(and she carried it about) and he said, `Had you been an Arab, you would know what it means! It means that she continued the pregnancy through its various stages .'" Qatadah said,

(فَمَرَّتْ بِهِ)

(and she carried it about (lightly).), means, it became clear that she was pregnant. Ibn Jarir commented, "This Ayah means that the liquid remained, whether she stood up or sat down." Al-`Awfi recorded that Ibn `Abbas said, "The semen remained in, but she was unsure if she became pregnant or not,

(فَلَمَّا أَثْقَلَتْ)

(Then when it became heavy), she became heavier with the fetus", As-Suddi said, "The fetus grew in her womb."

(دَعَا اللَّهَ رَبَّهُمَا لَئِنْ ءَاتَيْتَنَا صَالِحًا)

(they both invoked Allah, their Lord (saying): "If You give us a Salih child,) if he is born human in every respect. Ad-Dahhak said that Ibn `Abbas commented, "They feared that their child might be born in the shape of an animal!" while Abu Al-Bakhtri and Abu Malik commented, "They feared that their newborn might not be human." Al-Hasan Al-Basri also commented, "If You (Allah) give us a boy."

(لَنَكُونَنَّ مِنَ الشَّاكِرِينَ)

(فَلَمَّا ءَاتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا  
ءَاتَاهُمَا فَتَعَلَى اللَّهُ عَمَّا يُشْرِكُونَ )

(we shall indeed be among the grateful. But when He gave them a Salih child, they ascribed partners to Him (Allah) in that which He has given to them. High be Allah, Exalted above all that they ascribe as partners to Him.) 7:189-190 Ibn Jarir recorded that Al-Hasan commented on this part of the Ayah,

(جَعَلَا لَهُ شُرَكَاءَ فِيمَا ءَاتَاهُمَا)

(they ascribed partners to Him (Allah) in that which He has given to them) "This occurred by followers of some religion, not from Adam or Hawwa' ." Al-Hasan also said, "This Ayah refers to those among the offspring of Adam who fell into Shirk,

(جَعَلَا لَهُ شُرَكَاءَ فِيمَا ءَاتَاهُمَا)

(they ascribed partners to Him (Allah) in that which He has given to them.)" Qatadah said, "Al-Hasan used to say that it refers to the Jews and Christians. Allah gave them children, and they turned them into Jews and Christians." The explanations from Al-Hasan have authentic chains of narration leading to him, and certainly, it is one of the best interpretations. This Ayah should therefore be understood this way, for it is apparent that it does not refer to Adam and Hawwa', but about the idolators among their offspring. Allah mentioned the person first Adam and Hawwa' and then continued to mention the species mankind, many of whom committed Shirk . There are similar cases in the Qur'an. For cases, Allah said



## (وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ)

(And indeed We have adorned the nearest heaven with lamps) It is well-known that the stars that were made as lamps in the sky are not the same as the shooting missiles that are thrown at the devils mentioned later in the Ayah . There are similar instances in the Qur'an. Allah knows best.

(أَيُّشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ - وَلَا  
يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسَهُمْ يَنْصُرُونَ -  
وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَتَّبِعُوكُمْ سَوَاءً عَلَيْكُمْ  
أَدْعَاؤُهُمْ أَمْ أَنْتُمْ صَامِتُونَ - إِنَّ الَّذِينَ تَدْعُونَ  
مِن دُونِ اللَّهِ عِبَادٌ أَمْثَالِكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا  
لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ - أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ  
لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا  
أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا قُلْ ادْعُوا شُرَكَاءَكُمْ  
ثُمَّ كِيدُوا فَلَا تُنظِرُونَ - إِنَّ وَلِيَّ اللَّهِ الَّذِي نَزَّلَ  
الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ - وَالَّذِينَ تَدْعُونَ  
مِن دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ  
يَنْصُرُونَ - وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا  
وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ )

(191. Do they attribute as partners to Allah those who created nothing but they themselves are created) (192. No help can they give them, nor can they help themselves.) (193. And if you call them to guidance, they follow you not. It is the same for you whether you call them or you keep silent.) (194. Verily, those whom you call upon besides Allah are servants like you. So call upon them and let them answer you if you are truthful.) (195. Have they feet wherewith they walk Or have they hands wherewith they hold Or have they eyes wherewith they see Or have

they ears wherewith they hear Say: "Call your (so-called) partners (of Allah) and then plot against me, and give me no respite!) (196. Verily, my protector is Allah Who has revealed the Book (the Qur'an), and He protects the righteous.) (197. And those whom you call upon besides Him (Allah) cannot help you nor can they help themselves.) (198. And if you call them to guidance, they hear not and you will see them looking at you, yet they see not.")

## Idols do not create, help, or have Power over Anything

Allah admonishes the idolators who worshipped idols, rivals and images besides Him, although these objects were created by Allah, and neither own anything nor can they bring harm or benefit. These objects do not see or give aid to those who worship them. They are inanimate objects that neither move, hear, or see. Those who worship these objects are better than they are, for they hear see and have strength of their own. Allah said,

(أَيْشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلِقُونَ )

(Do they attribute as partners to Allah those who created nothing but they themselves are created) meaning, `Do you associate with Allah others that neither create, nor have power to create anything' Allah said in another Ayah,

(يَأْيُهَا النَّاسُ ضُرِبَ مَثَلٌ فَاَسْتَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ - مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَعَزِيزٌ )

(O mankind! A similitude has been coined, so listen to it (carefully): Verily, those on whom you call besides Allah, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought. They have not estimated Allah His rightful estimate. Verily, Allah is All-Strong, Almighty) 22:73-74 . Allah states that if all false gods of the disbelievers gather their strength, they would not be able to create a fly. Rather, if the fly steals anything from them, no matter how insignificant, and flew away, they would not be able to retrieve it. Therefore, if an object is this weak, how can it be worshipped and invoked for provisions and aid This is why Allah said,

(لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلِقُونَ )

(... who created nothing but they themselves are created) these worshipped objects themselves were created and made. Prophet Ibrahim Al-Khalil proclaimed,

(أَتَعْبُدُونَ مَا تَنْحِتُونَ)

("Worship you that which you (yourselves) carve") 37:95 Allah said next,

(وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا)

(No help can they give them) those who worship them,

(وَلَا أَنْفُسَهُمْ يَنْصُرُونَ)

(nor can they help themselves) nor are they able to aid themselves against those who seek to harm them. For instance, Allah's Khalil, peace be upon him, broke and disgraced the idols of his people, just as Allah said he did,

(فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ )

(Then he turned upon them, striking (them) with (his) right hand,) 37:93 and,

(فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ )

(So he broke them to pieces, (all) except the biggest of them, that they might turn to it.) 21:58 Mu`adh bin `Amr ibn Al-Jamuh and Mu`adh bin Jabal, may Allah be pleased with both of them, were still young when they embraced Islam after the Messenger of Allah came to Al-Madinah. So they were attacking the idols of the idolators at night, breaking, disfiguring them and using them as fuel for needy widows. They sought to give a lesson to their people to make them aware of their error. `Amr bin Al-Jamuh, who was one of the chiefs of his people, had an idol that he used to worship and perfume. The two Mu`adhs used to go to that idol, turn it on its head and tarnish it with animal waste. When `Amr bin Al-Jamuh would see what happened to his idol, he would clean it, perfume it and leave a sword next to it, saying, "Defend yourself." However, the two young men would repeat their actions, and he would do the same as before. Once, they took the idol, tied it to a dead dog and threw it in a well while tied to a rope! When `Amr bin Al-Jamuh saw this, he knew that his religion was false and said, "By Allah! Had you been a god who has might, you would not end up tied to a dog on a rope!" `Amr bin Al-Jamuh embraced Islam, and he was strong in his Islam. He was later martyred during the battle of Uhud, may Allah be pleased with him, give him pleasure. and grant him Paradise as his dwelling. Allah said,

(وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَتَّبِعُوكُمْ)

(And if you call them to guidance, they follow you not.) Allah says, these idols do not hear the calls of those who worship them. Therefore, the result is the same, whether calling the idols or shunning them. Ibrahim, peace be upon said,

(يَأْتِي لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي  
عَنكَ شَيْئًا)

("O my father! Why do you worship that which hears not, sees not and cannot avail you in anything") 19:42 Next, Allah states that the idols were created, just as those who worship them. Rather, the people are better than the idols, because they are able to hear, see and exert harm. The idols, on the other hand, have no such powers. Allah said next,

(قُلْ ادْعُوا شُرَكَاءَكُمْ)

(Say: "Call your (so-called) partners (of Allah)) invoke the idols for aid against me and do not give me respite, even for an instant, and give it your best effort,

(إِنَّ وِلِيَّ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى  
الصَّالِحِينَ)

(Verily, my protector is Allah Who has revealed the Book (the Qur'an), and He protects the righteous.) Allah's support is sufficient and He will suffice for me, He is My supporter, I trust in Him and take refuge with Him. He is my protector, in this life and the Hereafter, and the protector of every righteous believer after me. Similarly, the people of Hud said,

(إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ قَالَ  
إِنِّي أَشْهَدُ اللَّهَ وَأَشْهَدُوا أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ  
- مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونَ - إِنِّي  
تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ  
ءَاخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ)

("All that we say is that some of our gods have seized you with evil (madness). " Hud replied: "I call Allah to witness, and bear you 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! There is not a moving (living) creature but He has the grasp of its forelock. Verily, my Lord is on a path that is straight) 11:54-56 . Ibrahim Al-Khalil proclaimed (to his people),

(قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ - أَنْتُمْ وَعَابَاؤُكُمْ  
الْأَقْدَمُونَ - فَإِنَّهُمْ عَدُوٌّ لِي إِلَّا رَبَّ الْعَالَمِينَ -  
الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ )

(Do you observe that which you have been worshipping, You and your ancient fathers. Verily, they are enemies to me, save the Lord of all that exists. Who has created me, and it is He Who guides me.") 26:75-78 He also said to his father and his people,

(وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا  
تَعْبُدُونَ - إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ -  
وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِمْ لَعَلَّهُمْ يَرْجِعُونَ )

("Verily, I am innocent of what you worship. Except Him Who did create me; and verily, He will guide me." And he made it a legacy lasting among his offspring, that they may turn back (to Allah).) 43:26-28 Allah said here,

(إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ)

(Verily, those whom you call upon besides Allah) until the end of the Ayah, reiterating what has been said earlier, but He uses direct speech this time,

(لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ)

(cannot help you nor can they help themselves.) The Ayah,

(وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا وَتَرَاهُمْ  
يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ )

(And if you call them to guidance, they hear not and you will see them looking at you, yet they see not.) is similar to another Ayah,

(إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ)

(If you invoke (or call upon) them, they hear not your call.) 35:14 . Allah said next,

(وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ)

(and you will see them looking at you, yet they see not.) meaning, they have eyes that stare as if they see, although they are solid. Therefore, the Ayah treated them as if they had a mind saying, Tarahum, instead of Taraha , since they are made in the shape of humans with eyes drawn on them.

(خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ  
- وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ  
إِنَّهُ سَمِيعٌ عَلِيمٌ )

(199. Show forgiveness, enjoin Al-'Urf (the good), and turn away from the foolish (don't punish them). ) (200. And if an evil whisper comes to you from Shaytan, then seek refuge with Allah. Verily, He is All-Hearer, All-Knower.)

### Showing Forgiveness

Abdur-Rahman bin Zayd bin Aslam commented on Allah's statement,

(خُذِ الْعَفْوَ)

(Show forgiveness) "Allah commanded Prophet Muhammad to show forgiveness and turn away from the idolators for ten years. Afterwards Allah ordered him to be harsh with them." And more than one narration from Mujahid says, "From the bad behavior and actions of the people, of those who have not committed espionage." And Hashim bin `Urwah said that his father said, "Allah ordered Allah's Messenger to pardon the people for their behavior." And in one narration, "pardon what I have allowed you of their behavior. In Sahih Al-Bukhari it is recorded that Hisham reported from his father `Urwah from his brother `Abdullah bin Az-Zubayr who said; " The Ayah ;

(خُذِ الْعَفْوَ)

(Show forgiveness) was only revealed about the peoples bad character." There is a narration from Mughirah from Hisham from his father from Ibn `Umar; and another from Hisham from his father from `Aishah, both of whom said similarly. And Allah knows best. Ibn Jarir and Ibn Abi Hatim recorded that Yunus said that Sufyan bin `Uyaynah narrated that Umar said, "When Allah, the Exalted and Most Honored, revealed this Ayah,

(حُذِّ الْعَفْوَ وَأْمُرٌ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ  
(

(Show forgiveness, enjoin Al-`Urf (what is good), and turn away from the foolish) to His Prophet, the Messenger of Allah asked,

«مَا هَذَا يَا جِبْرِيلُ»

(`What does it mean, O Jibril) Jibril said, `Allah commands you to forgive those who wronged you, give to those who deprived you, and keep relations with those who cut theirs with you." Al-Bukhari said, "Allah said,

(حُذِّ الْعَفْوَ وَأْمُرٌ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ  
(

(Show forgiveness, enjoin Al-`Urf and turn away from the ignorant). `Al-`Urf', means, righteousness." Al-Bukhari next recorded from Ibn `Abbas that he said, "Uyaynah bin Hisn bin Hudhayfah stayed with his nephew Al-Hur bin Qays, who was among the people whom `Umar used to have near him, for `Umar used to like to have the reciters of the Qur'an (who memorized it) near him and would listen to their opinion, regardless of whether they were old or young men. `Uyaynah said to his nephew, `O my nephew! You are close to this chief (`Umar), so ask for permission for me to see him.' Al-Hur said `I will ask him for you,' and he asked `Umar for permission for `Uyaynah to meet him, and `Umar gave him permission. When `Uyaynah entered on `Umar, he said, `O Ibn Al-Khattab! You neither give to us sufficiently nor rule with justice between us.' `Umar became so angry that he almost punished `Uyaynah. However, Al-Hur said, `O Chief of the Faithful! Allah, the Exalted, said to His Prophet ,

(حُذِّ الْعَفْوَ وَأْمُرٌ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ  
(

(Show forgiveness, enjoin Al-`Urf, and turn away from the foolish) Verily this man (`Uyaynah) is one of the fools!' By Allah, `Umar did not do anything after he heard that Ayah being recited, and indeed, he was one who adhered to the Book of Allah, the Exalted and Most Honored." Al-Bukhari recorded this Hadith. Some scholars said that people are of two kinds, a good-doer, so

accept his good doing and neither ask him more than he can bear nor what causes him hardship. The other kind is the one who falls in shortcomings, so enjoin righteousness on him. If he still insists on evil, becomes difficult and continues in his ignorance, then turn away from him, so that your ignoring him might avert his evilness. Allah said in other instances,

(ادْفَعْ بِالتِّي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ بِمَا  
يَصِفُونَ - وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ  
الشَّيْطَانِ - وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ )

(Repel evil with that which is better. We are best-acquainted with the things they utter. And say: "My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayatin (devils). And I seek refuge with You, My Lord! lest they should come near me.") 23:96-98 and,

(وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالتِّي هِيَ  
أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ  
حَمِيمٌ - وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا  
إِلَّا دُونَ حَظِّ عَظِيمٍ )

(The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it (the above quality) except those who are patient -- and none is granted it except the owner of the great portion in this world.) 41:34-35 in reference to the advice contained in these Ayat,

(وَأِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نِزْعٌ فَاسْتَعِذْ بِاللَّهِ  
إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ )

(And if an evil whisper from Shaytan tries to turn you away (from doing good), then seek refuge in Allah. Verily, He is the All-Hearer, the All-Knower) 41:36 . Allah said in this honorable Surah,



وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ  
إِنَّهُ سَمِيعٌ عَلِيمٌ )

(And if an evil whisper comes to you from Shaytan, then seek refuge with Allah. Verily, He is All-Hearer, All-Knower.) 7:200 These three instances in the Qur'an, in Surahs Al-A'raf, Al-Mu'minun and As-Sajdah, are unique in the Qur'an. Allah encourages lenient treatment of evil doers, for this might deter them from persistence in their evil, Allah willing,

فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ )

(then verily he, between whom and you there was enmity, (will become) as though he was a close friend) 41:34 . Allah also encourages seeking refuge with Him from the devils of the Jinns. The devil will not be deterred if one is lenient with him, because he seeks your destruction and total demise. The devil to you, O mankind, is an open enemy, just as he was for your father before you. Ibn Jarir said, while explaining Allah's statement,

وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ )

(And if an evil whisper comes to you from Shaytan), "If the devil lures you to get angry, thus directing you away from forgiving the ignorant and towards punishing him

فَاسْتَعِذْ بِاللَّهِ )

(then seek refuge with Allah.) Allah commands here to seek refuge with Him from the devil's whispers,

إِنَّهُ سَمِيعٌ عَلِيمٌ )

(Verily, He is All-Hearer, All-Knower.) Allah hears the ignorance that the fools subject you to, your seeking refuge with Him from the devil's whispers, and the rest of the speech of His creation; none of it escapes His knowledge. He knows what drives the lures of the devil away from you, as well as, the rest of what His creatures do." We mentioned the Hadiths concerning Isti'adhah (seeking refuge with Allah) in the beginning of this Tafsir, so we do not need to repeat them here.

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طِئْفٌ مِّنَ الشَّيْطَانِ  
تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ - وَإِخْوَانُهُمْ يَمُدُّونَهُمْ  
فِي الْغَيِّ ثُمَّ لَا يُقْصِرُونَ )

(201. Verily, those who have Taqwa, when an evil thought comes to them from Shaytan, they remember (Allah), and (indeed) they then see (aright).) (202. But (as for) their brothers (the devils' brothers) they (the devils) plunge them deeper into error, and they never stop short.)

### The Whispering of Shaytan and the People of Taqwa

Allah mentions His servants who have Taqwa, obeying His orders, and avoid what He forbade:

(إِذَا مَسَّهُمْ)

(when comes to them) an evil thought, or anger, or the whispers of Shaytan cross their mind, or intend to err, or commit an error,

(تَذَكَّرُوا)

(they remember) Allah's punishment, as well as, His tremendous reward. They remember Allah's promises and threats, then repent, go back to Him, seek refuge with Him and ask for forgiveness before death,

(فَإِذَا هُمْ مُبْصِرُونَ)

(and (indeed) they then see (aright)) they become aright and aware of the error of their ways.

### A Brethren of Devils among Mankind lure to Falsehood

Allah said next,

(وَإِخْوَانُهُمْ يَمُدُّونَهُمْ)

(But (as for) their brothers they plunge them deeper) in reference to the devils' brothers among mankind. Allah said in another Ayah,

(إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ)

(Verily, the spendthrifts are brothers of the Shayatin) 17:27 for they are followers of the Shayatin, who listen to them and obey their orders.

(يَمُدُّونَهُمْ فِي الْغَيِّ)

(They plunge them deeper into error) the devils help them commit sins, making this path easy and appealing to them

(ثُمَّ لَا يُقْصِرُونَ)

(and they never stop short) for the devils never cease inciting mankind to commit errors. `Ali bin Abi Talhah reported that Ibn `Abbas commented on Allah's statement,

(وَإِخْوَانُهُمْ يَمُدُّونَهُمْ فِي الْغَيِّ ثُمَّ لَا يُقْصِرُونَ)

(But (as for) their brothers they plunge them deeper into error, and they never stop short.) "Neither mankind stop short of the evil that they are doing nor the devils stop short of luring them. " Therefore,

(لَا يُقْصِرُونَ)

(they never stop short) refers to the devils getting tired or stopping their whispering. Allah said in another Ayah,

(أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ  
تَوَزُّؤُهُمْ أَرْسَالًا)

(See you not that We have sent Shayatin against the disbelievers to push them to do evil) 19:83 persistently luring the disbelievers to commit evil, according to Ibn `Abbas and others.

وَإِذَا لَمْ تَأْتِهِمْ بآيَةٍ قَالُوا لَوْلَا اجْتَبَيْتَهَا قُلْ إِنَّمَا  
أَتَّبِعُ مَا يُوْحَىٰ إِلَيَّ مِنْ رَبِّي هَذَا بَصَائِرُ مِنْ  
رَبِّكُمْ وَهَدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ )

(203. And if you do not bring them a miracle, they say: "Why have you not brought it" Say: "I but follow what is revealed to me from my Lord. This (the Qur'an) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe.")

### Idolators ask to witness Miracles

Ali bin Abi Talhah reported that Ibn ` Abbas commented on Allah's statement,

(قَالُوا لَوْلَا اجْتَبَيْتَهَا)

(they say, "Why have you not brought it") "They say, ` Why have you not received a miracle", or, "Why have you not initiated or made it" Ibn Jarir reported that, ` Abdullah bin Kathir said that Mujahid said about Allah's statement,

(وَإِذَا لَمْ تَأْتِهِمْ بآيَةٍ قَالُوا لَوْلَا اجْتَبَيْتَهَا)

(And if you do not bring them a miracle, they say: "Why have you not brought it") "They say, ` Produce a miracle of your own." Qatadah, As-Suddi, ` Abdur-Rahman bin Zayd bin Aslam and Ibn Jarir agreed with this. Allah said next,

(وَإِذَا لَمْ تَأْتِهِمْ بآيَةٍ)

(And if you do not bring them an Ayah) a miracle or a sign. Similarly, Allah said,

(إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ  
أَعْنَاقُهُمْ لَهَا خَاضِعِينَ )

(If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.) 26:4 The pagans asked the Prophet, why did you not strive hard to bring us an Ayah (miracle) from Allah so that we witness it and believe in it. Allah said to him,

(قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي)

(Say: "I but follow what is revealed to me from my Lord.") I do not ask such things of my Lord. I only follow what He reveals and commands me. Therefore, if Allah sends a miracle, I will accept it. Otherwise, I will not ask for it unless He allows me. Certainly, Allah is Most Wise, the All-Knower. Allah next directs the servants to the fact that this Qur'an is the most powerful miracle, clearest evidence and most true proof and explanation, saying,

(هَذَا بَصَائِرُ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ لِقَوْمٍ  
يُؤْمِنُونَ)

(This (the Qur'an) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe.)

(وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا  
لَعَلَّكُمْ تُرْحَمُونَ)

(204. So, when the Qur'an is recited, listen to it, and be silent that you may receive mercy.)

### The Order to listen to the Qur'an

After Allah mentioned that this Qur'an is a clear evidence, guidance and mercy for mankind, He commanded that one listen to the Qur'an when it is recited, in respect and honor of the Qur'an. This is to the contrary of the practice of the pagans of Quraysh, who said,

(لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ)

("Listen not to this Qur'an, and make noise in the midst of its (recitation)") 41:26 . Ibn Jarir reported that Ibn Mas'ud said; "We would give Salams to each other during Salah. So the Ayah of Qur'an was revealed;

(وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ)

(When the Qur'an is recited, then listen to it.)

(وَأَذْكُرُ رَبِّي فِي نَفْسِي تَضَرُّعًا وَخِيفَةً وَدُونَ  
الْجَهْرِ مِنَ الْقَوْلِ بِالْعُدُوِّ وَالْأَصَالِ وَلَا تَكُنْ مِنَ  
الْغَافِلِينَ - إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ  
عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ )

(205. And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings and in the afternoons, and be not of those who are neglectful). (206. Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His praise and prostrate themselves before Him.)

### Remembering Allah in the Mornings and Afternoons

Allah ordains that He be remembered more often in the mornings and the afternoons. Just as He ordered that He be worshipped during these two times when He said,

(وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ  
الْغُرُوبِ)

(And glorify the praises of your Lord, before the rising of the sun and before (its) setting.)  
50:39 Before the night of Isra', when the five daily prayers were ordained, this Ayah was revealed in Makkah ordering that Allah be worshipped at these times, Allah said next,

(تَضَرُّعًا وَخِيفَةً)

(humbly and with fear) meaning, remember your Lord in secret, not loudly, with eagerness and fear. This is why Allah said next,

(وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ)

(and without loudness in words). Therefore, it is recommended that remembering Allah in Dhikr is not performed in a loud voice. When the Companions asked the Messenger of Allah, "Is our Lord close, so that we call Him in secret, or far, so that we raise our voices" Allah sent down the verse,

(وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ  
دَعْوَةَ الدَّاعِ إِذَا دَعَانِ)

(And when My servants ask you concerning Me, then (answer them), I am indeed near (to them by My knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor).) 2:186 In the Two Sahihs, it is recorded that Abu Musa Al-Ash`ari said, "The people raised their voices with Du`a' (invoking Allah) while travelling. The Prophet said to them,

«يَا أَيُّهَا النَّاسُ ارْبَعُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لَا  
تَدْعُونَ أَصَمًّا وَلَا غَائِبًا إِنَّ الَّذِي تَدْعُونَهُ سَمِيعٌ  
قَرِيبٌ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ عُنُقِ رَاحِلَتِهِ»

(O people! Take it easy on yourselves, for He Whom you are calling is not deaf or absent. Verily, He Whom you are calling is the All-Hearer, close (by His knowledge), closer to one of you than the neck of his animal.)" These texts encourage the servants to invoke Allah in Dhikr often, especially in the mornings and afternoons, so that they are not among those who neglect remembering Him. This is why Allah praised the angels who praise Him night and day without tiring,

(إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ)

(Surely, those who are with your Lord (i.e., angels) are never too proud to perform acts of worship to Him) Allah reminded the servants of this fact so that they imitate the angels in their tireless worship and obedience of Allah. Prostration, here, upon the mention that the angels prostrate to Allah is legitimate. A Hadith reads;

«أَلَا تَصُفُّونَ كَمَا تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهَا  
يُتِمُّونَ الصُّفُوفَ الْأُولَى فَالْأُولَى وَيَتَرَاصُّونَ فِي  
الصُّفِّ»

(Why not you stand in line (for the prayer) like the angels stand in line before their Lord They continue the first then the next lines and they stand close to each other in line. ) This is the first place in the Qur'an where it has been legitimized -- according to the agreement of the scholars -- for the readers of the Qur'an, and those listening to its recitation, to perform prostration.

## The Tafsir of Surat Al-Anfal

### (Chapter - 8)

#### Which was revealed in Al-Madinah

There are seventy-five Ayat in this Surah. The word count of this Surah is one thousand, six hundred and thirty-one words and its letters number five thousand, two hundred and ninety-four.

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ)

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

(يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلّٰهِ وَالرَّسُولِ  
فَاتَّقُوا اللّٰهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللّٰهَ  
وَرَسُولَهُ إِن كُنْتُمْ مُؤْمِنِينَ-)

(1. They ask you about Al-Anfal (the spoils of war). Say: "Al-Anfal are for Allah and the Messenger." So have Taqwa of Allah and settle all matters of difference among you, and obey Allah and His Messenger, if you are believers.)

#### Meaning of Anfal

Al-Bukhari recorded that Ibn `Abbas said, "Al-Anfal are the spoils of war." Al-Bukhari also recorded that Sa`id bin Jubayr said, "I said to Ibn `Abbas, `Surat Al-Anfal' He said, `It was revealed concerning (the battle of) Badr.'" `Ali bin Abi Talhah reported, as Al-Bukhari recorded from Ibn `Abbas without a chain of narration, that Ibn `Abbas said, "Al-Anfal are the spoils of war; they were for the Messenger of Allah, and none had a share in them." Similar was said by Mujahid, `Ikrimah, `Ata', Ad-Dahhak, Qatadah, `Ata' Al-Khurasani, Muqatil bin Hayyan, `Abdur-Rahman bin Zayd bin Aslam and several others. It was also said that the Nafil (singular for Anfal) refers to the portion of the spoils of war that the commander gives to some of the fighters after dividing the bulk of the spoils. It was also said that Anfal refers to the Khumus; one-fifth of the captured goods after four-fifths are divided between the fighters. It was also said that the Anfal refers to the Fay', the possessions taken from the disbelievers without fighting, and the animals, servants or whatever other possessions escape from the disbelievers to Muslims.

Ibn Jarir recorded that `Ali bin Salih bin Hay said: "It has reached me that,

(يَسْأَلُونَكَ عَنِ الْأَنْفَالِ)



(They ask you about Al-Anfal) is about the divisions. This refer to what the Imam gives to some squads in addition to what is divided among the rest of the soldiers."

### The Reason behind revealing Ayah 8:1

Imam Ahmad recorded that Sa`d bin Malik said, "I said, `O Allah's Messenger, Allah has brought comfort to me today over the idolators, so grant me this sword.' He said,

«إِنَّ هَذَا السَّيْفَ لَأَنَّكَ وَلَا لِي، ضَعَهُ»

(This sword is neither yours nor mine; put it down.) So I put it down, but said to myself, `The Prophet might give this sword to another man who did not fight as fiercely as I did.' I heard a man calling me from behind and I said, `Has Allah revealed something in my case' The Prophet said,

«كُنْتَ سَأَلْتَنِي السَّيْفَ وَلَيْسَ هُوَ لِي، وَإِنَّهُ قَدْ  
وُهِبَ لِي، فَهُوَ لَكَ»

(You asked me to give you the sword, but it is not for me to decide about. However, it has been granted to me (by Allah), and I give it to you.) So Allah sent down this Ayah,

(يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ)

(They ask you about Al-Anfal. Say: "Al-Anfal are for Allah and the Messenger").

Abu Dawud, At-Tirmidhi and An-Nasa'i collected this Hadith, At-Tirmidhi said, "Hasan Sahih".

### Another Reason behind revealing the Ayah 8:1

Imam Ahmad recorded that Abu Umamah said, "I asked `Ubadah about Al-Anfal and he said, `It was revealed about us, those who participated in (the battle of) Badr, when we disputed about An-Nafil and our dispute was not appealing. So Allah took Al-Anfal from us and gave it to the Messenger of Allah . The Messenger divided it equally among Muslims."

Imam Ahmad recorded that Abu Umamah said that `Ubadah bin As-Samit said, "We went with the Messenger of Allah to the battle of Badr. When the two armies met, Allah defeated the enemy and some of us pursued them inflicting utter defeat and casualties. Another group of us came to the battlefield collecting the spoils of war. Another group surrounded the Messenger of Allah , so that the enemy could not attack him suddenly. When it was night and the various army groups went back to our camp, some of those who collected the spoils said, `We collected it, so none else will have a share in it.' Those who went in pursuit of the enemy said, `No, you have no more right to it than us. We kept the enemy away from the war spoils and

defeated them.' Those who surrounded the Messenger of Allah to protect him said, 'You have no more right to it than us, we surrounded the Messenger of Allah for fear that the enemy might conduct a surprise attack against him, so we were busy.' The Ayah,

(يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ  
فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ)

(They ask you about Al-Anfal (the spoils of war). Say: "Al-Anfal are for Allah and the Messenger." So fear Allah and settle all matters of difference among you.) was revealed and the Messenger of Allah divided the Anfal equally between Muslims."

«وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أُغَارَ  
فِي أَرْضِ الْعَدُوِّ نَقَلَ الرَّبْعَ، فَإِذَا أُقْبِلَ وَكَلَّ  
النَّاسَ رَاجِعًا نَقَلَ الثُّلُثَ»

(And Allah's Messenger would give a fourth for Anfal when there was a surprise attack in the land of the enemy, and when there was a confrontation then a third to the people who returned).

The Prophet used to dislike the Anfal and encouraged strong fighters to give some of their share to weak Muslim fighters. At-Tirmidhi and Ibn Majah collected a similar narration for this Hadith, and At-Tirmidhi said, "Hasan".

Allah said,

(فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ)

(So have Taqwa of Allah and settle all matters of difference among you,)

The Ayah commands, have Taqwa of Allah in all your affairs, settle matters of differences between you, do not wrong each other, do not dispute, and do not differ. Certainly, the guidance and knowledge that Allah has granted you is better than what you are disputing about such as Al-Anfal ,

(وَأَطِيعُوا اللَّهَ وَرَسُولَهُ)

(and obey Allah and His Messenger,) in the division that the Messenger makes according to Allah's order. The Prophet only divided according to what Allah ordained, which is perfectly just and fair. Ibn `Abbas commented on this Ayah, "This is a command from Allah and His

Messenger to the believers, that they should have Taqwa of Allah and settle all matters of differences between them." A similar statement was reported from Mujahid. As-Suddi also commented on Allah's statement,

**(فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ)**

(So have Taqwa of Allah and settle all matters of difference among you), meaning "Do not curse each other."

**(إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ  
وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَى  
رَبِّهِمْ يَتَوَكَّلُونَ - الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا  
رَزَقْنَاهُمْ يُنْفِقُونَ - أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ  
دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ)**

(2. The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Ayat are recited unto them, they increase their faith; and they put their trust in their Lord;) (3. Who perform the Salah and spend out of what We have provided them.) (4. It is they who are the believers in truth. For them are grades of dignity with their Lord, and forgiveness and a generous provision (Paradise).)

### **Qualities of the Faithful and Truthful Believers**

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

**(إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ  
قُلُوبُهُمْ)**

(The believers are only those who, when Allah is mentioned, feel a fear in their hearts)

"None of Allah's remembrance enters the hearts of the hypocrites upon performing what He has ordained. They neither believe in any of Allah's Ayat nor trust (in Allah) nor pray if they are alone nor pay the Zakah due on their wealth. Allah stated that they are not believers. He then described the believers by saying,

(إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ)

(The believers are only those who, when Allah is mentioned, feel a fear in their hearts) and they perform what He has ordained,

(وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا)

(and when His Ayat are recited unto them, they increase their faith) and conviction,

(وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ)

(and they put their trust in their Lord), having hope in none except Him. " Mujahid commented on,

(وَجِلَتْ قُلُوبُهُمْ)

(their hearts Wajilat), "Their hearts become afraid and fearful." Smilar was said by As-Suddi and several others. The quality of a true believer is that when Allah is mentioned, he feels a fear in his heart, and thus implements His orders and abstains from His prohibitions. Allah said in a similar Ayah,

(وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ اللَّهُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ )

(And those who, when they have committed Fahishah (immoral sin) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; -- and none can forgive sins but Allah -- and do not persist in what (wrong) they have done, while they know) 3:135 , and,

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ  
الْهَوَىٰ - فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ )

(But as for him who feared standing before his Lord, and restrained himself from vain desires. Verily, Paradise will be his abode.) 79:40-41

Sufyan Ath-Thawri narrated that As-Suddi commented,

(إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ  
قُلُوبُهُمْ)

**(The believers are only those who, when Allah is mentioned, feel a  
fear in their hearts)**

A man might be thinking of committing injustice or a sin. But he abstains when he is told, 'Have Taqwa of Allah', and his heart becomes fearful."

### **Faith increases when the Qur'an is recited**

Allah's statement,

(وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا)

(And when His Ayat are recited unto them, they increase their faith;) is similar to His statement,

(وَإِذَا مَا أَنْزَلْنَا سُورَةً فَمِنْهُمْ مَنْ يَقُولُ أَيُّكُمْ  
زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ ءَامَنُوا فزَادَتْهُمْ  
إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ )

(And whenever there comes down a Surah, some of them (hypocrites) say: "Which of you has had his faith increased by it" As for those who believe, it has increased their faith, and they rejoice) 9:124 .

Al-Bukhari and other scholars relied on this Ayah (8:2) and those similar, as evidence that faith increases and varies in strength from heart to heart. This is also the view of the majority of the scholars of Islam, prompting some scholars, such as Ash-Shafi`i, Ahmad bin Hanbal and Abu `Ubayd to declare that this is the consensus of the Ummah, as we mentioned in the beginning of the explanation of Sahih Al-Bukhari. All the thanks and praises are due to Allah.

## The Reality of Tawakkul

Allah said,

(وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ)

(And they put their trust in their Lord.)

Therefore, the believers hope in none except Allah, direct their dedication to Him alone, seek refuge with Him alone, invoke Him alone for their various needs and supplicate to Him alone. They know that whatever He wills, occurs and that whatever He does not will never occurs, that He alone is the One Who has the decision in His kingdom, without partners; none can avert the decision of Allah and He is swift in reckoning. Hence the statement of Sa`id bin Jubayr, "Tawakkul of Allah is the essence of faith.

## Deeds of Faithful Believers

Allah said next,

(الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ)

(Who perform the Salah and spend out of what We have provided them.)

Allah describes the actions of the believers after He mentioned their faith. The acts mentioned here include all types of righteous acts, such as establishing prayer, which is Allah's right. Qatadah said, "Establishing the prayer requires preserving its times, making ablution for it, bowing down and prostrating." Muqatil bin Hayyan said, "Establishing the prayer means to preserve its times, perform perfect purity for it, perform perfect bowings and prostrations, recite the Qur'an during it, sitting for Tashahhud and reciting the Salah (invoking Allah's blessings) for the benefit of the Prophet."

Spending from what Allah has granted includes giving the Zakah and the rest of the what is due from the servant, either what is obligatory or recommended. All of the servants are Allah's dependents, and the most beloved among them to Him are the most beneficial to His creation.

## The Reality of Faith

Allah's statement,

(أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا)

(It is they who are the believers in truth.) means, those who have these qualities are the believers with true faith.

## The Fruits of Perfect Faith

Allah said,

(لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ)

(For them are grades of dignity with their Lord) meaning, they have different grades, ranks and status in Paradise,

(هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بِصِيرٌ بِمَا يَعْمَلُونَ)

(They are in varying grades with Allah, and Allah is All-Seer of what they do.) 3:163

Next, Allah said,

(وَمَغْفِرَةٌ)

(and forgiveness), therefore, Allah will forgive them their sins and reward them for their good deeds. In the Two Sahih, it is recorded that the Messenger of Allah said,

«إِنَّ أَهْلَ عَلِيَّيْنَ لَيَرَاهُمْ مَنْ أَسْفَلَ مِنْهُمْ كَمَا تَرَوْنَ الْكَوْكَبَ الْغَائِرَ فِي أَفْقٍ مِنْ أَفَاقِ السَّمَاءِ»

(The residents of `Allyyin (in Paradise) are seen from those below them, just as you see the distant planet in the horizon of the sky.)

They said, "O Allah's Messenger! They are the grades of the Prophets that none except them would attain." The Prophet said,

«بَلَىٰ وَالَّذِي نَفْسِي بِيَدِهِ، لِرَجَالٍ آمَنُوا بِاللَّهِ  
وَصَدَّقُوا الْمُرْسَلِينَ»

(Rather, by He in Whose Hand is my soul! They are for men who have faith in Allah and believed in the Messengers.)

In a Hadith recorded by Imam Ahmad and the collectors of Sunan, Abu `Atiyyah said that Ibn Abu Sa`id said that the Messenger of Allah said,

«إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ أَهْلَ الدَّرَجَاتِ الْعُلَى  
كَمَا تَرَاءَوْنَ الْكَوْكَبَ الْغَايِرَ فِي أَفْقِ السَّمَاءِ وَإِنَّ  
أَبَا بَكْرٍ وَعُمَرَ مِنْهُمْ وَأَنْعَمًا»

(Residents of Paradise see the residents of the highest grades just as you see the distant planet in the horizon of the sky. Verily, Abu Bakr and `Umar are among them (in the highest grades), and how excellent they are.)

(كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا  
مِّنَ الْمُؤْمِنِينَ لَكْرَهُونَ - يُجَادِلُونَكَ فِي الْحَقِّ  
بَعْدَمَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ  
يَنْظُرُونَ - وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا  
لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ  
وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَائِرَ  
الْكَافِرِينَ - لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ  
الْمُجْرِمُونَ )

(5. As your Lord caused you to go out from your home with the truth; and verily, a party among the believers disliked it.) (6. Disputing with you concerning the truth after it was made



manifest, as if they were being driven to death, while they were looking (at it.) (7. And (remember) when Allah promised you (Muslims) one of the two parties, that it should be yours; you wished that the one not armed should be yours, but Allah willed to justify the truth by His Words and to cut off the roots of the disbelievers.) (8. That He might cause the truth to triumph and bring falsehood to nothing, even though the criminals hate it.)

## Following the Messenger is Better for the Believers

Allah said,

(كَمَا أَخْرَجَكَ رَبُّكَ)

(As your Lord caused you to go out...) After Allah described the believers as fearing their Lord, resolving matters of dispute between themselves and obeying Allah and His Messenger, He then said here, "since you disputed about dividing war spoils and differed with each other about them, Allah took them away from you. He and His Messenger then divided them in truth and justice, thus ensuring continued benefit for all of you. Similarly, you disliked meeting the armed enemy in battle, who marched in support of their religion and to protect their caravan. You disliked fighting, so Allah decided that battle should occur and made you meet your enemy, without planning to do so on your part.' This incident carried guidance, light, victory and triumph. Allah said;

(كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ  
تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا  
شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ )

(Jihad is ordained for you though you dislike it, and it may be that you dislike a thing which is good for you, and that you like a thing which is bad for you. Allah knows but you do not know.)  
2:216

As-Suddi commented,

(وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَرَّهُونَ)

(And verily, a party among the believers disliked) to meet the armed idolators. "

(يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَمَا تَبَيَّنَ)

(Disputing with you concerning the truth after it was made manifest,)

Some have commented, "(Allah says:) they ask and argue with you about Al-Anfal just as they argued with you when you went out for the battle of Badr, saying, `You marched with us to confiscate the caravan. You did not inform us that there will be fighting and that we should prepare for it."

(وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ)

(but Allah willed to justify the truth by His Words)

Allah says, `He willed for you to meet the armed enemy rather than the caravan so that He makes you prevail above them and gain victory over them, making His religion apparent and Islam victorious and dominant above all religions. He has perfect knowledge of the consequences of all things, you are surrounded by His wise planning, although people only like what appears favorable to them,'

(كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ  
تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا  
شَيْئًا وَهُوَ شَرٌّ لَكُمْ)

(Jihad (fighting in Allah's cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you) 2:216 .

Muhammad bin Ishaq reported that `Abdullah bin `Abbas said, "When the Messenger of Allah heard that Abu Sufyan had left the Sham area (headed towards Makkah with Quraysh's caravan), he encouraged the Muslims to march forth to intercept them, saying,

«هَذِهِ عِيرٌ قَرَيْشٍ فِيهَا أَمْوَالُهُمْ، فَأَخْرَجُوا إِلَيْهَا  
لَعَلَّ اللَّهَ أَنْ يَنْقَلِبَ لَكُمْ هَا»

(This is the caravan of Quraysh carrying their property, so march forth to intercept it, Allah might make it as war spoils for you.)

The people started mobilizing Muslims, although some of them did not mobilize, thinking that the Prophet would not have to fight. Abu Sufyan was cautiously gathering information on the latest news spying on travelers he met, out of fear for the caravan, especially upon entering the area of Hijaz (Western Arabia). Some travelers told him that Muhammad had mobilized his companions for his caravan. He was anxious and hired Damdam bin `Amr Al-Ghifari to go to Makkah and mobilize the Quraysh to protect their caravan, informing them that Muhammad had mobilized his Companions to intercept the caravan. Damdam bin `Amr went in a hurry to Makkah. Meanwhile, the Messenger of Allah marched with his companions until he reached a valley called Dhafiran. When he left the valley, he camped and was informed that the Quraysh

had marched to protect their caravan. The Messenger of Allah consulted the people for advice and conveyed the news about Quraysh to them. Abu Bakr stood up and said something good, and so did `Umar. Al-Miqdad bin `Amr stood up and said, `O Allah's Messenger! March to what Allah has commanded you, for we are with you. By Allah! We will not say to you what the Children of Israel said to Musa,

(فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَهُنَا قَاعِدُونَ)

("So go you and your Lord and fight you two, we are sitting right here") 5:24 . Rather, go you and Your Lord and fight, we will be fighting along with you both. By He Who has sent you with Truth! If you decide to take us to Birk-ul-Ghimad, we will fight along with you until you reach it.' The Messenger of Allah said good words to Al-Miqdad and invoked Allah for his benefit. The Messenger of Allah again said,

«أَشِيرُوا عَلَيَّ أَيُّهَا النَّاسُ»

(Give me your opinion, O people! wanting to hear from the Ansar. This is because the majority of the people with him then were the Ansar. When the Ansar gave the Prophet their pledge of obedience at Al-`Aqabah, they proclaimed, `O Allah's Messenger! We are not bound by this pledge unless, and until, you arrive in our land. When you have arrived in our area, you are under our protection, and we shall protect you in the same manner we protect our children and wives.' The Messenger of Allah feared that the Ansar might think that they are not obliged to support him except from his enemies who attack Al-Madinah, not to march with him to an enemy in other areas. When the Prophet said this, Sa`d bin Mu`adh asked him, `O Allah's Messenger! Is it us whom you meant' The Prophet answered in the positive. Sa`d said, `We have faith and believed in you, testified that what you brought is the truth, and gave you our pledges and promises of allegiance and obedience. Therefore, march, O Allah's Messenger, for what Allah has commanded you. Verily, by He Who has sent you in Truth, if you decided to cross this sea (the Red Sea), we will follow you in it, and none among us would stay behind. We do not dislike that we meet our enemy tomorrow. Verily, we are patient in war, fierce in battle. May Allah make you witness what makes your eyes pleased with us. Therefore, march with us with the blessing of Allah.' The Messenger of Allah was pleased with what Sa`d said and was encouraged by it. He proclaimed,

«سِيرُوا عَلَى بَرَكَةِ اللَّهِ وَأَبْشِرُوا فَإِنَّ اللَّهَ قَدْ  
وَعَدَنِي إِحْدَى الطَّائِفَتَيْنِ وَاللَّهُ لَكَأَنِّي الْآنَ أَنْظِرُ  
إِلَى مَصَارِعِ الْقَوْمِ»

(March with the blessing of Allah and receive the good news. For Allah has indeed promised me one of the two camps (confiscating the caravan or defeating the Quraysh army). By Allah! It is as if I am now looking at the demise of the people (the Quraysh).)"

Al-`Awfi reported similar from Ibn `Abbas. As-Suddi, Qatadah, `Abdur-Rahman bin Zayd bin Aslam; and several others among the Salaf and later generations mentioned similarly, We have just summarized the story as Muhammad bin Ishaq briefed it.

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ  
بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ - وَمَا جَعَلَهُ اللَّهُ إِلَّا  
بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ  
عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ )

(9. (Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels Murdifin.") (10. Allah made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allah. Verily, Allah is Almighty, All-Wise.)

### **Muslims invoke Allah for Help, Allah sends the Angels to help Them**

Al-Bukhari wrote in the book of battles (in his Sahih) under "Chapter; Allah's statement,

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ)

((Remember) when you sought help of your Lord and He answered you) until,

(فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ)

(then verily, Allah is severe in punishment)" that Ibn Mas`ud said, "I was a witness to something that Al-Miqdad bin Al-Aswad did, that I would like more than almost anything else to have been the one who did it. Al-Miqdad came to the Prophet while he was invoking Allah against the idolators and proclaimed, `We will not say as the people of Musa said, "So go you and your Lord and fight you two."

Rather, we will fight to your right, to your left, before you and behind you.' I saw the Prophet's face beaming with pleasure because of what Al-Miqdad said to him." Al-Bukhari next narrated from Ibn `Abbas that on the day of Badr, the Prophet said,

«اللَّهُمَّ أَنْشُدْكَ عَهْدَكَ وَوَعْدَكَ، اللَّهُمَّ إِنَّ شَيْتَانَ لَمْ  
يُغْبَدَ»

(O Allah! I invoke You for Your covenant and promise (victory). O Allah! If You decide so (cause our defeat), You will not be worshipped.)

Abu Bakr held the Prophet's hand and said, "Enough." The Prophet went out proclaiming,

«سِيَهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ»

(Their multitude will be put to flight, and they will show their backs.)

An-Nasa'i also collected this Hadith. Allah's statement,

(بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ)

(with a thousand of the angels Murdifin) means, they follow each other in succession, according to Harun bin Hubayrah who narrated this from Ibn `Abbas about,

(مُرْدِفِينَ)

(Murdifin), meaning each behind the other in succession. `Ali bin Abi Talhah Al-Walibi reported that Ibn `Abbas said, "Allah supported His Prophet and the believers with a thousand angels, five hundred under the leadership of Jibril on one side and five hundred under the leadership of Mika'il on another side." Imams Abu Ja`far bin Jarir At-Tabari and Muslim recorded that Ibn `Abbas said that `Umar said, "While a Muslim man was pursuing an idolator (during the battle of Badr), he heard the sound of a whip above him and a rider saying, `Come, O Hayzum!' Then he looked at the idolator, who fell to the ground. When he investigated, he found that the idolator's nose had wound and his face torn apart, just as if he received a strike from a whip on it, and the entire face had turned green. The Ansari man came to the Messenger of Allah and told him what had happened and the Messenger replied,

«صَدَقْتَ، ذَلِكَ مِنْ مَدَدِ السَّمَاءِ الثَّلَاثَةِ»

(You have said the truth, that was from the reinforcements from the third heaven.)

The Muslims killed seventy (pagans) in that battle and captured another seventy.

Al-Bukhari also wrote a chapter in his Sahih about the participation of the angels in Badr. He collected a Hadith from Rifa`h bin Rafi `Az-Zuraqi, who participated in Badr, Jibril came to the Prophet and asked him, "How honored are those who participated in Badr among you" The Prophet said,

«مِنَ أَفْضَلِ الْمُسْلِمِينَ»

(Among the best Muslims.) Jibril said, "This is the case with the angels who participated in Badr." Al-Bukhari recorded this Hadith. At-Tabarani also collected it in Al-Mu`jam Al-Kabir, but from Rafi` bin Khadij, which is an apparent mistake. The correct narration is from Rifa`h, as Al-Bukhari recorded it. In the Two Sahihs, it is recorded that the Messenger of Allah said to `Umar, when `Umar suggested that the Prophet have Hatib bin Abi Balta`ah executed,

«إِنَّهُ قَدْ شَهِدَ بَدْرًا وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ قَدْ أَطَّلَعَ  
عَلَى أَهْلِ بَدْرِ فَقَالَ: اْعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ  
لَكُمْ»

(He Hatib participated in Badr. How do you know that Allah has not looked at the people of Badr and proclaimed, 'Do whatever you want, for I have forgiven you.')

Allah said next,

(وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَى)

(Allah made it only as glad tidings. ..)

Allah made sending down the angels and informing you of this fact as glad tidings,

(وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ)

(and that your hearts be at rest therewith.)

Surely, Allah is able to give you (O Muslims) victory over your enemies, and victory only comes from Him, without need to send the angels,

(وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ)

(And there is no victory except from Allah.)

Allah said in another Ayah,

(فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا  
أُخِّنْتُمُوهُمْ فَشُدُّوا الْوَتَاقَ فِيمَا مَنَّا بَعْدُ وَإِمَّا فِدَاءً

حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ  
لَأَنْتَصَرَ مِنْهُمْ وَلَكِنْ لِيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ  
وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَلَهُمْ -  
سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ - وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا  
لَهُمْ )

(So, when you meet (in fight in Allah's cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, take them as captives). Thereafter (is the time) either for generosity (free them without ransom), or ransom (according to what benefits Islam), until war lays down its burden. Thus, but if it had been Allah's will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others. But those who are killed in the way of Allah, He will never let their deeds be lost. He will guide them and set right their state. And admit them to Paradise which He has made known to them.) 47:4-6

and,

(إِنْ يَمَسَّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ وَتِلْكَ  
الْأَيَّامُ نُدَّأُولُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا  
وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ -  
وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ الْكَافِرِينَ )

(And so are the days (good and not so good), that We give to men by turns, that Allah may test those who believe, and that He may take martyrs from among you. And Allah likes not the wrongdoers. And that Allah may test (or purify) the believers (from sins) and destroy the disbelievers.) 3:140-141

These are points of wisdom for which Allah has legislated performing Jihad, by the hands of the believers against the disbelievers. Allah used to destroy the previous nations that denied the Prophets, using various disasters that encompassed these rebellious nations. For instance, Allah destroyed the people of Nuh with the flood, `Ad with the wind, Thamud with the scream, the people of Lut with an earthquake and the people of Shu`ayb by the Day of the Shadow. After Allah sent Musa and destroyed his enemy Fir`awn and his soldiers by drowning, He sent down the Tawrah to him in which He legislated fighting against the disbelievers, and this legislation remained in the successive Laws. Allah said,

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا  
الْقُرُونَ الْأُولَى بِصَآئِرٍ

(And indeed We gave Musa -- after We had destroyed the generations of old -- the Scripture as an enlightenment. ) 28:43

It is more humiliating for the disbeliever and more comforting to the hearts of the faithful that the believers kill the disbelievers by their own hands. Allah said to the believers of this Ummah,

قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَبْصُرْكُمْ  
عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ

(Fight against them so that Allah will punish them by your hands, and disgrace them, and give you victory over them, and heal the breasts of a believing people.) 9:14

This is why killing the disbelievers of Quraysh by the hand of their enemies, whom they used to despise, was more humiliating to the disbelievers and comforting to the hearts of the party of faith. Abu Jahl, for instance, was killed in battle and this was more humiliating for him than dying in his bed, or from lightening, wind, or similar afflictions. Also, Abu Lahab died from a terrible disease that caused him to stink and none of his relatives could bear approaching him. They had to wash him with water by sprinkling it from a distance, then threw stones over his corpse, until it was buried under them! Allah said next,

(أَنَّ اللَّهَ عَزِيزٌ)

(Verily, Allah is All-Mighty,) the might is His, His Messengers and the believers, both in this life and the Hereafter. Allah said in another Ayah,

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ  
الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهُدُ

(We will indeed make victorious Our Messengers and those who believe, in this world's life and on the Day when the witnesses will stand forth (Day of Resurrection). ) 40:51

Allah said next,



## (حَكِيمٌ)

(All-Wise.), in that He legislated fighting the disbeliever, even though He is able to destroy them and bring their demise by His will and power, all praise and honor is due to Him.

إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ وَيُنزِلُ عَلَيْكُم مِّنَ  
السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُم رَجَزَ  
الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ -  
إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَتَبَيَّنُوا  
الَّذِينَ ءَامَنُوا سَأَلِقَى فِي قُلُوبِ الَّذِينَ كَفَرُوا  
الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ  
كُلَّ بَنَانٍ - ذَلِكَ بِأَنَّهُمْ شَاقَّوْا اللَّهَ وَرَسُولَهُ وَمَنْ  
يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ -  
ذَلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ )

(11. (Remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the Rijz (whispering or dirt) of Shaytan, and to strengthen your hearts, and make your feet firm thereby.) (12. (Remember) when your Lord revealed to the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes.") (13. This is because they defied and disobeyed Allah and His Messenger. And whoever defies and disobeys Allah and His Messenger, then verily, Allah is severe in punishment. ) (14. This is (the torment), so taste it; and surely, for the disbelievers is the torment of the Fire.)

### Slumber overcomes Muslims

Allah reminds the believers of the slumber that He sent down on them as security from the fear they suffered from, because of the multitude of their enemy and the sparseness of their forces. They were given the same favor during the battle of Uhud, which Allah described,

(ثُمَّ أَنْزَلَ عَلَيْكُمْ مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَى طَآئِفَةً مِّنْكُمْ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ)

(Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves. ) 3:154

Abu Talhah said, "I was among those who were overcome by slumber during (the battle of) Uhud. The sword fell from my hand several times, and I kept picking it up again, several times. I also saw the Companions' heads nodding while in the rear guard." Al-Hafiz Abu Ya`la narrated that `Ali said, "Only Al-Miqdad had a horse during Badr, and at some point, I found that all of us fell asleep, except the Messenger of Allah . He was praying under a tree and crying until dawn." `Abdullah bin Mas`ud said, "Slumber during battle is security from Allah, but during prayer, it is from Shaytan." Qatadah said, "Slumber affects the head, while sleep affects the heart."

Slumber overcame the believers on the day of Uhud, and this incident is very well-known. As for this Ayah (8:11), it is describing the battle of Badr, indicating that slumber also overcame the believers during Badr. Therefore, it appears that this will occur for the believers, whenever they are in distress, so that their hearts feel safe and sure of Allah's aid, rewards, favor and mercy from Allah with them. Allah said in another Ayah,

(فَإِنَّ مَعَ الْعُسْرِ يُسْرًا - إِنَّ مَعَ الْعُسْرِ يُسْرًا )

(Verily, along with every hardship is relief. Verily, along with every hardship is relief.) 94:5-6

In the Sahih, it is recorded that on the day of Badr, while he was in the bunker with Abu Bakr, the Messenger and Abu Bakr were invoking Allah. Suddenly, slumber overcame the Messenger and he woke up smiling and declared,

«أُبَشِّرُ يَا أَبَا بَكْرٍ هَذَا جِبْرِيلُ عَلَى تَنَائِيهِ النَّقْعُ»

("Good news, O Abu Bakr! This is Jibril with dust on his shoulders."

He left the shade while reciting Allah's statement,

(سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ )

(Their multitude will be put to flight, and they will show their backs.) 54:45

**Rain falls on the Eve of Badr**

Allah said next,

(وَيُنزِلُ عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً)

(and He caused rain to descend on you from the sky.)

`Ali bin Abi Talhah reported that Ibn `Abbas said, "When the Prophet arrived at Badr, he made camp. At the time, there was a sandy piece of land between the idolators and the water (the wells at Badr). Muslims felt weak and the Shaytan cast frustration into their hearts. He whispered to them, 'You claim that you are Allah's supporters and that His Messenger is among you! However, the idolators have taken over the water resource from you, while you pray needing purity.' Allah sent down heavy rain, allowing the Muslims to drink and use it for purity. Allah also removed Shaytan's whisper and made the sand firm when rain fell on it, and the Muslims walked on the sand along with their animals, until they reached the enemy. Allah supported His Prophet and the believers with a thousand angels on one side, five hundred under the command of Jibril and another five hundred under the command of Mika'il on another side."

An even a better narration is that collected by Imam Muhammad bin Ishaq bin Yasar, author of Al-Maghazi, may Allah have mercy upon him. Ibn Ishaq narrated that, Yazid bin Ruwman narrated to him that, `Urwah bin Az-Zubayr said, "Allah sent rain down from the sky on a sandy valley. That rain made the area where the Messenger of Allah and his Companions camped firmer so that it did not hinder their movement. Meanwhile, the part that the Quraysh were camping on became difficult to move in." Mujahid said, "Allah sent down the rain on the believers before slumber overtook them, and the rain settled the dust, made the ground firmer, made them feel at ease and their feet firmer." Allah said next,

(لِيُطَهِّرَكُمْ بِهِ)

(to clean you thereby) using it after answering the call of nature or needing to wash oneself, and this involves cleansing what is on the out side,

(وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ)

(and to remove from you the Rijz of Shaytan,) such as his whispers and evil thoughts, this involves sinner purification, whereas Allah's statement about the residents of Paradise,

(عَلَيْهِمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُوعٌ  
أَسَاوِرٌ مِنْ فِضَّةٍ)

(Their garments will be of fine green silk, and gold embroidery. They will be adorned with bracelets of silver) 76:21 involves outer appearance,

(وَسَقَّهُمْ رَبُّهُمْ شَرَابًا طَهُورًا)

(and their Lord will give them a pure drink.) 76:21 that purifies the anger, envy and hatred that they might have felt. This is the inner purity. Next, Allah said,

(وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ)

(and to strengthen your hearts, ) with patience and to encourage you to fight the enemies, and this is inner courage,

(وَيُثَبِّتَ بِهِ الْأَقْدَامَ)

(and make your feet firm thereby). this involves outer courage. Allah know best.

### **Allah commands the Angels to fight and support the Believers**

Allah said next,

(إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا  
الَّذِينَ ءَامَنُوا)

((Remember) when your Lord revealed to the angels, "Verily, I am with you, so keep firm those who have believed.")

This is a hidden favor that Allah has made known to the believers, so that they thank Him and are grateful to Him for it. Allah, glorified, exalted, blessed and praised be He, has revealed to the angels -- whom He sent to support His Prophet, religion and believing group -- to make the believers firmer. Allah's statement,

(سَأَلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ)

(I will cast terror into the hearts of those who have disbelieved.) means, `you -- angels -- support the believers, strengthen their (battle) front against their enemies, thus, implementing My command to you. I will cast fear, disgrace and humiliation over those who defied My command and denied My Messenger, f

(فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ)

(so strike them over the necks, and smite over all their fingers and toes.) strike them on their foreheads to tear them apart and over the necks to cut them off, and cut off their limbs, hands and feet. It was said that,

(فَوْقَ الْأَعْنَاقِ)

(over the necks) refers to striking the forehead, or the neck, according to Ad-Dahhak and `Atiyah Al-`Awfi. In support of the latter, Allah commanded the believers,

(فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَخْنَعْتُمُوهُمْ فَشُدُّوا الْوَتَاقَ)

(So, when you meet (in fight Jihad in Allah's cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, take them as captives).) 47:4

Ar-Rabi` bin Anas said, "In the aftermath of Badr, the people used to recognize whomever the angels killed from those whom they killed, by the wounds over their necks, fingers and toes, because those parts had a mark as if they were branded by fire." Allah said,

(وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ)

(and smite over all their fingers and toes.)

Ibn Jarir commented that this Ayah commands, "O believers! Strike every limb and finger on the hands and feet of your (disbelieving) enemies." Al-`Awfi reported, that Ibn `Abbas said about the battle of Badr that Abu Jahl said, "Do not kill them (the Muslims), but capture them so that you make known to them what they did, their ridiculing your religion and shunning Al-Lat and Al-`Uzza (two idols)." Allah than sent down to the angels,

(أَنِّي مَعَكُمْ فَتَبَّتُوا الَّذِينَ ءَامَنُوا سَالِقِي فِي قُلُوبِ  
الَّذِينَ كَفَرُوا الرَّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ  
وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ)

(Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes.)

In that battle, Abu Jahl (may Allah curse him) was killed along with sixty-nine men. `Uqbah bin Abu Mua`it was captured and then killed, thus bring the death toll of the pagans to seventy,

ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ

(This is because they defied and disobeyed Allah and His Messenger.) joining the camp that defied Allah and His Messenger not including themselves in the camp of Allah's Law and faith in Him. Allah said,

وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ  
الْعِقَابِ

(And whoever defies and disobeys Allah and His Messenger, then verily, Allah is severe in punishment.) for He will crush whoever defies and disobeys Him. Nothing ever escapes Allah's grasp nor can anything ever stand against His anger. Blessed and exalted He is, there is no true deity or Lord except Him.

ذَلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ

(This is (the torment), so taste it; and surely, for the disbelievers is the torment of the Fire.)

This Ayah addresses the disbeliever, saying, taste this torment and punishment in this life and know that the torment of the Fire in the Hereafter is for the disbelievers.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفَا  
فَلَا تُؤَلُّوهُمُ الْأَدْبَارَ - وَمَنْ يُؤَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا  
مُتَّحِرِفًا لِقِتَالٍ أَوْ مُتَحَيِّزًا إِلَى فِئَةٍ فَقَدْ بَاءَ بِغَضَبٍ  
مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ

(15. O you who believe! When you meet those who disbelieve, in a battlefield, never turn your backs to them.) (16. And whoever turns his back to them on such a day -- unless it be a stratagem of war, or to retreat to a troop (of his own) -- he indeed has drawn upon himself wrath from Allah. And his abode is Hell, and worst indeed is that destination!)

## Fleeing from Battle is prohibited, and its Punishment

Allah said, while warning against fleeing from the battlefield and threatening those who do it with the Fire,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا)

(O you who believe! When you meet those who disbelieve, in a battlefield,) when you get near the enemy and march towards them,

(فَلَا تُؤَلُّوهُمُ الْأُدْبَارَ)

(never turn your backs to them.) do not run away from battle and leave your fellow Muslims behind,

(وَمَنْ يُؤَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ)

(And whoever turns his back to them on such a day -- unless it be a stratagem of war...)

The Ayah says, whoever flees from the enemy by way of planning to pretend that he is afraid of the enemy, so that they follow him and he takes the chance and returns to kill the enemy, then there is no sin on him. This is the explanation of Sa`id bin Jubayr and As-Suddi. Ad-Dahhak also commented, "Whoever went ahead of his fellow Muslims to investigate the strength of the enemy and make use of it,

(أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ)

(or to retreat to a troop (of his own)), meaning he leaves from here to another troop of Muslims to assist them or be assisted by them. So that is allowed for him, or even during the battle if he flees from his brigade to the commander. Or going to the grand Imam, would also fall under this permission."

`Umar bin Al-Khattab, may Allah be pleased with him, said about Abu `Ubayd when he was fighting on the bridge in the land of the Persians, because of the many Zoroastrian soldiers, "If he retreated to me then I would be as a troop for him."

This is how it was reported by Muhammad bin Srin from `Umar. In the report of Abu `Uthman An-Nahdi from `Umar, he said: When Abu `Ubayd was fighting, `Umar said, "O people! We are your troop." Mujahid said that `Umar said, "We are the troop of every Muslim." Abdul-Malik bin `Umayr reported from `Umar, "O people! Don't be confused over this Ayah, it was only about the day of Badr, and we are a troop for every Muslim." Ibn Abi Hatim recorded that Nafi` questioned Ibn `Umar, "We are people who are not stationary when fighting our enemy, and we may not know where our troop is, be it that of our Imam or our army."

So he replied, "The troop is Allah's Messenger ." I said but Allah said,

(إِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا زَحَفَ النَّارِ)

(when you meet those who disbelieve in the battlefield) to the end of the Ayah . So he said; "This Ayah was about Badr, not before it nor after it."

Ad-Dahhak commented that Allah's statement,

(أَوْ مُتَحِيزًا إِلَى فِئَةٍ)

(or to retreat to a troop), refers to "Those who retreat to the Messenger of Allah and his Companions (when the Messenger was alive), and those who retreat in the present time to his commander or companions." However, if one flees for any other reason than those mentioned here, then it is prohibited and considered a major sin. Al-Bukhari and Muslim recorded that Abu Hurayrah said that the Messenger of Allah said,

«اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ»

("Shun the seven great destructive sins.")

The people inquired, "O Allah's Messenger! What are they" He said,

«الشِّرْكَ بِاللَّهِ وَالسَّحْرُ وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ  
إِلَّا بِالْحَقِّ وَأَكْلُ الرِّبَا وَأَكْلُ مَالِ الْيَتِيمِ وَالنَّوْءِي  
يَوْمَ الزَّحْفِ وَقَذْفُ الْمُحْصَنَاتِ الْغَافِلَاتِ  
الْمُؤْمِنَاتِ»

((They are:) Joining others in worship with Allah, magic taking life which Allah has forbidden, except for a just cause (according to Islamic law), consuming Riba, consuming an orphan's wealth, fleeing the battlefield at the time of fighting, and false accusation to chaste women, who never even think of anything touching chastity and are good believers.)

This is why Allah said here,

(فَقَدْ بَاءَ)



(he indeed has drawn upon himself...), and returned with,

(بِغَضَبٍ مِّنَ اللَّهِ وَمَأْوَاهُ)

(wrath from Allah. And his abode...), destination, and dwelling place on the Day of Return,

(جَهَنَّمَ وَيَسَّ الْمَصِيرُ)

(is Hell, and worst indeed is that destination!)

(قَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ  
رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ  
بَلَاءً حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ - ذَلِكُمْ وَأَنَّ اللَّهَ  
مُوْهِنٌ كَيْدِ الْكَافِرِينَ )

(17. You killed them not, but Allah killed them. And you threw not when you did throw, but Allah threw, that He might test the believers by a fair trial from Him. Verily, Allah is All-Hearer, All-Knower). (18. This (is the fact) and surely Allah weakens the deceitful plots of the disbelievers.)

### Allah's Signs displayed during Badr, And throwing Sand in the Eyes of the Disbelievers

Allah states that He creates the actions that the servants perform and that whatever good actions they take, it is He Who should be praised for them, for He directed and helped them perform these actions. Allah said,

(قَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ)

(You killed them not, but Allah killed them.) meaning, it is not because of your power and strength that you killed the pagans, who were many while you were few. Rather, it is He Who gave you victory over them, just as He said in another Ayah,

(وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ)

(And Allah has already made you victorious at Badr, when you were a weak little force.)  
3:123 , and,

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ  
إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ  
عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّذَبِّرِينَ )

(Truly, Allah has given you victory on many battlefields, and on the day of Hunayn when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.) 9:25

Allah, the Exalted and Ever High, states that victory does not depend on numbers or collecting weapons and shields. Rather, victory is from Him, Exalted He is.

كَمْ مِّنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ  
مَعَ الصَّابِرِينَ )

(How often has a small group overcome a mighty host by Allah's leave" And Allah is with the patient.) 2:249

Allah then mentioned the handful of sand that His Prophet threw at the disbelievers during the day of Badr, when he went out of his bunker. While in the bunker, the Prophet invoked Allah humbly and expressing his neediness before Allah. He then threw a handful of sand at the disbelievers and said,

«شَاهَتِ الْوُجُوهُ»

(Humiliated be their faces.) He then commanded his Companions to start fighting with sincerity and they did. Allah made this handful of sand enter the eyes of the idolators, each one of them were struck by some of it and it distracted them making each of them busy. Allah said,

(وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى)

(And you threw not when you did throw, but Allah threw.)

Therefore, it is Allah Who made the sand reach their eyes and busied them with it, not you (O Muhammad) .

Muhammad bin Ishaq said that Muhammad bin Ja'far bin Az-Zubayr narrated to him that `Urwah bin Az-Zubayr said about Allah's statement,

(وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا)

(that He might test the believers by a fair trial from Him. ) "So that the believers know Allah's favor for them by giving them victory over their enemy, even though their enemy was numerous, while they were few. They should thus know His right and express gratitude for His favor on them." Similar was said by Ibn Jarir. It is stated in a Hadith,

«وَكُلُّ بَلَاءٍ حَسَنٍ أَبْلَانَا»

(Every trail (from Allah) is a favor for us.)

Allah said next,

(إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ)

(Verily, Allah is All-Hearer, All-Knower.)

Allah hears the supplication and knows those who deserve help and triumph. Allah said,

(ذَلِكُمْ وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ )

(This (is the fact) and surely Allah weakens the deceitful plots of the disbelievers.) This is more good news, aside from the victory that the believers gained. Allah informed them that He will weaken the plots of the disbelievers in the future, degrade them and make everything they have perish and be destroyed, all praise and thanks are due to Allah.

(إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَعُودُوا نَعُدْ وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ )

(19. (O disbelievers) if you ask for a judgement, now has the judgement come unto you; and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous they be; and verily, Allah is with the believers.)

## The Response to the Disbelievers Who ask for a Judgement

Allah says to the disbeliever,

(إِنْ تَسْتَفْتِحُوا)

(If you ask for a judgement), you invoked Allah for victory, judgement and a decision between you and your believing nemesis, and you got what you asked for. Muhammad bin Ishaq and several others reported from Az-Zuhri from `Abdullah bin Tha`labah bin Su`ayr who said that Abu Jahl said on the day of Badr, "O Allah! Whichever of the two camps (pagans and Muslims) severed the relation of the womb and brought us what is not familiar, then destroy him this day." This Ayah was later on revealed,

(إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ)

(If you ask for a judgement, then now has the judgement come unto you,) until the end of the Ayah. Imam Ahmad recorded that `Abdullah bin Tha`labah said, "Abu Jahl asked for (Allah's judgment) when he said upon facing the Muslims, `O Allah! Those among us who severed the relations of the womb and brought forth what we do not recognize, then destroy him this day.'" This was also recorded by An-Nasa'i in the Book of Tafsir (of his Sunan) and Al-Hakim in his Mustadrak, and he said, "It is Sahih according to the criteria of the Two Shaykhs, and they did not record it. ". Similar statements were reported from Ibn `Abbas, Mujahid, Ad-Dahhak, Qatadah, Yazid bin Ruwman and several others. As-Suddi commented, "Before the idolators left Makkah for Badr, they clung to the curtains covering the Ka`bah and supplicated to Allah for victory, `O Allah! Give victory to the exalted among the two armies, the most honored among the two groups, and the most righteous among the two tribes.' Allah revealed the Ayah, F

(إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ)

(If you ask for a judgement, then now has the judgement come unto you.) Allah says here, `I accepted your supplication and Muhammad gained the victory."

`Abdur-Rahman bin Zayd bin Aslam said; "This is Allah the Most High's answer to their supplication;

(وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ  
عِنْدِكَ)

(And (remember) when they said: "O Allah! If this is indeed the truth from you..)" 8:32

Allah said next,

(وَإِنْ تَنْتَهُوا)

(and if you cease...) from your disbelief and rejection of Allah and His Messenger ,

(فَهُوَ خَيْرٌ لَّكُمْ)

(it will be better for you), in this life and the Hereafter. Allah said,

(وَإِنْ تَعُودُوا نَعُدْ)

(and if you return, so shall We return...) This is similar to another Ayah,

(وَإِنْ عُدْتُمْ عُدْنَا)

(but if you return (to sins), We shall return (to Our punishment).) 17:8 meaning, 'if you persist in your disbelief and misguidance, We shall repeat the defeat that you suffered,'

(وَلَنْ نُغْنِيَ عَنْكُمْ فِئَتِكُمْ شَيْئًا وَلَوْ كَثُرَتْ)

(and your forces will be of no avail to you, however numerous they be...) for even if you gather whatever forces you can, then know that those whom Allah is with cannot be defeated,

(وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ)

(and verily, Allah is with the believers.) in reference to the Prophet's group, the side of the chosen Messenger .

(يَأْيُهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا  
تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ - وَلَا تَكُونُوا كَالَّذِينَ  
قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ - إِنَّ شَرَّ الدَّوَابِّ  
عِنْدَ اللَّهِ الصَّمُّ الْبُكْمُ الَّذِينَ لَا يُعْقِلُونَ - وَلَوْ عَلِمَ

اللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ  
مُغْرَضُونَ )

(20. O you who believe! Obey Allah and His Messenger, and turn not away from him while you are hearing. ) (21. And be not like those who say: "We have heard," but they hear not.) (22. Verily, the worst of living creatures with Allah are the deaf and the dumb (the disbelievers), who understand not.) (23. Had Allah known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion.)

### The Command to obey Allah and His Messenger

Allah commands His believing servants to obey Him and His Messenger and warns them against defying him and imitating the disbelievers who reject him. Allah said,

(وَلَا تَوَلَّوْا عَنْهُ)

(and turn not away from him...), neither refrain from obeying him or following his commands nor indulge in what he forbade,

(وَأَنْتُمْ تَسْمَعُونَ)

(while you are hearing.) after you gained knowledge of his Message,

(وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ  
(

(And be not like those who say: "We have heard," but they hear not.)

Ibn Ishaq said that this Ayah refers to the hypocrites, who pretend to hear and obey, while in fact they do neither. Allah declares that these are the most wicked creatures among the Children of Adam,

(إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ)

(Verily, the worst of living creatures with Allah are the deaf) who do not hear the truth,

(الْبُكْمُ)

(and the dumb) who cannot comprehend it,

(الَّذِينَ لَا يَعْقِلُونَ)

(who understand not. ) These indeed are the most wicked creatures, for every creature except them abide by the way that Allah created in them. These people were created to worship Allah, but instead disbelieved. This is why Allah equated them to animals, when He said,

(وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا  
يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً)

(And the example of those who disbelieve is as that of him who shouts to those that hear nothing but calls and cries.) 2:171 , and,

(أُولَئِكَ كَالْأَنْعَمِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ  
الْغَافِلُونَ)

(They are like cattle, nay even more astray; those! They are the heedless ones.) 7:179

It was also said that the Ayah (8:22) refers to some of the pagans of Quraysh from the tribe of Bani ` Abd Ad-Dar, according to Ibn ` Abbas, Mujahid and Ibn Jarir. Muhammad bin Ishaq said that this Ayah refers to hypocrites, as we stated. There is no contradiction here, because both disbelievers and hypocrites are devoid of sound comprehension, in addition to having lost the intention to do good. Allah states here that such are those who neither have sound understanding nor good intentions, even if they have some type of reason,

(وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ)

(Had Allah known of any good in them, He would indeed have made them listen.)

He would have helped them understand. However, this did not happen because there is no goodness in such people, for Allah knows that,

(وَلَوْ أَسْمَعَهُمْ)

(even if He had made them listen...) and allowed them to understand,

(لَتَوَلَّوْا)

(they would but have turned...), intentionally and out of stubbornness, even after they comprehend,

(وَهُمْ مُّعْرِضُونَ)

(with aversion.), to the truth.

يَأْيُهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا  
دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ  
الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ )

(24. O you who believe! Answer Allah and (His) Messenger when he (the Messenger) calls you to that which will give you life, and know that Allah comes between a person and his heart. And verily to Him you shall (all) be gathered.)

### The Command to answer and obey Allah and His Messenger

Al-Bukhari said,

(اسْتَجِيبُوا)

"(Answer), obey,

(لِمَا يُحْيِيكُمْ)

(that which will give you life) that which will make your affairs good." Al-Bukhari went on to narrate that Abu Sa`id bin Al-Mu`alla said, "I was praying when the Prophet passed by and called me, but I did not answer him until I finished the prayer. He said,

«مَا مَنَعَكَ أَنْ تَأْتِيَنِي؟ أَلَمْ يَقُلِ اللَّهُ:

(What prevented you from answering me Has not Allah said:



يَأْيُهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا  
دَعَاكُمْ لِمَا يُحْيِيكُمْ)

(O you who believe! Answer Allah and (His) Messenger when he calls you to that which will give you life)' He then said:

«لَأُعَلِّمَنَّكَ أَكْبَرَ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ  
أُخْرَجَ»

(I will teach you the greatest Surah in the Qur'an before I leave.) When he was about to leave, I mentioned what he said to me. He said,

(الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ )

(All the praises and thanks are to Allah, the Lord of all that exists...) 1:1-6 .

«هِيَ السَّبْعُ الْمَثَانِي»

(Surely, it is the seven oft-repeated verses.)" Muhammad bin Ishaq narrated that Muhammad bin Ja`far bin Az-Zubayr said that `Urwah bin Az-Zubayr explained this Ayah,

يَأْيُهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا  
دَعَاكُمْ لِمَا يُحْيِيكُمْ)

(O you who believe! Answer Allah and (His) Messenger when he calls you to that which will give you life,) "Answer when called to war (Jihad) with which Allah gives you might after meekness, and strength after weakness, and shields you from the enemy who oppressed you."

### Allah comes in between a Person and His Heart

Allah said,

(وَأَعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ)

(and know that Allah comes in between a person and his heart.)

Ibn `Abbas commented, "Allah prevents the believer from disbelief and the disbeliever from faith." Al-Hakim recorded this in his Mustadrak and said, "It is Sahih and they did not record it." . Smilar was said by Mujahid, Sa`id, `Ikrimah, Ad-Dahhak, Abu Salih `Atiyyah, Muqatil bin Hayyan and As-Suddi. In another report from Mujahid, he commented;

(يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ)

(...comes in between a person and his heart.) "Leaves him without comprehension," As-Suddi said, "Prevents one self from his own heart, so he will neither believe nor disbelieve except by His leave." There are several Hadiths that conform with the meaning of this Ayah. For instance, Imam Ahmad recorded that Anas bin Malik said, "The Prophet used to often say these words,

«يَا مُقَلَّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ»

(O You Who changes the hearts, make my heart firm on Your religion.) We said, `O Allah's Messenger! We believed in you and in what you brought us. Are you afraid for us' He said,

«نَعَمْ، إِنَّ الْقُلُوبَ بَيْنَ إصْبَعَيْنِ مِنْ أَصَابِعِ اللَّهِ  
تَعَالَى يُقَلِّبُهَا»

(Yes, for the hearts are between two of Allah's Fingers, He changes them (as He wills).)"

This is the same narration recorded by At-Tirmidhi in the Book of Qadar in his Jami' Sunan , and he said, "Hasan." Imam Ahmad recorded that An-Nawwas bin Sam`an Al-Kilabi said that he heard the Prophet saying,

«مَا مِنْ قَلْبٍ إِلَّا وَهُوَ بَيْنَ أَصْبَعَيْنِ مِنْ أَصَابِعِ  
الرَّحْمَنِ رَبِّ الْعَالَمِينَ إِذَا شَاءَ أَنْ يُقِيمَهُ أَقَامَهُ  
وَإِذَا شَاءَ أَنْ يُزَيِّغَهُ أَزَاغَهُ»

(Every heart is between two of the Fingers of the Most Beneficent (Allah), Lord of all that exists, if He wills, He makes it straight, and if He wills, He makes it stray.)

And he said:

«يَا مُقَلَّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ»

(O You Who changes the hearts! keep my heart firm on Your religion) And he would say;

«وَالْمِيزَانَ بِيَدِ الرَّحْمَنِ يَخْفِضُهُ وَيَرْفَعُهُ»

(The Balance is in the Hand of Ar-Rahman, He raises and lowers it.)

This was also recorded by An-Nasai and Ibn Majah.

وَاتَّقُوا فِتْنَةً لَّا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً  
وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ )

(25. And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong, and know that Allah is severe in punishment.)

### Warning against an encompassing Fitnah

Allah warns His believing servants of a Fitnah, trial and test, that encompasses the wicked and those around them. Therefore, such Fitnah will not be restricted to the sinners and evildoers. Rather, it will reach the others if the sins are not stopped and prevented. Imam Ahmad recorded that Mutarrif said, "We asked Az-Zubayr, `O Abu `Abdullah! What brought you here (for the battle of Al-Jamal) You abandoned the Khalifah who was assassinated ( `Uthman, may Allah be pleased with him) and then came asking for revenge for his blood' He said, `We recited at the time of the Messenger of Allah , and Abu Bakr, `Umar and `Uthman,

وَاتَّقُوا فِتْنَةً لَّا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ  
خَاصَّةً)

(And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong,) We did not think that this Ayah was about us too, until it reached us as it did." `Ali bin Abi Talhah reported that Ibn `Abbas said that the Ayah,

وَاتَّقُوا فِتْنَةً لَّا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ  
خَاصَّةً)

(And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong,) refers to the Companions of the Prophet in particular. In another narration from Ibn `Abbas, he said, "Allah commanded the believers to stop evil from flourishing among them, so

that Allah does not encompass them all in the torment (Fitnah). " This, indeed, is a very good explanation, prompting Mujahid to comment about Allah's statement,

(وَائْتَفُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً)

(And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong,)

"Is for you too!" Several said similarly, such as Ad-Dahhak and Yazid bin Abi Habib and several others. Ibn Mas`ud said, "There is none among you but there is something that represents a Fitnah for him, for Allah said,

(إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ)

(Your wealth and your children are only a trial (Fitnah)... 64:15 . Therefore, when you seek refuge, seek it with Allah from the Fitnah that causes misguidance." Ibn Jarir collected this Hadith. The view that the warning in this Ayah addresses the Companions and all others is true, even though the speech in the Ayah was directed at the Companions. There are Hadiths that warn against Fitnah in general, thus providing the correctness of this explanation. Similarly there will be a separate book in which this subject will be discussed, Allah willing, as also is the case with the Imams, there being a number of writings about this. Of the most precise things that have been mentioned under this topic, is what was recorded by Imam Ahmad from Hudhayfah bin Al-Yaman that the Messenger of Allah said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ لِيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْ عِنْدِهِ ثُمَّ لَتَدْعُنَّهُ فَلَا يُسْتَجِيبُ لَكُمْ»

(By He in Whose Hand is my soul! You will enjoin righteousness and forbid evil, or Allah will send a punishment upon you from Him; you will supplicate then to Him, but He will not answer your supplication.)

Imam Ahmad recorded that Abu Ar-Riqad said, "I heard Hudhayfah saying, `A person used to utter one word during the time of the Messenger of Allah and become a hypocrite on account of it. I now hear such words from one of you four times in the same sitting. Surely, you will enjoin good, forbid evil and encourage each other to do good or Allah will surround you all with torment, or make the wicked among you become your leaders. The righteous among you will then supplicate, but their supplication will not be accepted.'" Imam Ahmad recorded that An-Nu`man bin Bashir said that the Prophet gave a speech in which he said, while pointing to his ears with two of his fingers,

«مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا  
 وَالْمُدَّاهِنِ فِيهَا كَمَثَلِ قَوْمٍ رَكِبُوا سَفِينَةً فَأَصَابَ  
 بَعْضُهُمْ أَسْفَلُهَا وَأَوْعَرَهَا وَشَرَّهَا وَأَصَابَ  
 بَعْضُهُمْ أَعْلَاهَا فَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقَوْا  
 الْمَاءَ مَرُّوا عَلَى مَنْ فَوْقَهُمْ فَأَدَّوهُمْ فَقَالُوا: لَوْ  
 خَرَقْنَا فِي نَصِيبِنَا خَرْقًا فَاسْتَقَيْنَا مِنْهُ وَلَمْ نُؤْذِ مَنْ  
 فَوْقَنَا: فَإِنْ تَرَكَوهُمْ وَأَمْرَهُمْ هَلَكُوا جَمِيعًا وَإِنْ  
 أَخَذُوا عَلَى أَيْدِيهِمْ نَجَوْا جَمِيعًا»

(The parable of the person abiding by Allah's order and restrictions in comparison to those who violate them, or sit idle while they are being violated, is that of those who drew lots for their seats in a boat. Some of them got seats in the lower part, which is the most rough and worst part, and the others in the upper. When the former needed water, they had to go up to bring water and that troubled the others, so they said, `Let us make a hole in our share of the ship and get water, saving those who are above us from troubling them, so, if the people in the upper part let the others do what they suggested, all the people of the ship would be destroyed, but if they prevented them, both parties would be safe.)

This was recorded by Al-Bukhari, but not Muslim, in the Book of Partnerships and the Book of Witnesses. It was also recorded by At-Tirmidhi through a different route of narration.

Imam Ahmad recorded that Umm Salamah, the Prophet's wife, said, "I heard the Messenger of Allah saying,

«إِذَا ظَهَرَتِ الْمَعَاصِي فِي أُمَّتِي عَمَّهُمُ اللَّهُ  
 بِعَذَابٍ مِنْ عِنْدِهِ»

(If sins become apparent in my Ummah, Allah will surround them with punishment from Him.) I said, `O Allah's Messenger! Will they have righteous people among them then' He said,

«بَلَى»

(Yes.) I asked, `What will happen to them' He said,

«يُصِيبُهُمْ مَا أَصَابَ النَّاسَ ثُمَّ يَصِيرُونَ إِلَى  
مَعْفَرَةٍ مِنَ اللَّهِ وَرِضْوَانٍ»

(They will be stricken as the people, but they will end up with Allah's forgiveness and pleasure.)"

Imam Ahmad recorded that Jarir said that the Messenger of Allah said,

«مَا مِنْ قَوْمٍ يُعْمَلُ فِيهِمْ بِالْمَعَاصِي هُمْ أَعْزُّ  
وَأَكْثَرُ مِمَّنْ يَعْمَلُونَ ثُمَّ لَمْ يُغَيِّرُوهُ إِلَّا عَمَّهُمُ اللَّهُ  
بِعِقَابٍ»

(Every people among whom sins are being committed, while they are mightier and more numerous than those who do wrong, yet they did nothing to stop them, then Allah will surround them all with punishment.)

Ibn Majah collected this Hadith.

(وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ  
تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُمْ  
بِنَصْرِهِ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ )

(26. And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His help, and provided you with good things (for livelihood) so that you might be grateful.)

### **Reminding Muslims of Their previous State of Weakness and Subjugation which changed into Might and Triumph**

Allah, the Exalted, reminds His believing servants of His blessings and favors on them. They were few and He made them many, weak and fearful and He provided them with strength and victory. They were meek and poor, and He granted them sustenance and livelihood. He ordered them to be grateful to Him, and they obeyed Him and implemented what He commanded.

When the believers were still in Makkah they were few, practicing their religion in secret, oppressed, fearing that pagans, fire worshippers or Romans might kidnap them from the various

parts of Allah's earth, for they were all enemies of the Muslims, especially since Muslims were few and weak. Later on, Allah permitted the believers to migrate to Al-Madinah, where He allowed them to settle in a safe resort. Allah made the people of Al-Madinah their allies, giving them refuge and support during Badr and other battles. They helped the Migrants with their wealth and gave up their lives in obedience of Allah and His Messenger . Qatadah bin Di`amah As-Sadusi commented,

(وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ)

(And remember when you were few and were reckoned weak in the land,)

"Arabs were the weakest of the weak, had the toughest life, the emptiest stomachs, the barest skin and the most obvious misguidance. Those who lived among them lived in misery; those who died went to the Fire. They were being eaten up, but unable to eat up others! By Allah! We do not know of a people on the face of the earth at that time who had a worse life than them. When Allah brought Islam, He made it dominant on the earth, thus bringing provisions and leadership for them over the necks of people. It is through Islam that Allah granted all what you see, so thank Him for His favors, for your Lord is One Who bestows favors and likes praise. Verily, those who thank Allah enjoy even more bounties from Him."

(يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ  
وَتَخُونُوا أَمْنَتِكُمْ وَأَنْتُمْ تَعْلَمُونَ - وَاعْلَمُوا أَنَّمَا  
أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ  
)

(27. O you who believe! Betray not Allah and His Messenger, nor betray knowingly your Amanat (things entrusted to you)). (28. And know that your possessions and your children are but a trial and that surely, with Allah is a mighty reward.)

### Reason behind revealing This Ayah, and the prohibition of Betrayal

The Two Sahihs mention the story of Hatib bin Abi Balta`ah. In the year of the victory of Makkah he wrote to the Quraysh alerting them that the Messenger of Allah intended to march towards them. Allah informed His Messenger of this, and he sent a Companion to retrieve the letter that Hatib sent, and then he summoned him. He admitted to what he did. `Umar bin Al-Khattab stood up and said, "O Allah's Messenger! Should I cut off his head, for he has betrayed Allah, His Messenger and the believers" The Prophet said,

«دَعَا فَاتَّهَ قَدْ شَهَدَ بَدْرًا، وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ  
اطَّلَعَ عَلَى أَهْلِ بَدْرِ فَقَالَ: اْعْمَلُوا مَا شِئْتُمْ فَقَدْ  
غَفَرْتُ لَكُمْ»

(Leave him! He participated in Badr. How do you know that Allah has not looked at those who participated in Badr and said, Do whatever you want, for I have forgiven you.)

However, it appears that this Ayah is more general, even if it was revealed about a specific incident. Such rulings are dealt with by their indications, not the specific reasons behind revealing them, according to the majority of scholars.

Betrayal includes both minor and major sins, as well those that affect others. `Ali bin Abi Talhah said that Ibn `Abbas commented on the Ayah,

(وَتَخُونُوا أَمَانَتِكُمْ)

(nor betray your Amanat) "The Amanah refers to the actions that Allah has entrusted the servants with, such as and including what He ordained. Therefore, Allah says here,

(لَا تَخُونُوا)

(nor betray...), `do not abandon the obligations.'" `Abdur-Pahman bin Zayd commented, "Allah forbade you from betraying Him and His Messenger, as hypocrites do."

Allah said,

(وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ)

(And know that your possessions and your children are but a trial.) from Him to you. He grants these to you so that He knows which of you will be grateful and obedient to Him, or become busy with and dedicated to them instead of Him. Allah said in another Ayah,

(إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ  
عَظِيمٌ)

(Your wealth and your children are only a trial, whereas Allah! With Him is a great reward.)  
64:15 ,



(وَنَبْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً)

(And We shall make a trial of you with evil and with good.) 21:35 ,

(يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ  
عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ  
الْخَاسِرُونَ )

(O you who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that, then they are the losers.) 63:9 , and,

(يَأْيُهَا الَّذِينَ ءَامَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ  
عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ)

(O you who believe! Verily, among your wives and your children there are enemies for you (who may stop you from the obedience of Allah); therefore beware of them!) 64:14 Allah said next,

(وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ)

(And that surely with Allah is a mighty reward.) Therefore, Allah's reward, favor and Paradise are better for you than wealth and children. Certainly, among the wealth and children there might be enemies for you and much of them avail nothing. With Allah alone is the decision and sovereignty in this life and the Hereafter, and He gives tremendous rewards on the Day of Resurrection. In the Sahih, there is a Hadith in which the Messenger of Allah said,

«ثَلَاثٌ مَنْ كُنَّ فِيهِ، وَجَدَ بِهِنَّ حَلَاوَةَ الْإِيمَانِ: مَنْ  
كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَمَنْ  
كَانَ يُحِبُّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَمَنْ كَانَ أَنْ

يُلْقَى فِي النَّارِ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَرْجِعَ إِلَى الْكُفْرِ  
بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ مِنْهُ»

(There are three qualities for which whomever has them, he will have tasted the sweetness of faith. (They are:) whoever Allah and His Messenger are dearer to him than anyone else, whoever loves a person for Allah's sake alone, and whoever prefers to be thrown in fire rather than revert to disbelief, after Allah has saved him from it.)

Therefore, loving the Messenger of Allah comes before loving children, wealth and oneself. In the Sahih, it is confirmed that he said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ  
أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ وَأَهْلِهِ وَمَالِهِ وَالنَّاسِ  
أَجْمَعِينَ»

(By He in Whose Hand is my soul! None of you will have faith unless I become dearer to him than himself, his family, his wealth and all people.)

(يَأَيُّهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ  
فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ دُو  
الْفَضْلِ الْعَظِيمِ )

(29. O you who believe! If you obey and fear Allah, He will grant you Furqan, and will expiate for you your sins, and forgive you; and Allah is the Owner of the great bounty.)

Ibn `Abbas, As-Suddi, Mujahid, `Ikrimah, Ad-Dahhak, Qatadah, Muqatil bin Hayyan and several others said that,

(فُرْقَانًا)

(Furqan), means, `a way out'; Mujahid added, "In this life and the Hereafter." In another narration, Ibn `Abbas is reported to have said, `Furqan' means `salvation' or -- according to another narration -- `aid'. Muhammad bin Ishaq said that `Furqan' means `criterion between truth and falsehood'. This last explanation from Ibn Ishaq is more general than the rest that we mentioned, and it also includes the other meanings. Certainly, those who have Taqwa of Allah by obeying what He ordained and abstaining from what he forbade, will be guided to

differentiate between the truth and the falsehood. This will be a triumph, safety and a way out for them from the affairs of this life, all the while acquiring happiness in the Hereafter. They will also gain forgiveness, thus having their sins erased, and pardon, thus having their sins covered from other people, as well as, being directed to a way to gain Allah's tremendous rewards,

(يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَءَامِنُوا بِرَسُولِهِ  
يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِ وَيَجْعَل لَّكُمْ نُورًا  
تَمْشُونَ بِهِ وَيَعْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ )

(O you who believe! Have Taqwa of Allah, and believe in His Messenger, He will give you a double portion of His mercy, and He will give you a light by which you shall walk (straight). And He will forgive you. And Allah is Oft-Forgiving, Most Merciful.) 57:28 .

(وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُبْنِتُوكَ أَوْ يَقْتُلُوكَ  
أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ  
الْمَكْرِينَ )

(30. And (remember) when the disbelievers plotted against you to imprison you, or to kill you, or to expel you (from your home, Makkah); they were plotting and Allah too was plotting; and Allah is the best of plotters.)

### **The Makkans plot to kill the Prophet , imprison Him or expel Him from Makkah**

Ibn ` Abbas, Mujahid and Qatadah said,

(لِيُبْنِتُوكَ)

(Liyuthbituka) means "to imprison you." As-Suddi said, "lthbat is to confine or to shackle."

Imam Muhammad bin Ishaq bin Yasar, the author of Al-Maghazi, reported from `Abdullah bin Abi Najih, from Mujahid, from Ibn ` Abbas, "Some of the chiefs of the various tribes of Quraysh gathered in Dar An-Nadwah (their conference area) and Iblis (Shaytan) met them in the shape of an eminent old man. When they saw him, they asked, `Who are you' He said, `An old man from Najd. I heard that you are having a meeting, and I wished to attend your meeting. You will benefit from my opinion and advice.' They said, `Agreed, come in.' He entered with them.

Iblis said, `You have to think about this man (Muhammad)! By Allah, he will soon overwhelm you with his matter (religion).' One of them said, `Imprison him, restrained in chains, until he dies just like the poets before him all died, such as Zuhayr and An-Nabighah! Verily, he is a poet like they were.' The old man from Najd, the enemy of Allah, commented, `By Allah! This is not a good idea. His Lord will release him from his prison to his companions, who will liberate him from your hands. They will protect him from you and they might expel you from your land.' They said, `This old man said the truth. Therefore, seek an opinion other than this one.'

Another one of them said, `Expel him from your land, so that you are free from his trouble! If he leaves your land, you will not be bothered by what he does or where he goes, as long as he is not among you to bring you troubles, he will be with someone else.' The old man from Najd replied, `By Allah! This is not a good opinion. Have you forgotten his sweet talk and eloquency, as well as, how his speech captures the hearts By Allah! This way, he will collect even more followers among Arabs, who will gather against you and attack you in your own land, expel you and kill your chiefs.' They said, `He has said the truth, by Allah! Therefore, seek an opinion other than this one.' hAbu Jahl, may Allah curse him, spoke next, `By Allah! I have an idea that no one else has suggested yet, and I see no better opinion for you. Choose a strong, socially elevated young man from each tribe, and give each one of them a sharp sword. Then they would all strike Muhammad at the same time with their swords and kill him. Hence, his blood would be shed by all tribes. This way, his tribe, Banu Hashim, would realize that they cannot wage war against all of the Quraysh tribes and would be forced to agree to accept the blood money; we would have brought comfort to ourselves and stopped him from bothering us.'

The old man from Najd commented, `By Allah! This man has expressed the best opinion, and I do not support any other opinion.' They quickly ended their meeting and started preparing for the implementation of this plan.

Jibril came to the Prophet and commanded him not to sleep in his bed that night and conveyed to him the news of their plot. The Messenger of Allah did not sleep in his house that night, and Allah gave him permission to migrate. After the Messenger migrated to Al-Madinah, Allah revealed to him Surat Al-Anfal reminding him of His favors and the bounties He gave him,

(وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُبْنِتُوكَ أَوْ يَقْتُلُوكَ  
أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ  
الْمَكْرِينَ )

(And (remember) when the disbelievers plotted against you to imprison you, or to kill you, or to expel you (from Makkah); they were plotting and Allah too was plotting; and Allah is the best of plotters.)

Allah replied to the pagans' statement that they should await the death of the Prophet , just as the poets before him perished, as they claimed,

(أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِ رَيْبَ الْمُنُونِ )

(Or do they say: "He is a poet! We await for him some calamity by time!") 52:30

As-Suddi narrated a similar story.

Muhammad bin Ishaq reported from Muhammad bin Ja`far bin Az-Zubayr, from `Urwah bin Az-Zubayr who commented on Allah's statement,

(وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ)

(...they were plotting and Allah too was plotting, and Allah is the best of plotters.) "I (Allah) plotted against them with My sure planning, and I saved you (O Muhammad) from them."

(وَإِذَا تُلِيٰ عَلَيْهِمْ ءَايَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ - وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ - وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ )

(31. And when Our Ayat are recited to them, they say: "We have heard (the Qur'an); if we wish we can say the like of this. This is nothing but the tales of the ancients.") (32. And (remember) when they said: "O Allah! If this (the Qur'an) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment.") (33. And Allah would not punish them while you (Muhammad ) are among them, nor will He punish them while they seek (Allah's) forgiveness.)

### The Quraysh claimed They can produce Something similar to the Qur'an

Allah describes the disbelief, transgression, rebellion, as well as misguided statements that the pagans of Quraysh used to utter when they heard Allah's Ayat being recited to them,

(قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا)

("We have heard (the Qur'an); if we wish we can say the like of this.")

They boasted with their words, but not with their actions. They were challenged several times to bring even one chapter like the Qur'an, and they had no way to meet this challenge. They only boasted in order to deceive themselves and those who followed their falsehood. It was said that An-Nadr bin Al-Harith, may Allah curse him, was the one who said this, according to Sa'id bin Jubayr, As-Suddi, Ibn Jurayj and others. An-Nadr visited Persia and learned the stories of some Persian kings, such as Rostum and Isphandiyar. When he went back to Makkah, He found that the Prophet was sent from Allah and reciting the Qur'an to the people. Whenever the Prophet would leave an audience in which An-Nadr was sitting, An-Nadr began narrating to them the stories that he learned in Persia, proclaiming afterwards, "Who, by Allah, has better tales to narrate, I or Muhammad" When Allah allowed the Muslims to capture An-Nadr in Badr, the Messenger of Allah commanded that his head be cut off before him, and that was done, all thanks are due to Allah. The meaning of,

## (أَسْطِيرُ الْأَوَّلِينَ)

(. . .tales of the ancients) meaning that the Prophet has plagiarized and learned books of ancient people, and this is what he narrated to people, as they claimed. This is the pure falsehood that Allah mentioned in another Ayah,

وَقَالُوا أَسْطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ  
بُكْرَةً وَأَصِيلًا - قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي  
السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا )

(And they say: "Tales of the ancients, which he has written down:, and they are dictated to him morning and afternoon." Say: "It (this Qur'an) has been sent down by Him (Allah) Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful.") 25:5-6 for those who repent and return to Him, He accepts repentance from them and forgives them.

### **The Idolators ask for Allah's Judgment and Torment!**

Allah said,

وَإِذْ قَالُوا اللَّهُمَّ إِن كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ  
فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ  
أَلِيمٍ )

(And (remember) when they said: "O Allah! If this (the Qur'an) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment.")

This is indicative of the pagans' enormous ignorance, denial, stubbornness and transgression. They should have said, "O Allah! If this is the truth from You, then guide us to it and help us follow it." However, they brought Allah's judgment on themselves and asked for His punishment. Allah said in other Ayat,

(وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْ لَا أَجَلٌ مُّسَمًّى  
لَجَاءَهُمُ الْعَذَابُ وَلِيَأْتِيَهُمْ بَعْتَهُ وَهُمْ لَا يُشْعُرُونَ  
)

(And they ask you to hasten on the torment (for them), and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not!) 29:53 ,

(وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْنَا قَبْلَ يَوْمِ الْحِسَابِ )

(They say: "Our Lord! Hasten to us Qittana (our record of good and bad deeds so that we may see it) before the Day of Reckoning!") 38:16 , and,

(سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ - لِّلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ  
- مِّنَ اللَّهِ ذِي الْمَعَارِجِ )

(A questioner asked concerning a torment about to befall. Upon the disbelievers, which none can avert. From Allah, the Lord of the ways of ascent.) 70:1-3

The ignorant ones in ancient times said similar things. The people of Shu`ayb said to him,

(فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ إِن كُنْتَ مِنَ  
الصَّادِقِينَ )

("So cause a piece of the heaven to fall on us, if you are of the truthful!") 26:187 while the pagans of Quraysh said,

(اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ  
عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ)

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

Shu` bah said from `Abdul-Hamid that Anas bin Malik said that it was Abu Jahl bin Hisham who uttered this statement,

(اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ  
عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ)

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

So Allah revealed this Ayah,

(وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ  
مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ )

(And Allah would not punish them while you are among them, nor will He punish them while they seek (Allah's) forgiveness.)

Al-Bukhari recorded it.

**The Presence of the Prophet , and the Idolators' asking For  
forgiveness, were the Shelters against receiving Allah's immediate  
Torment**

Allah said,

(وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ  
مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ )



(And Allah would not punish them while you are among them, nor will He punish them while they seek (Allah's) forgiveness.)

Ibn Abi Hatim recorded that Ibn ` Abbas said, "Pagans used to go around the House in Tawaf and proclaim, ` We rush to Your obedience, O Allah, there is no partner with You,' and the Prophet would tell them,

«قَدِ، قَدِ»

(Enough, enough.) But they would go on, ` We rush to Your obedience, O Allah, there is no partner with You except a partner who is with You, You own Him but he does not own! They also used to say, ` O Allah, Your forgiveness, Your forgiveness.' Allah revealed this verse;

(وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ)

(And Allah would not punish them while you are among them...)"

Ibn ` Abbas commented, "They had two safety shelters: the Prophet , and their seeking forgiveness (from Allah). The Prophet went away, and only seeking forgiveness remained." At-Tirmidhi recorded that Abu Musa said that the Messenger of Allah said,

«أَنْزَلَ اللَّهُ عَلَيَّ أَمَانَيْنِ لِأُمَّتِي»

("Allah sent down to me two safe shelters for the benefit of my Ummah)

(وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ )

(And Allah would not punish them while you are among them, nor will He punish them while they seek (Allah's) forgiveness.)

«فَإِذَا مَضَيْتُ تَرَكْتُ فِيهِمْ السَّيِّئَاتِ إِلَى يَوْمِ الْقِيَامَةِ»

(When I die, I will leave the seeking of forgiveness with them, until the Day of Resurrection.)

What testifies to this Hadith, is the Hadith that Ahmad recorded in his Musnad and Al-Hakim in his Mustadrak, that Abu Sa` id narrated that the Messenger of Allah said,

«إِنَّ الشَّيْطَانَ قَالَ: وَعِزَّتِكَ يَا رَبِّ لَا أُبْرَحُ  
أُغْوِي عِبَادَكَ مَا دَامَتْ أَرْوَاحُهُمْ فِي أَجْسَادِهِمْ.  
فَقَالَ الرَّبُّ: وَعِزَّتِي وَجَلَالِي لَا أزالُ أُغْفِرُ لَهُمْ  
مَا اسْتَغْفَرُونِي»

(Shaytan said, `By Your might, O Lord! I will go on luring Your servants as long as their souls are still in their bodies.' The Lord said, `By My might and majesty! I will keep forgiving them, as long as they keep invoking Me for forgiveness.)

Al-Hakim, "Its chain is Sahih and they did not record it."

(وَمَا لَهُمْ إِلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ  
الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أَوْلِيَائُوهُ إِلَّا  
الْمُتَّقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ - وَمَا كَانَ  
صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مَكَاءً وَتَصَدِيَةً فَذُوقُوا  
الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ )

(34. And why should not Allah punish them while they hinder (men) from Al-Masjid Al-Haram, and they are not its guardians None can be its guardians except those who have Taqwa, but most of them know not.) (35. Their Salah at the House was nothing but Muka' and Tasdiyah. Therefore taste the punishment because you used to disbelieve.)

## The Idolators deserved Allah's Torment after Their Atrocities

Allah states that the idolators deserved the torment, but He did not torment them in honor of the Prophet residing among them. After Allah allowed the Prophet to migrate away from them, He sent His torment upon them on the day of Badr. During that battle, the chief pagans were killed, or captured. Allah also directed them to seek forgiveness for the sins, Shirk and wickedness they indulged in. If it was not for the fact that there were some weak Muslims living among the Makkan pagans, those Muslims who invoked Allah for His forgiveness, Allah would have sent down to them the torment that could never be averted. Allah did not do that on account of the weak, ill-treated, and oppressed believers living among them, as He reiterated about the day at Al-Hudaybiyyah,

(هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ  
 وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ مَحَلَّهُ وَلَوْلَا رِجَالٌ  
 مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطَّوَّهُمْ  
 فَيُصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ لِيُدْخِلَ اللَّهُ فِي  
 رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا  
 مِنْهُمْ عَذَابًا أَلِيمًا )

(They are the ones who disbelieved and hindered you from Al-Masjid Al-Haram (at Makkah) and detained the sacrificial animals from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allah might bring into His mercy whom He wills if they (the believers and the disbelievers) had been apart, We verily, would have punished those of them who disbelieved with painful torment.)  
 48:25

Allah said here,

(وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ  
 الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أَوْلِيَآؤُهُ إِلَّا  
 الْمُتَّقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ )

(And why should not Allah punish them while they hinder (men) from Al-Masjid Al-Haram, and they are not its guardians None can be its guardians except those who have Taqwa, but most of them know not.)

Allah asks, `why would not He torment them while they are stopping Muslims from going to Al-Masjid Al-Haram, thus hindering the believers, its own people, from praying and performing Tawaf in it' Allah said,

(وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أَوْلِيَآؤُهُ إِلَّا الْمُتَّقُونَ)

(And they are not its guardians None can be its guardians except those who have Taqwa,) meaning, the Prophet and his Companions are the true dwellers (or worthy maintainers) of Al-Masjid Al-Haram, not the pagans. Allah said in other Ayah,

(مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ  
شَاهِدِينَ عَلَىٰ أَنفُسِهِم بِالْكُفْرِ أُولَٰئِكَ حَبِطَتْ  
أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ - إِنَّمَا يَعْمُرُ  
مَسَاجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ  
الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ  
أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ )

(It is not for the polytheists, to maintain the Masjids of Allah, while they witness disbelief against themselves. The works of such are in vain and in the Fire shall they abide. The Masjids of Allah shall be maintained only by those who believe in Allah and the Last Day; perform the Salah, and give the Zakah and fear none but Allah. It is they who are on true guidance.) 9:17-18 , and,

(وَصَدُّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ  
وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ)

(But a greater (transgression) with Allah is to prevent mankind from following the way of Allah, to disbelieve in Him, to prevent access to Al-Masjid Al-Haram (at Makkah), and to drive out its inhabitants,) 2:217 .

Urwah, As-Suddi and Muhammad bin Ishaq said that Allah's statement,

(إِنَّ أَوْلِيَاءَهُ إِلَّا الْمُتَّقُونَ)

(None can be its guardians except those who have Taqwa,) refers to Muhammad and his Companions, may Allah be pleased with them all. Mujahid explained that this Ayah is about the Mujahidin in Allah's cause , whomever and wherever they may be.

Allah then mentioned the practice of the pagans next to Al-Masjid Al-Haram and the respect they observed in its vicinity,

(وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصَدِيَةً)

(Their Salah (prayer) at the House was nothing but Muka' and Tasdiyah. )

`Abdullah bin `Umar, Ibn `Abbas, Mujahid, `Ikrimah, Sa`id bin Jubayr, Abu Raja' Al-Utardi, Muhammad bin Ka`b Al-Qurazi, Hujr bin `Anbas, Nubayt bin Sharit, Qatadah and `Abdur-Rahman bin Zayd bin Aslam said that this part of the Ayah refers to whistling. Mujahid added that the pagans used to place their fingers in their mouth (while whistling). Sa`id bin Jubayr said that Ibn `Abbas commented on Allah's statement,

(وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً)

(Their Salat at the House was nothing but Muka' and Tasdiyah.)

"The Quraysh used to perform Tawaf (encircling the Ka`bah) while naked, whistling and clapping their hands, for Muka' means `whistling', while, Tasdiyah means `clapping the hands.'" This meaning was also reported from Ibn `Abbas, by `Ali bin Abi Talhah and Al-`Awfi. Similar was recorded from Ibn `Umar, Mujahid, Muhammad bin Ka`b, Abu Salamah bin `Abdur-Rahman, Ad-Dahhak, Qatadah, `Atiyah Al-`Awfi, Hujr bin `Anbas and Ibn Abza. Ibn Jarir recorded that Ibn `Umar explained the Ayah,

(وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً)

(Their Salat at the House was nothing but Muka' and Tasdiyah.) "Muka' means `whistling', while, `Tasdiyah' means `clapping the hands.'" Sa`id bin Jubayr and `Abdur-Rahman bin Zayd said that,

(وَتَصْدِيَةً)

(and Tasdiyah), means, they hindered from the path of Allah, the Exalted and Most Honored. Allah said,

(فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ)

(Therefore taste the punishment because you used to disbelieve.)

This refers to the death and capture that they suffered during the battle of Badr, according to Ad-Dahhak, Ibn Jurayj and Muhammad bin Ishaq.

(إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ -

لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ  
بَعْضَهُ عَلَى بَعْضٍ فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلُهُ فِي  
جَهَنَّمَ أُولَئِكَ هُمُ الْخَسِرُونَ )

(36. Verily, those who disbelieve spend their wealth to hinder (men) from the path of Allah, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell.) (37. In order that Allah may distinguish the wicked from the good, and put the wicked one over another, heap them together and cast them into Hell. Those! it is they who are the losers.)

### **The Disbelievers spend Their Wealth to hinder Others from Allah's Path, but this will only cause Them Grief**

Muhammad bin Ishaq narrated that Az-Zuhri, Muhammad bin Yahya bin Hibban, `Asim bin `Umar bin Qatadah, and Al-Husayn bin `Abdur-Rahman bin `Amr bin Sa`id bin Mu`adh said, "The Quraysh suffered defeat at Badr and their forces went back to Makkah, while Abu Sufyan went back with the caravan intact. This is when `Abdullah bin Abi Rabi`ah, `Ikrimah bin Abi Jahl, Safwan bin Umayyah and other men from Quraysh who lost their fathers, sons or brothers in Badr, went to Abu Sufyan bin Harb. They said to him, and to those among the Quraysh who had wealth in that caravan, `O people of Quraysh! Muhammad has grieved you and killed the chiefs among you. Therefore, help us with this wealth so that we can fight him, it may be that we will avenge our losses.' They agreed." Muhammad bin Ishaq said, "This Ayah was revealed about them, according to Ibn `Abbas,

(إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ)

(Verily, those who disbelieve spend their wealth...) until,

(هُمُ الْخَسِرُونَ)

(they who are the losers. )" Mujahid, Sa`id bin Jubayr, Al-Hakam bin `Uyaynah, Qatadah, As-Suddi and Ibn Abza said that this Ayah was revealed about Abu Sufyan and his spending money in Uhud to fight the Messenger of Allah . Ad-Dahhak said that this Ayah was revealed about the idolators of Badr. In any case, the Ayah is general, even though there was a specific incident that accompanied its revelation. Allah states here that the disbelievers spend their wealth to hinder from the path of truth. However, by doing that, their money will be spent and then will become a source of grief and anguish for them, availing them nothing in the least. They seek to extinguish the Light of Allah and make their word higher than the word of truth. However,

Allah will complete His Light, even though the disbelievers hate it. He will give aid to His religion, make His Word dominant, and His religion will prevail above all religions. This is the disgrace that the disbelievers will taste in this life; and in the Hereafter, they will taste the torment of the Fire. Whoever among them lives long, will witness with his eyes and hear with his ears what causes grief to him. Those among them who are killed or die will be returned to eternal disgrace and the everlasting punishment. This is why Allah said,

(فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ  
وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ)

(And so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell. )

Allah said,

(لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ)

(In order that Allah may distinguish the wicked from the good.), meaning recognize the difference between the people of happiness and the people of misery, according to Ibn `Abbas, as `Ali bin Abi Talhah reported from him. Allah distinguishes between those believers who obey Him and fight His disbelieving enemies and those who disobey Him. Allah said in another Ayah,

(مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ  
حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ  
لِيُطْلِعَكُمْ عَلَى الْغَيْبِ)

(Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allah disclose to you the secrets of the Ghayb (Unseen).) 3:179 , and,

(أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ  
جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ )

(Do you think that you will enter Paradise before Allah (tests) those of you who fought (in His cause) and (also) tests those who are the patient) 3:142 .

Therefore, the Ayah (8:37) means, 'We tried you with combatant disbelievers whom We made able to spend money in fighting you,'

(لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ  
بَعْضَهُ عَلَى بَعْضٍ فَيَرْكُمَهُ)

(in order that Allah may distinguish the wicked from the good, and put the wicked one over another, heap them together) put in a pile on top of each other,

(فَيَجْعَلُهُ فِي جَهَنَّمَ أَوْلِيَّكَ هُمُ الْخَسِرُونَ)

(and cast them into Hell. Those! It is they who are the losers.) 8:37 , in this life and the Hereafter.

(قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ  
وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ )

(وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ  
لِلَّهِ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ - وَإِن  
تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَاكُمْ نِعَمَ الْمَوْلَى وَنِعَمَ  
النَّصِيرُ )

(38. Say to those who have disbelieved, if they cease, their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning).) (39. And fight them until there is no more Fitnah, and the religion (worship) will all be for Allah alone. But if they cease, then certainly, Allah is All-Seer of what they do.) (40. And if they turn away, then know that Allah is your protector -- (what) an excellent protector and (what) an excellent helper!)

### Encouraging the Disbelievers to seek Allah's Forgiveness, warning Them against Disbelief

Allah commands His Prophet Muhammad ,



(قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا)

(Say to those who have disbelieved, if they cease...) the disbelief, defiance and stubbornness they indulge in, and embrace Islam, obedience and repentance.

(يُغْفَرُ لَهُمْ مَا قَدْ سَلَفَ)

(their past will be forgiven.) along with their sins and errors. It is recorded in the Sahih Al-Bukhari that Abu Wa'il said that Ibn Mas'ud said that the Messenger of Allah said,

«مَنْ أَحْسَنَ فِي الْإِسْلَامِ لَمْ يُؤَاخَذْ بِمَا عَمِلَ فِي  
الْجَاهِلِيَّةِ، وَمَنْ أَسَاءَ فِي الْإِسْلَامِ أُخِذَ بِالأَوَّلِ  
وَالْآخِرِ»

(He who becomes good in his Islam, will not be punished for what he has committed during Jahiliyyah (before Islam). He who becomes bad in his Islam, will face a punishment for his previous and latter deeds.)

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

«الْإِسْلَامُ يَجْبُ مَا قَبْلَهُ وَالتَّوْبَةُ تَجْبُ مَا كَانَ  
قَبْلَهَا»

("Islam erases what occurred before it, and repentance erases what occurs before it.")

Allah said,

(وَإِنْ يَعُودُوا)

(But if they return, ) and remain on their ways,

(فَقَدْ مَضَتْ سُنَّتُ الأَوَّلِينَ)

(then the examples of those (punished) before them have already preceded.) 8:38 meaning, Our way with the nations of old is that when they disbelieve and rebel, We send down to them immediate torment and punishment.

## The Order to fight to eradicate Shirk and Kufr

Allah said,

(وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِئْتَةً وَيَكُونَ الدِّينُ كُلُّهُ  
لِلَّهِ)

(And fight them until there is no more Fitnah, and the religion will all be for Allah alone.)

Al-Bukhari recorded that a man came to Ibn `Umar and said to him, "O Abu `Abdur-Rahman! Why do you not implement what Allah said in His Book,

(وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا)

(And if two parties (or groups) among the believers fall to fighting...) 49:9 . What prevents you from fighting as Allah mentioned in His Book" Ibn `Umar said, "O my nephew! I prefer that I be reminded with this Ayah rather than fighting, for in the latter case, I will be reminded by the Ayah in which Allah, the Exalted and Most Honored, said,

(وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا)

(And whoever kills a believer intentionally...) 4:93 "

The man said, "Allah, the Exalted, said,

(وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِئْتَةً)

(And fight them until there is no more Fitnah...)." Ibn `Umar said, "We did that during the time of the Messenger of Allah, when Islam was weak and the man would be tried in religion, either tormented to death or being imprisoned. When Islam became stronger and widespread, there was no more Fitnah." When the man realized that Ibn `Umar would not agree to what he is saying, he asked him, "What do you say about `Ali and `Uthman" Ibn `Umar replied, "What do I say about `Ali and `Uthman! As for `Uthman, Allah has forgiven him, but you hate that Allah forgives him. As for `Ali, he is the cousin of the Messenger of Allah and his son-in-law," and he pointed with his hand saying, "And this is his house over there." Sa`id bin Jubayr said, "Ibn `Umar came to us and was asked, "What do you say about fighting during Fitnah" Ibn `Umar

said, "Do you know what Fitnah refers to Muhammad was fighting against the idolators, and at that time, attending (or residing with) the idolators was a Fitnah (trial in religion). It is nothing like what you are doing, fighting to gain leadership!" All these narrations were collected by Al-Bukhari, may Allah the Exalted grant him His mercy. Ad-Dahhak reported that Ibn `Abbas said about the Ayah,

(وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِئْتَةً)

(And fight them until there is no more Fitnah...) "So that there is no more Shirk." Similar was said by Abu Al-`Aliyah, Mujahid, Al-Hasan, Qatadah, Ar-Rabi` bin Anas, As-Suddi, Muqatil bin Hayyan and Zayd bin Aslam. Muhammad bin Ishaq said that he was informed from Az-Zuhri, from `Urwah bin Az-Zubayr and other scholars that

(حَتَّى لَا تَكُونَ فِئْتَةً)

(until there is no more Fitnah) the Fitnah mentioned here means, until no Muslim is persecuted so that he abandons his religion. Ad-Dahhak reported that Ibn `Abbas said about Allah's statement,

(وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ)

(and the religion (worship) will all be for Allah alone.) "So that Tawhid is practiced in sincerity with Allah." Al-Hasan, Qatadah and Ibn Jurayj said,

(وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ)

(and the religion will all be for Allah alone) "So that La ilaha illa-Allah is proclaimed." Muhammad bin Ishaq also commented on this Ayah, "So that Tawhid is practiced in sincerity towards Allah, without Shirk, all the while shunning all rivals who (are being worshipped) besides Him."

`Abdur-Rahman bin Zayd bin Aslam said about,

(وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ)

(and the religion will all be for Allah alone) "So that there is no more Kufr (disbelief) with your religion remains." There is a Hadith collected in the Two Sahihs that testifies to this explanation. The Messenger of Allah said,

«أَمَرْتُ أَنْ أُقَاتِلَ النَّاسَ، حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُواهَا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ، إِلَّا بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللَّهِ عَزَّ وَجَلَّ»

(I was commanded to fight against the people until they proclaim, 'There is no deity worthy of worship except Allah.' If and when they say it, they will preserve their blood and wealth from me, except for its right (Islamic penal code), and their reckoning is with Allah, the Exalted and Most Honored.)

Also, in the Two Sahihs, it is recorded that Abu Musa Al-Ash`ari said, "The Messenger of Allah was asked about a man who fights because he is courageous, in prejudice with his people, or to show off. Which of these is for the cause of Allah He said,

«مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ»

(Whoever fights so that Allah's Word is the supreme, is in the cause of Allah, the Exalted and Most Honored.)"

Allah said next,

(فَإِنْ انْتَهَوْا)

(But if they cease), and desist from their Kufr as a result of your fighting them, even though you do not know the true reasons why they did so,

(فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ)

(then certainly, Allah is All-Seer of what they do.)

Allah said in similar Ayah,

(فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ)

(But if they repent and perform the Salah, and give Zakah, then leave their way free.) 9:5 ,

(فَاخِوَانُكُمْ فِي الدِّينِ)

(...then they are your brethren in religion.) 9:11 , and,

(وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ  
فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ )

(And fight them until there is no more Fitnah and the religion (worship) is for Allah (alone). But if they cease, let there be no transgression except against the wrongdoers.) 2:193

It is recorded in the Sahih that the Messenger of Allah said to Usamah bin Zayd when he overpowered a man with his sword, after that man proclaimed that there is no deity worthy of worship except Allah;

«أَقْتَلْتَهُ بَعْدَ مَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ؟ وَكَيْفَ تَصْنَعُ  
بِذَا إِلَهَ إِلَّا اللَّهُ يَوْمَ الْقِيَامَةِ؟»

(Have you killed him after he proclaimed, `La Ilaha Illallah' What would you do with regard to `La Ilaha Illallah' on the Day of Resurrection.)

Usamah said, "O Allah's Messenger! He only said it to save himself." The Messenger replied,

«هَلَّا شَقَّ قَلْبِهِ؟»

(Did you cut his heart open)

The Messenger kept repeating,

«مَنْ لَكَ بِذَا إِلَهَ إِلَّا اللَّهُ يَوْمَ الْقِيَامَةِ؟»

(What would you do with regard to `La Ilaha Illallah' on the Day of Resurrection) until Usamah said, "I wished I had embraced Islam only that day." Allah said next,

(وَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَاكُمْ نِعْمَ الْمَوْلَى  
وَنِعْمَ النَّصِيرُ )

(And if they turn away, then know that Allah is your protector, an excellent protector, and an excellent helper!)

Allah says, if the disbelievers persist in defying and fighting you, then know that Allah is your protector, master and supporter against your enemies. Verily, what an excellent protector and what an excellent supporter.

(وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ  
وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ  
وَابْنِ السَّبِيلِ إِنْ كُنْتُمْ ءَامِنْتُمْ بِاللَّهِ وَمَا أُنزَلْنَا  
عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَىٰ الْجَمْعَانَ وَاللَّهُ  
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ )

(41. And know that whatever of war booty that you may gain, verily, one-fifth of it is assigned to Allah, and to the Messenger, and to the near relatives (of the Messenger), the orphans, the poor, and the wayfarer, if you have believed in Allah and in that which We sent down to Our servant on the Day of Criterion, the Day when the two forces met; and Allah is able to do all things.)

### **Ruling on the Spoils of War (Ghanimah and Fai )**

Allah explains the spoils of war in detail, as He has specifically allowed it for this honorable Ummah over all others. We should mention that the `Ghanimah' refers to war spoils captured from the disbelievers, using armies and instruments of war. As for `Fai', it refers to the property of the disbelievers that they forfeit in return for peace, what they leave behind when they die and have no one to inherit from them, and the Jizyah (tribute tax) and Khiraj (property tax). Allah said,

(وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ)

(And know that whatever of war booty that you may gain, verily, one-fifth of it is assigned to Allah) indicating that the one-fifth should be reserved and paid in full to Muslim leaders whether it was little or substantial, even a yarn and needle.

(وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ)

(And whosoever deceives (his companions over the booty), he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly.) 3:161

Allah's statement,

(فَأَنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ)

(verily, one-fifth of it is assigned to Allah, and to the Messenger, ) was explained by Ibn `Abbas, as Ad-Dahhak reported from him, "Whenever the Messenger of Allah sent an army, he used to divide the war booty they collected into five shares, reserving one-fifth and divided it into five shares." Then he recited;

(وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ  
وَلِلرَّسُولِ)

(And know that whatever of war booty that you may gain, verily, one-fifth of it is assigned to Allah, and to the Messenger,)

Ibn Abbas said, "Allah's statement,

(فَأَنَّ لِلَّهِ خُمُسَهُ)

(verily, one-fifth of it is assigned to Allah) is inclusive of the Messenger's share , just as the following Ayah is inclusive of Allah owning whatever is on the earth also ,

(لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ)

(To Allah belongs all that is in the heavens and on the earth) 2:284 ." So He addressed the share of Allah and the share of His Messenger in the same statement.

Ibrahim An-Nakha`i, Al-Hasan bin Muhammad bin Al-Hanifiyyah, Al-Hasan Al-Basri, Ash-Sha`bi, `Ata' bin Abi Rabah, `Abdullah bin Buraydah, Qatadah, Mughirah and several others, all said that the share designated for Allah and the Messenger is one and the same. Supporting this is what Imam Al-Hafiz Abu Bakr Al-Bayhaqi recorded, with a Sahih chain of narrators, that `Abdullah bin Shaiq said that a man from Bilqin said, "I came to the Prophet when he was in

Wadi Al-Qura inspecting a horse. I asked, `O Allah's Messenger! What about the Ghanimah' He said,

«لِلَّهِ خُمُسُهَا وَأَرْبَعَةٌ أَخْمَاسُهَا لِلْجَيْشِ»

(Allah's share is one fifth and four-fifths are for the army.)

I asked, `None of them has more right to it than anyone else' He said,

«لَا، وَلَا السَّهْمُ تَسْتَخْرِجُهُ مِنْ جَنْبِكَ لَيْسَ أَنْتَ أَحَقُّ بِهِ مِنْ أَخِيكَ الْمُسْلِمِ»

(No. Even if you remove an arrow that pierced your flank, you have no more right to it than your Muslim brother.)"

Imam Ahmad recorded that Al-Miqdam bin Ma`dikarib Al-Kindi sat with `Ubadah bin As-Samit, Abu Ad-Darda' and Al-Harith bin Mu`awiyah Al-Kindi, may Allah be pleased with them, reminding each other of the statements of the Messenger of Allah . Abu Ad-Darda' said to `Ubadah, "O `Ubadah! What about the words of the Messenger of Allah during such and such battle, about the fifth (of the war booty)" `Ubadah said, "The Messenger of Allah led them in prayer, facing a camel from the war booty. When he finished the prayer, he stood up, held pelt of a camel between his fingers and said,

«إِنَّ هَذِهِ مِنْ غَنَائِمِكُمْ وَإِنَّهُ لَيْسَ لِي فِيهَا إِلَّا نَصِيبِي مَعَكُمْ إِلَّا الْخُمْسُ، وَالْخُمْسُ مَرْدُودٌ عَلَيْكُمْ، فَأَدُّوا الْخَيْطَ وَالْمَخِيطَ، وَأَكْبِرَ مِنْ ذَلِكَ وَأَصْغَرَ، وَلَا تَعْلُوا فَإِنَّ الْعُلُولَ نَارٌ وَعَارٌ عَلَى أَصْحَابِهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَجَاهِدُوا النَّاسَ فِي اللَّهِ الْقَرِيبَ وَالْبَعِيدَ، وَلَا تُبَالُوا فِي اللَّهِ لَوْمَةً لَائِمًا، وَأَقِيمُوا حُدُودَ اللَّهِ فِي الْحَضَرِ وَالسَّفَرِ، وَجَاهِدُوا



# فِي سَبِيلِ اللَّهِ، فَإِنَّ الْجِهَادَ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ عَظِيمٌ، يُنْجِي بِهِ اللَّهُ مِنَ الْهَمِّ وَالْغَمِّ»

(This is also a part of the war booty you earned. Verily, I have no share in it, except my own share, the fifth designated to me. Even that fifth will be given to you (indicating the Prophet's generosity). Therefore, surrender even the needle and the thread, and whatever is bigger or smaller than that (from the war spoils). Do not cheat with any of it, for stealing from the war booty before its distribution is Fire and a shame on its people in this life and the Hereafter. Perform Jihad against the people in Allah's cause, whether they are near or far, and do not fear the blame of the blamers, as long as you are in Allah's cause. Establish Allah's rules while in your area and while traveling. Perform Jihad in Allah's cause, for Jihad is a tremendous door leading to Paradise. Through it, Allah saves (one) from sadness and grief.)"

This is a tremendous Hadith, but I did not find it in any of the six collections of Hadith through this chain of narration. However, Imam Ahmad, Abu Dawud and An-Nasa'i recorded a Hadith from `Amr bin Shu`ayb, from his father, from his grandfather `Abdullah bin `Amr, from the Messenger of Allah , and this narration is similar to the one above, and a version from `Amr bin `Anbasah was recorded by Abu Dawud and An-Nasa'i. The Prophet used to choose some types of the war booty for himself; a servant, a horse, or a sword, according to the reports from Muhammad bin Srin, `Amir Ash-Sha`bi and many scholars. For instance, Imam Ahmad and At-Tirmidhi -- who graded it Hasan -- recorded from Ibn `Abbas that the Messenger of Allah chose a sword called `Dhul-Fiqar' on the day of Badr. `Aishah narrated that Safiyyah was among the captured women, and the Prophet chose and married her (upon his own choice and before distribution of war booty), as Abu Dawud narrated in the Sunan. As for the share of the Prophet's relatives, it is paid to Bani Hashim and Bani Al-Muttalib, because the children of Al-Muttalib supported Bani Hashim in Jahiliyyah after Islam. They also went to the mountain pass of Abu Talib in support of the Messenger of Allah and to protect him (when the Quraysh boycotted Muslims for three years). Those who were Muslims (from Bani Al-Muttalib) did all this in obedience to Allah and His Messenger , while the disbelievers among them did so in support of their tribe and in obedience to Abu Talib, the Messenger's uncle.

Allah said next,

(وَالْيَتَامَى)

(the orphans), in reference to Muslim orphans,

(وَأَبْنِ السَّبِيلِ)

(and the wayfarer), the traveler and those who intend to travel for a distance during which shortening the prayer is legislated, but do not have resources to spend from. We will explain this subject in Surah Bara'h 9:60 , Allah willing, and our reliance and trust is in Him alone.

Allah said,

## (إِنْ كُنْتُمْ ءَامَنْتُمْ بِاللَّهِ وَمَا أَنْزَلْنَا عَلَىٰ عَبْدِنَا)

(If you have believed in Allah and in that which We sent down to Our servant)

Allah says, `Adhere to what We legislated for you, such as the ruling about one-fifth of the war spoils, if you truly believe in Allah, the Last Day and what We have revealed to Our Messenger .' In the Two Sahihs, it is recorded that `Abdullah bin `Abbas said, - while narrating the lengthy Hadith about the delegation of Bani Abdul Qays - that the Messenger of Allah said to them, s

«وَأْمُرْكُمْ بِأَرْبَعٍ، وَأَنْهَأْكُمْ عَنْ أَرْبَعٍ. أَمْرُكُمْ  
بِالْإِيمَانِ بِاللَّهِ ثُمَّ قَالَ: هَلْ تَدْرُونَ مَا الْإِيمَانُ  
بِاللَّهِ؟ شَهَادَةٌ أَنْ لَّا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا  
رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ، وَأَنْ  
تُؤَدُّوا الْخُمْسَ مِنَ الْمَعْنَمِ»

I command you with four and forbid four from you. I command you to believe in Allah. Do you know what it means to believe in Allah Testifying that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establishing the prayer, giving Zakah and honestly surrendering one-fifth of the war spoils.)

Therefore, the Messenger listed surrendering one-fifth of the war booty as part of faith. This is why Al-Bukhari wrote a chapter in his Sahih entitled, "Chapter: Paying the Khumus (one-fifth) is Part of Faith." He then narrated the above Hadith from Ibn `Abbas. Allah said next,

(يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَى الْجَمْعَانَ وَاللَّهُ عَلَىٰ كُلِّ  
شَيْءٍ قَدِيرٌ)

(on the Day of Criterion, the Day when the two forces met; and Allah is Able to do all things.) Allah is making His favors and compassion towards His creation known, when He distinguished between truth and falsehood in the battle of Badr. That day was called, `Al-Furqan', because Allah raised the word of faith above the word of falsehood, He made His religion apparent and supported His Prophet and his group. `Ali bin Abi Talhah and Al-`Awfi reported that Ibn `Abbas said, "Badr is YawmAl-Furqan; during it, Allah separated between truth and falsehood." Al-Hakim collected this statement. Similar statements were reported from Mujahid, Miqsam, `Ubaydullah bin `Abdullah, Ad-Dahhak, Qatadah, Muqatil bin Hayyan and several others.

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَى  
وَالرَّكْبُ أَسْفَلَ مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ لِاخْتِلَافِ فِي  
المِيعَدِ وَلَكِنَّ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا  
لِيَهْلِكَ مَنْ هَلَكَ عَن بَيِّنَةٍ وَيَحْيَى مَنْ حَيَّ عَن  
بَيِّنَةٍ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ )

(42. (And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allah might accomplish a matter already ordained (in His knowledge), 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 (believers) might live after a clear evidence. And surely, Allah is All-Hearer, All-Knower.)

### Some Details of the Battle of Badr

Allah describes Yawm Al-Furqan, (i.e. the day of Badr),

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا

((And remember) when you (the Muslim army) were on the near side of the valley,) camping in the closest entrance of the valley towards Al-Madinah,

وَهُمْ

(and they), the idolators, who were camped,

بِالْعُدْوَةِ الْقُصْوَى

(on the farther side), from Al-Madinah, towards Makkah.

وَالرَّكْبُ

(and the caravan), that was under the command of Abu Sufyan, with the wealth that it contained,

(أَسْفَلَ مِنْكُمْ)

(on the ground lower than you), closer to the sea,

(وَلَوْ تَوَاعَدْتُمْ)

(even if you had made a mutual appointment to meet,) you and the idolators,

(لَا خْتَلَقْتُمْ فِي الْمِيعَدِ)

(you would certainly have failed in the appointment)

Muhammad bin Ishaq said, "Yahya bin `Abbad bin `Abdullah bin Az-Zubayr narrated to me from his father about this Ayah "Had there been an appointed meeting set between you and them and you came to know of their superior numbers and your few forces, you would not have met them,

(وَلَكِنْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا)

(but (you met) that Allah might accomplish a matter already ordained,) Allah had decreed that He would bring glory to Islam and its people, while disgracing Shirk and its people. You the companions had no knowledge this would happen, but it was out of Allah's compassion that He did that." In a Hadith, Ka`b bin Malik said, "The Messenger of Allah and the Muslims marched to intercept the Quraysh caravan, but Allah made them meet their (armed) enemy without appointment." Muhammad bin Ishaq said that Yazid bin Ruwman narrated to him that `Urwah bin Az-Zubayr said, "Upon approaching Badr, the Messenger of Allah sent `Ali bin Abi Talib, Sa`d bin Abi Waqqas, Az-Zubayr bin Al-`Awwam and several other Companions to spy the pagans. They captured two boys, a servant of Bani Sa`id bin Al-`As and a servant of Bani Al-Hajjaj, while they were bringing water for Quraysh. So they brought them to the Messenger of Allah, but found him praying. The Companions started interrogating the boys, asking them to whom they belonged. Both of them said that they were employees bringing water for Quraysh (army). The Companions were upset with that answer, since they thought that the boys belonged to Abu Sufyan (who was commanding the caravan). So they beat the two boys vehemently, who said finally that they belonged to Abu Sufyan. Thereupon companions left them alone. When the Prophet ended the prayer, he said,

«إِذَا صَدَقَّاكُمْ ضَرَبْتُمُوهُمَا، وَإِذَا كَذَبَّاكُمْ  
تَرَكْتُمُوهُمَا، صَدَقًا وَاللَّهِ إِنَّهُمَا لِقَرَيْشٌ ، أَخْبِرَانِي  
عَنْ قَرَيْشٍ»

(When they tell you the truth you beat them, but when they lie you let them go They have said the truth, by Allah! They belong to the Quraysh. (addressing to the boys He said:) Tell me the news about Quraysh.)

The two boys said, `They are behind this hill that you see, on the far side of the valley.' The Messenger of Allah asked,

«كَمْ الْقَوْمُ؟»

(How many are they)

They said, `They are many.' He asked,

«مَا عَدْتَهُمْ؟»

(How many) They said, `We do not know the precise number.' He asked,

«كَمْ يَحْرُونَ كُلَّ يَوْمٍ؟»

(How many camels do they slaughter every day)

They said, `Nine or ten a day.' The Messenger of Allah said,

«الْقَوْمُ مَا بَيْنَ التِّسْعِمِائَةِ إِلَى الأَلْفِ»

(They are between nine-hundred and a thousand.) He asked again,

«فَمَنْ فِيهِمْ مِنْ أَشْرَافِ قَرَيْشٍ؟»

(Which chiefs of Quraysh are accompanying the army) They said, `Utbah bin Rabi` ah, Shaybah bin Rabi` ah, Abu Al-Bakhtari bin Hisham, Hakim bin Hizam, Nawfal bin Khuwaylid, Al-Harith bin `Amir bin Nawfal, Tu` aymah bin Adi bin Nawfal, An-Nadr bin Al-Harith, Zam` ah bin Al-Aswad,

Abu Jahl bin Hisham, Umayyah bin Khalaf, Nabih and Munabbih sons of Al-Hajjaj, Suhayl bin `Amr and `Amr bin `Abd Wadd.' The Messenger of Allah said to the people,

«هَذِهِ مَكَّةُ قَدْ أَلَقَتْ إِلَيْكُمْ أَفْئَادَ كَبِدِهَا»

(This is Makkah! She has brought you her most precious sons (its chiefs)!)"

Allah said,

(لِيَهْلِكَ مَنْ هَلَكَ عَن بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَىٰ عَن بَيِّنَةٍ)

(So that those who were to be destroyed might be destroyed after a clear evidence.) 8:42

Muhammad bin Ishaq commented, "So that those who disbelieve do so after witnessing clear evidence, proof and lessons, and those who believe do so after witnessing the same." This is a sound explanation. Allah says, He made you meet your enemy in one area without appointment, so that He gives you victory over them.' This way, He will raise the word of truth above falsehood, so that the matter is made clear, the proof unequivocal and the evidence plain. Then there will be no more plea or doubt for anyone. Then, those destined to destruction by persisting in disbelief do so with evidence, aware that they are misguided and that proof has been established against them,

(وَيَحْيَىٰ مَنْ حَىٰ)

(and those who were to live might live), those who wish to believe do so,

(عَن بَيِّنَةٍ)

(after a clear evidence), and proof. Verily, faith is the life of the heart, as Allah said,

(أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ)

(Is he who was dead (without faith by ignorance and disbelief) and We gave him life (by knowledge and faith) and set for him a light (of belief) whereby he can walk among men ...)

6:122 .

Allah said next,

(وَإِنَّ اللَّهَ لَسَمِيعٌ)

(And surely, Allah is All-Hearer), of your invocation, humility and requests for His help,

(عَلِيمٌ)

(All-Knower) meaning; about you, and you deserve victory over your rebellious, disbelieving enemies.

إِذْ يُرِيكَهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا وَلَوْ أَرَاكَهُمْ  
كَثِيرًا لَفَشَلْتُمْ وَلَتَنَزَعْتُمْ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ  
إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ - وَإِذْ يُرِيكُمُوهُمْ إِذِ  
التَّيِّبِينَ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ  
لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ  
الْأُمُورُ)

(43. (And remember) when Allah showed them to you as few in your dream; if He had shown them to you as many, you would surely have been discouraged, and you would surely have disputed in making a decision. But Allah saved (you). Certainly, He is the All-Knower of that is in the breasts.) (44. And (remember) when you met, He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allah might accomplish a matter already ordained, and to Allah return all matters (for decision).)

### Allah made each Group look few in the Eye of the Other

Mujahid said, "In a dream, Allah showed the Prophet the enemy as few. The Prophet conveyed this news to his Companions and their resolve strengthened." Similar was said by Ibn Ishaq and several others. Allah said,

(وَلَوْ أَرَاكَهُمْ كَثِيرًا لَفَشَلْتُمْ)

(If He had shown them to you as many, you would surely, have been discouraged,) you would have cowardly abstained from meeting them and fell in dispute among yourselves,

(وَلَكِنَّ اللَّهَ سَلَّمَ)

(But Allah saved), from all this, when He made you see them as few,

(إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ)

(Certainly, He is the All-Knower of that is in the breasts.) 8:43 .

Allah knows what the heart and the inner-self conceal,

(يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ)

(Allah knows the fraud of the eyes, and all that the breasts conceal) 40:19 .

Allah's statement,

(وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّكْوِينِ فِي آعْيُنِكُمْ قَلِيلًا)

(And (remember) when you met, He showed them to you as few in your eyes) demonstrates Allah's compassion towards the believers. Allah made them see few disbelievers in their eyes, so that they would be encouraged and feel eager to meet them. Abu Ishaq As-Subai`i said, that Abu `Ubaydah said that `Abdullah bin Mas`ud said, "They were made to seem few in our eyes during Badr, so that I said to a man who was next to me, `Do you think they are seventy' He said, `Rather, they are a hundred.' However, when we captured one of them, we asked him and he said, `We were a thousand.'" Ibn Abi Hatim and Ibn Jarir recorded it. Allah said next,

(وَيَقَلِّكُمُ فِي آعْيُنِهِمْ)

(and He made you appear as few in their eyes,) Allah said,

(وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّكْوِينِ)

(And (remember) when you met. He showed them to you...), He encouraged each of the two groups against the other, according to `Ikrimah, as recorded by Ibn Abi Hatim. This statement has a Sahih chain of narrators. Muhammad bin Ishaq said that Yahya bin `Abbad bin `Abdullah bin Az-Zubayr narrated to him that his father said about Allah's statement,

(لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا)



(so that Allah might accomplish a matter already ordained, ) "In order for the war to start between them, so that He would have revenge against those whom He decided to have revenge (pagans), and grant and complete His favor upon those He decided to grant favor to, His supporters." The meaning of this, is that Allah encouraged each group against the other and made them look few in each other's eyes, so that they were eager to meet them. This occurred before the battle started, but when it started and Allah supported the believers with a thousand angels in succession, the disbelieving group saw the believers double their number. Allah said,

(قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ التَّائِمَاتِ فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَى كَافِرَةٌ يَرَوْنَهُمْ مِثْلِهِمْ رَأَى الْعَيْنِ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَنْ يَشَاءُ إِنَّ فِي ذَلِكَ لَعِبْرَةً لَأُولِي الْأَبْصَارِ )

(There has already been a sign for you (O Jews) in the two armies that met (in combat, the battle of Badr). One was fighting in the cause of Allah, and as for the other, (they) were disbelievers. They (disbelievers) saw them (believers) with their own eyes twice their number. And Allah supports with His aid whom He wills. Verily, in this is a lesson for those who understand.) 3:13

This is how we combine these two Ayat, and certainly, each one of them is true, all the thanks are due to Allah and all the favors are from Him.

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ - وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ )

(45. O you who believe! When you meet (an enemy) force, take a firm stand against them and remember Allah much, so that you may be successful.) (46. And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allah is with the patients.)

## Manners of War

Allah instructs His faithful servants in the manners of fighting and methods of courage when meeting the enemy in battle,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا

(O you who believe! When you meet (an enemy) force, take a firm stand against them) In the Two Sahihs, it is recorded that `Abdullah bin Abi Awfa said that during one battle, Allah's Messenger waited until the sun declined, then stood among the people and said,

«يَا أَيُّهَا النَّاسُ لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ، وَاسْأَلُوا اللَّهَ  
الْعَافِيَةَ فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا وَاعْلَمُوا أَنَّ  
الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ»

(O people! Do not wish to face the enemy (in a battle) and ask Allah to save you (from calamities). But if you should face the enemy, then be patient and let it be known to you that Paradise is under the shadows of the swords.)

He then stood and said,

«اللَّهُمَّ مُنْزِلَ الْكِتَابِ، وَمُجْرِي السَّحَابِ، وَهَازِمَ  
الْأَحْزَابِ، اهْزِمْهُمْ وَأَنْصِرْنَا عَلَيْهِمْ»

(O Allah! Revealer of the (Holy) Book, Mover of the clouds, and Defeater of the Confederates, defeat them and grant us victory over them.)

### **The Command for Endurance when the Enemy Engaging**

Allah commands endurance upon meeting the enemy in battle and ordains patience while fighting them. Muslims are not allowed to run or shy away, or show cowardice in battle. They are commanded to remember Allah while in that condition and never neglect His remembrance. They should rather invoke Him for support, trust in Him and seek victory over their enemies from Him. They are required to obey Allah and His Messenger in such circumstances adhering to what He commanded them, and abstaining from what He forbade them. They are required to avoid disputing with each other, for this might lead to their defeat and failure,

(وَتَذَهَبَ رِيحُكُمْ)

(lest your strength departs), so that your strength, endurance and courage do not depart from you,

## (وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ)

(and be patient. Surely, Allah is with the patients.)

In their courage, and obedience to Allah and His Messenger, the Companions reached a level never seen before by any nation or generation before them, or any nation that will ever come. Through the blessing of the Messenger and their obedience to what he commanded, the Companions were able to open the hearts, as well as, the various eastern and western parts of the world in a rather short time. This occurred even though they were few, compared to the armies of the various nations at that time. For example, the Romans, Persians, Turks, Slavs, Berbers, Ethiopians, Sudanese tribes, the Copts and the rest of the Children of Adam. They defeated all of these nations, until Allah's Word became the highest and His religion became dominant above all religions. The Islamic state spread over the eastern and western parts of the world in less than thirty years. May Allah grant them His pleasure, as well as, be pleased with them all, and may He gather us among them, for He is the Most Generous, and Giving.

(وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطْرًا  
وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا  
يَعْمَلُونَ مُحِيطٌ - وَإِذْ زَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ  
وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ  
لَكُمْ فَلَمَّا تَرَأَتِ الْفِئْتَانَ نَكَصَ عَلَى عَقَبَيْهِ وَقَالَ  
إِنِّي بَرِيءٌ مِّنْكُمْ إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي  
أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ - إِذْ يَقُولُ  
الْمُنْفِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ غَرَّ هَؤُلَاءِ  
دِينُهُمْ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ  
(

(47. And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the path of Allah; and Allah is Muhit (encompassing and thoroughly comprehending) all that they do.) (48. And (remember) when Shaytan made their (evil) deeds

seem fair to them and said, "No one of mankind can overcome you this day (of the battle of Badr) and verily, I am your neighbor (for each and every help)." But when the two forces came in sight of each other, he ran away and said "Verily, I have nothing to do with you. Verily, I see what you see not. Verily, I fear Allah for Allah is severe in punishment." (49. When the hypocrites and those in whose hearts was a disease (of disbelief) said: "These people (Muslims) are deceived by their religion." But whoever puts his trust in Allah, then surely, Allah is All-Mighty, All-Wise.)

## The Idolators leave Makkah, heading for Badr

After Allah commanded the believers to fight in His cause sincerely and to be mindful of Him, He commanded not to imitate the idolators, who went out of their homes

(بَطْرًا)

(boastfully) to suppress the truth,

(وَرِنَاءَ النَّاسِ)

(and to be seen of men), boasting arrogantly with people. When Abu Jahl was told that the caravan escaped safely, so they should return to Makkah, he commented, "No, by Allah! We will not go back until we proceed to the well of Badr, slaughter camels, drink alcohol and female singers sing to us. This way, the Arabs will always talk about our stance and what we did on that day." However, all of this came back to haunt Abu Jahl, because when they proceeded to the well of Badr, they brought themselves to death; and in the aftermath of Badr, they were thrown in the well of Badr, dead, disgraced, humiliated, despised and miserable in an everlasting, eternal torment. This is why Allah said here,

(وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ)

(and Allah is Muhit (encompassing and thoroughly comprehending) all that they do.) He knows how and what they came for, and this is why He made them taste the worst punishment. Ibn `Abbas, Mujahid, Qatadah, Ad-Dahhak and As-Suddi commented on Allah's statement,

(وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَرِهِمْ بَطْرًا  
وَرِنَاءَ النَّاسِ)

(And be not like those who come out of their homes boastfully and to be seen of men,) "They were the idolators who fought against the Messenger of Allah at Badr." Muhammad bin Ka`b said, "When the Quraysh left Makkah towards Badr, they brought female singers and drums along. Allah revealed this verse,

(وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَرِهِمْ بَطْرًا  
وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا  
يَعْمَلُونَ مُحِيطٌ )

(And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the path of Allah; and Allah is Muhit (encompassing and thoroughly comprehending) all that they do.)

### Shaytan makes Evil seem fair and deceives the Idolators

Allah said next,

(وَإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لَا غَالِبَ  
لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَكُمْ)

(And (remember) when Shaytan made their (evil) deeds seem fair to them and said, "No one of mankind can overcome you today and verily, I am your neighbor.")

Shaytan, may Allah curse him, made the idolators' purpose for marching seem fair to them. He made them think that no other people could defeat them that day. He also ruled out the possibility that their enemies, the tribe of Bani Bakr, would attack Makkah, saying, "I am your neighbor." Shaytan appeared to them in the shape of Suraqah bin Malik bin Ju`shum, the chief of Bani Mudlij, so that, as Allah described them,

(يَعِدُّهُمْ وَيُمْنِّيهِمْ وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا  
(

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

Ibn Jurayj said that Ibn `Abbas commented on this Ayah, (8:48) "On the day of Badr, Shaytan, as well as, his flag holder and soldiers, accompanied the idolators. He whispered to the hearts of the idolators, `None can defeat you today! I am your neighbor.' When they met the Muslims and Shaytan witnessed the angels coming to their aid,

(نَكَصَ عَلَىٰ عَقَبَيْهِ)

(he ran away), he went away in flight while proclaiming,

(إِنِّي أَرَى مَا لَا تَرَوْنَ)

(Verily, I see what you see not.)"

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

(لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَكُمْ)

("No one of mankind can overcome you today and verily, I am your neighbor")

"Shaytan, as well as, his devil army and flag holders, came on the day of Badr in the shape of a Suraqah bin Malik bin Ju`shum, man from Bani Mudlij, Shaytan said to idolators, 'None will defeat you this day, and I will help you.' When the two armies stood face to face, the Messenger of Allah took a handful of sand and threw it at the faces of the idolators, causing them to retreat. Jibril, peace be upon him, came towards Shaytan, but when Shaytan, while holding the hand of a Mushrik man, saw him, he withdrew his hand and ran away with his soldiers. That man asked him, 'O Suraqah! You claimed that you are our neighbor' He said,

(إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ  
شَدِيدُ الْعِقَابِ)

(Verily, I see what you see not. Verily, I fear Allah for Allah is severe in punishment)

Shaytan said this when he saw the angels."

### The Position of the Hypocrites in Badr

Allah said next,

(إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ  
غُرٌّ هُوَ لَاءِ دِينِهِمْ)

(When the hypocrites and those in whose hearts was a disease (of disbelief) said: "These people (Muslims) are deceived by their religion.")

`Ali bin Abi Talhah said that Ibn `Abbas commented, "When the two armies drew closer to each other, Allah made the Muslims look few in the eyes of the idolators and the idolators look few in the eyes of the Muslims. The idolators said,

(غَرَّ هَوُلَاءِ دِينُهُمْ)

(These people (Muslims) are deceived by their religion.) because they thought that Muslims were so few. They believed, without doubt, that they would defeat the Muslims. Allah said,

(وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ)

(But whoever puts his trust in Allah, then surely, Allah is All-Mighty, All-Wise.) Qatadah commented, "They saw a group of believers who came in defense of Allah's religion. We were informed that when he saw Muhammad and his Companions, Abu Jahl said, `By Allah! After this day, they will never worship Allah!' He said this in viciousness and transgression." `Amir Ash-Sha`bi said, "Some people from Makkah were considering embracing Islam, but when they went with the idolators to Badr and saw how few the Muslims were, they said,

(غَرَّ هَوُلَاءِ دِينُهُمْ)

(These people (Muslims) are deceived by their religion.)

Allah said next,

(وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ)

(But whoever puts his trust in Allah), and relies on His grace,

(فَإِنَّ اللَّهَ عَزِيزٌ)

(then surely, Allah is All-Mighty), and verily, those who take His side in the dispute are never overwhelmed, for His side is mighty, powerful and His authority is All-Great,

(حَكِيمٌ)

(All-Wise) in all His actions, for He places everything in its rightful place, giving victory to those who deserve it and defeat to those who deserve it.

(وَلَوْ تَرَى إِذْ يَتَوَقَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةَ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَرَ هُمْ وَدُوفُوا عَذَابَ

الْحَرِيقِ ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ  
بِظَلَمٍ لِلْعَبِيدِ )

(50. And if you could see when the angels take away the souls of those who disbelieve (at death); they smite their faces and their backs, (saying): "Taste the punishment of the blazing Fire. ") (51. "This is because of that which your hands forwarded. And verily, Allah is not unjust to His servants.")

### The Angels smite the Disbelievers upon capturing Their Souls

Allah says, if you witnessed the angels capturing the souls of the disbelievers, you would witness a tremendous, terrible, momentous and awful matter,

(يَضْرِبُونَ وُجُوهُهُمْ وَأَدْبِرَهُمْ)

(they smite their faces and their backs), saying to them,

(وَذُوقُوا عَذَابَ الْحَرِيقِ)

("Taste the punishment of the blazing Fire.")

Ibn Jurayj said that Mujahid said that,

(وَأَدْبِرَهُمْ)

(and their backs), refers to their back sides, as happened on the day of Badr. Ibn Jurayj also reported from Ibn `Abbas, "When the idolators faced the Muslims in Badr , the Muslims smote their faces with swords. When they gave flight, the angels smote their rear ends."

Although these Ayat are describing Badr, they are general in the case of every disbeliever. This is why Allah did not make His statement here restrictive to the disbelievers at Badr,

(وَلَوْ تَرَى إِذْ يَتَوَقَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةَ  
يَضْرِبُونَ وُجُوهُهُمْ وَأَدْبِرَهُمْ)

(And if you could see when the angels take away the souls of those who disbelieve (at death); they smite their faces and their backs,)



In Surat Al-Qital (or Muhammad chapter 47) there is a similar Ayah, as well as in Surat Al-An`am,

وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ  
وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرَجُوا أَنفُسَكُمْ

(And if you could but see when the wrongdoers are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls!") 6:93

The angels stretch their hands and smite the disbelievers by Allah's command, since their souls refuse to leave their bodies, so they are taken out by force. This occurs when the angels give them the news of torment and Allah's anger. There is a Hadith narrated from Al-Bara' that when the angel of death attends the disbeliever at the time of death, he comes to him in a terrifying and disgusting shape, saying, "Get out, O wicked soul, to fierce hot wind, boiling water and a shadow of black smoke." The disbeliever's soul then scatters throughout his body, but the angels retrieve it, just as a needle is retrieved from wet wool. In this case, veins and nerve cells will be still attached to the soul. Allah states here that angels bring news of the torment of the Fire to the disbelievers. Allah said next,

ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ

(This is because of that which your hands forwarded.) meaning, this punishment is the recompense of the evil deeds that you have committed in the life of the world. This is your reckoning from Allah for your deeds,

وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِّلْعَبِيدِ

a(And verily, Allah is not unjust to His servants.)

Certainly, Allah does not wrong any of His creatures, for He is the Just, who never puts anything in an inappropriate place. Honored, Glorified, Exalted and Praised be He, the All-Rich, Worthy of all praise. Muslim recorded that Abu Dharr said that the Messenger of Allah said;

«إِنَّ اللَّهَ تَعَالَى يَقُولُ: يَا عِبَادِي إِنِّي حَرَمْتُ  
الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا  
تَظَالَمُوا، يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصِيهَا

لَكُمْ فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ وَمَنْ وَجَدَ غَيْرَ  
ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ»

(Allah, the Exalted, said, `O My servants! I have prohibited injustice for Myself, and made it prohibited to you between each other. Therefore, do not commit injustice against each other. O My servants! It is your deeds that I am keeping count of, so whoever found something good, let him praise Allah for it. Whoever found other than that, has only himself to blame.)

This is why Allah said,

(كَذَّابِ عَالِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَفَرُوا  
بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ إِنَّ اللَّهَ قَوِيٌّ  
شَدِيدُ الْعِقَابِ )

(52. Similar to the behavior of the people of Fir`awn, and of those before them -- they rejected the Ayat of Allah, so Allah punished them for their sins. Verily, Allah is All-Strong, severe in punishment.)

Allah says, `The behavior of these rebellious disbelievers against what I sent you with, O Muhammad, is similar to the behavior of earlier disbelieving nations. So We behaved with them according to Our Da'b, that is, Our behavior or custom and way, as We did with them with what We often do and decide concerning their likes, the denying people of Fir`awn and the earlier nations who rejected the Messengers and disbelieved in Our Ayat,'

(فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ)

(so Allah punished them for their sins.)

Because of their sins, Allah destroyed them

(إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ)

(Verily, Allah is All-Strong, severe in punishment.)

none can resist Him or escape His grasp.

(ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَى  
قَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ  
- كَذَّابِ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا  
بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَغْرَقْنَا آلَ  
فِرْعَوْنَ وَكُلُّ كَاثِرٍ ظَلِيمٍ )

(53. That is so because Allah will never change a grace which He has bestowed on a people until they change what is in themselves. And verily, Allah is All-Hearer, All-Knower.) (54. Similar to the behavior of the people of Fir`awn, and those before them. They belied the Ayat of their Lord, so We destroyed them for their sins, and We drowned the people of Fir`awn for they were all wrongdoers.)

Allah affirms His perfect justice and fairness in His decisions, for He decided that He will not change a bounty that He has granted someone, except on account of an evil that they committed. Allah said in another Ayah,

(إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ  
وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِّنْ  
دُونِهِ مِنْ وَّالٍ)

(Verily, Allah will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves. But when Allah wills a people's punishment, there can be no turning it back, and they will find besides Him no protector.) 13:11

Allah said next,

(كَذَّابِ آلِ فِرْعَوْنَ)

(Similar to the behavior of the people of Fir`awn,) meaning, He punished Fir`awn and his kind, those who denied His Ayat. Allah destroyed them because of their sins, and took away the favors that He granted them, such as gardens, springs, plants, treasures and pleasant dwellings, as well as all of the delights that they enjoyed. Allah did not wrong them, but it is they who wronged themselves.

(إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ - الَّذِينَ عَاهَدتَّ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ - فَمَا تَتَّقَهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَنْ خَلْفَهُمْ لَعَلَّهُمْ يَدَّكَّرُونَ )

(55. Verily, the worst of living creatures before Allah are those who disbelieve, -- so they shall not believe.) (56. They are those with whom you made a covenant, but they break their covenant every time and they do not have Taqwa.) (57. So if you gain the mastery over them in war, then disperse those who are behind them, so that they may learn a lesson.)

### Striking Hard against Those Who disbelieve and break the Covenants

Allah states here that the worst moving creatures on the face of the earth are those who disbelieve, who do not embrace the faith, and break promises whenever they make a covenant, even when they vow to keep them,

(وَهُمْ لَا يَتَّقُونَ)

(and they do not have Taqwa) meaning they do not fear Allah regarding any of the sins they commit.

(فَمَا تَتَّقَهُمْ فِي الْحَرْبِ)

(So if you gain the mastery over them in war), if you defeat them and have victory over them in war,

(فَشَرِّدْ بِهِمْ مَنْ خَلْفَهُمْ)

(then disperse those who are behind them,) by severely punishing the captured people according to Ibn `Abbas, Al-Hasan Al-Basri, Ad-Dahhak, As-Suddi, `Ata' Al-Khurasani and Ibn `Uyaynah. This Ayah commands punishing them harshly and inflicting casualties on them. This way, other enemies, Arabs and non-Arabs, will be afraid and take a lesson from their end,

(لَعَلَّهُمْ يَذَّكَّرُونَ)

(so that they may learn a lesson. )

As-Suddi commented, "They might be careful not to break treaties, so that they do not meet the same end."

(وَأِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ )

(58. If you fear treachery from any people, throw back (their covenant) to them (so as to be) on equal terms. Certainly Allah likes not the treacherous.) make a heading, Allah says to His Prophet ,

(وَأِمَّا تَخَافَنَّ مِنْ قَوْمٍ)

(If you fear from any people), with whom you have a treaty of peace,

(خِيَانَةً)

(treachery), and betrayal of peace treaties and agreements that you have conducted with them,

(فَانْبِذْ إِلَيْهِمْ)

(then throw back (their covenant) to them), meaning their treaty of peace.

(عَلَى سَوَاءٍ)

(on equal terms), informing them that you are severing the treaty. This way, you will be on equal terms, in that, you and they will be aware that a state of war exists between you and that the bilateral peace treaty is null and void,

(إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ)

(Certainly Allah likes not the treacherous. ) This even includes treachery against the disbelievers. Imam Ahmad recorded that Salim bin ` Amir said, "Mu` awiyah was leading an army

in Roman lands, at a time the bilateral peace treaty was valid. He wanted to go closer to their forces so that when the treaty of peace ended, he could invade them. An old man riding on his animal said, `Allahu Akbar (Allah is the Great), Allahu Akbar! Be honest and stay away from betrayal.' The Messenger of Allah said,

«وَمَنْ كَانَ بَيْنَهُ وَبَيْنَ قَوْمٍ عَهْدٌ فَلَا يَحُلِّنَ عُقْدَهُ  
وَلَا يَشُدُّهَا حَتَّى يَنْقُضِيَ أَمْدَهَا، أَوْ يَبْدَأَ إِلَيْهِمْ  
عَلَى سَوَاءٍ»

(Whoever has a treaty of peace with a people, then he should not untie any part of it or tie it harder until the treaty reaches its appointed term. Or, he should declare the treaty null and void so that they are both on equal terms.) When Mu`awiyah was informed of the Prophet's statement, he retreated. They found that man to be `Amr bin `Anbasah, may Allah be pleased with him." This Hadith was also collected by Abu Dawud At-Tayalisi, Abu Dawud, At-Tirmidhi, An-Nasa'i and Ibn Hibban in his Sahih. At-Tirmidhi said, "Hasan Sahih."

(وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنَّهُمْ لَا  
يُعْجِزُونَ - وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ  
وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ  
وَأَآخِرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ  
وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ  
وَأَنْتُمْ لَا تُظْلَمُونَ )

(59. And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from Allah's punishment).)  
(60. And make ready against them all you can of power, including steeds of war to threaten the enemy of Allah and your enemy, and others besides them, whom you may not know but whom Allah does know. And whatever you shall spend in the cause of Allah shall be repaid unto you, and you shall not be treated unjustly.)

### **Making Preparations for War to strike Fear in the Hearts of the Enemies of Allah**

Allah says to His Prophet , in this Ayah,

(الَّذِينَ كَفَرُوا سَبَقُوا)

(those who disbelieve think that they can outstrip), Do not think that such disbelievers have escaped Us or that We are unable to grasp them. Rather, they are under the power of Our ability and in the grasp of Our will; they will never escape Us.' Allah also said,

(أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْفُتُونَا  
سَاءَ مَا يَحْكُمُونَ)

(Or think those who do evil deeds that they can outstrip Us (escape Our punishment) Evil is that which they judge!) 29:4 ,

(لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ  
وَمَا أُولَئِكَ لَهُمُ النَّارُ وَلَيْسَ الْمَصِيرُ)

(Consider not that the disbelievers can escape in the land. Their abode shall be the Fire, and worst indeed is that destination.) 24:57 , and,

(لَا يَغُرَّتْكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ - مَتَّعٌ  
قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ)

(Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. A brief enjoyment; then their ultimate abode is Hell; and worst indeed is that place for rest.) 3:196-197

Allah commands Muslims to prepare for war against disbelievers, as much as possible, according to affordability and availability. Allah said,

(وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ)

(And make ready against them all you can) whatever you can muster,

(مِّنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ)

(of power, including steeds of war). Imam Ahmad recorded that `Uqbah bin `Amir said that he heard the Messenger of Allah saying, while standing on the Minbar;

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ﴾

(And make ready against them all you can of power,)

﴿أَلَا إِنَّ الْقُوَّةَ الرَّمِيَّ أَلَا إِنَّ الْقُوَّةَ الرَّمِيَّ﴾

(Verily, Power is shooting! Power is shooting.)

Muslim collected this Hadith.

Imam Malik recorded that Abu Hurayrah said, "The Messenger of Allah said,

﴿الْخَيْلُ لِثَلَاثَةٍ، لِرَجُلٍ أُجْرٌ، وَلِرَجُلٍ سِئْرٌ، وَعَلَى رَجُلٍ وَزْرٌ، فَأَمَّا الَّذِي لَهُ أُجْرٌ، فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ فَأَطَالَ لَهَا فِي مَرْجٍ أَوْ رَوْضَةٍ، فَمَا أَصَابَتْ فِي طِيلِهَا ذَلِكَ مِنَ الْمَرْجِ أَوْ الرَّوْضَةِ، كَانَتْ لَهُ حَسَنَاتٍ وَلَوْ أَنَّهَا قَطَعَتْ طِيلَهَا، فَاسْتَنْتَتْ شَرْقًا أَوْ شَرْقَيْنِ كَانَتْ آتَارُهَا وَأَرْوَانُهَا حَسَنَاتٍ لَهُ، وَلَوْ أَنَّهَا مَرَّتْ بِنَهْرٍ فَشَرِبَتْ مِنْهُ وَلَمْ يُرَدْ أَنْ يَسْقِيَ بِهِ، كَانَ ذَلِكَ حَسَنَاتٍ لَهُ، فَهِيَ لِذَلِكَ الرَّجُلِ أُجْرٌ، وَرَجُلٌ رَبَطَهَا تَغْنِيًا وَتَعَفُّفًا، وَلَمْ يَنْسَ حَقَّ اللَّهِ فِي رِقَابِهَا وَلَا ظُهُورِهَا فَهِيَ



لَهُ سِئْرٌ، وَرَجُلٌ رَبَطَهَا فَخْرًا وَرِيَاءً وَنَوَاءً،  
فَهِيَ عَلَى ذَلِكَ وَزْرٌ»

(Horses are kept for one of three purposes; for some people they are a source of reward, for some others they are a means of shelter, and for some others they are a source of sin. The one for whom they are a source of reward, is he who keeps a horse for Allah's cause (Jihad) tying it with a long tether on a meadow or in a garden. The result is that whatever it eats from the area of the meadow or the garden where it is tied, will be counted as good deeds for his benefit; and if it should break its rope and jump over one or two hillocks then all its dung and its footmarks will be written as good deeds for him. If it passes by a river and drinks water from it, even though he had no intention of watering it, then he will get the reward for its drinking. Therefore, this type of horse is a source of good deeds for him. As for the man who tied his horse maintaining self - sufficiency and abstinence from begging, all the while not forgetting Allah's right concerning the neck and back of his horse, then it is a means of shelter for him. And a man who tied a horse for the sake of pride, pretense and showing enmity for Muslims, then this type of horse is a source of sins.)

When Allah's Messenger was asked about donkeys, he replied,

«مَا أَنْزَلَ اللَّهُ عَلَيَّ فِيهَا شَيْئًا إِلَّا هَذِهِ الْآيَةُ  
الْجَامِعَةُ الْفَادَّةُ»

(Nothing has been revealed to me from Allah about them except these unique, comprehensive Ayat:

(فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ - وَمَنْ يَعْمَلْ  
مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ )

(Then anyone who does an atom's weight of good, shall see it. And anyone who does an atom's weight of evil, shall see it.) 99:7-8 "

Al-Bukhari and Muslim collected this Hadith, this is the wording of Al-Bukhari. Imam Ahmad recorded that `Abdullah bin Mas`ud said that the Prophet said,

«الْخَيْلُ ثَلَاثَةٌ: فَفَرَسٌ لِلرَّحْمَنِ، وَفَرَسٌ لِلشَّيْطَانِ،  
وَفَرَسٌ لِلْإِنْسَانِ، فَأَمَّا فَرَسُ الرَّحْمَنِ فَالَّذِي يُرْبَطُ

فِي سَبِيلِ اللَّهِ، فَعَلْفُهُ وَرَوْتُهُ وَبَوْلُهُ وَذَكَرَ مَا شَاءَ  
اللَّهُ وَأَمَّا فَرَسُ الشَّيْطَانِ، فَالَّذِي يُقَامَرُ أَوْ يُرَاهَنُ  
عَلَيْهَا، وَأَمَّا فَرَسُ الْإِنْسَانِ، فَالْفَرَسُ يَرْبِطُهَا  
الْإِنْسَانُ يَلْتَمِسُ بَطْنَهَا، فَهِيَ لَهُ سِتْرٌ مِنَ الْفَقْرِ»

(There are three reasons why horses are kept: A horse that is kept for Ar-Rahman (the Most Beneficent), a horse kept for Shaytan and a horse kept for the man. As for the horse kept for Ar-Rahman, it is the horse that is being kept for the cause of Allah (for Jihad), and as such, its food, dung and urine, etc., (he made mention of many things). As for the horse that is for Shaytan, it is one that is being used for gambling. As for the horse that is for man, it is the horse that one tethers, seeking its benefit. For him, this horse will be a shield against poverty.)  
oAl-Bukhari recorded that `Urwah bin Abi Al-Ja`d Al-Bariqi said that the Messenger of Allah said,

«الْخَيْلُ مَعْقُودَةٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ  
الْقِيَامَةِ، الْأَجْرُ وَالْمَعْنَمُ»

(Good will remain in the forelocks of horses until the Day of Resurrection, (that is) reward, and the spoils of war.)

Allah said next,

(ثُرْهُبُونَ)

(to threaten), or to strike fear,

(بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ)

(the enemy of Allah and your enemy), the disbelievers,

(وَأَخْرَيْنَ مِنْ دُونِهِمْ)

(and others besides them), such as Bani Qurayzah, according to Mujahid, or persians, according to As-Suddi.

Muqatil bin Hayyan and `Abdur-Rahman bin Zayd bin Aslam said that this Ayah refers to hypocrites, as supported by Allah's statement,

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ  
الْمَدِينَةِ مَرَدُوا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ  
نَعْلَمُهُمْ

(And among the bedouins around you, some are hypocrites, and so are some among the people of Al-Madinah who persist in hypocrisy; you know them not, We know them.) 9:101 .

Allah said next,

وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ  
وَأَنْتُمْ لَا تُظَلَّمُونَ

(And whatever you shall spend in the cause of Allah shall be repaid to you, and you shall not be treated unjustly.)

Allah says, whatever you spend on Jihad will be repaid to you in full.

We also mentioned Allah's statement,

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ  
حَبَّةٍ أُنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِّائَةٌ حَبَّةٌ  
وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَسِيعٌ عَلِيمٌ

(The parable of those who spend their wealth in the way of Allah, is that of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower.) 2:261

وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ  
إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ - وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ

فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي أَيْدَكَ بِنَصْرِهِ  
وَبِالْمُؤْمِنِينَ - وَالْأَفْ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي  
الْأَرْضِ جَمِيعًا مَّا أَلْفَتْ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ  
أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ )

(61. But if they incline to peace, you also incline to it, and trust in Allah. Verily, He is the All-Hearer, the All-Knower.) (62. And if they intend to deceive you, then verily, Allah is All-Sufficient for you. He it is Who has supported you with His help and with the believers.) (63. And He has united their (believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allah has united them. Certainly He is All-Mighty, All-Wise.)

### **The Command to Facilitate Peace when the Enemy seeks a Peaceful Resolution**

Allah says, if you fear betrayal from a clan of people, then sever the peace treaty with them, so that you both are on equal terms. If they continue being hostile and opposing you, then fight them,

(وَإِنْ جَنَحُوا)

(But if they incline), and seek,

(لِلسَّلَامِ)

(to peace), if they resort to reconciliation, and seek a treaty of non-hostility,

(فَاجْنَحْ لَهَا)

(you also incline to it), and accept offers of peace from them. This is why when the pagans inclined to peace in the year of Hdaybiyah and sought cessation of hostilities for nine years, between them and the Messenger of Allah he accepted this from them, as well as, accepting other terms of peace they brought forth. `Abdullah bin Al-Imam Ahmad recorded that `Ali bin Abi Talib said that the Messenger of Allah said,

«إِنَّهُ سَيَكُونُ بَعْدِي اخْتِلَافٌ أَوْ أَمْرٌ فَإِنْ  
اسْتَطَعْتَ أَنْ يَكُونَ السَّلْمَ فَاَفْعَلْ»

(There will be disputes after me, so if you have a way to end them in peace, then do so.)

Allah said next,

(وَتَوَكَّلْ عَلَى اللَّهِ)

(and trust in Allah. ) Allah says, conduct a peace treaty with those who incline to peace, and trust in Allah. Verily, Allah will suffice for you and aid you even if they resort to peace as a trick, so that they gather and reorganize their forces,

(فَإِنَّ حَسْبَكَ اللَّهُ)

(then verily, Allah is All-Sufficient for you).

### Reminding the Believers of Allah's Favor of uniting Them

Allah mentioned His favor on the Prophet , in that He aided him with believers, the Muhajirin and the Ansar,

(هُوَ الَّذِي أَيْدَكَ بِنَصْرِهِ وَيَا الْمُؤْمِنِينَ أَلَّفَ بَيْنَ  
قُلُوبِهِمْ)

(He it is Who has supported you with His help and with the believers. And He has united their hearts.)

The Ayah says, `it is Allah who gathered the believers' hearts, believing, obeying, aiding and supporting you -- O Muhammad,'

(لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلَّفْتَ بَيْنَ  
قُلُوبِهِمْ)

(If you had spent all that is in the earth, you could not have united their hearts.) because of the enmity and hatred that existed between them. Before Islam, there were many wars between the Ansar tribes of Aws and Khazraj, and there were many causes to stir unrest between them. However, Allah ended all that evil with the light of faith,

وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلْفَ  
بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى  
شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ  
لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

(And remember Allah's favor on you, for you were enemies one to another, but He united your hearts, so that, by His grace, you became brethren, and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayat clear to you, that you may be guided.)  
3:103

In the Two Sahih, it is recorded that when the Messenger of Allah gave a speech to the Ansar about the division of war booty collected in the battle of Hunayn, he said to them,

«يَا مَعْشَرَ الْأَنْصَارِ أَلَمْ أَجِدْكُمْ ضَلَّالًا فَهَدَاكُمُ اللَّهُ  
بِي، وَعَالَةً فَأَغْنَاكُمُ اللَّهُ بِي، وَكُنْتُمْ مُتَفَرِّقِينَ  
فَأَلَّفَكُمُ اللَّهُ بِي»

(O Ansar! Did I not find you misguided and Allah guided you by me, poor and Allah enriched you by me, and divided and Allah united you by me) Every question the Prophet asked them, they said, "Truly, the favor is from Allah and His Messenger." Allah said,

(وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ)

(But Allah has united them. Certainly He is All-Mighty, All-Wise.)

He is the Most Formidable, and the hopes of those who have trust in Him, never end unanswered; Allah is All-Wise in all of His decisions and actions.

(يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ  
الْمُؤْمِنِينَ - يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى  
الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا  
مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِّنَ الَّذِينَ  
كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ - أَلَمْ يَخَفَ اللَّهُ  
عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ  
صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا  
أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ )

(64. O Prophet! Allah is sufficient for you and for the believers who follow you.) (65. O Prophet! Urge the believers to fight. If there are twenty steadfast persons among you, they will overcome two hundred, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand.) (66. Now Allah has lightened your (task), for He knows that there is weakness in you. So if there are of you a hundred steadfast persons, they shall overcome two hundred, and if there are a thousand of you, they shall overcome two thousand by the leave of Allah. And Allah is with the patient.)

### **Encouraging Believers to fight in Jihad; the Good News that a Few Muslims can overcome a Superior Enemy Force**

Allah encourages His Prophet and the believers to fight and struggle against the enemy, and wage war against their forces. Allah affirms that He will suffice, aid, support, and help the believers against their enemies, even if their enemies are numerous and have sufficient supplies, while the believers are few. Allah said,

(يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ)

(O Prophet! Urge the believers to fight), encouraged and called them to fight. The Messenger of Allah used to encourage the Companions to fight when they faced the enemy. On the day of Badr when the idolators came with their forces and supplies, he said to his Companions,

«قُومُوا إِلَى جَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ»

(Get ready and march forth towards a Paradise as wide as the heavens and earth.)

`Umayr bin Al-Humam said, "As wide as the heavens and earth" The Messenger said,

«نَعَمْ»

(Yes) `Umayr said, "Excellent! Excellent!" The Messenger asked him,

«مَا يَحْمِلُكَ عَلَى قَوْلِكَ: بَخٍ بَخٍ»

(What makes you say, `Excellent! Excellent!') He said, "The hope that I might be one of its dwellers." The Prophet said,

«فَإِنَّكَ مِنْ أَهْلِهَا»

(You are one of its people.) Umayr went ahead, broke the scabbard of his sword, took some dates and started eating from them. He then threw the dates from his hand, saying, "Verily, if I lived until I finished eating these dates, then it is indeed a long life." He went ahead, fought and was killed, may Allah be pleased with him.

Allah said next, commanding the believers and conveying good news to them,

إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ  
وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِّنَ الَّذِينَ كَفَرُوا

(If there are twenty steadfast persons among you, they will overcome two hundred, and if there be a hundred steadfast persons, they will overcome a thousand of those who disbelieve.)

The Ayah says, one Muslim should endure ten disbelievers. Allah abrogated this part later on, but the good news remained. `Abdullah bin Al-Mubarak said that Jarir bin Hazim narrated to them that, Az-Zubayr bin Al-Khirrit narrated to him, from `Ikrimah, from Ibn `Abbas, "When this verse was revealed,

إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ

(If there are twenty steadfast persons among you, they will overcome two hundred...) it became difficult for the Muslims, when Allah commanded that one Muslim is required to endure ten idolators. Soon after, this matter was made easy,



(الَّن خَفَّفَ اللّٰهُ عَنْكُمُ)

(Now Allah has lightened your (task)), until,

(يَغْلِبُوا مِائَتَيْنِ)

(they shall overcome two hundred. ..)

Allah lowered the number of adversaries that Muslims are required to endure, and thus, made the required patience less, compatible to the decrease in numbers." Al-Bukhari recorded a similar narration from Ibn Al-Mubarak. Muhammad bin Ishaq recorded that Ibn `Abbas said, "When this Ayah was revealed, it was difficult for the Muslims, for they thought it was burdensome since twenty should fight two hundred, and a hundred against a thousand. Allah made this ruling easy for them and abrogated this Ayah with another Ayah,

(الَّن خَفَّفَ اللّٰهُ عَنْكُمُ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا)

(Now Allah has lightened your (task), for He knows that there is weakness in you...)

Thereafter, if Muslims were half as many as their enemy, they were not allowed to run away from them. If the Muslims were fewer than that, they were not obligated to fight the disbelievers and thus allowed to avoid hostilities."

(مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَىٰ لَهُ أُسْرَىٰ حَتَّىٰ يُنْزِلَ فِي  
الْأَرْضِ لِيُرِيدَ أَنْ يَمْلِكَ فِيهَا مِمَّا نَضَاكُمُ الرَّحْمَٰنُ فَضَلَّ عَلَىٰ  
الْأَخْرَةِ وَاللَّهُ عَزِيزٌ حَكِيمٌ - لَوْلَا كِتَابٌ مِّنَ اللَّهِ  
سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ - فَكُلُوا مِمَّا  
غَنَمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ  
رَّحِيمٌ)

(67. It is not (fitting) for a Prophet that he should have prisoners of war until he has fought (his enemies thoroughly) in the land. You desire the goods of this world, but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise.) (68. Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took.) (69. So enjoy what you have gotten of booty in war, lawful and good, and have Taqwa of Allah. Certainly, Allah is Oft-Forgiving, Most Merciful.)

Imam Ahmad recorded that Anas said, "The Prophet asked the people for their opinion about the prisoners of war of Badr, saying,

«إِنَّ اللَّهَ قَدْ أَمَكَّنَكُمْ مِنْهُمْ»

(Allah has made you prevail above them.) `Umar bin Al-Khattab stood up and said, `O Allah's Messenger! Cut off their necks,' but the Prophet turned away from him. The Messenger of Allah again asked,

«يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ قَدْ أَمَكَّنَكُمْ مِنْهُمْ وَإِنَّمَا هُمْ  
إِخْوَانُكُمْ بِالْأَمْسِ»

(O people! Allah has made you prevail over them, and only yesterday, they were your brothers.) `Umar again stood up and said, `O Allah's Messenger! Cut off their necks.' The Prophet ignored him and asked the same question again and he repeated the same answer. Abu Bakr As-Siddiq stood up and said, `O Allah's Messenger! I think you should pardon them and set them free in return for ransom.' Thereupon the grief on the face of Allah's Messenger vanished. He pardoned them and accepted ransom for their release. Allah, the Exalted and Most Honored, revealed this verse,

(لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ  
عَذَابٌ عَظِيمٌ)

(Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took)."

`Ali bin Abi Talhah narrated that Ibn `Abbas said about Allah's statement,

(لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ)

(Were it not a previous ordainment from Allah...),

"In the Preserved Book, that war spoils and prisoners of war will be made allowed for you,

(لَمَسَّكُمْ فِيمَا أَخَذْتُمْ)

(would have touched you for what you took), because of the captives.

## (عَذَابٌ عَظِيمٌ)

(a severe torment.) Allah, the Exalted said next,

## (فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا)

(So enjoy what you have gotten of booty in war, lawful and good)." eAl-`Awfi also reported this statement from Ibn `Abbas. A similar statement was collected from Abu Hurayrah, Ibn Mas`ud, Sa`id bin Jubayr, `Ata', Al-Hasan Al-Basri, Qatadah and Al-A`mash. They all stated that,

## (لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ)

(Were it not a previous ordainment from Allah. .) refers to allowing the spoils of war for this Ummah.

Supporting this view is what the Two Sahihs recorded that Jabir bin `Abdullah said that the Messenger of Allah said,

«أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِّنَ الْأَنْبِيَاءِ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا، وَأُحِلَّتْ لِي الْغَنَائِمُ وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي، وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً»

(I have been given five things which were not given to any Prophet before me. (They are:) Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey. The earth has been made a place for praying and a purifier for me. The booty has been made lawful for me, yet it = was not lawful for anyone else before me. I have been given the right of intercession (on the Day of Resurrection). Every Prophet used to be sent to his people only, but I have been sent to all mankind.)

Al-A`mash narrated that Abu Salih said that Abu Hurayrah said that the Messenger of Allah said,

«لَمْ تَحِلَّ الْغَنَائِمُ لِسُودِ الرُّؤُوسِ غَيْرَنَا»

(War booty was never allowed for any among mankind except us.) Abu Hurayrah said; This is why Allah the Most High said,

(فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا)

(So enjoy what you have gotten of booty in war, lawful and good.)

The Muslims then took the ransom for their captives. In his Sunan, Imam Abu Dawud recorded that Ibn `Abbas said that the Messenger of Allah fixed four hundred (Dirhams) in ransom from the people of Jahiliyyah in the aftermath of Badr. The majority of the scholars say that the matter of prisoners of war is up to the Imam. If he decides, he can have them killed, such as in the case of Bani Qurayzah. If he decides, he can accept a ransom for them, as in the case of the prisoners of Badr, or exchange them for Muslim prisoners. The Messenger exchanged a woman and her daughter who were captured by Salamah bin Al-Akwa`, for exchange of some Muslims who were captured by the idolators, or if he decides he can take the prisoner as a captives.

(يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِن يََعْلَمْ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُوْتِكُمْ خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ - وَإِن يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِن قَبْلُ فَأَمْكَنَ مِنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ )

(70. O Prophet! Say to the captives that are in your hands: "If Allah knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allah is Oft-Forgiving, Most Merciful.") (71. But if they intend to betray you, they indeed betrayed Allah before. So He gave (you) power over them. And Allah is All-Knower, All-Wise.)

### **Pagan Prisoners at Badr were promised better than what They lost, if They become Righteous in the Future**

Muhammad bin Ishaq reported that `Abdullah bin `Abbas said that before the battle of Badr, the Messenger of Allah said,

«إِنِّي قَدْ عَرَفْتُ أَنَّ أَنْاسًا مِنْ بَنِي هَاشِمٍ وَغَيْرِهِمْ قَدْ أَخْرَجُوا كَرَاهًا لَا حَاجَةَ لَهُمْ بِقِتَالِنَا فَمَنْ لَقِيَ

مِنْكُمْ أَحَدًا مِنْهُمْ أَيُّ مِنْ بَنِي هَاشِمٍ فَلَا يَقْتُلُهُ، وَمَنْ لَقِيَ أَبَا الْبُخْتَرِي بْنِ هِشَامٍ مُسْتَكْرَهًا»

(I have come to know that some people from Bani Hashim and others were forced to accompany the pagans, although they had no desire to fight us. Therefore, whoever meets any of them (Bani Hashim), do not kill him. Whoever meets Abu Al-Bukhtari bin Hisham, should not kill him. Whoever meets Al-` Abbas bin ` Abdul-Muttalib, let him not kill him, for he was forced to come (with the pagan army).) Abu Hudhayfah bin ` Utbah said, "Shall we kill our fathers, children, brothers and tribesmen (from Quraysh), and leave Al-` Abbas By Allah! If I meet him, I will kill him with the sword." When this reached the Messenger of Allah , he said to ` Umar bin Al-Khattab,

«يَا أَبَا حَفْصٍ»

(O Abu Hafsl!), and ` Umar said, "By Allah that was the first time that the Messenger of Allah called me Abu Hafsl."

«أَيْضَرَبُ وَجْهَهُ عَمَّ رَسُولِ اللَّهِ بِالسَّيْفِ»

(Will the face of the Messenger of Allah's uncle be struck with the sword) ` Umar said, "O Allah's Messenger! Give me permission to cut off his neck (meaning Abu Hudhayfah) for he has fallen into hypocrisy, by Allah!" Ever since that happened, Abu Hudhayfah used to say, "By Allah! I do not feel safe from this statement coming back to haunt me, and I will continue to fear its repercussions, unless Allah, the Exalted, forgives me for it through martyrdom." Abu Hudhayfah was martyred during the battle of Al-Yamamah, may Allah be pleased with him.

Ibn ` Abbas said, "On the eve after Badr, the Messenger of Allah spent the first part of the night awake, while the prisoners were bound. His Companions said to him, ` O Allah's Messenger! Why do you not sleep' Al-` Abbas had been captured by a man from Al-Ansar, and the Messenger of Allah said to them,

«سَمِعْتُ أَنْبِينَ عَمِّي الْعَبَّاسِ فِي وَتَأْقِهِ فَأَطْلِقُوهُ»

(I heard the cries of pain from my uncle Al-` Abbas, because of his shackles, so untie him.) When his uncle stopped crying from pain, Allah's Messenger went to sleep." In his Sahih, Al-Bukhari recorded a Hadith from Musa bin ` Uqbah who said that Ibn Shihab said that Anas bin Malik said that some men from Al-Ansar said to the Messenger of Allah , "O Allah's Messenger! Give us permission and we will set free our maternal cousin Al-` Abbas without taking ransom from him." He said,

«لَا وَاللَّهِ لَأُتَدْرُونَ مِنْهُ دِرْهَمًا»

(No, by Allah! Do not leave any Dirham of it.) And from Yunus Bikkir, from Muhammad bin Ishaq, from Yazid bin Ruwman, from `Urwah, from Az-Zuhri that several people said to him, "The Quraysh sent to the Messenger of Allah concerning ransoming their prisoners, and each tribe paid what was required for their prisoners. Al-` Abbas said, `O Allah's Messenger! I became a Muslim before.' The Messenger of Allah said,

«اللَّهُ أَعْلَمُ بِإِسْلَامِكَ فَإِنْ يَكُنْ كَمَا تَقُولُ فَإِنَّ اللَّهَ  
يُجْزِيكَ وَأَمَّا ظَاهِرُكَ فَقَدْ كَانَ عَلَيْنَا فَأَقْتَدِ نَفْسَكَ  
وَأَبْنِي أَخِيكَ نَوْفَلَ بْنَ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ  
وَعَقِيلَ بْنَ أَبِي طَالِبِ بْنِ عَبْدِ الْمُطَّلِبِ ، وَحَلِيفَكَ ،  
عُثْبَةَ بْنَ عَمْرٍو أَخِي بَنِي الْحَارِثِ بْنِ فِهْرٍ»

(Allah knows if you are Muslim! If what you are claiming is true, then Allah will compensate you. As for your outward appearance, it was against us. Therefore, ransom yourself, as well as, your nephews Nawfal bin Al-Harith bin `Abdul-Muttalib and `Aqil bin Abu Talib bin `Abdul-Muttalib, and also your ally `Utbah bin `Amr, from Bani Al-Harith bin Fihr.) Al-` Abbas said, `I do not have that (money), O Allah's Messenger!' The Messenger said,

«فَأَيْنَ الْمَالُ الَّذِي دَفَنْتَهُ أَنْتَ وَأُمُّ الْفَضْلِ فَقُلْتَ  
لَهَا: إِنَّ أَصَبْتُ فِي سَفَرِي هَذَا، فَهَذَا الْمَالُ الَّذِي  
دَفَنْتَهُ لِبَنِي الْفَضْلِ وَعَبْدِ اللَّهِ وَقَتْمٍ؟»

(What about the wealth that you and Umm Al-Fadl buried, and you said to her, `If I am killed in this battle, then this money that I buried is for my children Al-Fadl, `Abdullah and Quthm) Al-` Abbas said, `By Allah, O Allah's Messenger! I know that you are Allah's Messenger, for this is a thing that none except Umm Al-Fadl and I knew. However, O Allah's Messenger! Could you count towards my ransom the twenty Uwqiyah (pertaining to a weight) that you took from me (in the battle)' The Messenger of Allah said,

«لَا ذَاكَ شَيْءٌ أَعْطَانَا اللَّهُ تَعَالَى مِنْكَ»

(No, for that was money that Allah made as war spoils for us from you).

So Al-` Abbas ransomed himself, his two nephews and an ally, and Allah revealed this verse,

(يَأَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِنَّ  
يَعْلَمُ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا أَخَذَ  
مِنْكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ)

(O Prophet! Say to the captives that are in your hands: "If Allah knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allah is Oft-Forgiving, Most Merciful.") 8:70 Al-`Abbas commented, "After I became Muslim, Allah gave me twenty servants in place of the twenty Uwqiyah I lost. And I hope for Allah's forgiveness."

Al-Hafiz Abu Bakr Al-Bayhaqi recorded, that Anas bin Malik said, "The Prophet was brought some wealth from Bahrain and said;

«انثروهُ فِي مَسْجِدِي»

(Distribute it in my Masjid) and it was the biggest amount of goods Allah's Messenger had ever received. He left for prayer and did not even look at the goods. After finishing the prayer, he sat by those goods and gave some of it to everybody he saw. Al-`Abbas came to him and said, "O Allah's Messenger! give me (something) too, because I gave ransom for myself and `Aqil." Allah's Messenger told him to take. So he stuffed his garment with it and tried to carry it away but he failed to do so. He said, "Order someone to help me in lifting it." The Prophet refused. He then said to the Prophet, "Will you please help me to lift it?" Allah's Messenger refused. Then Al-`Abbas dropped some of it and lifted it on his shoulders and went away. Allah's Messenger kept on watching him till he disappeared from his sight and was astonished at his greediness. Allah's Messenger did not get up until the last coin was distributed." Al-Bukhari also collected this Hadith in several places of his Sahih with an abridged chain, in a manner indicating his approval of it.

Allah said,

(وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ)

(But if they intend to betray you, they indeed betrayed Allah before) meaning,

(وَإِنْ يُرِيدُوا خِيَانَتَكَ)

(But if they intend to betray you) in contradiction to what they declare to you by words.

(فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ)

(they indeed betrayed Allah before), the battle of Badr by committing disbelief in Him,

(فَأَمَّكَانَ مِنْهُمْ)

(So He gave (you) power over them), causing them to be captured in Badr,

(وَاللَّهُ عَلِيمٌ حَكِيمٌ)

(And Allah is All-Knower, All-Wise.)

He is Ever Aware of his actions and All-Wise in what He decides.

(إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ  
وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَأُوا وَنَصَرُوا  
أَوْلِيَّكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ ءَامَنُوا وَلَمْ  
يُهَاجِرُوا مَا لَكُمْ مِنْ وَلِيَّتِهِمْ مِنْ شَيْءٍ حَتَّى  
يُهَاجِرُوا وَإِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ  
النَّصْرُ إِلَّا عَلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ وَاللَّهُ  
بِمَا تَعْمَلُونَ بَصِيرٌ)

(72. Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the cause of Allah as well as those who gave (them) asylum and help, -- these are (all) allies to one another. And as to those who believed but did not emigrate, you owe no duty of protection to them until they emigrate, but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance; and Allah is the All-Seer of what you do.)

### **The Muhajirin and Al-Ansar are the Supporters of One Another**

Here Allah mentions the types of believers, dividing them into the Muhajirin, who left their homes and estates, emigrating to give support to Allah and His Messenger to establish His religion. They gave up their wealth and themselves in this cause. There are also the Ansar, the Muslims of Al-Madinah, who gave asylum to their Muhajirin brethren in their own homes and comforted them with their wealth. They also gave aid to Allah and His Messenger by fighting alongside the Muhajirin. Certainly they are,



## (بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ)

(allies to one another), for each one of them has more right to the other than anyone else. This is why Allah's Messenger forged ties of brotherhood between the Muhajirin and Ansar, as Al-Bukhari recorded from Ibn ` Abbas. They used to inherit from each other, having more right to inheritance than the deceased man's relatives, until Allah abrogated that practice with the fixed share for near relatives. Imam Ahmad recorded that Jarir bin ` Abdullah Al-Bajali said that the Messenger of Allah said,

«الْمُهَاجِرُونَ وَالْأَنْصَارُ أَوْلِيَاءُ بَعْضُهُمْ لِبَعْضٍ،  
وَالطُّلُقَاءُ مِنْ قُرَيْشٍ، وَالْعَتَقَاءُ مِنْ تَقِيفٍ بَعْضُهُمْ  
أَوْلِيَاءُ بَعْضٍ إِلَى يَوْمِ الْقِيَامَةِ»

(The Muhajirin and Al-Ansar are the supporters of each other, while the Tulaqa' of Quraysh (whom the Prophet set free after conquering Makkah) and `Utaqa' from Thaqif (whom the Prophet set free from captivity after the battle of Hunayn) are supporters of each other until the Day of Resurrection. )

Only Ahmad collected this Hadith.

Allah praised the Muhajirin and the Ansar in several Ayat of His Book and His Messenger (also praised them too). Allah said,

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ  
وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ  
وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا  
الْأَنْهَارُ

(And the foremost to embrace Islam of the Muhajirin and the Ansar and also those who followed them exactly. Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them gardens under which rivers flow (Paradise).) 9:100 , k

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ  
الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ

(Allah has forgiven the Prophet, the Muhajirin and the Ansar who followed him in the time of distress.) 9:117 , and,

(لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ  
وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا  
وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ  
وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ  
مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً  
مِّمَّا أُوتُوا وَيُؤْتِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ  
خَصَاصَةٌ)

((And there is also a share in this booty) for the poor Muhajirin, who were expelled from their homes and their property, seeking bounties from Allah and (His) good pleasure, and helping Allah and His Messenger. Such are indeed the truthful. And those who, before them, had homes (in Al-Madinah) and adopted the faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given, and give them (emigrants) preference over themselves even though they were in need of that) 59:8-9 .

The best comment on Allah's statement,

(وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا)

(...and have no jealousy in their breasts for that which they have been given) is that it means, they do not envy the Muhajirin for the rewards that Allah gave them for their emigration. These Ayat indicate that the Muhajirin are better in grade than the Ansar, and there is a consensus on this ruling among the scholars.

### **The Believers Who did not emigrate did not yet receive the Benefits of Wilayah**

Allah said,

وَالَّذِينَ ءَامَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِّنْ وَلِيَّتِهِم  
مِّنْ شَيْءٍ حَتَّىٰ يُهَاجِرُوا)

(And as to those who believed but did not emigrate, you owe no duty of protection to them until they emigrate,) 8:72 .

This is the third category of believers, those who believed, but did not perform Hijrah and instead remained in their areas. They do not have any share in the war booty or in the fifth designated for Allah and His Messenger, the relatives of the Prophet , the orphans, the poor and the wayfarer , unless they attend battle.

Imam Ahmad recorded that Buraydah bin Al-Hasib Al-Aslami said, "When the Messenger of Allah would send a commander with an expedition force or an army, he would advise him to have Taqwa of Allah and be kind to the Muslims under his command. He used to say,

«اغزوا بِاسْمِ اللَّهِ فِي سَبِيلِ اللَّهِ، قَاتِلُوا مَنْ كَفَرَ  
بِاللَّهِ، إِذَا لَقِيتَ عَدُوَّكَ مِنَ الْمُشْرِكِينَ فَادْعُهُمْ إِلَى  
إِحْدَى ثَلَاثِ خِصَالٍ أَوْ خِلَالٍ فَأَيُّهُنَّ مَا أَجَابُوكَ  
إِلَيْهَا فَاقْبَلْ مِنْهُمْ، وَكُفَّ عَنْهُمْ. ادْعُهُمْ إِلَى  
الْإِسْلَامِ، فَإِنْ أَجَابُوكَ فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ. ثُمَّ  
ادْعُهُمْ إِلَى التَّحَوُّلِ مِنْ دَارِهِمْ إِلَى دَارِ  
الْمُهَاجِرِينَ، وَأَعْلِمُهُمْ إِنْ فَعَلُوا ذَلِكَ أَنَّ لَهُمْ مَا  
لِلْمُهَاجِرِينَ، وَأَنَّ عَلَيْهِمْ مَا عَلَى الْمُهَاجِرِينَ،  
فَإِنْ أَبَوْا وَاخْتَارُوا دَارَهُمْ، فَأَعْلِمُهُمْ أَنَّهُمْ يَكُونُونَ  
كَأَعْرَابِ الْمُسْلِمِينَ، يَجْرِي عَلَيْهِمْ حُكْمُ اللَّهِ الَّذِي  
يَجْرِي عَلَى الْمُؤْمِنِينَ، وَلَا يَكُونُ لَهُمْ فِي الْفَيْءِ  
وَالْغَنِيمَةِ نَصِيبٌ، إِلَّا أَنْ يُجَاهِدُوا مَعَ الْمُسْلِمِينَ،

فَإِنْ هُمْ أَبَوْا، فَأَدْعُهُمْ إِلَىٰ إِعْطَاءِ الْجِزْيَةِ. فَإِنْ  
أَجَابُوا فَأَقْبِلْ مِنْهُمْ وَكُفَّ عَنْهُمْ، فَإِنْ أَبَوْا فَاسْتَعِنْ  
بِاللَّهِ ثُمَّ قَاتِلْهُمْ»

(Fight in the Name of Allah, in the cause of Allah. Fight those who disbelieve in Allah. When you meet your Mushrik enemy, then call them to one of three choices, and whichever they agree to, then accept it and turn away from them. Call them to embrace Islam, and if they agree, accept it from them and turn away from them. Then call them to leave their area and come to areas in which the Muhajirin reside. Make known to them that if they do this, they will have the rights, as well as, the duties of the Muhajirin. If they refuse and decide to remain in their area, make known to them that they will be just like Muslim bedouins, and that Allah's law applies to them just as it does to all believers. However, they will not have a share in the war booty or Fai' (booty without war), unless they perform Jihad along with Muslims. If they refuse all of this, then call them to pay the Jizyah, and if they accept, then take it from them and turn away from them. If they refuse all these three options, then trust in Allah and fight them.)

Muslim collected this Hadith.

Allah said next,

(وَإِنْ اسْتَنْصَرُواكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ)

(But if they seek your help in religion, it is your duty to help them.)

Allah commands, if these bedouins, who did not perform Hijrah, ask you to aid them against their enemy, then aid them. It is incumbent on you to aid them in this case, because they are your brothers in Islam, unless they ask you to aid them against disbelievers with whom you have a fixed-term treaty of peace. In that case, do not betray your treaties or break your promises with those whom you have treaties of peace. This was reported from Ibn ` Abbas.

(وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ  
تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ)

(73. And those who disbelieve are allies of one another, (and) if you (Muslims) do not do so (protect one another), there will be Fitnah on the earth, and great corruption.)

**The Disbelievers are Allies of Each Other; the Muslims are not their  
Allies**

After Allah mentioned that the believers are the supporters of one another, He severed all ties of support between them and the disbelievers. In his Mustadrak, Al-Hakim recorded that Usamah said that the Prophet said,

«لَا يَتَّوَارَثُ أَهْلُ مِلَّتَيْنِ، وَلَا يَرِثُ مُسْلِمٌ كَافِرًا،  
وَلَا كَافِرٌ مُسْلِمًا»

(No followers of two religions inherit from each other. Therefore, neither a Muslim inherits from a disbeliever nor a disbeliever from a Muslim.)

The Prophet recited this Ayah,

(وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ  
تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ)

(And those who disbelieve are supporters of one another, (and) if you (Muslims) do not do so (protect one another), there will be Fitnah on the earth, and great corruption.) Al-Hakim said, "Its chain is Sahih, and they did not record it." However, the following, from Usamah bin Zayd, is in the Two Sahih; the Messenger of Allah said,

«لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ وَلَا الْكَافِرُ الْمُسْلِمَ»

(Neither a Muslim inherits from a disbeliever nor a disbeliever inherits from a Muslim.)

Allah said next,

(إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ)

(If you do not do so, there will be Fitnah and oppression on the earth, and a great corruption), meaning, if you do not shun the idolators and offer your loyalty to the believers, Fitnah will overcome the people. Then confusion polytheism and corruption will be rampant, for the believers will be mixed with disbelievers, resulting in tremendous, widespread trials corruption and mischief between people.

(وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ  
وَالَّذِينَ ءَاوَأُوا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ)

حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ - وَالَّذِينَ ءَامَنُوا مِن  
بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنكُمْ  
وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ  
اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ )

(74. And those who believed, and emigrated and strove hard in the cause of Allah (Al-Jihad), as well as those who gave (them) asylum and aid -- these are the believers in truth, for them is forgiveness and a generous provision.) (75. And those who believed afterwards, and emigrated and strove hard along with you, they are of you. But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allah. Verily, Allah is the All-Knower of everything.)

### Believers in Truth

After Allah affirmed the ruling of loyalty and protection between the believers in this life, He then mentioned their destination in the Hereafter. Allah also affirmed the faith of the believers, just as mentioned in the beginning of this Surah, and that He will reward them with forgiveness and by erasing their sins, if they have any. He also promised them honorable provisions that are abundant, pure, everlasting and eternal; provisions that never end or run out, nor will they ever cause boredom, for they are delightful and come in great varieties. Allah then mentioned that those who follow the path of the believers in faith and performing good deeds, will be with them in the Hereafter. Just as Allah said,

(وَالسَّيِّقُونَ الْأَوْلُونَ)

(And the foremost to embrace Islam...) 9:100 , until the end of the Ayah. He also said,

(وَالَّذِينَ جَاءُوا مِن بَعْدِهِمْ)

(And those who came after them ...) 59:10 .

A Hadith that is in the Two Sahih, which is Mutawatir and has several authentic chains of narrations, mentions that the Messenger of Allah said,

«الْمَرْءُ مَعَ مَنْ أَحَبَّ»

(One will be in the company of those whom he loves.) Another Hadith states,

«مَنْ أَحَبَّ قَوْمًا فَهُوَ مِنْهُمْ»

(He who loves a people is one of them), and in another narration, he said,

«حُشِرَ مَعَهُمْ»

(...will be gathered with them (on the Day of Resurrection).)

### Inheritance is for Designated Degrees of Relatives

Allah said,

وَأَوْلُوا الْأَرْحَامَ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ  
اللَّهِ

(But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allah), meaning, in Allah's decision. This Ayah encompasses all relatives, not only the degrees of relative who do not have a fixed, designated share in the inheritance, as some people claim and use this Ayah to argue. According to Ibn `Abbas, Mujahid, `Ikrimah, Al-Hasan, Qatadah and several others, this Ayah abrogated inheriting from those with whom one had ties of treaties or brotherhood, as was the case in the beginning of Islam. So it applies to all relatives, and as for those who do not inherit, then this is supported by the Hadith,

«إِنَّ اللَّهَ قَدْ أَعْطَىٰ كُلَّ ذِي حَقٍّ حَقَّهُ فَلَا وَصِيَّةَ  
لِوَارِثٍ»

(Indeed Allah had allotted every right to the one who deserves it, so there may be no will for an heir.)

Therefore, this Ayah also includes those who have a fixed share of inheritance. Allah knows best.

This is the end of the Tafsir of Surat Al-Anfal, all praise and thanks are for Allah, in Him we trust, and He is sufficient for us, what an excellent supporter He is.

## The Tafsir of Surat At-Tawbah

(Chapter - 9)

Which Was Revealed in Al-Madinah

بِرَاءَةٍ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِّنَ  
الْمُشْرِكِينَ - فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ  
وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُحْزِي  
الْكَافِرِينَ )

(1. Freedom from (all) obligations (is declared) from Allah and His Messenger () to those of the Mushrikin (idolaters), with whom you made a treaty.) (2. So travel freely (O Mushrikin) for four months (as you will) throughout the land, but know that you cannot escape (from the punishment of) Allah; and Allah will disgrace the disbelievers.)

### Why there is no Basmalah in the Beginning of This Surah

This honorable Surah (chapter 9) was one of the last Surahs to be revealed to the Messenger of Allah . Al-Bukhari recorded that Al-Bara' said, "The last Ayah to be revealed was,

(يَسْتَفْتُونَكَ قُلِ اللَّهُ يُقْتِيكُمْ فِي الْكَلَالَةِ)

(They ask you for a legal verdict. Say: "Allah directs (thus) about Al-Kalalah.") 4:176(, while the last Surah to be revealed was Bara'ah." The Basmalah was not mentioned in the beginning of this Surah because the Companions did not write it in the complete copy of the Qur'an (Mushaf) they collected, following the Commander of the faithful, `Uthman bin `Affan, may Allah be pleased with him. The first part of this honorable Surah was revealed to the Messenger of Allah when he returned from the battle of Tabuk, during the Hajj season, which the Prophet thought about attending. But he remembered that the idolaters would still attend that Hajj, as was usual in past years, and that they perform Tawaf around the House while naked. He disliked to associate with them and sent Abu Bakr As-Siddiq, may Allah be pleased with him, to lead Hajj that year and show the people their rituals, commanding him to inform the idolaters that they would not be allowed to participate in Hajj after that season. He commanded him to proclaim,

(بِرَاءَةٍ مِّنَ اللَّهِ وَرَسُولِهِ)

(Freedom from (all) obligations (is declared) from Allah and His Messenger (...), to the people. When Abu Bakr had left, the Messenger sent `Ali bin Abu Talib to be the one to deliver this news to the idolaters on behalf of the Messenger , for he was the Messenger's cousin. We will mention this story later.



## Publicizing the Disavowal of the Idolators

Allah said,

(بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ)

(Freedom from obligations from Allah and His Messenger ()), is a declaration of freedom from all obligations from Allah and His Messenger ,

(إِلَى الَّذِينَ عَاهَدْتُمْ مِّنَ الْمُشْرِكِينَ فَسِيحُوا فِي  
الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ)

(to those of the Mushrikin, with whom you made a treaty. So travel freely (Mushrikin) for four months (as you will) throughout the land) 9:1-2(. This Ayah refers to idolators who had indefinite treaties and those, whose treaties with Muslims ended in less than four months. The terms of these treaties were restricted to four months only. As for those whose term of peace ended at a specific date later (than the four months), then their treaties would end when their terms ended, no matter how long afterwards, for Allah said,

(فَاتِمُوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ)

(So fulfill their treaty for them until the end of their term))9:4(. So whoever had a covenant with Allah's Messenger then it would last until its period expired, this was reported from Muhammad bin Ka`b Al-Qurazi and others. We will also mention a Hadith on this matter. Abu Ma`shar Al-Madani said that Muhammad bin Ka`b Al-Qurazi and several others said, "The Messenger of Allah sent Abu Bakr to lead the Hajj rituals on the ninth year (of Hijrah). He also sent `Ali bin Abi Talib with thirty or forty Ayat from Bara'ah (At-Tawbah), and he recited them to the people, giving the idolators four months during which they freely move about in the land. He recited these Ayat on the day of `Arafah (ninth of Dhul-Hijjah). The idolators were given twenty more days (till the end) of Dhul-Hijjah, Muharram, Safar, Rabi` Al-Awwal and ten days from Rabi` Ath-Thani. He proclaimed to them in their camping areas, `No Mushrik will be allowed to perform Hajj after this year, nor a naked person to perform Tawaf around the House.'" So Allah said,

(وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ  
الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ  
فَإِنْ تَبِيتُمْ فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَوَلَّيْتُمْ فَاعْلَمُوا أَنَّكُمْ

غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ  
(

(3. And a declaration from Allah and His Messenger to mankind on the greatest day of Hajj that Allah is free from obligations to the Mushrikin and so is His Messenger. So if you repent, it is better for you, but if you turn away, then know that you cannot escape Allah. And give tidings of a painful torment for those who disbelieve. )

**Allah says, this is a declaration,**

(مِّنَ اللَّهِ وَرَسُولِهِ)

(from Allah and His Messenger), and a preface warning to the people,

(يَوْمَ الْحَجِّ الْأَكْبَرِ)

(on the greatest day of Hajj), the day of Sacrifice, the best and most apparent day of the Hajj rituals, during which the largest gathering confers.

(أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ)

(that Allah is free from (all) obligations to the Mushrikin and so is His Messenger.) also free from all obligations to them. Allah next invites the idolators to repent,

(فَإِنْ تَابْتُمْ)

(So if you repent), from the misguidance and Shirk you indulge in,

(فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَوَلَّيْتُمْ)

(it is better for you, but if you turn away), and persist on your ways,

(فَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ)

(then know that you cannot escape Allah) Rather, Allah is capable over you, and you are all in His grasp, under His power and will,

## (وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ)

(And give tidings of a painful torment for those who disbelieve) earning them disgrace and affliction in this life and the torment of chains and barbed iron bars in the Hereafter. Al-Bukhari recorded that Abu Hurayrah said, "Abu Bakr sent me during that Hajj with those dispatched on the day of Sacrifice to declare in Mina that no Mushrik will be allowed to attend Hajj after that year, nor will a naked person be allowed to perform Tawaf." Humayd said, "The Prophet then sent `Ali bin Abi Talib and commanded him to announce Bara'ah." Abu Hurayrah said, "Ali publicized Bara'ah with us to the gathering in Mina on the day of Sacrifice, declaring that no Mushrik shall perform Hajj after that year, nor shall a naked person perform Tawaf around the House." Al-Bukhari also collected this Hadith the this narration of which, Abu Hurayrah said, "On the day of Nahr, Abu Bakr sent me along with other announcers to Mina to make a public announcement that `No pagan is allowed to perform Hajj after this year, and no naked person is allowed to perform the Tawaf around the Ka`bah.' Abu Bakr was leading the people in that Hajj season, and in the year of `The Farewell Hajj' when the Prophet performed Hajj, no Mushrik performed Hajj." This is the narration that Al-Bukhari recorded in the Book on Jihad. Muhammad bin Ishaq reported a narration from Abu Ja`far Muhammad bin `Ali bin Al-Husayn who said, "When Bara'ah was revealed to Allah's Messenger, and he had sent Abu Bakr to oversee the Hajj rites for the people, he was asked, `O Messenger of Allah! Why not send this message( to Abu Bakr' So he said,

«لَا يُؤَدِّي عَنِّي إِلَّا رَجُلٌ مِنْ أَهْلِ بَيْتِي»

(It will not be accepted to have been from me if it is not from a man from my family.) Then he called for `Ali and said to him,

«اخْرُجْ بِهَذِهِ الْقِصَّةِ مِنْ صَدْرِ بَرَاءَةِ وَأَدِّنْ فِي  
النَّاسِ يَوْمَ النَّحْرِ إِذَا اجْتَمَعُوا بِمَنِّي، أَنَّهُ لَا يَدْخُلُ  
الْجَنَّةَ كَافِرٌ، وَلَا يَحُجُّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلَا  
يَطُوفُ بِالْبَيْتِ عُرْيَانٌ، وَمَنْ كَانَ لَهُ عِنْدَ رَسُولِ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَهْدٌ فَهُوَ لَهُ إِلَى مُدَّتِهِ»

(Take this section from the beginning of Bara'ah and proclaim to the people on the day of the Sacrifice while they are gathered at Mina that no disbeliever will enter Paradise, no idolator will be permitted to perform Hajj after the year, there will be no Tawaf while naked, and whoever has a covenant with Allah's Messenger, then it shall be valid until the time of its expiration.) `Ali rode the camel of Allah's Messenger named Al-`Adba' until he caught up with Abu Bakr in route. When Abu Bakr saw him he said, `Are you here as a commander or a follower.' `Ali replied, `A follower.' They continued on. Abu Bakr lead the people in Hajj while the Arabs were camping in their normal locations from Jahiliyyah. On the day of Sacrifice, `Ali bin Abi Talib stood and proclaimed, `O people! No disbeliever will be admitted into Paradise, no idolator will be permitted to perform Hajj next year, there shall be no Tawaf while naked,

and whoever has a covenant with Allah's Messenger , then it shall be valid until its time of expiration.' So no idolator performed Hajj after that year, Tawaf around the House while naked ceased. Then they returned to Allah's Messenger . So this was the declaration of innocence, whoever among the idolators had no treaty, then he had a treaty of peace for one year, if he had a particular treaty, then it was valid until its date of expiration."

(إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ )

(4. Except those of the Mushrikin with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfill their treaty for them until the end of their term. Surely, Allah loves those who have Taqwa.)

### Existing Peace Treaties remained valid until the End of Their Term

This is an exception regulating the longest extent of time for those who have a general treaty - with out time mentioned - to four months. They would have four months to travel the lands in search of sanctuary for themselves wherever they wish. Those whose treaty mentioned a specific limited term, then the longest it would extend was to the point of its agreed upon termination date. Hadiths in this regard preceded. So anyone who had a treaty with Allah's Messenger , it lasted until its specific termination date. However, those in this category were required to refrain from breaking the terms of the agreement with Muslims and from helping non-Muslims against Muslims. This is the type whose peace agreement with Muslims was carried out to its end. Allah encouraged honoring such peace treaties, saying,

(إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ)

(Surely, Allah loves those who have Taqwa) 9:4(, who keep their promises.

(فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَءَاتَوْا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ )

(5. So when the Sacred Months have passed, then fight the Mushrikin wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if

they repent and perform the Salah, and give the Zakah, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful.)

### This is the Ayah of the Sword

Mujahid, `Amr bin Shu`ayb, Muhammad bin Ishaq, Qatadah, As-Suddi and `Abdur-Fahman bin Zayd bin Aslam said that the four months mentioned in this Ayah are the four-month grace period mentioned in the earlier Ayah,

(فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ)

(So travel freely for four months throughout the land.) Allah said next,

(فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ)

(So when the Sacred Months have passed...), meaning, `Upon the end of the four months during which We prohibited you from fighting the idolators, and which is the grace period We gave them, then fight and kill the idolators wherever you may find them.' Allah's statement next,

(فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ)

(then fight the Mushrikin wherever you find them), means, on the earth in general, except for the Sacred Area, for Allah said,

(وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ)

(And fight not with them at Al-Masjid Al-Haram, unless they fight you there. But if they attack you, then fight them. )2:191( Allah said here,

(وَخُذُوهُمْ)

(and capture them), executing some and keeping some as prisoners,

(وَاحْصِرُوهُمْ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ)

(and besiege them, and lie in wait for them in each and every ambush), do not wait until you find them. Rather, seek and besiege them in their areas and forts, gather intelligence about them in the various roads and fairways so that what is made wide looks ever smaller to them. This way, they will have no choice, but to die or embrace Islam,

(فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ)

(But if they repent and perform the Salah, and give the Zakah, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful.) Abu Bakr As-Sddiq used this and other honorable Ayat as proof for fighting those who refrained from paying the Zakah. These Ayat allowed fighting people unless, and until, they embrace Islam and implement its rulings and obligations. Allah mentioned the most important aspects of Islam after the Two Testimonials, are the prayer, which is the right of Allah, the Exalted and Ever High, then the Zakah, which benefits the poor and needy. These are the most honorable acts that creatures perform, and this is why Allah often mentions the prayer and Zakah together. In the Two Sahihs, it is recorded that Ibn `Umar said that the Messenger of Allah said,

«أَمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ»

(I have been commanded to fight the people until they testify that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establish the prayer and pay the Zakah.) This honorable Ayah (9:5) was called the Ayah of the Sword, about which Ad-Dahhak bin Muzahim said, "It abrogated every agreement of peace between the Prophet and any idolator, every treaty, and every term." Al-`Awfi said that Ibn `Abbas commented: "No idolator had any more treaty or promise of safety ever since Surah Bara'ah was revealed. The four months, in addition to, all peace treaties conducted before Bara'ah was revealed and announced had ended by the tenth of the month of Rabi` Al-Akhir."

(وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ )

(6. And if anyone of the Mushrikin seeks your protection then grant him protection so that he may hear the Word of Allah (the Qur'an) and then escort him to where he can be secure, that is because they are men who know not.)

### **Idolators are granted Safe Passage if They seek It**

Allah said to His Prophet, peace be upon him,

(وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ)

(And if anyone of the Mushrikin), whom you were commanded to fight and We allowed you their blood and property,'

(اسْتَجَارَكَ)

(seeks your protection), asked you for safe passage, then accept his request until he hears the Words of Allah, the Qur'an. Recite the Qur'an to him and mention a good part of the religion with which you establish Allah's proof against him,

(ثُمَّ أْبَلِغْهُ مَأْمَنَهُ)

(and then escort him to where he can be secure) and safe, until he goes back to his land, his home, and area of safety,

(ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ)

(that is because they are men who know not.) The Ayah says, ` We legislated giving such people safe passage so that they may learn about the religion of Allah, so that Allah's call will spread among His servants. Ibn Abi Najih narrated that Mujahid said that this Ayah, "Refers to someone who comes to you to hear what you say and what was revealed to you (O Muhammad). Therefore, he is safe until he comes to you, hears Allah's Words and then proceeds to the safe area where he came from." The Messenger of Allah used to thereafter grant safe passage to those who came to him for guidance or to deliver a message. On the day of Hudaibiyah, several emissaries from Quraysh came to him, such as `Urwah bin Mas`ud, Mikraz bin Hafsa, Suhayl bin `Amr and several others. They came mediating between him and the Quraysh pagans. They witnessed the great respect the Muslims had for the Prophet , which astonished them, for they never before saw such respect for anyone, kings nor czars. They went back to their people and conveyed this news to them; this, among other reasons, was one reason that most of them accepted the guidance. When Musaylimah the Liar sent an emissary to the Messenger of Allah, he asked him, "Do you testify that Musaylimah is a messenger from Allah" He said, "Yes." The Messenger of Allah said,

«لَوْ لَا أَنَّ الرَّسُولَ لَا تُقْتَلُ لَضَرَبْتُ عُنُقَكَ»

(I would have cut off your head, if it was not that emissaries are not killed.) That man, Ibn An-Nawwahah, was later beheaded when `Abdullah bin Mas`ud was the governor of Al-Kufah. When it became known that he still testified that Musaylimah was a messenger from Allah, Ibn Mas`ud summoned him and said to him, "You are not delivering a message now!" He commanded that Ibn An-Nawwahah be decapitated, may Allah curse him and deprive him of His mercy. In summary, those who come from a land at war with Muslims to the area of Islam, delivering a message, for business transactions, to negotiate a peace treaty, to pay the Jizyah, to offer an end to hostilities, and so forth, and request safe passage from Muslim leaders or their deputies, should be granted safe passage, as long as they remain in Muslim areas, until they go back to their land and sanctuary.

(كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ  
رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا  
اسْتَقَمُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ  
(

(7. How can there be a covenant with Allah and with His Messenger for the Mushrikin except those with whom you made a covenant near Al-Masjid Al-Haram (at Makkah) So long as they are true to you, stand you true to them. Verily, Allah loves those who have Taqwa.)

### Affirming the Disavowel of the Idolators

Allah mentions the wisdom in dissolving all obligations to the idolators and giving them a four month period of safety, after which they will meet the sharp sword wherever they are found,

(كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ)

(How can there be a covenant for the Mushrikin), a safe resort and refuge, while they persist in Shirk with Allah, and disbelief in Him and His Messenger,

(إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ)

(except those with whom you made a covenant near Al-Masjid Al-Haram), on the day of Hdaybiyyah. Allah said in another Ayah )concerning the day of Hdaybiyyah(,

(هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ  
وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ مَحِلَّهُ)

(They are the ones who disbelieved and hindered you from Al-Masjid Al-Haram and detained the sacrificial animals, from reaching their place of sacrifice.) 48:25( Allah said next,

(فَمَا اسْتَقَمُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ)

(So long as they are true to you, stand you true to them.), if they keep the terms of the treaties you conducted with them, including peace between you and them for ten years,



## (فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ)

(then stand you true to them. Verily, Allah loves those who have Taqwa.) The Messenger of Allah and the Muslims preserved the terms of the treaty with the people of Makkah from the month of Dhul-Qa`dah in the sixth year )of Hijrah(, until the Quraysh broke it and helped their allies, Banu Bakr, against Khuza`ah, the allies of Allah's Messenger . Aided by the Quraysh, Banu Bakr killed some of Bani Khuza`ah in the Sacred Area! The Messenger of Allah led an invasion army in the month of Ramadan, of the eighth year, and Allah opened the Sacred Area for him to rule over them, all thanks are due to Allah. The Messenger of Allah freed the Quraysh who embraced Islam after they were overpowered and defeated. These numbered around two thousands, and they were referred to by the name `Tulaqa' afterwards. Those among them who remained in disbelief and ran away from Allah's Messenger were sent promises of safe refuge for four months, during which they were allowed to move about freely. They included Safwan bin Umayyah, `Ikrimah bin Abi Jahl and many others. Allah later on guided them to Islam, and they became excellent believers. Surely, Allah is worthy of all praise for all His actions and decrees.

## (كَيْفَ وَإِن يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا وَلَا ذِمَّةَ يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَى قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ )

(8. How When if you are overpowered by them, they regard not the ties, either of kinship, (III) or of covenant (Dhimmah) With their mouths they please you, but their hearts are averse to you, and most of them are rebellious.)

**Allah encourages the believers to show enmity to the idolators and to dissociate from them, affirming that they do not deserve to enjoy a covenant of peace, because of their Shirk in Allah and disbelief in Allah's Messenger .**

If these disbelievers have a chance to defeat Muslims, they will cause great mischief, leave nothing unharmed, disregard the ties of kinship and the sanctity of their vows. `Ali bin Abi Talhah, `Ikrimah and Al-`Awfi narrated that Ibn `Abbas said, "III means kinship, while, Dhimmah means covenant." Ad-Dahhak and As-Suddi said similarly.

## (اشْتَرَوْا بِآيَةِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا عَنْ سَبِيلِهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ - لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا وَلَا ذِمَّةَ وَأُولَئِكَ هُمُ الْمُعْتَدُونَ - فَإِن

تَابُوا وَأَقَامُوا الصَّلَاةَ وَءَاتَوْا الزَّكَاةَ فَإِخْوَانُكُمْ  
فِي الدِّينِ وَنُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ )

(9. They have purchased with the Ayat of Allah a little gain, and they hindered men from His way; evil indeed is that which they used to do.) (10. With regard to a believer, they respect not the ties, either of kinship or of covenant! It is they who are the transgressors.) (11. But if they repent, perform the Salah and give the Zakah, then they are your brethren in religion. (In this way) We explain the Ayat in detail for a people who know.) Allah admonishes the idolators and encourages the believers to fight against them because,

(اشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا)

(They have purchased with the Ayat of Allah a little gain,) idolators exchanged following the Ayat of Allah with the lower affairs of life that they indulged in,

(فَصَدُّوا عَنْ سَبِيلِهِ)

(and they hindered men from His way), trying to prevent the believers from following the truth,

(إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ لَا يَرْقُبُونَ فِي مُؤْمِنٍ  
إِلَّا وَلَا ذِمَّةً)

(evil indeed is that which they used to do. With regard to a believer, they respect not the ties, either of kinship or of covenant!) )9:9-10(. We explained these meanings before, as well as, the meaning of,

(فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ)

(But if they repent, perform the Salah...)

(وَإِنْ تَكْفُرُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي  
دِينِكُمْ فَقَتِلُوا أُمَّةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ  
يَنْتَهُونَ )

(12. But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism, then fight (you) against the leaders of disbelief -- for surely, their oaths are nothing to them -- so that they may stop (evil actions).)

## The Oaths of the Leaders of Disbelief mean nothing to Them

Allah says, if the idolators with whom you conducted peace treaties for an appointed term break

(أَيْمَانِهِمْ)

(their oaths) meaning, terms of their treaties, and covenants

(وَطَعْنُوا فِي دِينِكُمْ)

(and attack your religion...) with disapproval and criticism, it is because of this that one who curses the Messenger, peace be upon him, or attacks the religion of Islam by way of criticism and disapproval, they are to be fought. This is why Allah said afterwards,

(فَقَاتِلُوا أئِمَّةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ)

(then fight (you) against the leaders of disbelief -- for surely, their oaths are nothing to them -- so that they may stop.) so that they may refrain from the disbelief, rebellion and the transgression they indulge in. Qatadah and others said that the leaders of disbelief were Abu Jahl, `Utbah and Shaybah, Umayyah bin Khalaf, and he went on to mention several others. Al-A`mash narrated from Zayd bin Wahb from Hudhayfah; "The people of this Ayah were never fought again." A similar statement was reported from `Ali bin Abi Talib, may Allah be pleased with him. However, this Ayah is general, even though the specific reason behind revealing it was the idolators of Quraysh. So this Ayah generally applies to them and others as well, Allah knows best. Al-Walid bin Muslim said that Safwan bin `Amr narrated that `Abdur-Rahman bin Jubayr bin Nufayr said that when Abu Bakr sent an army to Ash-Sham, he advised them, "You will find some people with shaved heads. Therefore, strike the swords upon the parts that contain the devil, for by Allah, it is better to me to kill one of these people than to kill seventy other men. This is because Allah said,

(فَقَاتِلُوا أئِمَّةَ الْكُفْرِ)

(then fight (you) against the leaders of disbelief.)" Ibn Abi Hatim collected it.

(أَلَا تُقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ  
الرَّسُولِ وَهُمْ بَدَأُوكُمْ أَوْلَٰ مَرَّةٍ اتَّخَشَوْنَهُمْ فَأَلَّهِ  
أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ - قَاتِلُوهُمْ  
يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ  
وَيَشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ - وَيَذْهَبُ غَيْظُ  
قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَىٰ مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ  
حَكِيمٌ )

(13. Will you not fight a people who have violated their oaths and intended to expel the Messenger while they did attack you first Do you fear them Allah has more right that you should fear Him if you are believers.) (14. Fight against them so that Allah will punish them by your hands, and disgrace them and give you victory over them, and heal the breasts of a believing people,) (15. And remove the anger of their (believers') hearts. Allah accepts the repentance of whom He wills. Allah is All-Knowing, All-Wise.)

### Encouragement to fight the Disbelievers, and some Benefits of fighting Them

These Ayat encourage, direct and recommend fighting against the idolators who break the terms of their covenants, those who tried to expel the Messenger from Makkah. Allah said in other Ayat,

(وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُبْسِتُواكَ أَوْ يَقْتُلُواكَ  
أَوْ يُخْرِجُواكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ  
الْمَكْرِينَ )

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

(يُخْرِجُونَ الرَّسُولَ وَإِيَّكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ)

(...and have driven out the Messenger and yourselves (from your homeland) because you believe in Allah your Lord!) 60:1(, and,

(وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا)

(And verily, they were about to frighten you so much as to drive you out from the land.) 17:76(Allah's statement,

(وَهُمْ بَدَأُوكُمْ أَوْلَ مَرَّةٍ)

(while they did attack you first), refers to the battle of Badr when the idolators marched to protect their caravan. When they knew that their caravan escaped safely, they still went ahead with their intent to fight Muslims out of arrogance, as we mentioned before. It was also said that these Ayat refer to the idolators breaking the peace agreement with Muslims and aiding Bani Bakr, their allies, against Khuza`ah, the ally of the Messenger of Allah . This is why the Messenger of Allah marched to Makkah in the year of the victory, thus conquering it, all thanks and praise is due to Allah. Allah said,

(أَتَخَشَوْنَهُمْ قَالَ اللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ)

(Do you fear them Allah has more right that you should fear Him if you are believers.) Allah says here, `Do not fear idolators, but fear Me instead, for I am worthy of being feared by the servants due to My might and punishment. In My Hand lies the matter; whatever I will occurs, and whatever I do not will does not occur.' Allah next said, while ordering the believers and explaining the wisdom of ordaining Jihad against them, all the while able to destroy their enemies with a command from Him,

(قَاتِلُوهُمْ يُعَذِّبَهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَبْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ )

(Fight against them so that Allah will punish them by your hands, and disgrace them and give you victory over them, and heal the breasts of a believing people.) This Ayah includes all believers, even though Mujahid, `Ikrimah and As-Suddi said that it refers to Khuza`ah. Concerning the believers, Allah said;

(وَيَذْهَبُ غَيْظَ قُلُوبِهِمْ)

(and remove the anger of their hearts), then

(وَيَتُوبُ اللَّهُ عَلَىٰ مَنْ يَشَاءُ)

(Allah accepts the repentance of whom He wills), from His servants,

(وَاللَّهُ عَلِيمٌ)

(Allah is All-Knowing), in what benefits His servants,

(حَكِيمٌ)

(All-Wise), in His actions and statements, whether narrative or legislative. Allah does what He wills, decides what He wills, and He is the Just Who never wrongs any. Not even the weight of an atom of good or evil is ever neglected with Him, but rather, He compensates for it in this life and the Hereafter.

(أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ)

(16. Do you think that you shall be left alone while Allah has not yet tested those among you who have striven hard and fought, and have not taken Walijah besides Allah and His Messenger, and the believers. Allah is well-acquainted with what you do.)

### Among the Wisdom of Jihad is to test the Muslims

Allah said,

(أَمْ حَسِبْتُمْ)

(Do you think), O believers that We will leave you untested with matters that make apparent those who have pure, good intent from those who have false intent This is why Allah said next,

وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا  
مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِجَنَّةٍ

(while Allah has not yet tested those among you who have striven hard and fought and have not taken Walijah besides Allah and His Messenger, and the believers...), meaning, supporters and confidants. Rather, they are sincere for Allah and His Messenger inwardly and outwardly. Allah also said;

(الم - ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ -  
الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا  
رَزَقْنَاهُمْ يُنْفِقُونَ )

(Alif-Lam-Mim. Do people think that they will be left alone because they say: "We believe," and will not be tested. And We indeed tested those who were before them. And Allah will certainly make known those who are true, and will certainly make known those who are liars...) )29:1-3(

(أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ  
جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ )

(Do you think that you will enter Paradise before Allah tests those of you who fought (in His cause) and (also) tests those who are patient))3: 142(, and,

(مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ  
حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ)

(Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good))3:179(. In summary, since Allah legislated Jihad for His servants, He explained that the wisdom behind doing so includes testing His servants, distinguishing between those who obey Him and those who disobey Him. Allah, the Exalted, is the All-Knower of what occurred, what will occur, and the true essence of what might occur had He decided it. Therefore, Allah knows everything before it occurs and how it will occur, there is no deity worthy of worship except Him, nor a Lord except Him. Truly, there is none who can avert Allah's judgment and decision.

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ  
شَاهِدِينَ عَلَىٰ أَنفُسِهِم بِالْكُفْرِ أُولَٰئِكَ حَبِطَتْ  
أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ - إِنَّمَا يَعْمُرُ  
مَسَاجِدَ اللَّهِ مَنِ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ  
الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ  
أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ )

(17. It is not for the Mushrikin, to maintain the Masjids of Allah, while they witness against themselves of disbelief. The works of such are in vain and in Fire shall they abide.) (18. The Masjids of Allah shall be maintained only by those who believe in Allah and the Last Day; perform the Salah, and give Zakah and fear none but Allah. It is they who are on true guidance.)

### It is not for Idolators to maintain the Masjids of Allah

Allah says that it is not fitting that those who associate others with Allah in worship should maintain the Masjids of Allah that were built in His Name alone without partners. Those who read the Ayah, "Masjid Allah", said that it refers to Al-Masjid Al-Haram, the most honored Masjid on the earth, which was built, from the first day, for the purpose of worshipping Allah alone without partners. It was built by Khalil Ar-Rahman (the Prophet Ibrahim) peace be upon him. The idolators do this while they themselves testify to their disbelief with their statements and actions. As-Suddi said, "If you ask a Christian, 'What is your religion', He will tell you he is a Christian. If you ask a Jew about his religion, he will say he is a Jew, and the same for a Sabi' and a Mushrik!"

(أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ)

(The works of such are in vain), because of their Shirk,

(وَفِي النَّارِ هُمْ خَالِدُونَ)

(and in Fire shall they abide.) Allah said in another Ayah,



(وَمَا لَهُمْ إِلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ  
الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أَوْلِيَآؤُهُ إِلَّا  
الْمُتَّقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ )

(And why should not Allah punish them while they hinder (men) from Al-Masjid Al-Haram, and they are not its guardians None can be its guardians except those with Taqwa, but most of them know not.)8:34(.

### Believers are the True Maintainers of the Masjids

Allah said,

(إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مِنْ ءَامِنٍ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ)

(The Masjids of Allah shall be maintained only by those who believe in Allah and the Last Day.)  
Therefore, Allah testifies to the faith of those who maintain the Masjids. `Abdur-Razzaq  
narrated that `Amr bin Maymun Al-Awdi said, "I met the Companions of the Prophet and they  
were saying, `The Masjids are the Houses of Allah on the earth. It is a promise from Allah that  
He is generous to those who visit Him in the Masjids.," Allah said next,

(وَأَقَامَ الصَّلَاةَ)

(perform the Salah), one of the major acts of worship practiced by the body,

(وَأَتَى الزَّكَاةَ)

(and give the Zakah), which is the best act that benefits other people,

(وَلَمْ يَخْشَ إِلَّا اللَّهَ)

(and fear none but Allah), they fear only Allah, the Exalted, and none else,

(فَعَسَىٰ أَوْلِيٰكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ)

(It is they who are on true guidance.) `Ali bin Abi Talhah said that Ibn `Abbas said about Allah's  
statement,

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مِنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ

(The Masjids of Allah shall be maintained only by those who believe in Allah and the Last Day;) "He who singles out Allah (in worship), has faith in the Last Day." )And he said(; "He who believes in what Allah has revealed,

وَأَقَامَ الصَّلَاةَ

(perform the Salah), establishes the five daily prayers,

وَلَمْ يَخْشَ إِلَّا اللَّهَ

(and fear none but Allah.), worships Allah alone,

فَعَسَىٰ أَوْلِيَاكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ

(it may be they who are on true guidance.) Allah says, `It is they who are the successful ones in truth.' Similarly, Allah said to His Prophet ,

عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

(It may be that your Lord will raise you to Maqam Mahmud))17:79(. Allah says here, `Your Lord (O Muhammad) shall grant you a station of praise, that is, the intercession (on the Day of Resurrection).` Every `might' in the Qur'an means `shall'."

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ  
كَمَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهِدَ فِي سَبِيلِ  
اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ  
الظَّالِمِينَ - الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي  
سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْظَمُ دَرَجَةً عِنْدَ  
اللَّهِ وَأَوْلِيَاكَ هُمُ الْفَائِزُونَ - يُبَشِّرُهُمْ رَبُّهُمْ

بِرَحْمَةٍ مِّنْهُ وَرَضُونَ وَجِئَتْ لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ  
 - خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ )

(19. Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masjid Al-Haram as equal to the worth of those who believe in Allah and the Last Day, and strive hard and fight in the cause of Allah They are not equal before Allah. And Allah guides not those people who are the wrongdoers.) (20. Those who believed and emigrated and strove hard and fought in Allah's cause with their wealth and their lives, are far higher in degree with Allah. They are the successful.) (21. Their Lord gives them glad tidings of mercy from Him, and His being pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights.) (22. They will dwell therein forever. Verily, with Allah is a great reward.)

### Providing Pilgrims with Water and maintaining the Sacred Masjid are not equal to Faith and Jihad

his Tafsir, Al-`Awfi reported that Ibn `Abbas explained this Ayah: "The idolators said, 'Maintaining Al-Masjid Al-Haram and providing water for pilgrims are better than embracing the faith and performing Jihad.' They used to boast and show off among the people because they claimed, they were the people and maintainers of Al-Masjid Al-Haram. Allah mentioned their arrogance and rejection (of the faith), saying to 'the people of Al-Haram', who were idolators,

(قَدْ كَانَتْ ءَايَاتِي تُنذِرُ عَلَيْكُمْ فَمَا كُنْتُمْ عَلَىٰ أَعْقَابِكُمْ  
 تَنكِصُونَ - مُسْتَكْبِرِينَ بِهِ سَمِرًا تَهْجُرُونَ )

(Indeed My Ayat used to be recited to you, but you used to turn back on your heels (denying them, and refusing to listen to them with hatred). In pride, talking evil about it (the Qur'an) by night.) )23:66-67(. They used to boast about being those who maintained the Sacred Sanctuary,

(بِهِ سَمِرًا)

(talking about it by night). They used to talk about this by night while shunning the Qur'an and the Prophet . Allah declared that faith and Jihad with the Prophet are better than the idolators' maintaining Al-Masjid Al-Haram and providing water for pilgrims. These actions -- maintaining and serving Allah's House -- will not benefit them with Allah because they associate others with Him. Allah the Exalted said,

(لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ  
 الظَّالِمِينَ)

(They are not equal before Allah. And Allah guides not those people who are the wrongdoers.) those who claimed they are the maintainers of the House. Allah described them with injustice, on account of their Shirk, and thus, their maintaining the Masjid will not avail them." `Ali bin Abi Talhah reported that Ibn `Abbas said, "This Ayah was revealed about Al-`Abbas bin `Abdul-Muttalib, for when he was captured in the battle of Badr, he said, `If you rushed before us to embrace Islam, perform Hijrah and Jihad, we were maintaining Al-Masjid Al-Haram, providing water for the pilgrims and setting the indebted free.' Allah, the Exalted and Ever High, said,

(أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ)

(Do you consider the providing of drinking water to the pilgrims), until,

(وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ)

(and Allah guides not those people who are the wrongdoers). Allah says, `All these actions were performed while committing Shirk, and I do not accept the (good deeds) that are performed while in a state of Shirk.'" Ad-Dahhak bin Muzahim said, "Muslims came to Al-`Abbas and his friends who were captured during the battle of Badr and admonished them for their Shirk. Al-`Abbas said, `By Allah! We used to maintain Al-Masjid Al-Haram, release the indebted, serve the House (or cover it, or maintain it) and provide water for pilgrims.' Allah revealed this verse,

(أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ)

(Do you consider the providing of drinking water to the pilgrims...)" There is a Hadith (from the Prophet ( about the Tafsir of this Ayah that we should mention. `Abdur-Razzaq recorded that An-Nu`man bin Bashir said that a man said, "I do not care if I do not perform an action after embracing Islam other than providing drinking water for pilgrims )who visit the Ka`bah at Makkah." Another man said, "I do not care if I do not perform an action after embracing Islam other than maintaining Al-Masjid Al-Haram." A third man said, "Jihad in the cause of Allah is more righteous than what you have said." `Umar admonished them, "Do not raise your voices next to the Minbar of the Messenger of Allah," and as it was a Friday, he said, "but after we pray the Friday prayer, we will go to the Prophet and ask him." This verse was revealed,

(أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ)

(Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masjid Al-Haram), until,

(لَا يَسْتَوُونَ عِنْدَ اللَّهِ)

(They are not equal before Allah. )

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءَابَاءَكُمْ وَإِخْوَانَكُمْ  
 أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الكُفْرَ عَلَى الإِيمَانِ وَمَنْ  
 يَتَوَلَّهُمْ مِنكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ - قُلْ إِن كَانَ  
 ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ  
 وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا  
 وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ اللّهِ وَرَسُولِهِ  
 وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللّهُ بِأَمْرِهِ  
 وَاللّهُ لَا يَهْدِي الْقَوْمَ الفَاسِقِينَ )

(23. O you who believe! Take not as supporters your fathers and your brothers if they prefer disbelief to belief. And whoever of you befriends them, then he is one of the wrongdoers.) (24. Say: If your fathers, your sons, your brothers, your spouses, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger, and striving hard and fighting in His cause, then wait until Allah brings about His decision (torment). And Allah guides not the people who are rebellious.)

### The Prohibition of taking the Idolators as Supporters, even with Relatives

Allah commands shunning the disbelievers, even if they are one's parents or children, and prohibits taking them as supporters if they choose disbelief instead of faith. Allah warns,

(لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللّهِ وَالْيَوْمِ الآخِرِ يُوَادُّونَ  
 مَنْ حَادَّ اللّهُ وَرَسُولَهُ وَلَوْ كَانُوا ءَابَاءَهُمْ أَوْ  
 أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي  
 قُلُوبِهِمُ الإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ  
 جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الأنهَارُ)

i(You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger, even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written (predetermined) faith in their hearts, and strengthened them with a Ruh (proof, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow.) 58:22( Al-Hafiz Al-Bayhaqi recorded that `Abdullah bin Shawdhab said, "The father of Abu `Ubaydah bin Al-Jarrah was repeatedly praising the idols to his son on the day of Badr, and Abu `Ubaydah kept avoiding him. When Al-Jarrah persisted, his son Abu `Ubaydah headed towards him and killed him. Allah revealed this Ayah in his case,

(لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ  
مَنْ حَادَّ اللَّهَ وَرَسُولَهُ)

(You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger.")58:22( Allah commanded His Messenger to warn those who prefer their family, relatives or tribe to Allah, His Messenger and Jihad in His cause,

(قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ  
وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا)

(Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained), amassed and collected,

(وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا)

(the commerce in which you fear a decline, and the dwellings in which you delight), and prefer and love because they are comfortable and good. If all these things,

(أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ  
فَتَرَبَّصُوا)

(are dearer to you than Allah and His Messenger, and striving hard and fighting in His cause, then wait...) for what will befall you of Allah's punishment and torment,

(حَتَّى يَأْتِيَ اللَّهَ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ  
الْفَاسِقِينَ)

(until Allah brings about His decision. And Allah guides not the people who are rebellious.) Imam Ahmad recorded that Zuhrah bin Ma`bad said that his grandfather said, "We were with

the Messenger of Allah , while he was holding the hand of `Umar bin Al-Khattab. `Umar said, 'By Allah! You, O Messenger of Allah, are dearer to me than everything, except for myself.' The Messenger of Allah said,

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِي»

(None among you will attain faith until I become dearer to him than even himself.) `Umar said, 'Verily, now, you are dearer to me than myself, by Allah!' The Messenger of Allah said,

«الآنَ يَا عُمَرُ»

(Now, O `Umar!) Al-Bukhari also collected this Hadith. Imam Ahmad and Abu Dawud (this is the version of Abu Dawud) recorded that Ibn `Umar said, "I heard the Messenger of Allah saying,

إِذَا تَبَايَعْتُمْ بِالْعِينَةِ وَأَخَذْتُمْ بِالْأَنْبَابِ الْبَقَرِ وَرَضِيْتُمْ بِالزَّرْعِ، وَتَرَكْتُمُ الْجِهَادَ سَلَطَ اللَّهُ عَلَيْكُمْ دُلًّا لَا يَنْزِعُهُ حَتَّىٰ تَرْجِعُوا إِلَىٰ دِينِكُمْ»

(If you transact in `lynah (a type of Riba), follow the tails of cows (tilling the land), become content with agriculture and abandoned Jihad, Allah will send on you disgrace that He will not remove until, you return to your religion.)"

(لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحَبَتْ ثُمَّ وَابَيْتُمْ مُذْبِرِينَ - ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ - ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَىٰ مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ )

(25. Truly, Allah has given you victory on many battlefields, and on the day of Hunayn (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight). (26. Then Allah did send down His Sakinah (tranquillity) on His Messenger, and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers). (27. Then after that Allah will accept the repentance of whom He wills. And Allah is Oft-Forgiving, Most Merciful.)

## The Outcome of Victory by Way of the Unseen Aid

Ibn Jurayj reported from Mujahid that this was the first Ayah of Bara'ah in which Allah, the Exalted, reminds the believers how He favored and blessed them by giving them victory in many battles with His Messenger. Allah mentioned that victory comes from Him, by His aid and decree, not because of their numbers or adequate supplies, whether the triumphs are few or many. On the day of Hunayn, the Muslims were proud because of their large number, which did not avail them in the least; they retreated and fled from battle. Only a few of them remained with the Messenger of Allah Allah then sent down His aid and support to His Messenger and the believers who remained with him, so that they were aware that victory is from Allah alone and through His aid, even if the victorious were few. Many a small group overcame a larger opposition by Allah's leave, and Allah is ever with those who are patient. We will explain this subject in detail below, Allah willing.

## The Battle of Hunayn

The battle of Hunayn occurred after the victory of Makkah, in the month of Shawwal of the eighth year of Hijrah. After the Prophet conquered Makkah and things settled, most of its people embraced Islam and he set them free. News came to the Messenger of Allah that the tribe of Hawazin were gathering their forces to fight him, under the command of Malik bin `Awf An-Nadri, as well as, the entire tribe of Thaqif, the tribes of Banu Jusham, Banu Sa`d bin Bakr, a few people of Awza` from Banu Hilal and some people from Bani `Amr bin `Amir and `Awf bin `Amir. They brought their women, children, sheep and camels along, in addition to their armed forces and adequate supplies. The Messenger of Allah marched to meet them with the army that he brought to conquer Makkah, ten thousand from the Muhajirin, the Ansar and various Arab tribes. Along with them came the Tulaqa' numbering two thousand men. The Messenger took them along to meet the enemy. The two armies met in Humayn, a valley between Makkah and At-Ta'if. The battle started in the early part of the morning, when the Huwazin forces, who were lying in ambush, descended on the valley when the Muslims entered. Muslims were suddenly struck by the ambush, the arrows descended on them and the swords struck them. The Huwazin commander ordered them to descend and attack the Muslims as one block, and when they did that, the Muslims retreated in haste, just as Allah described them. The Messenger of Allah remained firm in his position while riding his mule, Ash-Shahba'. He was leading his mule towards the enemy, while his uncle Al-` Abbas was holding its right-hand rope and his cousin( Abu Sufyan bin Al-Harith bin ` Abdul-Muttalib was holding the left rope. They tried to hold the mule back so it would not run faster toward the enemy. Meanwhile, the Messenger of Allah was declaring his name aloud and saying,

«إِلَيَّ عِبَادَ اللَّهِ إِلَيَّ أَنَا رَسُولُ اللَّهِ»

(O servants of Allah! Come back to me! I am the Messenger of Allah! He repeated these words,



«أَنَا النَّبِيُّ لَأَكْذِبُ. أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ»

(I am the Prophet, not lying! I am the son of Abdul-Muttalib!) There remained between a hundred and eighty Companions with the Prophet . These included Abu Bakr, `Umar, Al-`Abbas, `Ali, Al-Fadl bin `Abbas, Abu Sufyan bin Al-Harith, Ayman the son of Umm Ayman and Usamah bin Zayd. There were many other Companions, may Allah be pleased with them. The Prophet commanded his uncle Al-`Abbas, whose voice was rather loud, to call at the top of his voice, "O Companions of the Samurah )tree(" referring to the Muhajirin and Ansar who gave their pledge under the tree during the pledge of Ridwan, not to run away and retreat. He also called, "O Companions of Surat Al-Baqarah." Upon hearing that, those heralded started saying, "Here we are! Here we are!" Muslims started returning in the direction of the Messenger of Allah . If the camel of one of them did not obey him (as the people were rushing to the other direction in flight) he would wear his shield and descend from his camel and rush to the side of the Messenger of Allah on foot. When a large crowd gathered around the Messenger of Allah , he commanded them to fight in sincerity and took a handful of sand and threw it in the faces of the disbelievers, after supplicating to Allah,

«اللَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي»

(O Allah! Fulfill Your promise to me!) Then he threw that handful of sand which entered the eyes and mouth of all the disbelievers, thus distracting them from fighting, and they retreated in defeat. The Muslims pursued the enemy, killing and capturing them. The rest of the Muslim army (returning to battle gradually) rejoined their positions and found many captured disbelieving soldiers kept tied before the Messenger of Allah . In the Two Sahihs, it is recorded that Shu`bah said that Abu Ishaq said that Al-Bara' bin `Azib said to a man who asked him, "O Abu `Amarah! Did you run away during Hunayn and leave the Messenger of Allah " Al-Bara' said, "But the Messenger of Allah did not run away. Hawazin was a tribe proficient with their arrows. When we met them we attacked their forces and they ran away in defeat. The Muslims started to worry about collecting the spoils of war and the Hawazin started shooting arrows at us, then the Muslims fled. I saw the Messenger of Allah proclaiming, -- while Abu Sufyan was holding the bridle of his white mule,

«أَنَا النَّبِيُّ لَأَكْذِبُ أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ»

(I am the Prophet, not lying, I am the son of `Abdul- Muttalib!) This shows the great courage on behalf of the Prophet in the midst of confusion, when his army ran away and left him behind. Yet, the Messenger remained on his mule, which is a slow animal, not suitable for fast battle moves or even escape. Yet, the Messenger of Allah was encouraging his mule to move forward towards the enemy announcing who he was, so that those among them who did not know who he was came to know him. May Allah's peace and blessings be on the Messenger until the Day of Resurrection. This indicates the tremendous trust in Allah and reliance upon Him, as well as, sure knowledge that He will give him victory, complete what He has sent him for and give prominence to his religion above all other religions. Allah said,

(ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ)

(Then Allah did send down His Sakinah on His Messenger), He sent down tranquillity and reassurance to His Messenger,

## (وَعَلَى الْمُؤْمِنِينَ)

(and on the believers), who remained with him,

## (وَأَنْزَلَ جُنُودًا لَّمْ تَرَوْهَا)

(and sent down forces which you saw not, ) this refers to angels. Imam Abu Ja`far bin Jarir (At-Tabari) said that Al-Qasim narrated to them, that Al-Hasan bin `Arafah said that Al-Mu`tamir bin Sulayman said from `Awf bin Abi Jamilah Al-`Arabi who said that he heard `Abdur-Rahman, the freed slave of Ibn Barthan saying, "A man who participated in Hunayn with the idolators narrated to me, `When we met the Messenger of Allah and his Companions on the day of Hunayn, they did not remain in battle more than the time it takes to milk a sheep! When we defeated them, we pursued them until we ended at the rider of the white mule, the Messenger of Allah . At that time, men with white handsome faces intercepted us and said: `Disgraced be the faces! Go back. So we ran away, but they followed us. That was the end for us." Allah said,

(ثُمَّ يَتُوبُ اللَّهُ مَنِ بَعْدَ ذَلِكَ عَلَىٰ مَن يَشَاءُ وَاللَّهُ  
غَفُورٌ رَّحِيمٌ)

(Then after that Allah will accept the repentance of whom He wills. And Allah is Oft-Forgiving, Most Merciful.) Allah forgave the rest of Huwazin when they embraced Islam and went to the Prophet , before he arrived at Makkah in the Ji`ranah area. This occurred twenty days after the battle of Hunayn. The Messenger gave them the choice between taking those who were prisoner or the war spoils they lost, and they chose the former. The Prophet released six thousand prisoners to them, but divided the war spoils between the victors, such as some of the Tulaqa', so that their hearts would be inclined towards Islam. He gave each of them a hundred camels, and the same to Malik bin `Awf An-Nasri whom he appointed chief of his people (Huwazin) as he was before. Malik bin `Awf said a poem in which he praised the Messenger of Allah for his generosity and extraordinary courage.

(يَأْيُهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا  
يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ  
خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ  
إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ - قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ  
وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ  
وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا

الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَن يَدٍ وَهُمْ  
صَغِيرُونَ )

(28. O you who believe! Verily, the Mushrikin are impure. So let them not come near Al-Masjid Al-Haram after this year; and if you fear poverty, Allah will enrich you if He wills, out of His bounty. Surely, Allah is All-Knowing, All-Wise.) (29. Fight against those who believe not in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah and His Messenger, and those who acknowledge not the religion of truth among the People of the Scripture, until they pay the Jizyah with willing submission, and feel themselves subdued.)

### Idolators are no longer allowed into Al-Masjid Al-Haram

Allah commands His believing servants, who are pure in religion and person, to expel the idolators who are filthy in the religious sense, from Al-Masjid Al-Haram. After the revelation of this Ayah, idolators were no longer allowed to go near the Masjid. This Ayah was revealed in the ninth year of Hijrah. The Messenger of Allah sent `Ali in the company of Abu Bakr that year to publicize to the idolators that no Mushrik will be allowed to perform Hajj after that year, nor a naked person allowed to perform Tawaf around the House. Allah completed this decree, made it a legislative ruling, as well as, a fact of reality. `Abdur-Razzaq recorded that Jabir bin `Abdullah commented on the Ayah,

(إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ  
الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا)

(O you who believe! Verily, the Mushrikin are impure. So let them not come near Al-Masjid Al-Haram after this year) "Unless it was a servant or one of the people of Dhimmah." Imam Abu `Amr Al-Awza'i said, "Umar bin `Abdul-`Aziz wrote (to his governors) to prevent Jews and Christians from entering the Masjids of Muslims, and he followed his order with Allah's statement,

(إِنَّمَا الْمُشْرِكُونَ نَجَسٌ)

(Verily, the Mushrikin are impure.) `Ata' said, "All of the Sacred Area )the Haram( is considered a Masjid, for Allah said,

(فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا)

(So let them not come near Al-Masjid Al-Haram (at Makkah) after this year.)" This Ayah indicates that idolators are impure and that the believers are pure. In the Sahih is the following,

«الْمُؤْمِنُ لَا يَنْجُسُ»

(The believer does not become impure.) Allah said,

(وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ)

(and if you fear poverty, Allah will enrich you, out of His bounty.) Muhammad bin Ishaq commented, "The people said, 'Our markets will be closed, our commerce disrupted, and what we earned will vanish.' So Allah revealed this verse,

(وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ)

(and if you fear poverty, Allah will enrich you, out of His bounty), from other resources,

(إِنْ شَاءَ)

(if He wills), until,

(وَهُمْ صَغِيرُونَ)

(. .and feel themselves subdued.) This Ayah means, 'this will be your compensation for the closed markets that you feared would result.' Therefore, Allah compensated them for the losses they incurred because they severed ties with idolators, by the Jizyah they earned from the People of the Book." Similar statements were reported from Ibn `Abbas, Mujahid, `Ikrimah, Sa`id bin Jubayr, Qatadah and Ad-Dahhak and others. Allah said,

(إِنَّ اللَّهَ عَلِيمٌ)

(Surely, Allah is All-Knowing), in what benefits you,

(حَكِيمٌ)

(All-Wise), in His orders and prohibitions, for He is All-Perfect in His actions and statements, All-Just in His creations and decisions, Blessed and Hallowed be He. This is why Allah compensated Muslims for their losses by the amount of Jizyah that they took from the people of Dhimmah.

## The Order to fight People of the Scriptures until They give the Jizyah

Allah said,

(قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ  
وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ  
دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا  
الْجِزْيَةَ عَن يَدٍ وَهُمْ صَاغِرُونَ )

(Fight against those who believe not in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah and His Messenger, and those who acknowledge not the religion of truth among the People of the Scripture, until they pay the Jizyah with willing submission, and feel themselves subdued.) Therefore, when People of the Scriptures disbelieved in Muhammad , they had no beneficial faith in any Messenger or what the Messengers brought. Rather, they followed their religions because this conformed with their ideas, lusts and the ways of their forefathers, not because they are Allah's Law and religion. Had they been true believers in their religions, that faith would have directed them to believe in Muhammad , because all Prophets gave the good news of Muhammad's advent and commanded them to obey and follow him. Yet when he was sent, they disbelieved in him, even though he is the mightiest of all Messengers. Therefore, they do not follow the religion of earlier Prophets because these religions came from Allah, but because these suit their desires and lusts. Therefore, their claimed faith in an earlier Prophet will not benefit them because they disbelieved in the master, the mightiest, the last and most perfect of all Prophets . Hence Allah's statement,

(قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ  
وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ  
دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ )

(Fight against those who believe not in Allah, nor in the Last Day, nor forbid that which has been forbidden by Allah and His Messenger, and those who acknowledge not the religion of truth among the People of the Scripture,) This honorable Ayah was revealed with the order to fight the People of the Book, after the pagans were defeated, the people entered Allah's religion in large numbers, and the Arabian Peninsula was secured under the Muslims' control. Allah commanded His Messenger to fight the People of the Scriptures, Jews and Christians, on the ninth year of Hijrah, and he prepared his army to fight the Romans and called the people to Jihad announcing his intent and destination. The Messenger sent his intent to various Arab areas around Al-Madinah to gather forces, and he collected an army of thirty thousand. Some people from Al-Madinah and some hypocrites, in and around it, lagged behind, for that year was a year of drought and intense heat. The Messenger of Allah marched, heading towards Ash-Sham to fight the Romans until he reached Tabuk, where he set camp for about twenty days next to its water resources. He then prayed to Allah for a decision and went back to Al-Madinah because it was a hard year and the people were weak, as we will mention, Allah willing.

**Paying Jizyah is a Sign of Kufr and Disgrace**

Allah said,

(حَتَّى يُعْطُوا الْجِزْيَةَ)

(until they pay the Jizyah), if they do not choose to embrace Islam,

(عَنْ يَدٍ)

(with willing submission), in defeat and subservience,

(وَهُمْ صَغِيرُونَ)

(and feel themselves subdued.), disgraced, humiliated and belittled. Therefore, Muslims are not allowed to honor the people of Dhimmah or elevate them above Muslims, for they are miserable, disgraced and humiliated. Muslim recorded from Abu Hurayrah that the Prophet said,

«لَا تَبْدَءُوا الْيَهُودَ وَالنَّصَارَى بِالسَّلَامِ، وَإِذَا لَقِيتُمْ أَحَدَهُمْ فِي طَرِيقٍ فَاضْطَرُّوهُ إِلَى أَضْيَقِهِ»

(Do not initiate the Salam to the Jews and Christians, and if you meet any of them in a road, force them to its narrowest alley.) This is why the Leader of the faithful `Umar bin Al-Khattab, may Allah be pleased with him, demanded his well-known conditions be met by the Christians, these conditions that ensured their continued humiliation, degradation and disgrace. The scholars of Hadith narrated from `Abdur-Rahman bin Ghanm Al-Ash`ari that he said, "I recorded for `Umar bin Al-Khattab, may Allah be pleased with him, the terms of the treaty of peace he conducted with the Christians of Ash-Sham: `In the Name of Allah, Most Gracious, Most Merciful. This is a document to the servant of Allah `Umar, the Leader of the faithful, from the Christians of such and such city. When you (Muslims) came to us we requested safety for ourselves, children, property and followers of our religion. We made a condition on ourselves that we will neither erect in our areas a monastery, church, or a sanctuary for a monk, nor restore any place of worship that needs restoration nor use any of them for the purpose of enmity against Muslims. We will not prevent any Muslim from resting in our churches whether they come by day or night, and we will open the doors)of our houses of worship( for the wayfarer and passerby. Those Muslims who come as guests, will enjoy boarding and food for three days. We will not allow a spy against Muslims into our churches and homes or hide deceit )or betrayal( against Muslims. We will not teach our children the Qur'an, publicize practices of Shirk, invite anyone to Shirk or prevent any of our fellows from embracing Islam, if they choose to do so. We will respect Muslims, move from the places we sit in if they choose to sit in them. We will not imitate their clothing, caps, turbans, sandals, hairstyles, speech, nicknames and title names, or ride on saddles, hang swords on the shoulders, collect weapons of any kind or carry these weapons. We will not encrypt our stamps in Arabic, or sell liquor. We will have the front of our hair cut, wear our customary clothes wherever we are, wear belts around our waist, refrain from erecting crosses on the outside of our churches and demonstrating them and our books in public in Muslim fairways and markets. We will not sound the bells in our churches, except discretely, or raise our voices while reciting our holy books inside our churches in the presence of Muslims, nor raise our voices )with prayer( at our

funerals, or light torches in funeral processions in the fairways of Muslims, or their markets. We will not bury our dead next to Muslim dead, or buy servants who were captured by Muslims. We will be guides for Muslims and refrain from breaching their privacy in their homes.' When I gave this document to `Umar, he added to it, `We will not beat any Muslim. These are the conditions that we set against ourselves and followers of our religion in return for safety and protection. If we break any of these promises that we set for your benefit against ourselves, then our Dhimmah (promise of protection) is broken and you are allowed to do with us what you are allowed of people of defiance and rebellion.'"

(وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصْرَى  
الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهُونَ  
قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَتَلْتَهُمُ اللَّهُ أَنَّى  
يُؤْفَكُونَ - اتَّخَذُوا أَحْبَبَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّنْ  
دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا  
لِيَعْبُدُوا إِلَهًا وَاحِدًا لَّا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا  
يُشْرِكُونَ )

(30. And the Jews say: "Uzayr (Ezra) is the son of Allah," and the Christians say: "The Messiah is the son of Allah." That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. May Allah fight them, how they are deluded away from the truth!) (31. They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah, and (they also took as their Lord) the Messiah, son of Maryam, while they were commanded to worship none but One God, none has the right to be worshipped but He. Praise and hallowed be He above what they associate (with Him).")

### **Fighting the Jews and Christians is legislated because They are Idolators and Disbelievers**

Allah the Exalted encourages the believers to fight the polytheists, disbelieving Jews and Christians, who uttered this terrible statement and utter lies against Allah, the Exalted. As for the Jews, they claimed that `Uzayr was the son of God, Allah is free of what they attribute to Him. As for the misguidance of Christians over `Isa, it is obvious. This is why Allah declared both groups to be liars,

(ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ)

(That is their saying with their mouths), but they have no proof that supports their claim, other than lies and fabrications,

(يُضَاهُونَ)

(resembling), imitating,

(قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ)

(the saying of those who disbelieved aforetime.) They imitate the previous nations who fell into misguidance just as Jews and Christians did,

(قَاتِلْهُمْ اللَّهُ)

(may Allah fight them), Ibn `Abbas said, "May Allah curse them."

(أَنَّى يُؤْفَكُونَ)

(how they are deluded away from the truth!) how they deviate from truth, when it is apparent, exchanging it for misguidance. Allah said next,

(اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ  
وَالْمَسِيحَ ابْنَ مَرْيَمَ)

(They took their rabbis and their monks to be their lords besides Allah, and the Messiah, son of Maryam) 9:31. Imam Ahmad, At-Tirmidhi and Ibn Jarir At-Tabari recorded a Hadith via several chains of narration, from `Adi bin Hatim, may Allah be pleased with him, who became Christian during the time of Jahiliyyah. When the call of the Messenger of Allah reached his area, `Adi ran away to Ash-Sham, and his sister and several of his people were captured. The Messenger of Allah freed his sister and gave her gifts. So she went to her brother and encouraged him to become Muslim and to go to the Messenger of Allah. `Adi, who was one of the chiefs of his people (the tribe of Tai') and whose father, Hatim At-Ta'i, was known for his generosity, went to Al-Madinah. When the people announced his arrival, `Adi went to the Messenger of Allah wearing a silver cross around his neck. The Messenger of Allah recited this Ayah;

(اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ)

(They took their rabbis and their monks to be their lords besides Allah). `Adi commented, "I said, `They did not worship them.'" The Prophet said,

«بَلَىٰ إِنَّهُمْ حَرَّمُوا عَلَيْهِمُ الْحَلَالَ وَأَحَلُّوا لَهُمُ  
الْحَرَامَ فَاتَّبَعُوهُمْ فَذَلِكَ عِبَادَتُهُمْ إِيَّاهُمْ»



(Yes they did. They (rabbis and monks) prohibited the allowed for them (Christians and Jews) and allowed the prohibited, and they obeyed them. This is how they worshipped them.) The Messenger of Allah said to `Adi,

«يَا عَدِيُّ مَا تَقُولُ؟ أَيَفِرُّكَ أَنْ يُقَالَ: اللهُ أَكْبَرُ؟  
فَهَلْ تَعْلَمُ شَيْئًا أَكْبَرَ مِنَ اللهِ؟ مَا يُفِرُّكَ؟ أَيَفِرُّكَ أَنْ  
يُقَالَ: لَا إِلَهَ إِلَّا اللهُ؟ فَهَلْ تَعْلَمُ مَنْ إِلَهٌ إِلَّا اللهُ؟»

(O `Adi what do you say Did you run away (to Ash-Sham) so that 'Allahu Akbar' (Allah is the Great) is not pronounced Do you know of anything greater than Allah What made you run away Did you run away so that `La ilaha illallah' is not pronounced Do you know of any deity worthy of worship except Allah)

The Messenger invited `Adi to embrace Islam, and he embraced Islam and pronounced the Testimony of Truth. The face of the Messenger of Allah beamed with pleasure and he said to `Adi,

«إِنَّ الْيَهُودَ مَغْضُوبٌ عَلَيْهِمْ وَالنَّصَارَى  
ضَالُونَ»

(Verily, the Jews have earned the anger (of Allah) and the Christians are misguided.) Hudhayfah bin Al-Yaman, `Abdullah bin `Abbas and several others said about the explanation of,

(اتَّخَذُوا أَحْبَرَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ)

(They took their rabbis and their monks to be their lords besides Allah...) that the Christians and Jews obeyed their monks and rabbis in whatever they allowed or prohibited for them. This is why Allah said,

(وَمَا أَمْرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَحِدًا)

(while they were commanded to worship none but One God), Who, whatever He renders prohibited is the prohibited, whatever He allowed is the allowed, whatever He legislates, is to be the law followed, and whatever He decides is to be adhered to;

(لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ)

(None has the right to be worshipped but He. Hallowed be He above what they associate (with Him).) Meaning, exalted, sanctified, hallowed above partners, equals, aids, rivals or children, there is no deity or Lord worthy of worship except Him.

(يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ - هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ )

(32. They want to extinguish Allah's Light with their mouths, but Allah will not allow except that His Light should be perfected even though the disbelievers hate (it).) (33. It is He Who has sent His Messenger with guidance and the religion of truth, to make it superior over all religions even though the idolators hate (it).)

### People of the Scriptures try to extinguish the Light of Islam

Allah says, the disbelieving idolators and People of the Scriptures want to,

(أَنْ يُطْفِئُوا نُورَ اللَّهِ)

(extinguish the Light of Allah). They try through argument and lies to extinguish the guidance and religion of truth that the Messenger of Allah was sent with. Their example is the example of he who wants to extinguish the light of the sun or the moon by blowing at them! Indeed, such a person will never accomplish what he sought. Likewise, the light of what the Messenger was sent with will certainly shine and spread. Allah replied to the idolators' desire and hope,

(وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ)

(but Allah will not allow except that His Light should be perfected even though the disbelievers (Kafirun) hate (it)) 9:32(. )Linguistically( a Kafir is the person who covers something. For instance, night is called Kafiran )covering( because it covers things )with darkness(. The farmer is called Kafiran, because he covers seeds in the ground. Allah said in an Ayah,

(أَعْجَبَ الْكُفَّارَ نَبَاتُهُ)

(thereof the growth is pleasing to the )Kuffar( tillers))57:20(.

### Islam is the Religion That will dominate over all Other Religions

Allah said next,

## (هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ)

(It is He Who has sent His Messenger with guidance and the religion of truth.) `Guidance' refers to the true narrations, beneficial faith and true religion that the Messenger came with. `religion of truth' refers to the righteous, legal deeds that bring about benefit in this life and the Hereafter.

## (لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ)

(to make it (Islam) superior over all religions) It is recorded in the Sahih that the Messenger of Allah said,

«إِنَّ اللَّهَ زَوَىٰ لِي الْأَرْضَ مَشَارِقَهَا وَمَغَارِبَهَا،  
وَسَيَبْلُغُ مَلِكُ أُمَّتِي مَا زُوِيَ لِي يَمِينَهَا»

(Allah made the eastern and western parts of the earth draw near for me )to see(, and the rule of my Ummah will extend as far as I saw.) Imam Ahmad recorded from Tamim Ad-Dari that he said, "I heard the Messenger of Allah saying,

«لِيَبْلُغَنَّ هَذَا الْأَمْرُ مَا بَلَغَ اللَّيْلُ وَالنَّهَارُ، وَلَا  
يَبْرُكُ اللَّهُ بَيْتَ مَدْرٍ وَلَا وَبَرٍ إِلَّا أَدْخَلَهُ هَذَا الدِّينَ،  
يُعِزُّ عَزِيزًا وَيُذِلُّ ذَلِيلًا، عِزًّا يُعِزُّ اللَّهُ بِهِ الْإِسْلَامَ  
وَذُلًّا يُذِلُّ اللَّهُ بِهِ الْكُفْرَ»

(This matter (Islam) will keep spreading as far as the night and day reach, until Allah will not leave a house made of mud or hair, but will make this religion enter it, while bringing might to a mighty person (a Muslim) and humiliation to a disgraced person (who rejects Islam). Might with which Allah elevates Islam (and its people) and disgrace with which Allah humiliates disbelief (and its people).) Tamim Ad-Dari )who was a Christian before Islam( used to say, "I have come to know the meaning of this Hadith in my own people. Those who became Muslims among them acquired goodness, honor and might. Disgrace, humiliation and Jizyah befell those who remained disbelievers."

(يَأْيُهَا الَّذِينَ ءَامَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ  
وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَطْلِ

وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ  
وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ  
بِعَذَابٍ أَلِيمٍ - يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ  
فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا  
كَنْزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ )

(34. O you who believe! Verily, there are many of the Ahbar (rabbis) and the Ruhban (monks) who devour the wealth of mankind in falsehood, and hinder (them) from the way of Allah. And those who hoard up gold and silver and spend them not in the way of Allah, announce unto them a painful torment.) (35. On the Day when that will be heated in the fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them:) "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.")

### Warning against Corrupt Scholars and Misguided Worshippers

As-Suddi said that the Ahbar are Jewish rabbis, while the Ruhban are Christian monks. This statement is true, for Ahbar are Jewish rabbis, just as Allah said,

(لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَن قَوْلِهِمُ الْإِثْمَ  
وَأَكْلِهِمُ السُّحْتَ)

(Why do not the Ahbar (rabbis) and the religious learned men forbid them from uttering sinful words and eating unlawful things.) )5:63( The Ruhban are Christian monks or worshippers, while the `Qissin` are their scholars. Allah said in another Ayah,

(ذَلِكَ بِأَنَّ مِنْهُمْ قِسِّيِينَ وَرُهْبَانًا)

(This is because among them, there are Qissin and Ruhban...))5:82(. This Ayah warns against corrupt scholars and misguided worshippers. Sufyan bin `Uyaynah said, "Those among our scholars who become corrupt are similar to the Jews, while those among our worshippers who become misguided are like Christians." An authentic Hadith declares,

«لَتَرْكَبُنَّ سُنَنَ مَنْ كَانَ قَبْلَكُمْ حَذْوًا بِالْقُدَّةِ»

(You will follow the ways of those who were before you, step by step.) They asked, "Jews and Christians" He said,

«فَمَنْ»

‡ (Who else) In another narration, they asked, "Persia and Rome" He said,

«فَمَنْ النَّاسِ إِلَّا هَؤُلَاءِ؟»

(And who else if it was not them) These texts warn against imitating them in action and statement, for they, as Allah stated,

لِيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَطْلِ وَيَصُدُّونَ عَنِ سَبِيلِ اللَّهِ

(devour the wealth of mankind in falsehood, and hinder (them) from the way of Allah.) They sell the religion in return for worldly gains, using their positions and status among people to illegally devour their property. For instance, the Jews were respected by the people of Jahiliyyah and collected gifts, taxes and presents from them. When Allah sent His Messenger , the Jews persisted in their misguidance, disbelief and rebellion, hoping to keep their status and position. However, Allah extinguished all this and took it away from them with the light of Prophethood and instead gave them disgrace and degradation, and they incurred the anger of Allah, the Exalted. Allah said next,

وَيَصُدُّونَ عَنِ سَبِيلِ اللَّهِ

(and hinder (them) from the way of Allah.) Therefore, they illegally devour people's property and hinder them from following the truth. They also confuse truth with falsehood and pretend before their ignorant followers that they call to righteousness. The true reality is that they call to the Fire and will not find any helpers on the Day of Resurrection.

### Torment of Those Who hoard Gold and Silver

Allah said,

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

(And those who hoard )Kanz( gold and silver and spend them not in the way of Allah, announce unto them a painful torment.) )9:34(. This is the third category of leaders, for people rely on their scholars, worshippers and the wealthy among them. When these categories of people become corrupt, the society in general becomes corrupt. Ibn Al-Mubarak once said, "What corrupted the religion, except kings and wicked Ahbar and Ruhban." As for Kanz, it refers to the wealth on which Zakah has not been paid, according to Malik, who narrated this from

`Abdullah bin Dinar from Ibn `Umar. Al-Bukhari recorded that Az-Zuhri said that Khalid bin Aslam said that `Abdullah bin `Umar said, "This was before Zakah was ordained. When Zakah was ordained, Allah made it a cleanser for wealth." `Umar bin `Abdul-`Aziz and `Irak bin Malik said that this Ayah was abrogated by Allah's statement,

(خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً)

(Take Sadaqah (alms) from their wealth) There are many Hadiths that admonish hoarding gold and silver. We will mention here some of these Hadiths. `Abdur-Razzaq recorded a Hadith from `Ali about Allah's statement,

(وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ)

(And those who hoard up gold and silver...) `Ali said that the Prophet said,

« تَبًّا لِلذَّهَبِ تَبًّا لِلْفِضَّةِ »

(Woe to gold! Woe to silver.) He repeated this statement thrice, and this Hadith was hard on the Companions of the Messenger of Allah , who said, "What type of wealth should we use" `Umar said, "I will find out for you," and he asked, "O Allah's Messenger! Your statement was hard for your Companions. They asked, `What wealth should we use" The Prophet answered,

«لِسَانًا ذَاكِرًا وَقَلْبًا شَاكِرًا وَزَوْجَةً تُعِينُ أَحَدَكُمْ عَلَى دِينِهِ»

(A remembering tongue, an appreciative heart and a wife that helps one of you implement his religion.) Allah's statement,

(يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كُنَزْتُمْ لَأَنْفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ )

(On the Day when that will be heated in the fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them) "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.") These words will be said to them as a way of admonishing, criticizing and mocking them. Allah also said;

ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ - دُقُّ  
إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ )

(Then pour over his head the torment of boiling water. "Taste you (this)! Verily, you were (pretending to be) the mighty, the generous!") 44:48-49( There is a saying that goes, "He who covets a thing and prefers it to Allah's obedience, will be punished with it." Because hoarding money was better to these people than Allah's pleasure, they were punished with it. For instance, Abu Lahab, may Allah curse him, was especially active in defying the Messenger of Allah , and his wife was helping him in this regard. Therefore, on the Day of Resurrection, she will help in punishing him, for there will be a twisted rope of palm fiber on her neck. She will be gathering wood from the Fire and throwing it on him so that his torment is made harder by the hand of someone whom he used to care for in this life. Likewise, money was precious to those who hoarded it in this life. Therefore, money will produce the worst harm for them in the Hereafter, when it will be heated in the Fire of Jahannam, whose heat is quiet sufficient, and their forehead, sides and back will be branded with it. Imam Abu Ja`far Ibn Jarir recorded that Thawban said that the Messenger of Allah used to declare,

«مَنْ تَرَكَ بَعْدَهُ كَنْزًا مُثَّلَ لَهُ يَوْمَ الْقِيَامَةِ شُجَاعًا  
أَقْرَعَ لَهُ زَيْبَتَانِ يَتَّبَعُهُ وَيَقُولُ: وَيَلَيْكَ مَا أَنْتَ؟  
فَيَقُولُ: أَنَا كَنْزُكَ الَّذِي تَرَكْتَهُ بَعْدَكَ وَلَا يَزَالُ  
يَتَّبَعُهُ حَتَّى يُلْقِمَهُ يَدَهُ فَيَقْضِمَهَا ثُمَّ يَتَّبَعُهَا سَائِرَ  
جَسَدِهِ»

(Whoever leaves a treasure behind (on which he did not pay the Zakah), then on the Day of Resurrection his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes. The snake will follow him, and he will say, `Woe to you! Who are you' The snake will say, `I am your treasure that you left behind,' and will keep following him until the man gives it his hand; the snake will devour it and then devour his whole body.) Ibn Hibban also collected this Hadith in his Sahih. Part of this Hadith was also collected in the Two Sahih from Abu Hurayrah. In his Sahih, Muslim recorded from Abu Hurayrah that the Messenger of Allah said,

«مَا مِنْ رَجُلٍ لَّا يُؤَدِّي زَكَاةَ مَالِهِ إِلَّا جُعِلَ لَهُ  
يَوْمَ الْقِيَامَةِ صَفَائِحُ مِنْ نَارٍ، فَيُكْوَى بِهَا جَنْبُهُ  
وَجَبْهُنُهُ وَظَهْرُهُ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ

أَلْفَ سَنَةٍ، حَتَّى يُقْضَى بَيْنَ الْعِبَادِ ثُمَّ يُرَى سَبِيلُهُ  
إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ»

(Every man who does not pay the Zakah due on his money, then on the Day of Resurrection, his side, forehead and back will be branded with rods made of fire on a Day the length of which is fifty thousand years, until when the servants will be judged; that man will be shown his destination, either to Paradise or the Fire.) In the Tafsir of this Ayah, Al-Bukhari recorded that Zayd bin Wahb said, "I passed by Abu Dharr in the area of Rabadhah and asked him, 'What made you reside in this area?' He said, 'We were in Ash-Sham when I recited this Ayah,

(وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا  
فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ)

(And those who hoard up gold and silver and spend them not in the way of Allah, announce unto them a painful torment.) Mu`awiyah said, 'This Ayah is not about us, it is only about the People of the Book.' So I (Abu Dharr) said, 'Rather, it is about us and them.'

(إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي  
كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا  
أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ  
أَنْفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَآفَّةً كَمَا يُقَاتِلُونَكُمْ  
كَآفَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ )

(36. Verily, the number of months with Allah is twelve months (in a year), so was it ordained by Allah on the Day when He created the heavens and the earth; of them four are sacred. That is the right religion, so wrong not yourselves therein, and fight against the Mushrikin idolaters collectively as they fight against you collectively. But know that Allah is with those who have Taqwa.)

### The Year consists of Twelve Months

Imam Ahmad recorded that Abu Bakrah said that the Prophet said in a speech during his Hajj,



«أَلَا إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ  
السَّمَوَاتِ وَالْأَرْضَ، السَّنَةُ اثْنَا عَشَرَ شَهْرًا مِنْهَا  
أَرْبَعَةٌ حُرْمٌ، ثَلَاثَةٌ مُتَوَالِيَاتٌ: ذُو الْقَعْدَةِ وَذُو  
الْحِجَّةِ وَالْمُحَرَّمِ وَرَجَبٌ مُضَرَّ الَّذِي بَيْنَ جُمَادَى  
وَشَعْبَانَ»

ثم قال:

«أَيُّ يَوْمٍ هَذَا؟»

قال اسمه بغير سيسميه أنه ظننا حتى فسكت أعلم، ورسوله الله: قلنا

«أَلَيْسَ يَوْمَ النَّحْرِ؟»

قال ثم بلى: قلنا

«أَيُّ شَهْرٍ هَذَا؟»

قال اسمه بغير سيسميه أنه ظننا حتى فسكت أعلم، ورسوله الله: قلنا

«أَلَيْسَ ذَا الْحِجَّةِ؟»

قال ثم بلى، قلنا

«أَيُّ بَلَدٍ هَذَا؟»

قلنا: الله ورسوله أعلم فسكت حتى ظننا أنه  
سيسميه بغير اسمه قال:

«أَلَيْسَتْ الْبَلَدَةُ؟»

## قلنا: بلى»

(The division of time has turned to its original form which was current when Allah created the heavens and the earth. The year is of twelve months, out of which four months are sacred: Three are in succession Dhul-Qa`dah, Dhul-Hijjah and Muharram, and (the fourth is) Rajab of (the tribe of) Mudar which comes between Jumada (Ath-Thaniyah) and Sha`ban." The Prophet then asked, (What is the day today') We said, "Allah and His Messenger know better. He kept quiet until we thought that he might give that day another name. He said (Isn't it the day of Nahr) We replied, "Yes." He further asked, (Which month is this) We again said, "Allah and His Messenger know better," and he kept quiet and made us think that he might give it another name. Then he said, (Isn't it the month of Dhul-Hijjah) We replied, "Yes." He asked, (What town is this) We said, "Allah and His Messenger know better," and he kept quiet until we thought that he might change its name. He asked, (Isn't this the (Sacred) Town) We said, "Yes." He said,

«فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَحْسِبُهُ قَالَ وَأَعْرَاضَكُمْ  
عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا،  
فِي بَلَدِكُمْ هَذَا. وَسَتَلْقَوْنَ رَبَّكُمْ فَيَسْأَلُكُمْ عَنْ  
أَعْمَالِكُمْ، أَلَا لَّا تَرْجِعُوا بَعْدِي ضُلَّالًا يَضْرِبُ  
بَعْضُكُمْ رِقَابَ بَعْضٍ أَلَا هَلْ بَلَغْتُ؟ أَلَا لِيُبَلِّغَ  
الشَّاهِدُ مِنْكُمُ الْغَائِبَ فَلَعَلَّ مَنْ يُبَلِّغُهُ يَكُونُ أَوْعَى  
لَهُ مِنْ بَعْضٍ مَنْ سَمِعَهُ»

(Verily! Your blood, property and honor are sacred to one another like the sanctity of this day of yours, in this month of yours and in this city of yours. Verily, you will meet your Lord and He will question you about your actions. Behold! Do not revert to misguidance after me by striking the necks of one another. Have I conveyed It is incumbent upon those who are present to inform those who are absent, because those who are absent might comprehend (what I have said) better than some who are present.) Al-Bukhari and Muslim collected this Hadith. In a small book collected by Shaykh `Alam ad-Din As-Sakhawi, entitled, Al-Mashhur fi Asma' Al-Ayam wash-Shuhur, he mentioned that Muharram is so named because it is a sacred month. To me, it was so named to emphasize its sacredness. This is because the Arabs would switch it around. One year they would say it was a sacred month, the following year they would say that it was not. The author said, "...and Safar is so named because they used to leave their homes during that month for fighting and traveling. When saying `Safir' a place, it means to leave it... Rabi` Al-Awwal is called that because they used to do Irtiba` in it, that is to maintain one's property... and Rabi` Al-Akhir, was so named for the same reasons. Jumada is called that because the water would dry up (Jamud) then....They say Jumada Al-Uwla and Al-Awwal, or Jumada Al-Akhar or Al-Akhirah. Rajab comes from Tarjib, meaning to honor. Sha`ban because the tribes would separate and return to their homes. Ramadan was so named because of the severity of the Ramda' - that is - the heat, and they say that the branch Ramadat when it is

thirsty...And the saying that it is a Name of Allah is a mistake, for there is no proof or support for that..."

## The Sacred Months

Allah said,

(مِنْهَا أَرْبَعَةٌ حُرْمٌ)

(of them four are sacred). The Arabs used to consider these months sacred during the time of Jahiliyyah, except for a group of them called Al-Basl, who held eight months of the year to be sacred as way of exaggeration in religion. The Prophet said,

«ثَلَاثَةٌ مُتَوَالِيَاتٌ: دُو الْقَعْدَةِ وَدُو الْحِجَّةِ وَالْمُحَرَّمِ  
وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ»

(Three are in succession; Dhul-Qa`dah, Dhul-Hijjah and Muharram, and (the fourth is) Rajab (of the tribe of) Mudar which comes between Jumada (Ath-Thani) (and Sha`ban). The Prophet said "Rajab of Mudar" to attest to the custom of Mudar, in saying that Rajab is the month that is between Jumada and Sha`ban, not as the tribe of Fibi`ah thought, that it is between Sha`ban and Shawwal, which is Ramadan in the present calendar. The four Sacred Months were made four, three in succession and one alone, so that the Hajj and `Umrah are performed with ease. Dhul-Qa`dah, the month before the Hajj month, was made sacred because they refrained from fighting during that month. Dhul-Hijjah, the next month, was made sacred because it is the month of Hajj, during which they performed Hajj rituals. Muharram, which comes next, was made sacred so that they are able to go back to their areas in safety )after performing Hajj(. Rajab, in the middle of the lunar year, was made sacred so that those coming from the farthest areas of Arabia are able to perform `Umrah and visit the House and then go back to their areas safely. Allah said next,

(ذَلِكَ الدِّينُ الْقَيِّمُ)

(That is the right religion), that is the Straight Law, requiring implementing Allah's order concerning the months that He made sacred and their true count as it was originally written by Allah. Allah said,

(فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ)

(so wrong not yourselves therein) during these Sacred Months, for sin in them is worse than sin in other months. Likewise, sins in the Sacred City are written multiplied,

(وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابِ أَلِيمٍ)

(...and whoever inclines to evil actions therein (in Makkah) or to do wrong, him We shall cause to taste from a painful torment) )22:25(. Similarly, sin in general is worse during the Sacred Months ` Ali bin Abi Talhah narrated that Ibn ` Abbas said, Allah's statement,

(إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ)

(Verily, the number of months with Allah...), is connected to

(فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ)

(so wrong not yourselves therein), "In all (twelve) months. Allah then chose four out of these months and made them sacred, emphasizing their sanctity, making sinning in them greater, in addition to, multiplying rewards of righteous deeds during them." Qatadah said about Allah's statement,

(فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ)

(so wrong not yourselves therein), "Injustice during the Sacred Months is worse and graver than injustice in other months. Verily, injustice is always wrong, but Allah makes things graver than others as He will." He also said, "Allah has chosen some of His creation above others. He chose Messengers from angels and from men. He also chose His Speech above all speech, the Masjid above other areas of the earth, Ramadan and the Sacred Months above all months, Friday above the other days and Laylatul-Qadr (The Night of Decree) above all nights. Therefore, sanctify what Allah has sanctified, for doing so is the practice of people of understanding and comprehension."

### Fighting in the Sacred Months

Allah said,

(وَقَاتِلُوا الْمُشْرِكِينَ كَآفَّةً)

(and fight against the idolators collectively), all of you,

(كَمَا يُقَاتِلُونَكُمْ كَآفَّةً)

(as they fight against you collectively.), all of them,

(وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ)

(But know that Allah is with those who have Taqwa), and know that initiating battle during the Sacred Months is forbidden. Allah said in other Ayat,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُحِلُّوا شَعَائِرَ اللَّهِ وَلَا  
الشَّهْرَ الْحَرَامَ

(O you who believe! Violate not the sanctity of the symbols of Allah, nor of the sacred month.)  
)5:2(,

(الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرْمَتُ  
قِصَاصٌ فَمَنَ اعْتَدَىٰ عَلَيكُم فَاَعْتَدُوا عَلَيْهِ بِمِثْلِ  
مَا اعْتَدَىٰ عَلَيْكُم)

(The Sacred Month is for the Sacred Month, and for the prohibited things, there is the law of  
equality (Qisas). Then whoever transgresses the prohibition against you, you transgress likewise  
against him) )2:194(, and,

(فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ)

(Then when the Sacred Months have passed, kill the idolators...) )9:5(. As for Allah's statement,

(وَقَاتِلُوا الْمُشْرِكِينَ كَآفَّةً كَمَا يُقَاتِلُونَكُمْ كَآفَّةً)

(And fight against the idolators collectively as they fight against you collectively), it includes  
permission for the believers to fight the idolators in the Sacred Month, if the idolators initiate  
hostilities therein. Allah said in other Ayat,

(الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرْمَتُ  
قِصَاصٌ)

(The Sacred Month is for the Sacred Month, and for the prohibited things, there is the law of  
equality (Qisas)) )2:194(, and,

(وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَاتِلُوكُمْ  
فِيهِ فَإِنِ قَاتَلُوكُمْ فَاقْتُلُوهُمْ)

(And fight not with them at Al-Masjid Al-Haram, unless they (first) fight you there. But if they  
attack you, then kill them.) )2:191(. As for the Messenger of Allah laying siege to At-Ta'if until

the Sacred Month started, it was a continuation of the battle against Hawazin and their allies from Thaqif. They started the fighting and gathered their men for the purpose of conducting war. The Messenger of Allah marched to meet them and when they took refuge in At-Ta'if, the Prophet laid siege to them so that they descend from their forts, but they inflicted casualties on Muslims. The siege continued for about forty days, during which a Sacred Month began, and the siege continued for several days in that month. The Messenger broke the siege and went back (to Makkah). So fighting that carries over into it )the Sacred Month( is not the same as initiating warfare during it, Allah knows best.

(إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لِيُوَاطَبُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُحِلُّوا مَا حَرَّمَ اللَّهُ زَيْنَ لَهُمْ سُوءُ أَعْمَلِهِمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ )

(37. The postponing (of a Sacred Month) is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allah, and make such forbidden ones lawful. The evil of their deeds is made fair-seeming to them. And Allah guides not the people who disbelieve.)

### Admonishing the Preference of Opinion in a Religious Matter

Allah admonishes the idolators for choosing their wicked opinions over Allah's Law. They changed Allah's legislation based upon their vain desires, allowing what Allah prohibited and prohibiting what Allah allowed. They thought that three consecutive sacred months were rather long for them to remain without fighting, for they were full of anger and rage. This is why before Islam they innovated a change in the Sacred Month of Muharram, delaying it to the month of Safar! Therefore, they allowed fighting in the Sacred Month and made the non-sacred month sacred, to make the Sacred Months in a year four, as Allah decided! `Ali bin Abi Talhah said that Ibn `Abbas commented on Allah's statement,

(إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ)

(The postponing (of a Sacred Month) is indeed an addition to disbelief), "Junadah bin `Awf bin Umayyah Al-Kinani, known as Abu Thumamah, used to attend the Hajj season every year and declare, `Abu Thumamah is never rejected nor refuted!,' and he used to treat Safar as sacred for people one year )and un-sanctify Muharram( and treat Muharram as sacred another year )and un-sanctify Safar in that year(. This is why Allah said,

(إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ)

(The postponing (of a Sacred Month) is indeed an addition to disbelief. ) nAllah says, `They allow Muharram one year and make it sacred another year.'" Al-`Awfi narrated a similar statement from Ibn `Abbas. Layth bin Abi Sulaym narrated that Mujahid said, "There was a man from Bani Kinanah who would attend the Hajj season every year riding his donkey. He would proclaim, `O people! I am never rejected, denied or refuted in what I say. We made this coming Muharram sacred, and Safar not!' The following year he would come again and declare the same words then say, `We made this coming Safar sacred and delayed Muharram (revoked its sanctity).' This is the meaning of Allah's statement,

(لِيُوَاطِنُوا عِدَّةَ مَا حَرَّمَ اللَّهُ)

(in order to adjust the number of months forbidden by Allah), to four months. Allah says, `They allow what Allah disallowed by delaying the Sacred Month.'" The idolators used to allow Muharram one year and sanctify Safar in its place. They would continue the months of the year according to their normal count and names. The next year they would sanctify Muharram and continue the year, Safar, Rabi`, until the end of the year.

(يُحِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لِيُوَاطِنُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُحِلُّوا مَا حَرَّمَ اللَّهُ)

(They make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allah, and make such forbidden ones lawful.) Therefore, they would still sanctify four months every year, but would one year sanctify the third from the three consecutive Sacred Months, Muharram, and postpone and delay it another year to Safar. In his book of Srah, Imam Muhammad bin Ishaq presented a very useful beneficial discussion on this matter. He said; "The first to start the practice of overlooking the sanctity of months for the Arabs, thus allowing what Allah sanctified of them and sanctifying what Allah allowed of them, was "Al-Qalammas". He was Hudhayfah bin `Abd Fuqaym bin `Adi bin `Amr bin Tha`labah bin Al-Harith bin Malik bin Kinanah bin Khuzaymah bin Mudrikah bin Ilyas bin Mudar bin Nizar bin Ma`dd bin `Adnan. His son `Abbad maintained this practice, then after him his son Qala` bin `Abbad did the same, Then his son Umayyah bin Qala`, then his son `Awf bin Umayyah, then his son Abu Thumamah Junadah bin `Awf. He was the last one of his sons (to continue this practice) before Islam. The Arabs used to gather around him when Hajj finished, and he would stand and give them a speech in which he sanctifies Rajab, Dhul-Qa`dah and Dhul-Hijjah. He would defer the sanctity of Muharram to Safar one year and uphold its sanctity another year, so as to appear upholding the number (of Sacred Months) Allah made sacred. Therefore, he would allow what Allah prohibited and prohibit what Allah allowed." Allah knows best.

(يَأْتِيهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ إِنَّا قُلْنَا إِلَى الْأَرْضِ أَرْضِيكُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ - إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا)

وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّهُ شَيْئًا وَاللَّهُ  
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ )

(38. O you who believe! What is the matter with you, that when you are asked to march forth in the cause of Allah, you cling heavily to the earth Are you pleased with the life of this world rather than the Hereafter But little is the enjoyment of the life of this world compared to the Hereafter.) (39. If you march not forth, He will punish you with a painful torment and will replace you by another people; and you cannot harm Him at all, and Allah is able to do all things.)

### Admonishing clinging to Life rather than rushing to perform Jihad

Allah admonishes those who lagged behind the Messenger of Allah in the battle of Tabuk, at a time when fruits were ripe and shades tempting in the intense and terrible heat,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي  
سَبِيلِ اللَّهِ )

(O you who believe! What is the matter with you, that when you are asked to march forth in the cause of Allah), if you are called to perform Jihad in the cause of Allah,

(انْقَلَبْتُمْ إِلَى الْأَرْضِ)

(you cling heavily to the earth), reclining to remain in peace, shade and ripe fruits.

(أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ)

(Are you pleased with the life of this world rather than the Hereafter), why do you do this, is it because you prefer this life instead of the Hereafter Allah next diminishes the eagerness for this worldly life and increases it for the Hereafter,

(فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ)

(But little is the enjoyment of the life of this world compared to the Hereafter.) Imam Ahmad recorded that Al-Mustawrid, a member of Bani Fihri, said that the Messenger of Allah said,



«مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا كَمَا يَجْعَلُ أَحَدُكُمْ  
إِصْبَعَهُ هَذِهِ فِي الْيَمِّ، فَلْيَنْظُرْ بِمَ تَرْجِعُ؟»

(The life of this world, compared to the Hereafter, is just like when one of you dips his finger in the sea, let him contemplate how much of it his finger would carry.) The Prophet pointed with his index finger. Muslim collected this Hadith. Ath-Thawri narrated that Al-A' mash said about the Ayah,

(فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ)

(But little is the enjoyment of the life of this world compared to the Hereafter.) "What compares to the provision a traveler takes." `Abdul-`Aziz bin Abi Hazim narrated that his father said, "When `Abdul-`Aziz bin Marwan was dying he said, `Bring the shroud I will be covered with so that I inspect it.' When it was placed before him, he looked at it and said, `Is this what I will end up with from this life' He then turned his back and cried, while saying, `Woe to you, O life! Your abundance is truly little, your little is short lived, we were deceived by you.'" Allah warns those who do not join Jihad,

(إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا)

(If you march not forth, He will punish you with a painful torment) Ibn `Abbas said, "Allah's Messenger called some Arabs to mobilize, but they lagged behind and Allah withheld rain from coming down on them, and this was their torment." Allah said,

(وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ)

(and will replace you by another people), who will give aid to His Prophet and establish his religion. Allah said in another Ayah,

(الْفُقَرَاءُ وَإِنْ تَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا  
يَكُونُوا)

(And if you turn away (from the obedience to Allah), He will exchange you for some other people and they will not be your likes.) 47:38

(وَلَا تَضُرُّهُ شَيْئًا)

(and you cannot harm Him at all), you can never harm Allah when you lag behind and stay away from joining Jihad,

(وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ)

(and Allah is able to do all things.) He is able to destroy the enemies without your help.

(إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ  
كَفَرُوا ثَانِيًا إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ  
لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ  
سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ  
الَّذِينَ كَفَرُوا السُّفْلَىٰ وَكَلِمَةَ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ  
عَزِيزٌ حَكِيمٌ)

(40. If you help him (Muhammad ) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of the two; when they were both in the cave, he said to his companion: "Be not sad (or afraid), surely, Allah is with us." Then Allah sent down His Sakinah (calmness, tranquillity, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allah that became the uppermost; and Allah is All-Mighty, All-Wise.)

### Allah supports His Prophet

Allah said,

(إِلَّا تَنْصُرُوهُ)

(If you help him not), if you do not support His Prophet , then it does not matter, for Allah will help, support, suffice and protect him, just as He did,

(إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا)

(when the disbelievers drove him out, the second of the two;) During the year of the Hijrah, the idolators tried to kill, imprison or expel the Prophet , who escaped with his friend and Companion, Abu Bakr bin Abi Quhafah, to the cave of Thawr. They remained in the cave for three days so that the pagans who were sent in their pursuit, returned (to Makkah), and they proceed to Al-Madinah. While in the cave, Abu Bakr was afraid the pagans might discover them for fear that some harm might touch the Messenger . The Prophet kept reassuring him and strengthening his resolve, saying,

«يَا أَبَا بَكْرٍ، مَا ظَنُّكَ بِاِثْنَيْنِ اللَّهُ تَالِثُهُمَا»

(O Abu Bakr! What do you think about two, with Allah as their third) Imam Ahmad recorded from Anas that Abu Bakr said to him, "I said to the Prophet when we were in the cave, 'If any of them looks down at his feet, he will see us.' He said,

«يَا أَبَا بَكْرٍ، مَا ظَنُّكَ بِاِثْنَيْنِ اللَّهُ تَالِثُهُمَا»

(O Abu Bakr! What do you think about two with Allah as their third)" This is recorded in the Two Sahihs. This is why Allah said,

(فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ)

(Then Allah sent down His Sakinah upon him) sent His aid and triumph to His Messenger , or they say it refers to Abu Bakr,

(وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا)

(and strengthened him with forces which you saw not), the angels,

(وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةَ اللَّهِ هِيَ الْعُلْيَا)

(and made the word of those who disbelieved the lowermost, while the Word of Allah that became the uppermost;) Ibn `Abbas commented, "'The word of those who disbelieved', is Shirk, while, 'The Word of Allah' is 'La ilaha illallah.'" It is recorded in the Two Sahihs that Abu Musa Al-Ash`ari said, "The Messenger of Allah was asked about a man who fights because of courage, or out of rage for his honor, or to show off. Whom among them is in the cause of Allah' The Prophet said,

«مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ»

(He who fights so that Allah's Word is superior, then he fights in Allah's cause.)" Allah said next,

(وَاللَّهُ عَزِيزٌ)

(and Allah is All-Mighty), in His revenge and taking retribution, He is the Most Formidable and those who seek refuge with Him and take shelter by adhering to what He instructs are never made to suffer injustice,

(حَكِيمٌ)

(All-Wise), in His statements and actions.

(انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ )

(41. March forth, whether you are light or heavy, and strive hard with your wealth and your lives in the cause of Allah. This is better for you, if you but knew.)

### Jihad is required in all Conditions

Sufyan Ath-Thawri narrated from his father from Abu Ad-Duha, Muslim bin Subayh, who said, "This Ayah,

(انْفِرُوا خِفَافًا وَثِقَالًا)

(March forth, whether you are light or heavy) was the first part to be revealed from Surah Bara'ah." Mu`tamir bin Sulayman narrated that his father said, "Hadrami claimed that he was told that some people used to declare that they will not gain sin (if they lag behind the forces of Jihad) because they are ill or old. This Ayah was revealed,

(انْفِرُوا خِفَافًا وَثِقَالًا)

(March forth, whether you are light or heavy.)" Allah commanded mass mobilization together with the Messenger of Allah for the battle of Tabuk, to fight the disbelieving, People of the Book, the Romans, Allah's enemies. Allah ordained that the believers all march forth with the Messenger regardless whether they felt active, lazy, at ease or had difficult circumstances,

(انْفِرُوا خِفَافًا وَثِقَالًا)

(March forth, whether you are light or heavy) `Ali bin Zayd narrated that Anas said that Abu Talhah commented (on this Ayah), "Whether you are old or young, Allah did not leave an excuse for anyone." Abu Talhah marched to Ash-Sham and fought until he was killed. In another narration, Abu Talhah recited Surah Bara'ah until he reached this Ayah,

# اِنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ

(March forth, whether you are light or heavy, and strive hard with your wealth and your lives in the cause of Allah.) He then said, "I see that Allah had called us to mobilize whether we are old or young. O my children! Prepare my supplies." His children said, "May Allah grant you His mercy! You conducted Jihad along with the Messenger of Allah until he died, then with Abu Bakr until he died, then with Umar until he died. Let us perform Jihad in your place." Abu Talhah refused and he went to the sea under the command of Mu'awiyah (where he died). They could not find an island to bury him on until nine days later, during which his body did not deteriorate or change and they buried him on the island. As-Suddi said,

## اِنْفِرُوا خِفَافًا وَثِقَالًا

(March forth, whether you are light or heavy), whether you are rich, poor, strong, or weak. A man came forward, and he was fat, complained, and asked for permission to stay behind from Jihad, but the Prophet refused. Then this Ayah,

## اِنْفِرُوا خِفَافًا وَثِقَالًا

(March forth, whether you are light or heavy) was revealed, and it became hard on the people. So Allah abrogated it with this Ayah,

## لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يَنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ

(There is no blame on those who are weak or ill or who find no resources to spend, if they are sincere and true (in duty) to Allah and His Messenger) 9:91. Ibn Jarir said that Hibban bin Zayd Ash-Sharabi narrated to him, "We mobilized our forces with Safwan bin Amr, who was the governor of Hims towards the city of Ephesos appointed to the Jerajima Christian expatriates (in Syria). I saw among the army an old, yet active man, whose eyebrows had sunk over his eyes (from old age), from the residents of Damascus, riding on his animal. I said to him, "O uncle! Allah has given you an excuse (to lag behind)." He said, "O my nephew! Allah has mobilized us whether we are light or heavy. Verily, those whom Allah loves, He tests them. Then to Allah is their return and eternal dwelling. Allah tests from His servants whoever thanks (Him) and observes patience and remembrance of Him, all the while worshipping Allah, the Exalted and Most Honored, and worshipping none else." Next, Allah encourages spending in His cause and striving with one's life in His pleasure and the pleasure of His Messenger ,

وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

(and strive hard with your wealth and your lives in the cause of Allah. This is better for you, if you but knew.) Allah says, this is better for you in this life and the Hereafter. You might spend small amounts, but Allah will reward you the property of your enemy in this life, as well as, the honor that He will keep for you in the Hereafter. The Prophet said,

«تَكَفَّلَ اللَّهُ لِلْمُجَاهِدِ فِي سَبِيلِهِ إِنْ تَوَقَّاهُ أَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ يَرُدَّهُ إِلَى مَنْزِلِهِ بِمَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ»

(Allah promised the Mujahid in His cause that if He brings death to him, He will enter him into Paradise. Or, He will return him to his house with whatever reward and war spoils he earns.) So Allah said;

(كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ )

(Jihad is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know.)2:216( Imam Ahmad recorded that Anas said that the Messenger of Allah said to a man,

«أَسْلِمَ»

(Embrace Islam,) but the man said, "I dislike doing so." The Messenger said,

«أَسْلِمَ وَإِنْ كُنْتَ كَارَهَا»

(Embrace Islam even if you dislike it)."

(لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ  
وَلَكِنْ بَعَدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ  
اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ  
يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ )

(42. Had it been a near gain and an easy journey, they would have followed you, but the distance was long for them; and they would swear by Allah: "If we only could, we would certainly have come forth with you." They destroy themselves, and Allah knows that they are liars.)

### Why Hypocrites would not join in Jihad

Allah admonishes those who lagged behind and did not join the Prophet for the battle of Tabuk, those who asked the Prophet for permission to remain behind, falsely pretending to have legitimate reasons to do so,

(لَوْ كَانَ عَرَضًا قَرِيبًا)

(Had it been a near gain), booty right in front of them, according to Ibn ` Abbas,

(وَسَفَرًا قَاصِدًا)

(and an easy journey), travel for only a short distance,

(لَاتَّبَعُوكَ)

(they would have followed you.) But,

(وَلَكِنْ بَعَدَتْ عَلَيْهِمُ الشُّقَّةُ)

(the distance was long for them), to Ash-Sham,

(وَسَيَحْلِفُونَ بِاللَّهِ)

(and they would swear by Allah), when you return to them,

(لو استَطَعْنَا لَخَرَجْنَا مَعَكُمْ)

(If we only could, we would certainly have come forth with you), had not there been a valid excuse, we would have gone out with you,

(يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ)

(They destroy themselves, and Allah knows that they are liars.)

(عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّىٰ يَتَبَيَّنَ لَكَ الَّذِينَ  
صَدَقُوا وَتَعْلَمَ الْكٰذِبِينَ - لَا يَسْتَأْذِنُكَ الَّذِينَ  
يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ  
وَأَنْفُسِهِمْ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ - إِنَّمَا يَسْتَأْذِنُكَ  
الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ  
قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ )

(43. May Allah forgive you. Why did you grant them leave, until those who told the truth were manifest to you, and you had known the liars) (44. Those who believe in Allah and the Last Day, would not ask your leave to be exempted from fighting with their properties and their lives; and Allah is the All-Knower of those who have Taqwa.) (45. It is only those who believe not in Allah and the Last Day and whose hearts are in doubt that ask your leave. So in their doubts they waver.)

### **Moderately criticizing the Prophet for allowing the Hypocrites to stay behind**

Ibn Abi Hatim recorded that `Awn said, "Have you heard criticism softer than this, starting with forgiveness before criticism,

(عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ)

(May Allah forgive you. Why did you grant them leave...)" Muwarriq Al-`ljli and others said similarly. Qatadah said, "Allah criticized him as you read here, then later revealed to him the permission to allow them to lag behind if he wants, in Surat An-Nur,



فَإِذَا اسْتَدْتُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذِّنْ لِمَنْ شِئْتَ مِنْهُمْ)

(So if they ask your permission for some affairs of theirs, give permission to whom you will of them) 24:62." `Ata' Al-Khurasani said similarly. Mujahid said, "This Ayah was revealed about some people who said, `Ask permission from the Messenger of Allah )to stay behind(, and whether he agrees, or disagrees, remain behind!" Allah said,

(حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا)

(...until those who told the truth were manifest to you), in reference to valid excuses,

(وَتَعْلَمَ الْكٰذِبِينَ)

(and you had known the liars) Allah says, `Why did you not refuse to give them permission to remain behind when they asked you, so that you know those who truly obey you and the liars, who were intent on remaining behind even if you do not give them permission to do so, Allah asserts that none who believe in Allah and His Messenger seek his permission to remain behind from fighting,

(لَا يَسْتَأْذِنُكَ)

(would not ask your leave), to stay behind from Jihad,

(الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ)

(Those who believe in Allah and the Last Day, to be exempted from fighting with their properties and their lives.) because they consider Jihad an act of worship. This is why when Allah called them to perform Jihad, they obeyed and hasten to act in His obedience,

(وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ إِنَّمَا يَسْتَأْذِنُكَ)

(and Allah is the All-Knower of those who have Taqwa. Those who ask your leave), to remain behind, without a valid excuse,

(الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ)

(those who believe not in Allah and the Last Day), they do not hope for Allah's reward in the Hereafter for their good actions,

(وَأَرْتَابَتْ قُلُوبُهُمْ)

(and whose hearts are in doubt), about the validity of what you brought them,

(فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ)

(so in their doubts they waver.) They waver in doubt, taking one step forward and one step back. They do not have a firm stance in anything, for they are unsure and destroyed, neither belonging to these nor to those. Verily, those whom Allah misguides, will never find a way for themselves to guidance.

(وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ  
اللَّهُ انبِعَاتِهِمْ فَتَبَطَّحَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ -  
لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَا أُضْعَفُوا  
خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ وَفِيكُمْ سَمَّعُونَ لَهُمُ وَاللَّهُ  
عَلِيمٌ بِالظَّالِمِينَ )

(46. And if they had intended to march out, certainly, they would have made some preparation for it; but Allah was averse to their being sent forth, so He made them lag behind, and it was said (to them): "Sit among those who sit (at home).") (47. Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you -- and there are some among you who would have listened to them. And Allah is the All-Knower of the wrongdoers.)

### Exposing Hypocrites

Allah said,

(وَلَوْ أَرَادُوا الْخُرُوجَ)

(And if they had intended to march out,), with you to participate in Jihad

(لَأَعَدُّوا لَهُ عُدَّةً)

(certainly, they would have made some preparation for it) they would have prepared for such task,

(وَلَكِنْ كَرِهَ اللَّهُ انبِعَاتَهُمْ)

(but Allah was averse to their being sent forth) Allah hated that they should go with you,

(فَتَبَّطَّهِمْ)

(so He made them lag behind, and stay away )from Jihad(,

(وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ)

(and it was said (to them): "Sit you among those who sit (at home)") as a part of what was decreed for them )not that He legislated that they stay behind(. Allah then explained why He disliked that they march with the believers, saying,

(لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا)

(Had they marched out with you, they would have added to you nothing except disorder), because they are cowards and failures,

(وَلَا وُضِعُوا خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ)

(and they would have hurried about in your midst sowing sedition among you) They would have rushed to spread false stories, hatred and discord among you,

(وَفِيكُمْ سَمَّعُونَ لَهُمْ)

(and there are some among you who would have listened to them.) who would have obeyed them, given preference to their speech and words and asked them for advice, unaware of the true reality of these hypocrites. This might have caused corruption and great evil between the believers. Muhammad bin Ishaq said, "Those who sought permission (from the Messenger to lag behind) included some of the chiefs, such as `Abdullah bin Ubayy bin Salul and Al-Jadd bin Qays, who were masters of their people. Allah also made them lag behind because He knew that if they went along with the Messenger they would sow sedition in his army." There were some in the Prophet's army who liked these chiefs and were ready to obey them, because they considered them honorable,

(وَفِيكُمْ سَمَّعُونَ لَهُمْ)

(and there are some among you who would have listened to them) )9:47(. Allah next reminds of His perfect knowledge, saying,

## (وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ)

(And Allah is the All-Knower of the wrongdoers.) Allah says that He knows what occurred, what will occur and if anything would have occurred, how it would occur, such as,

## (لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا)

(Had they marched out with you, they would have added to you nothing except disorder,) indicating what they would have done had they marched, even though they did not. Allah said in similar Ayat,

## (وَلَوْ رُدُّوا لَعَدُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ)

(But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars.) )6:28(,

## (وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ )

(Had Allah known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion (to the truth)) )8:23(, and,

## (وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ اخْرَجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيثًا - وَإِذَا لَاتَيْنَهُمْ مِّن لَّدُنَّا أَجْرًا عَظِيمًا - وَلَهَدَيْنَهُمْ صِرَاطًا مُّسْتَقِيمًا )

(And if We had ordered them (saying), "Kill yourselves (the innocent ones kill the guilty ones) or leave your homes," very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their conviction. And indeed We would then have bestowed upon them a great reward from Ourselves. And indeed We would have guided them to the straight way) )4:66-68(.

لَقَدْ ابْتَغَوْا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوا لَكَ الْأُمُورَ حَتَّى  
جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَرِهُونَ )

(48. Verily, they had plotted sedition before, and had upset matters for you, until the truth (victory) came and the decree of Allah became manifest though they hated it.)

**Allah encourages His Prophet against hypocrites,**

لَقَدْ ابْتَغَوْا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوا لَكَ الْأُمُورَ )

(Verily, they had plotted sedition before, and had upset matters for you,) `For a long time,' Allah says, hypocrites thought and plotted against you and your Companions, as well as, failing and attempting to extinguish your religion.' This occurred soon after the Prophet migrated to Al-Madinah, when pagan Arabs joined force and the Jews and hypocrites of Al-Madinah waged war against the Messenger . When Allah gave victory to the Prophet in Badr and raised high his word, `Abdullah bin Ubayy and his fellows said, "This (Islam) is a matter that has prevailed." They embraced Islam outwardly, and whenever Allah elevated Islam and its people in might, hypocrites increased in rage and disappointment,

حَتَّى جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَرِهُونَ )

(until the truth (victory) came and the decree of Allah became manifest though they hated it.)

وَمِنْهُمْ مَنْ يَقُولُ ائْذَنْ لِي وَلَا تَقْتُلْنِي أَلَا فِي  
الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ )

(49. And among them is he who says: "Grant me leave and put me not into trial." Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers.) Allah says, some hypocrites say to you, O Muhammad ,

(اِئْذَنْ لِي)

(Grant me leave), to stay behind,

(وَلَا تَقْتُلْنِي)

(and put me not into trial.), if I go with you and see the women of the Romans. Allah, the Exalted, replied,

## «أَلَا فِي الْفِتْنَةِ سَقَطُوا»

5(Surely, they have fallen into trial) because of the statement they uttered. Muhammad bin Ishaq reported from Az-Zuhri, Yazid bin Ruwman, `Abdullah bin Abi Bakr, `Asim bin Qatadah and several others that they said, "The Messenger of Allah said to Al-Jadd bin Qays from Bani Salimah,

«هَلْ لَكَ يَا جَدُّ الْعَامِ فِي جَلَادِ بَنِي الْأَصْفَرِ؟»

('Would you like to fight the yellow ones (Romans) this year) He said, `O Allah's Messenger! Give me permission (to remain behind) and do not cause Fitnah for me. By Allah! My people know that there is not a man who is more fond of women than I. I fear that if I see the women of the yellow ones, I would not be patient.' The Messenger of Allah turned away from him and said,

«قَدْ أُذِنْتُ لَكَ»

(I give you permission.) In Al-Jadd's case, this Ayah was revealed,

«وَمِنْهُمْ مَنْ يَقُولُ ائْذَنْ لِي وَلَا تَقْتُلْنِي»

(And among them is he who says: "Grant me leave and put me not into trial.") Therefore, Allah says that the Fitnah that he fell into because of not joining the Messenger of Allah (in Jihad) and preferring his safety to the safety of the Messenger is worse than the Fitnah that he falsely claimed to fear." It was reported from Ibn `Abbas, Mujahid and several others that this Ayah was revealed in the case of Al-Jadd bin Qays, who was among the chiefs of Bani Salimah. It is also recorded in the Sahih that the Messenger of Allah asked,

«مَنْ سَيِّدُكُمْ يَا بَنِي سَلَمَةَ؟»

(Who is your chief, O Bani Salamah) They said, "Al-Jadd bin Qays, although we consider him a miser." The Messenger of Allah said,

«وَأَيُّ دَاءٍ أَدْوَأُ مِنَ الْبُخْلِ وَلَكِنْ سَيِّدُكُمْ الْفَتَى  
الْجَعْدُ الْأَبْيَضُ بِشْرِ بْنِ الْبَرَاءِ بْنِ مَعْرُورٍ»

(There is not a disease worse than stinginess! Therefore, your chief is the white young man with curly hair, Bishr bin Al-Bara' bin Ma'rur.) Allah said next,

«وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ»

(And verily, Hell is surrounding the disbelievers.) and they will never be able to avoid, avert, or escape from it.

(إِنْ تُصِيبَكَ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِنْ قَبْلُ وَيَتَوَلَّوْا وَهُمْ فَرِحُونَ - قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ )

(50. If good befalls you, it grieves them, but if a calamity overtakes you, they say: "We took our precaution beforehand," and they turn away rejoicing.) (51. Say: "Nothing shall ever happen to us except what Allah has ordained for us. He is our Mawla (protector)." And in Allah let the believers put their trust.)

### **Allah emphasizes the enmity that the hypocrites have for the Prophet .**

a blessing, such as victory and triumph over the enemies, is given to the Prophet , thus pleasing him and his Companions, it grieves the hypocrites,

(وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِنْ قَبْلُ)

(but if a calamity overtakes you, they say: "We took our precaution beforehand,"), they say, we took precautions when we did not join him,

(وَيَتَوَلَّوْا وَهُمْ فَرِحُونَ)

(and they turn away rejoicing.) Allah directed His Prophet to reply to the perfect enmity they have towards him,

(قُلْ)

(Say), to them,

(لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا)

(Nothing shall ever happen to us except what Allah has ordained for us.) for we are under His control and decree,

(هُوَ مَوْلَانَا)

(He is our Mawla.), Master and protector,

(وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ)

(And in Allah let the believers put their trust) 9:51(, and we trust in Him. Verily, He is sufficient for us and what an excellent guardian.

(قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسْنَيَيْنِ وَنَحْنُ  
نَتَرَبَّصُ بِكُمْ أَنْ يُصِيبَكُمُ اللَّهُ بِعَذَابٍ مِّنْ عِنْدِهِ أَوْ  
بِأَيْدِينَا فَتَرَبَّصُوا إِنَّا مَعَكُمْ مُتَرَبِّصُونَ - قُلْ أَنْفِقُوا  
طَوْعًا أَوْ كَرْهًا لَّن يُتَقَبَلَ مِنْكُمْ إِن كُمْ كُنْتُمْ قَوْمًا  
فَاسِقِينَ - وَمَا مَنَعَهُمْ أَنْ تُقَبَلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا  
أَنَّهُمْ كَفَرُوا بِاللَّهِ وَيَرْسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا  
وَهُمْ كَسَالَى وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَرَهُونَ )

(52. Say: "Do you wait for us (anything) except one of the two best things; while we await for you either that Allah will afflict you with a punishment from Himself or at our hands. So wait, we too are waiting with you.") (53. Say: "Spend willingly or unwillingly, it will not be accepted from you. Verily, you are ever a people who are rebellious.") (54. And nothing prevents their contributions from being accepted from them except that they disbelieved in Allah and in His Messenger, and that they came not to the Salah except in a lazy state, and that they offer not contributions but unwillingly.) Allah said,

(قُلْ)

(Say), O Muhammad to them,

(هَلْ تَرَبَّصُونَ بِنَا)

(Do you wait for us), anything,



(إِلَّا إِحْدَى الْحُسْنَيْنِ)

(except one of the two best things), martyrdom or victory over you, according to the meaning given by Ibn ` Abbas, Mujahid, Qatadah, and others.

(وَنَحْنُ نَتَرَبَّصُّ بِكُمْ)

(while we await for you), that this will touch you,

(أَنْ يُصِيبَكُمْ اللَّهُ بِعَذَابٍ مِّنْ عِنْدِهِ أَوْ بِأَيْدِينَا)

(either that Allah will afflict you with a punishment from Himself or at our hands), either capture or killing,

(فَتَرَبَّصُّوا إِنَّا مَعَكُمْ مُتْرَبِّصُونَ)

(So wait, we too are waiting with you.) Allah said next,

(قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا)

(Say: Spend willingly or unwillingly), for whatever you spend either way,

(لَنْ يُتَقَبَلَ مِنْكُمْ إِنِّكُمْ كُنْتُمْ قَوْمًا فَسِقِينَ)

(it will not be accepted from you. Verily, you are ever a people who are rebellious.) Allah mentions the reason behind not accepting their charity from them,

(إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ)

(except that they disbelieved in Allah and in His Messenger. ) and the deeds are accepted if they are preceded with faith,

(وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى)

(and that they came not to the Salah except in a lazy state.) Therefore, they neither have good intention nor eagerness to perform the acts)of faith(,

(وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا  
بِاللَّهِ وَيَرَسُولَهُ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ  
كُسَالَى وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَرَهُونَ )

(And nothing prevents their contributions from being accepted from them except that they disbelieved in Allah and in His Messenger, and that they came not to the Salah (the prayer) except in a lazy state, and that they offer not contributions but unwillingly.) The Truthful, to whom the Truth was revealed, Muhammad, peace be upon him, said that Allah does not stop giving rewards until you (believers) stop performing good deeds, and that Allah is Tayyib (Good and Pure) and only accepts what is Tayyib. This is why Allah does not accept charity or good deeds from the people described in these Ayat, because He only accepts it from those who have Taqwa.

(فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ  
لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ  
كَافِرُونَ )

(55. So let not their wealth nor their children amaze you; in reality Allah's plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers.) Allah says to His Messenger ,

(فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ)

(So let not their wealth nor their children amaze you...) In similar Ayat, Allah said,

(وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ  
زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرَزَقُ رَبِّكَ خَيْرٌ  
وَأَبْقَىٰ )

(And strain not your eyes in longing for the things We have given for enjoyment to various groups of them, the splendor of the life of this world, that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting) 20:131(, and,

(أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ -  
نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ )

(Do they think that in wealth and children with which We enlarge them. We hasten unto them with good things. Nay, but they perceive not.) )23:55-56(. Allah said next,

(إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا)

(in reality Allah's plan is to punish them with these things in the life of this world,) by taking the Zakah due on their money from them and spending it in Allah's cause, according to the meaning given by Al-Hasan Al-Basri. Allah's statement,

(وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَافِرُونَ)

(and that their souls shall depart while they are disbelievers) means, so that when Allah brings death to them, they will still be disbelievers, to make matters worse for them and the torment more severe. We seek refuge from such an end, which includes being led astray gradually by these things which they have.

(وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَمَا هُمْ مِنْكُمْ وَلَكِنَّهُمْ  
قَوْمٌ يَفْرَقُونَ - لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغْرَاتٍ أَوْ  
مُدْخَلًا لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ )

(56. They swear by Allah that they are truly of you while they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them).) (57. Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.)

### Exposing Hypocrites' Fright and Fear

Allah describes to His Prophet the fright, fear, anxiety and nervousness of the hypocrites,

(يَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ)

(They swear by Allah that they are truly of you), swearing a sure oath,

(وَمَا هُمْ مِنْكُمْ)

(while they are not of you), in reality,

(وَلَكِنَّهُمْ قَوْمٌ يَفْرَقُونَ)

(but they are a people who are afraid), and this is what made them swear.

(لَوْ يَجِدُونَ مَلْجَأً)

(Should they find a refuge), such as a fort in which they hide and fortify themselves,

(أَوْ مَغَارَاتٍ)

(or caves), in some mountains,

(أَوْ مَدْخَلًا)

(or a place of concealment), a tunnel or a hole in the ground, according to the explanation given by Ibn ` Abbas, Mujahid and Qatadah,

(لَوْ لَوَّأُوا إِلَيْهِ وَهُمْ يَجْمَحُونَ)

(they would turn straightway thereto with a swift rush) away from you because they associate with you unwillingly, not because they are fond of you. They prefer that they do not have to mix with you, but necessity has its rules! It is because of this that they feel grief, sadness and sorrow, seeing Islam and its people enjoying ever more might, triumph and glory. Therefore, whatever pleases Muslims brings them grief, and this is why they prefer to disassociate themselves from the believers. Hence Allah's statement,

(لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغَارَاتٍ أَوْ مَدْخَلًا لَوَّأُوا  
إِلَيْهِ وَهُمْ يَجْمَحُونَ)

(Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.)

(وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا  
مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ  
يَسْخَطُونَ)

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا  
حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا  
إِلَى اللَّهِ رَاغِبُونَ )

(58. And of them are some who accuse you concerning (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged!) (59. Would that they were content with what Allah and His Messenger gave them and had said: "Allah is sufficient for us. Allah will give us of His bounty, and so will His Messenger. We implore Allah (to enrich us).")

### Hypocrites question the Integrity of the Messenger when distributing Alms

Allah said next,

(وَمِنْهُمْ)

(And of them), among the hypocrites,

(مَنْ يَلْمِزُكَ)

(who accuse you) or question your integrity,

(فِي)

(concerning), division of,

(الصَّدَقَاتِ)

(the alms), when you divide them. They question your fairness, even though it is they who deserve that their integrity be questioned. The hypocrites do not do this in defense of the religion, but to gain more for themselves. This is why,

(أَعْطُوا مِنْهَا)

(If they are given) meaning, from the Zakah,

(رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْخَطُونَ)

(They are pleased, but if they are not given thereof, behold! They are enraged!) 9:58, angry for themselves. Qatadah commented on Allah's statement,

(وَمِنْهُمْ مَّنْ يَلْمِزُكَ فِي الصَّدَقَاتِ)

(And of them are some who accuse you concerning the alms. ) "Allah says, `Some of them question your integrity in the matter of distribution of the alms.' We were told that a bedouin man, who had recently embraced Islam, came to the Prophet , when he was dividing some gold and silver, and said to him, `O Muhammad! Even though Allah commanded you to divide in fairness, you have not done so.' The Prophet of Allah said,

«وَيْلَكَ فَمَنْ ذَا الَّذِي يَعْدِلُ عَلَيْكَ بَعْدِي؟»

(Woe to you! Who would be fair to you after me then) The Prophet of Allah said next,

«احذروا هذا وأشباهه فإن في أمّتي أشباه هذا  
يقرءون القرآن لا يجاوز تراقيهم فإذا خرجوا  
فاقتلوهم، ثم إذا خرجوا فاقتلوهم، ثم إذا خرجوا  
فاقتلوهم»

(Beware of this man and his likes! There are similar persons in my Ummah who recite the Qur'an, but the Qur'an will not go beyond their throat. If they rise (against Muslims rulers) then kill them, if they rise, kill them, then if they rise kill them.) We were also told that the Prophet of Allah used to say,

«وَالَّذِي نَفْسِي بِيَدِهِ مَا أُعْطِيكُمْ شَيْئًا وَلَا  
أَمْنَعُكُمْوَهُ إِنَّمَا أَنَا خَازِنٌ»

(By He in Whose Hand is my life! I do not give or withhold anything; I am only a keeper.)" This statement from Qatadah is similar to the Hadith that the Two Shaykhs narrated from Abu Sa`id about the story of Dhul-Khuwaysirah, whose name was Hurqus. Hurqus protested against the Prophet's division of the war spoils of Hunayn, saying, "Be fair, for you have not been fair!" The Prophet said,

«لَقَدْ خَبْتُ وَخَسِرْتُ إِنْ لَمْ أَكُنْ أَعْدِلُ»

(I would have become a loser and a failure if I was not fair!) The Messenger said after that man left,

«إِنَّهُ يَخْرُجُ مِنْ ضَيْضِيءٍ هَذَا قَوْمٌ يَحْقِرُ أَحَدَكُمْ صَلَاتَهُ مَعَ صَلَاتِهِمْ وَصِيَامَهُ مَعَ صِيَامِهِمْ، يَمْرُقُونَ مِنَ الدِّينِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ، فَأَيْنَمَا لَقَيْتُمُوهُمْ فَاقْتُلُوهُمْ؛ فَإِنَّهُمْ شَرُّ قَتْلَى تَحْتَ أُدِيمِ السَّمَاءِ»

(Among the offspring of this man will be some with whose prayer, when one of you sees it, would belittle his prayer, and his fast as compared to their fast. They will be renegades from the religion, just like an arrow goes through the game's body. Wherever you find them, kill them, for verily, they are the worst dead people under the cover of the sky.) Allah said next, while directing such people to what is more beneficial for them than their behavior,

(وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ )

(Would that they were content with what Allah and His Messenger gave them and had said: "Allah is sufficient for us. Allah will give us of His bounty, and so will His Messenger (from alms). We implore Allah (to enrich us).") This honorable Ayah contains a gracious type of conduct and an honorable secret. Allah listed; contentment with what He and His Messenger give, trusting in Allah alone -- by saying;

(وَقَالُوا حَسْبُنَا اللَّهُ)

(and they had said: Allah is sufficient for us), and hoping in Allah alone, and He made these the indications of obedience to the Messenger , adhering to his commands, avoiding his prohibitions, believing his narrations and following his footsteps.

(إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمَلِينَ عَلَيْهَا وَالْمَوْلَفَةَ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ

# وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ )

(60. As-Sadaqat (i.e., Zakah) are only for the Fuqara', and Al-Masakin and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah's cause, and for Ibn As-Sabil; a duty imposed by Allah. And Allah is All-Knower, All-Wise.)

## Expenditures of Zakah (Alms)

After Allah mentioned the protest that the ignorant hypocrites mentioned to the Prophet about the distribution of alms. He stated that it is He who divided the alms, explained its rulings and decided in its division; He did not delegate this decision to anyone else. Allah mentioned the expenditures of Zakah in this Ayah, starting with the Fuqara' (the poor) because they have more need than the other categories, since their need is pressing and precarious. It was reported that Ibn `Abbas, Mujahid, Al-Hasan Al-Basri, Ibn Zayd and several others said that the Faqir is a graceful person who does not ask anyone for anything, while the Miskin is the one who follows after people, begging. Qatadah said, "The Faqir is the ill person, while the Miskin is physically fit." We will now mention the Hadiths about each of these eight categories

### The Fuqara' (Poor)

Ibn `Umar said that the Messenger of Allah said,

«لَا تَحِلُّ الصَّدَقَةُ لِغَنِيِّ وَلَا لِذِي مِرَّةٍ سَوِيٍّ»

(The alms should not be given to the wealthy and the physically fit.) Ahmad, Abu Dawud and At-Tirmidhi collected this Hadith

### The Masakin (Needy)

Abu Hurayrah narrated that the Messenger of Allah said,

«لَيْسَ الْمِسْكِينُ بِهَذَا الطَّوَّافِ الَّذِي يَطُوفُ عَلَى  
النَّاسِ فَتَرُدُّهُ الْقُمَّةُ وَاللُّقْمَتَانِ، وَالتَّمْرَةَ  
وَالتَّمْرَتَانِ»

لَق: هل لا لوسر اي نيكس ملما نجف: اولاق



«الَّذِي لَا يَجِدُ غِنَى يُعْنِيهِ، وَلَا يُقْطَنُ لَهُ فَيُتَصَدَّقَ عَلَيْهِ، وَلَا يَسْأَلُ النَّاسَ شَيْئًا»

(The needy person is not the one who goes round the people and asks them for a mouthful or two (of meals) or a date or two). They asked, "Then who is the needy person, O Allah's Messenger!" He said, (The one who does not have enough to satisfy his needs and whose condition is not known to others, that others may give him something in charity, and who does not beg of people.) The Two Shaykhs collected this Hadith

### Those employed to collect Alms

Those employed to collect alms deserve a part of the alms, unless they are relatives of the Messenger of Allah , who are not allowed to accept any Sadaqah. Muslim recorded that `Abdul-Muttalib bin Rabi` ah bin Al-Harith and Al-Fadl bin Al-` Abbas went to the Messenger of Allah asking him to employ them to collect the alms. The Messenger replied,

«إِنَّ الصَّدَقَةَ لَا تَحِلُّ لِمُحَمَّدٍ وَلَا لِأَلِ مُحَمَّدٍ، إِنَّمَا هِيَ أَوْسَاخُ النَّاسِ»

(Verily, the alms are not allowed for Muhammad nor the relatives of Muhammad, for it is only the dirt that the people discard.) Al-Mu'allafatu Qulubuhum There are several types of Al-Mu'allafatu Qulubuhum. There are those who are given alms to embrace Islam. For instance, the Prophet of Allah gave something to Safwan bin Umayyah from the war spoils of Hunayn, even though he attended it while a Mushrik. Safwan said, "He kept giving me until he became the dearest person to me after he had been the most hated person to me." Imam Ahmad recorded that Safwan bin Umayyah said, "The Messenger of Allah gave me (from the spoils of) Hunayn while he was the most hateful person to me. He kept giving me until he became the most beloved person to me." Muslim and At-Tirmidhi collected this Hadith, as well. Some of Al-Mu'allafatu Qulubuhum are given from alms so that they become better in Islam and their heart firmer in faith. For instance, the Prophet gave some of the chiefs of the Tulaqa' a hundred camels each after the battle of Hunayn, saying,

«إِنِّي لَأُعْطِي الرَّجُلَ وَغَيْرَهُ أَحَبُّ إِلَيَّ مِنْهُ خَشْيَةَ أَنْ يُكَبَّهُ اللَّهُ عَلَى وَجْهِهِ فِي نَارِ جَهَنَّمَ»

(I give a man (from the alms) while another man is dearer to me than him, for fear that Allah might throw him on his face in the fire of Jahannam.) It is recorded in the Two Sahihs that Abu Sa` id said that `Ali sent the Messenger of Allah a gold nugget still in its dirt from Yemen. The Prophet divided it between four men: Al-Aqra` bin Habis, `Uyaynah bin Badr, `Alqamah bin `Ulathah and Zayd Al-Khayr, saying,

«أَتَأَلْفُهُمْ»

(To draw their hearts closer.) Some people are given because some of his peers might embrace Islam, while others are given to collect alms from surrounding areas, or to defend Muslim outposts. Allah knows best.

## The Riqab

Al-Hasan Al-Basri, Muqatil bin Hayyan, `Umar bin `Abdul-`Aziz, Sa`id bin Jubayr, An-Nakha`i, Az-Zuhri and Ibn Zayd said Riqab means those slaves who make an agreement with the master to pay a certain ransom for their freedom." Similar was reported from Abu Musa Al-Ash`ari. Ibn `Abbas and Al-Hasan said, "It is allowed to use Zakah funds to buy the freedom of slaves," indicating that `Riqab' has more general meanings than merely giving money to slaves to buy their freedom or one's buying a slave and freeing him on an individual basis. A Hadith states that for every limb (of the servant) freed, Allah frees a limb of the one who freed him from slavery, even a sexual organ for a sexual organ, for the reward is equitable to the deed,

(وَمَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ )

(And you will be requited nothing except for what you used to do.) 37:39

## Virtue of freeing Slaves

In the Musnad, there is a Hadith from Al-Bara' bin `Azib that a man asked, "O Allah's Messenger! Direct me to an action that draws me closer to Paradise and away from the Fire." The Messenger of Allah said,

«أَعْتِقِ النَّسَمَةَ وَفَكَ الرِّقَبَةَ»

(Emancipate the person and free the neck (slave).) The man asked, "O Allah's Messenger! Are they not one and the same" He said,

«لَا، عِتْقُ النَّسَمَةِ أَنْ تُقْرَدَ بِعِتْقِهَا، وَفَكُّ الرِّقَبَةِ أَنْ تُعِينَ فِي ثَمَنِهَا»

(No, you emancipate a person by freeing him on your own, but you untie a neck (slave) by helping in its price.)

## Al-Gharimun (the Indebted

There are several types of indebted persons. They include those who incur expenses in solving disputes between people, those who guarantee a loan that became due, causing financial strain to them, and those whose funds do not sufficiently cover their debts. It also includes those who indulged in a sin and repented from it. These types have a right to a part of alms

)designated for Al-Gharimun(. Qabisah bin Mukhariq Al-Hilali said, "I carried a debt )resolving a dispute between people( and went to the Messenger of Allah asking him to help pay it. The Messenger said,

«أَقِمْ حَتَّى تَأْتِيَنَا الصَّدَقَةُ فَنَأْمُرَ لَكَ بِهَا»

(Be patient until some alms are brought to us so that we give it to you.) He then said,

«يَا قَبِيصَةَ إِنَّ الْمَسْأَلَةَ لَا تَحِلُّ إِلَّا لِأَحَدٍ ثَلَاثَةٍ:  
رَجُلٍ تَحَمَّلَ حَمَالَةً فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى  
يُصِيبَهَا ثُمَّ يُمْسِكُ، وَرَجُلٍ أَصَابَتْهُ جَائِحَةٌ  
اجْتَا حَتَّى مَالُهُ فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَ  
قَوَامًا مِنْ عَيْشٍ أَوْ قَالَ: سِدَادًا مِنْ عَيْشٍ وَرَجُلٍ  
أَصَابَتْهُ فَاقَةٌ حَتَّى يَقُومَ ثَلَاثَةٌ مِنْ ذَوِي الْحِجَابِ مِنْ  
قَرَابَةِ قَوْمِهِ فَيَقُولُونَ: لَقَدْ أَصَابَتْ فُلَانًا فَاقَةٌ  
فَحَلَّتْ لَهُ الْمَسْأَلَةُ، حَتَّى يُصِيبَ قَوَامًا مِنْ عَيْشٍ  
أَوْ قَالَ: سِدَادًا مِنْ عَيْشٍ فَمَا سِوَاهُنَّ مِنَ الْمَسْأَلَةِ  
سُحْتٌ يَأْكُلُهَا صَاحِبُهَا سُحْتًا»

(O Qabisah! Begging is only allowed for three: a man who incurred debts solving disputes, so he is allowed to beg until he collects its amount and then stops. A man who was inflicted by a disaster that consumed his wealth, he is allowed to beg until he collects what suffices for his livelihood. And a man who was overcome by poverty, that three wise relatives of his stand up and proclaim, 'So-and-so was overcome by poverty.' This man is allowed to beg until he collects what sustains his livelihood. Other than these cases, begging is an unlawful amount that one illegally devours.) Muslim collected this Hadith. Abu Sa`id said, "During the time of the Messenger of Allah , a man was struck by disaster because of fruits that he bought, causing him extensive debts. The Prophet said,

«تَصَدَّقُوا عَلَيْهِ»

(Give him charity.) The people did that but the amount collected did not cover his debts. The Prophet said to the man's debtors,

«خُذُوا مَا وَجَدْتُمْ وَلَيْسَ لَكُمْ إِلَّا ذَلِكَ»

(Take what was collected, you will have nothing beyond that.)" Muslim collected this Hadith.

### In the Cause of Allah

In the cause of Allah is exclusive for the benefit of the fighters in Jihad, who do not receive compensation from the Muslim Treasury.

### Ibn As-Sabil (Wayfarer)

Ibn As-Sabil is a term used for the needy traveler in a land, where he does not have what helps him continue his trip. This type has a share in the Zakah for what suffices him to reach his destination, even if he had money there. The same is true for whoever intends to travel from his area but does not have enough money. This type also has a share in the Zakah money to suffice for his trip and back. This is proven in the Ayah as well as the following Hadith. Imams Abu Dawud and Ibn Majah recorded that Ma`mar said that Zayd bin Aslam said that `Ata' bin Yasar said that Abu Sa`id Al-Khudri said that the Messenger of Allah said,

«لَا تَحِلُّ الصَّدَقَةُ لِغَنِيِّ إِلَّا لِخَمْسَةٍ: لِعَامِلٍ عَلَيْهَا،  
أَوْ رَجُلٍ اشْتَرَاهَا بِمَالِهِ، أَوْ غَارِمٍ، أَوْ غَازٍ فِي  
سَبِيلِ اللَّهِ، أَوْ مِسْكِينٍ تُصَدَّقَ عَلَيْهِ مِنْهَا فَأَهْدَى  
لِغَنِيِّ»

(Sadaqah is not rightful for a wealthy person except in five cases: those employed to collect it, one who bought a charity item with his money, a Gharim (debtor), a fighter in the cause of Allah, or a poor man who gets a part of the Zakah so he gives it as a gift to a rich man.) Allah's statement,

(فَرِيضَةٌ مِّنَ اللَّهِ)

(a duty imposed by Allah), means, a decision, decree and division ordained by Allah,

(وَاللَّهُ عَلِيمٌ حَكِيمٌ)

(And Allah is All-Knower, All-Wise), knowledgeable of all things outwardly and inwardly and what benefits His servants,

(حَكِيمٌ)

(All-Wise), in all what he declares, does, legislates and decides, there is no true deity or lord except Him.

(وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أَدْنَىٰ قُلُوبِنَا وَأَدْنَىٰ أَعْيُنِنَا غَفَلَ اللَّهُ عَنَّا وَآخِذٌ بِأُذُنِنَا وَإِن كُنَّا لَمُبِينِينَ) (61. And among them are men who annoy the Prophet and say: "He is (lending his) ear (to every news)." Say: "He listens to what is best for you; he believes in Allah; has faith in the believers; and is a mercy to those of you who believe." But those who annoy Allah's Messenger, will have a painful torment.)

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### Hypocrites annoy the Prophet

Allah says, some hypocrites bother the Messenger of Allah by questioning his character, saying,

(هُوَ أَدْنَىٰ)

(he is (lending his) ear), to those who say anything about us; he believes whoever talks to him. Therefore, if we went to him and swore, he would believe us. Similar was reported from Ibn `Abbas, Mujahid and Qatadah. Allah said,

(قُلْ أَدْنَىٰ خَيْرٌ لَّكُمْ)

(Say: "He listens to what is best for you"), he knows who's saying the truth and who is lying,

(يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ)

(he believes in Allah; has faith in the believers), he believes the believers,

(وَرَحْمَةٌ لِّلَّذِينَ ءَامَنُوا مِنكُمْ)

(and is a mercy to those of you who believe"), and a proof against the disbelievers,

وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ

(But those who annoy Allah's Messenger, will have a painful torment.)

يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ  
أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ - أَلَمْ يَعْلَمُوا أَنَّهُ  
مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا  
فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ

(62. They swear by Allah to you (Muslims) in order to please you, but it is more fitting that they should please Allah and His Messenger, if they are believers.) (63. Know they not that whoever opposes and shows hostility to Allah and His Messenger, certainly for him will be the fire of Hell to abide therein. That is the extreme disgrace.)

### Hypocrites revert to Lies to please People

Qatadah said about Allah's statement,

يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ

(They swear by Allah to you (Muslims) in order to please you) "A hypocrite man said, `By Allah! They (hypocrites) are our chiefs and masters. If what Muhammad says is true, they are worse than donkeys.' A Muslim man heard him and declared, `By Allah! What Muhammad says is true and you are worse than a donkey!' The Muslim man conveyed what happened to the Prophet who summoned the hypocrite and asked him,

«مَا حَمَلَكَ عَلَى الَّذِي قُلْتَ؟»

(What made you say what you said) That man invoked curses on himself and swore by Allah that he never said that. Meanwhile, the Muslim man said, `O Allah! Assert the truth of the truthful and expose the lies of the liar.' Allah revealed this Verse." Allah's statement,

أَلَمْ يَعْلَمُوا أَنَّهُ مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ

(Know they not that whoever opposes and shows hostility to Allah and His Messenger,) means, have they not come to know and realize that those who defy, oppose, wage war and reject Allah, thus becoming on one side while Allah and His Messenger on another side,

(فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا)

(certainly for him will be the fire of Hell to abide therein), in a humiliating torment,

(ذَلِكَ الْخِزْيُ الْعَظِيمُ)

(That is the extreme disgrace))9:63(, that is the greatest disgrace and the tremendous misery.

يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنزَلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ  
بِمَا فِي قُلُوبِهِمْ قُلْ اسْتَهْزَءُوا إِنَّ اللَّهَ مُخْرِجٌ مَّا  
تَحْذَرُونَ )

(64. The hypocrites fear lest a Surah should be revealed about them, showing them what is in their hearts. Say: "(Go ahead and) mock! But certainly Allah will bring to light all that you fear.")

### The Hypocrites fear Public Exposure of Their Secrets

Mujahid said, "The hypocrites would say something to each other then declare, `We wish that Allah does not expose this secret of ours," There is a similar Ayah to this one, that is, Allah's statement,

(وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ  
وَيَقُولُونَ فِي أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ  
حَسْبُهُمْ جَهَنَّمُ يَصَلُّونَهَا فَيَبُوءُونَ بِهَا فَيَسْتَكْبِرُونَ)

(And when they come to you, they greet you with a greeting wherewith Allah greets you not, and say within themselves: "Why should Allah punish us not for what we say" Hell will be sufficient for them; they will burn therein. And worst indeed is that destination!) 58:8(. Allah said in this Ayah,

(قُلْ اسْتَهْزَءُوا إِنَّ اللَّهَ مُخْرِجٌ مَّا تَحْذَرُونَ)

(Say: "(Go ahead and) mock! But certainly Allah will bring to light all that you fear."), He will expose and explain your reality to His Messenger through revelation. Allah said in other Ayat,

(أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ أَنْ لَنْ يُخْرِجَ  
اللَّهُ أَضْغَنَهُمْ )

(Or do those in whose hearts is a disease (of hypocrisy), think that Allah will not bring to light all their hidden ill-wills) 47:29(, until,

(وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ)

(but surely, you will know them by the tone of their speech!))47:30(. This is why, according to Qatadah, this Surah is called `Al-Fadihah' (the Exposing), because it exposed the hypocrites.

(وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ  
أَبِاللَّهِ وَءَايَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِءُونَ - لَا  
تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنْ نَعْفُ عَنْ  
طَائِفَةٍ مِّنْكُمْ نُعَذِّبُ طَائِفَةَ بِأَنَّهُمْ كَانُوا مُجْرِمِينَ )

(65. If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allah, and His Ayat and His Messenger that you were mocking") (66. Make no excuse; you disbelieved after you had believed. If We pardon some of you, We will punish others among you because they were criminals.)

### The Hypocrites rely on False, Misguided Excuses

Abdullah bin `Umar said, "During the battle of Tabuk, a man was sitting in a gathering and said, `I have never seen like these reciters of ours! They have the hungriest stomachs, the most lying tongues and are the most cowardice in battle.' A man in the Masjid said, `You lie. You are a hypocrite, and I will surely inform the Messenger of Allah. ' This statement was conveyed to the Messenger of Allah and also a part of the Qur'an was revealed about it.'" `Abdullah bin `Umar said, "I have seen that man afterwards holding onto the shoulders of the Messenger's camel while stones were falling on him, declaring, `O Allah's Messenger! We were only engaged in idle talk and jesting,' while the Messenger of Allah was reciting,

(أَبِاللَّهِ وَءَايَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِءُونَ)

("Was it at Allah, and His Ayat and His Messenger that you were mocking") 9:65(. " Allah said,

(لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ)



(Make no excuse; you disbelieved after you had believed.) on account of your statement and mocking,

(إِنْ نَعْفُ عَنْ طَائِفَةٍ مِّنْكُمْ نُعَذِّبُ طَائِفَةَ)

(If We pardon some of you, We will punish others among you) for not all of you will be forgiven, some will have to taste the torment,

(بِأَنَّهُمْ كَانُوا مُجْرِمِينَ)

(because they were criminals), they were criminals because of this terrible, sinful statement.

(الْمُنْفِقُونَ وَالْمُنْفِقَاتُ بَعْضُهُمْ مِّنْ بَعْضٍ  
يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ  
وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنْفِقِينَ  
هُمُ الْفَاسِقُونَ - وَعَدَّ اللَّهُ الْمُنْفِقِينَ وَالْمُنْفِقَاتِ  
وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ  
وَلَعَنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ)

(67. The hypocrites, men and women, are one from another; they enjoin evil, and forbid the good, and they close their hands. They have forgotten Allah, so He has forgotten them. Verily, the hypocrites are the rebellious.) (68. Allah has promised the hypocrites -- men and women -- and the disbelievers, the fire of Hell; therein shall they abide. It will suffice them. Allah has cursed them and for them is the lasting torment.)

### Other Characteristics of Hypocrites

Allah admonishes the hypocrites who, unlike the believers, who enjoin righteousness and forbid evil,

(يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ  
وَيَقْبِضُونَ أَيْدِيَهُمْ)

(they enjoin evil, and forbid the good, and they close their hands), from spending in Allah's cause,

(نَسُوا اللَّهَ)

(They have forgotten Allah), they have forgotten the remembrance of Allah,

(فَنَسِيَهُمْ)

(so He has forgotten them.), by treating them as if He has forgotten them. Allah also,

(وَقِيلَ الْيَوْمَ نَنْسَاكُمْ كَمَا نَسَيْتُمْ لِقَاءَ يَوْمِكُمْ هَذَا)

(And it will be said: "This Day We will forget you as you forgot the meeting of this Day of yours")45:34(. Allah said,

(إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ)

(Verily, the hypocrites are the rebellious) the rebellious from the way of truth who embrace the wicked way,

(وَعَدَّ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ)

(Allah has promised the hypocrites -- men and women -- and the disbelievers, the fire of Hell), on account of their evildoing mentioned here,

(خَالِدِينَ فِيهَا)

(therein shall they abide.), for eternity, they and the disbelievers,

(هِيَ حَسْبُهُمْ)

(It will suffice them.), as a torment,

(وَلَعَنَهُمُ اللَّهُ)

(Allah has cursed them), He expelled and banished them from His mercy,

(وَلَهُمْ عَذَابٌ مُّقِيمٌ)

(and for them is the lasting torment.)

كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَأَكْثَرَ  
أَمْوَالًا وَأَوْلَادًا فَاسْتَمْتَعُوا بِخَلْقِهِمْ فَاسْتَمْتَعْتُمْ  
بِخَلْقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ بِخَلْقِهِمْ  
وَخُضْتُمْ كَالَّذِي خَاضُوا أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ  
فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ هُمُ الْخَسِرُونَ )

(69. Like those before you: they were mightier than you in power, and more abundant in wealth and children. They had enjoyed their portion (a while), so enjoy your portion (a while) as those before you enjoyed their portion (a while); and you indulged in play and pastime as they indulged in play and pastime. Such are they whose deeds are in vain in this world and in the Hereafter. Such are they who are the losers.) Allah says, these people were touched by torment in this life and the Hereafter, just as those before them. Allah's statement,

(بِخَلْقِهِمْ)

(their portion), means, )they mocked( their religion, according to Al-Hasan Al-Basri. Allah's statement,

(وَخُضْتُمْ كَالَّذِي خَاضُوا)

(and you indulged in play and pastime as they indulged in play and pastime), indulged in lies and falsehood,

(أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ)

(Such are they whose deeds are in vain), their deeds are annulled; they will not acquire any rewards for them because they are invalid,

(فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ هُمُ الْخَسِرُونَ)

(in this world and in the Hereafter. Such are they who are the losers.) because they will not acquire any rewards for their actions. Ibn `Abbas commented, "How similar is this night to the last night,

(كَالَّذِينَ مِنْ قَبْلِكُمْ)

(Like those before you...) These are the Children of Israel, with whom we were compared. The Prophet said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَتَتَّبِعُنَّهُمْ حَتَّىٰ لَوْ دَخَلَ  
الرَّجُلُ مِنْهُمْ جُحْرًا ضَبَّ لَدَخَلْتُمُوهُ»

(By He in Whose Hand is my life! You will imitate them, and even if a man of them entered the den of a lizard, you will enter it likewise!) Abu Hurayrah narrated that the Messenger of Allah said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَتَتَّبِعُنَّ سَنَنَ الَّذِينَ مِنْ قَبْلِكُمْ  
شِبْرًا بِشِبْرٍ وَذِرَاعًا بِذِرَاعٍ، وَبَاعًا بِبَاعٍ حَتَّىٰ لَوْ  
دَخَلُوا جُحْرًا ضَبَّ لَدَخَلْتُمُوهُ»

ل: لاق؟ باتتاكل لهأ، هللا لوسر اي مه نمو : اولاق

«فَمَنْ؟»

(By He in Whose Hand is my soul! You will follow the traditions of those who were before you a hand span for a hand-span and forearm's length for forearm's length, and an arm's length for an arm's length. And even if they enter the den of a lizard, you will also enter it.) They asked, "Who, O Allah's Messenger, the People of the Book" He said, (Who else)" This Hadith is similar to another Hadith collected in the Sahih.

(أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ  
وَتَمُودَ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ  
وَالْمُؤْتَفِكَةَ أَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ  
لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ )

(70. Has not the story reached them of those before them -- The people of Nuh, `Ad, Thamud, the people of Ibrahim, the dwellers of Madyan and the overturned cities; to them came their Messengers with clear proofs. So it was not Allah Who wronged them, but they used to wrong themselves.)

**Advising the Hypocrites to learn a Lesson from Those before Them**

Allah advises the hypocrites who reject the Messengers,

(أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ)

(Has not the story reached them of those before them) have you (hypocrites) not learned the end of the nations before you who rejected the Messengers,

(قَوْمُ نُوحٍ)

(The people of Nuh), and the flood that drowned the entire population of the earth, except those who believed in Allah's servant and Messenger Nuh, peace be upon him,

(وَعَادُ)

(and `Ad), who perished with the barren wind when they rejected Hud, peace be upon him,

(وَتَمُودُ)

(and Thamud), who were overtaken by the Sayhah (awful cry) when they denied Salih, peace be upon him, and killed the camel,

(وَقَوْمِ إِبْرَاهِيمَ)

(and the people of Ibrahim), over whom He gave Ibrahim victory and the aid of clear miracles. Allah destroyed their king Nimrod, son of Canaan, son of Koch from Canaan, may Allah curse him,

(وَأَصْحَابِ مَدْيَنَ)

(and the dwellers of Madyan), the people of Shu`ayb, peace be upon him, who were destroyed by the earthquake and the torment of the day of the Shade,

(وَالْمُؤْتَفِكَاتِ)

(and the overturned cities), the people of Lut who used to live in Madyan. Allah said in another Ayah,

(وَالْمُؤْتَفِكَةَ أَهْوَى)

(And He destroyed the overturned cities) 53:53(, meaning the people of the overturned cities in reference to Sadum )Sodom(, their major city. Allah destroyed them all because they

rejected Allah's Prophet Lut, peace be upon him, and because they committed the sin that none before them had committed )homosexuality(.

(أَنْتَهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ)

(to them came their Messengers with clear proofs.), and unequivocal evidence,

(فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ)

(So it was not Allah Who wronged them), when He destroyed them, for He established the proofs against them by sending the Messengers and dissipating the doubts,

(وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ)

(but they used to wrong themselves), on account of their denying the Messengers and defying the Truth; this is why they earned the end, torment and punishment, that they did.

(وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ  
يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ  
وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ  
وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ  
حَكِيمٌ)

(71. The believers, men and women, are supporters of one another; they enjoin good, and forbid evil; they perform the Salah, and give the Zakah, and obey Allah and His Messenger. Allah will have His mercy on them. Surely, Allah is All-Mighty, All-Wise.)

### Qualities of Faithful Believers

After Allah mentioned the evil characteristics of the hypocrites, He then mentioned the good qualities of the believers,

(وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ)

(The believers, men and women, are supporters of one another;) they help and aid each other. Surely, an authentic Hadith states,

«الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا»

(The believer to the believer is just like a building, its parts support each other.) and the Prophet crossed his fingers together. In the Sahih it is recorded,

«مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ كَمَثَلِ الْجَسَدِ الْوَاحِدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالْحُمَّى وَالسَّهَرِ»

(The example of the believers in the compassion and mercy they have for each other, is the example of one body: if a part of it falls ill, the rest of the body suffers with fever and sleeplessness.) Allah's statement,

(يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ)

(...they enjoin good, and forbid evil), this is similar to,

(وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ)

(Let there arise out of you a group of people inviting to all that is good, enjoining Al-Ma`ruf and forbidding the Munkar...) )3:104(. Allah said next,

(وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ)

(they perform the Salah, and give the Zakah), they obey Allah and are kind to His creation,

(وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ)

(and obey Allah and His Messenger), concerning what he commands and refraining from what he prohibits,

(أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ)

(Allah will have mercy on them.) Therefore, Allah will give mercy to those who have these qualities,

(أَنَّ اللَّهَ عَزِيزٌ)

(Surely, Allah is All-Mighty), He grants glory to those who obey Him, for indeed, might and glory is from Allah Who gives it to His Messenger and the believers,

(حَكِيمٌ)

(All-Wise), in granting these qualities to the believers, while giving evil characteristics to hypocrites. Surely, Allah's wisdom is perfect in all His actions; praise and glory be to Him.

(وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي  
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكِنٍ طَيِّبَةٍ فِي  
جَنَّاتٍ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ  
الْفَوْزُ الْعَظِيمُ)

(72. Allah has promised the believers -- men and women, -- Gardens under which rivers flow to dwell therein forever, and beautiful mansions in gardens of `Adn (Eden; Paradise). But the greatest bliss is the good pleasure of Allah. That is the supreme success.)

### Good News for the Believers of Eternal Delight

Allah describes the joys and eternal delight He has prepared for the believers, men and women in,

(جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا)

(Gardens under which rivers flow to dwell therein forever) for eternity,

(وَمَسْكِنٍ طَيِّبَةٍ)

(and beautiful mansions), built beautifully in good surroundings. In the Two Sahihs, it is recorded that Abu Musa, `Abdullah bin Qays Al-Ash`ari said that the Messenger of Allah said,

«جَنَّاتَانِ مِنْ ذَهَبٍ أُنْيُتُهُمَا وَمَا فِيهِمَا، وَجَنَّاتَانِ  
مِنْ فِضَّةٍ أُنْيُتُهُمَا وَمَا فِيهِمَا، وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ



أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلَّا رِذَاءَ الْكَبِيرَاءِ عَلَى  
وَجْهِهِ فِي جَنَّةِ عَدْنٍ»

(Two gardens, their pots and whatever is in them are made of gold, and two gardens, their pots and whatever is in them are made of silver. Only the Veil of Pride of Allah's Face separates the people from gazing at Him, in the garden of Eden.) He also narrated that the Messenger of Allah said,

«إِنَّ لِلْمُؤْمِنِ فِي الْجَنَّةِ لَخَيْمَةً مِنْ لؤلؤةٍ وَاحِدَةٍ  
مُجَوَّفَةٍ، طُولُهَا سِتُّونَ مِيلاً فِي السَّمَاءِ لِلْمُؤْمِنِ  
فِيهَا أَهْلُونَ يَطُوفُ عَلَيْهِمْ لَا يَرَى بَعْضُهُمْ  
بَعْضًا»

(For the believer in Paradise there is a tent like a hollow pearl which is sixty miles high in the sky, and in the tent the believer will have (so large) a family that he visits them all and some of them would not be able to see the others. ) The Two Sahihs collected this Hadith. It is recorded in the Two Sahihs that Abu Hurayrah said that the Messenger of Allah said,

«مَنْ آمَنَ بِاللَّهِ وَرَسُولِهِ وَأَقَامَ الصَّلَاةَ وَصَامَ  
رَمَضَانَ، فَإِنَّ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ  
هَاجِرًا فِي سَبِيلِ اللَّهِ، أَوْ (جَلَسَ) فِي أَرْضِهِ الَّتِي  
وُلِدَ فِيهَا»

لِق: لاق؟ سانلا ربخن الفأ دللا لوسر اي :اولاق

«إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ  
فِي سَبِيلِهِ بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ  
وَالْأَرْضِ، فَإِذَا سَأَلْتُمْ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ

أَعْلَى الْجَنَّةِ وَأَوْسَطُ الْجَنَّةِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ  
الْجَنَّةِ، وَفَوْقَهُ عَرْشُ الرَّحْمَنِ»

(Whoever believes in Allah and His Messenger, offers prayer perfectly and fasts the month of Ramadan, will rightfully be granted Paradise by Allah, no matter whether he emigrates in Allah's cause, or remains in the land where he is born.) The people said, "O Allah's Messenger! Shall we acquaint the people with this good news?" He said, (Paradise has one-hundred grades which Allah has prepared for the Mujahidin who fight in His cause, the distance between each two grades is like the distance between the heaven and the earth. So, when you ask Allah, ask Him for Al-Firdaws which is the best and highest part of Paradise, from it gush forth the rivers of Paradise and above it is the `Arsh (Throne) of the Beneficent.) Imam Ahmad recorded that Abu Hurayrah said, that the Messenger of Allah said,

«إِذَا صَلَّيْتُمْ عَلَيَّ فَاسْأَلُوا اللَّهَ لِي الْوَسِيلَةَ»

لِق: لاق؟ هل يسولوا امو هل لا لوسر اي ليق

«أَعْلَى دَرَجَةٍ فِي الْجَنَّةِ لَا يَنَالُهَا إِلَّا رَجُلٌ وَاحِدٌ  
وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ»

(If you invoke Allah for Salah (blessings) on me, then also invoke Him to grant me Al-Wasilah.) He was asked, "What is Al-Wasilah, O Allah's Messenger" He said, (The highest grade in Paradise, it will be for only one man, and I hope I am that man.) The Musnad contains a Hadith from Sa`d bin Mujahid At-Ta'i, that Abu Al-Mudillah said, that Abu Hurayrah said, "We said, `O Allah's Messenger! Talk to us about Paradise, what is it built of' He said,

«لِبِنَةِ ذَهَبٍ وَلِبِنَةِ فِضَّةٍ، وَمِلَاطُهَا الْمِسْكُ  
وَحَصْبَاؤُهَا اللَّوْلُؤُ وَالْيَاقُوتُ، وَثُرَابُهَا  
الزَّعْفَرَانُ. مَنْ يَدْخُلُهَا يَنْعَمُ لَا يَبْأَسُ وَيَخْلُدُ  
لَا يَمُوتُ، لَا تَبْلَى ثِيَابُهُ وَلَا يَقْنَى شَبَابُهُ»

(A brick of gold and a brick of silver. Its mortar is from musk, its gravel is pearls and rubies. Its sand is saffron. Whoever enters it will enjoy the delights, will never be hopeless, and will live forever and will not die. His clothes will never decay nor will his youth ever end.)" Allah said next,

(وَرَضُونَ مِّنَ اللَّهِ أَكْبَرُ)

(But the greatest bliss is the good pleasure of Allah)9:72(, meaning, Allah's pleasure is more grand, greater and better than the delight the believers will be enjoying )in Paradise(. Imam Malik narrated, that Zayd bin Aslam said that `Ata' bin Yasar said that Abu Sa`id Al-Khudri said that the Messenger of Allah said,

«إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ لِأَهْلِ الْجَنَّةِ: يَا أَهْلَ  
الْجَنَّةِ فَيَقُولُونَ: لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ وَالْخَيْرُ فِي  
يَدَيْكَ. فَيَقُولُ: هَلْ رَضِيْتُمْ؟ فَيَقُولُونَ: وَمَا لَنَا لِمَا  
نَرْضَىٰ يَا رَبِّ وَقَدْ أُعْطِينَا مَا لَمْ نُعْطِ أَحَدًا مِنْ  
خَلْقِكَ، فَيَقُولُ: أَلَا أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ؟  
فَيَقُولُونَ: يَا رَبِّ وَآيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ؟  
فَيَقُولُ: أَحِلُّ عَلَيْكُمْ رِضْوَانِي فَلَا أُسْخَطُ عَلَيْكُمْ  
بَعْدَهُ أَبَدًا»

(Allah, the Exalted and Ever High, will say to the people of Paradise, `O residents of Paradise!' They will say, `Labbayka (here we are!), our Lord, and Sa`dayk (we are happy at your service!) and all the good is in Your Hand.' He will ask them, `Are you pleased' They will say, `Why would not we be pleased, O Lord, while You have given us what You have not given any other of your creation' He will say, `Should I give you what is better than all this' They will say, `O Lord! What is better than all this' He will say, `I will grant you My pleasure and will never afterwards be angry with you.) The Two Sahih's collected the Hadith of Malik.

(يَأْيُهَا النَّبِيُّ جَهْدِ الْكُفْرَ وَالْمُنْفِقِينَ وَاعْظُ  
عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَيَسُ الْمَصِيرُ - يَحْلِفُونَ  
بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ  
إِسْلَامِهِمْ وَهَمُّوا بِمَا لَمْ يَنَالُوا وَمَا نَقَمُوا إِلَّا أَنْ  
أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكُ  
خَيْرًا لَهُمْ وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي

# الدُّنْيَا وَالْآخِرَةَ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ (

(73. O Prophet! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, -- and worst indeed is that destination.) (74. They swear by Allah that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islam, and they resolved that (plot) which they were unable to carry out, and they could not find any cause to do so except that Allah and His Messenger had enriched them of His bounty. If then they repent, it will be better for them, but if they turn away; Allah will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a protector or a helper.)

## The Order for Jihad against the Disbelievers and Hypocrites

Allah commanded His Messenger to strive hard against the disbelievers and the hypocrites and to be harsh against them. Allah also commanded him to be merciful with the believers who followed him, informing him that the destination of the disbelievers and hypocrites is the Fire in the Hereafter. Ibn Mas`ud commented on Allah's statement,

## (جَهْدِ الْكُفْرَ وَالْمُنْفِقِينَ)

(Strive hard against the disbelievers and the hypocrites) "With the hand, or at least have a stern face with them." Ibn `Abbas said, "Allah commanded the Prophet to fight the disbelievers with the sword, to strive against the hypocrites with the tongue and annulled lenient treatment of them." Ad-Dahhak commented, "Perform Jihad against the disbelievers with the sword and be harsh with the hypocrites with words, and this is the Jihad performed against them." Similar was said by Muqatil and Ar-Rabi`. Al-Hasan and Qatadah said, "Striving against them includes establishing the (Islamic Penal) Law of equality against them." In combining these statements, we could say that Allah causes punishment of the disbelievers and hypocrites with all of these methods in various conditions and situations, and Allah knows best.

## Reason behind revealing Ayah 9:74

Al-Amawi said in his Book on Battles, "Muhammad bin Ishaq narrated that Az-Zuhri said that `Abdur-Rahman bin `Abdullah bin Ka`b bin Malik narrated from his father, from his grandfather that he said, `Among the hypocrites who lagged behind (from battle) and concerning whom the Qur'an was revealed, was Al-Julas bin Suwayd bin As-Samit, who was married to the mother of `Umayr bin Sa`d. `Umayr was under the care of Al-Julas. When the Qur'an was revealed about the hypocrites, exposing their practices, Al-Julas said, `By Allah! If this man (Muhammad) is saying the truth, then we are worse than donkeys.' `Umayr bin Sa`d heard him and said, `By Allah, O Julas! You are the dearest person to me, has the most favor on me and I would hate that harm should touch you, more than I do concerning anyone else! You have uttered a statement that if I exposed, will expose you, but if I hide, it will destroy me. One of them is a lesser evil than the other.' So `Umayr went to the Messenger of Allah and told him what Al-Julas said. On realizing this, Al-Julas went to the Prophet and swore by Allah that he did not

say what `Umayr bin Sa`d conveyed he said. `He lied on me,' Al-Julas said. Allah sent in his case this verse,

يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ  
وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ)

(They swear by Allah that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islam) until the end of Ayah. The Messenger of Allah conveyed this Ayah to Al-Julas, who, they claim, repented and his repentance was sincere, prompting him to refrain from hypocrisy." Imam Abu Ja`far Ibn Jarir recorded that Ibn `Abbas said, "The Messenger of Allah was sitting under the shade of a tree when he said,

«إِنَّهُ سَيَأْتِيكُمْ إِنْسَانٌ فَيَنْظُرُ إِلَيْكُمْ بِعَيْنِي الشَّيْطَانِ  
فَإِذَا جَاءَ فَلَا تُكَلِّمُوهُ»

(A man will now come and will look to you through the eyes of a devil. When he comes, do not talk to him.)' A man who looked as if he was blue (so dark) came and the Messenger of Allah summoned him and said,

«عَلَامَ تَشْتُمُنِي أَنْتَ وَأَصْحَابُكَ»

(Why do you curse me, you and your companions) That man went and brought his friends and they swore by Allah that they did nothing of the sort, and the Prophet pardoned them. Allah, the Exalted and Most Honored revealed this verse,

يَحْلِفُونَ بِاللَّهِ مَا قَالُوا)

(They swear by Allah that they said nothing (bad)...) )

### Hypocrites try to kill the Prophet

Allah said next,

(وَهُمْ أُولُو بَأْسٍ شَرٍّ لِّمَا لَمْ يَنَالُوا)

(and they resolved that which they were unable to carry out) It was said that this Ayah was revealed about Al-Julas bin Suwayd, who tried to kill his wife's son when he said he would inform the Messenger of Allah about Al-Julas' statement we mentioned earlier(. It was also said that it was revealed in the case of `Abdullah bin Ubayy who plotted to kill the Messenger of Allah . As-Suddi said, "This verse was revealed about some men who wanted to crown `Abdullah bin Ubayy even if the Messenger of Allah did not agree. ,It was reported that some hypocrites

plotted to kill the Prophet , while he was at the battle of Tabuk, riding one night. They were a group of more than ten men. Ad-Dahhak said, "This Ayah was revealed about them." In his book, Dala'il An-Nubuawah, Al-Hafiz Abu Bakr Al-Bayhaqi recorded that Hudhayfah bin Al-Yaman said, "I was holding the bridle of the Messenger's camel while `Ammar was leading it, or vise versa. When we reached Al-`Aqabah, twelve riders intercepted the Prophet . When I alerted the Messenger , he shouted at them and they all ran away. The Messenger of Allah asked us,

«هَلْ عَرَفْتُمُ الْقَوْمَ؟»

(Did you know who they were) We said, `No, O Allah's Messenger! They had masks However, we know their horses.' He said,

«هُؤُلَاءِ الْمُنَافِقُونَ إِلَى يَوْمِ الْقِيَامَةِ وَهَلْ تَدْرُونَ  
مَا أَرَادُوا؟»

(They are the hypocrites until the Day of Resurrection. Do you know what they intended) We said, `No.' He said,

«أَرَادُوا أَنْ يُزَاحِمُوا رَسُولَ اللَّهِ فِي الْعَقَبَةِ فَيُلْقُوهُ  
مِنْهَا»

(They wanted to mingle with the Messenger of Allah and throw him from the `Aqabah (to the valley).) We said, `O Allah's Messenger! Should you ask their tribes to send the head of each one of them to you' He said,

«لَا. أَكْرَهُ أَنْ تَتَحَدَّثَ الْعَرَبُ بَيْنَهَا أَنْ مُحَمَّدًا  
قَاتَلَ بِقَوْمٍ حَتَّى إِذَا أَظْهَرَهُ اللَّهُ بِهِمْ أَقْبَلَ عَلَيْهِمْ  
بِقَتْلِهِمْ ثُمَّ قَالَ اللَّهُمَّ ارْمِهِم بِالذُّبَيْلَةِ»

(No, for I hate that the Arabs should say that Muhammad used some people in fighting and when Allah gave him victory with their help, he commanded that they be killed.) He then said, (O Allah! Throw the Dubaylah at them.) We asked, `What is the Dubaylah, O Allah's Messenger' He said,

«شِهَابٌ مِنْ نَارٍ يَقَعُ عَلَى نِيَاطِ قَلْبِ أَحَدِهِمْ  
فَيَهْلِكُ»

(A missile of fire that falls on the heart of one of them and brings about his demise.)" Abu At-Tufayl said, "Once, there was a dispute between Hudhayfah and another man, who asked him, 'I ask you by Allah, how many were the Companions of Al-`Aqabah' The people said to Hudhayfah, 'Tell him, for he asked you.' Hudhayfah said, 'We were told that they were fourteen men, unless you were one of them, then the number is fifteen! I testify by Allah that twelve of them are at war with Allah and His Messenger in this life and when the witness comes forth for witness. Three of them were pardoned, for they said, 'We did not hear the person whom the Messenger sent to announce something, and we did not know what the people had plotted,' for the Prophet had been walking when he said,

«إِنَّ الْمَاءَ قَلِيلٌ قَلَّا يَسْبِقُنِي إِلَيْهِ أَحَدٌ»

(Water is scarce, so none among you should reach it before me.) When he found that some people had reached it before him, he cursed them." `Ammar bin Yasir narrated in a Hadith collected by Muslim, that Hudhayfah said to him that the Prophet said,

«فِي أَصْحَابِي اثْنَا عَشَرَ مُنَافِقًا لَا يَدْخُلُونَ الْجَنَّةَ  
وَلَا يَجِدُونَ رِيحَهَا حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ  
الْخِيَاطِ: ثَمَانِيَةَ مِنْهُمْ تَكْفِيكُهُمُ الدُّبَيْلَةُ سِرَاجٌ مِنْ  
نَارٍ يَظْهَرُ بَيْنَ أَكْتَافِهِمْ حَتَّى يَنْجُمَ فِي  
صُدُورِهِمْ»

(Among my Companions are twelve hypocrites who will never enter Paradise or find its scent, until the camel enters the thread of the needle. Eight of them will be struck by the Dubaylah, which is a missile made of fire that appears between their shoulders and pierces their chest.) This is why Hudhayfah was called the holder of the secret, for he knew who these hypocrites were, since the Messenger of Allah gave their names to him and none else. Allah said next,

(وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ  
فَضْلِهِ)

(and they could not find any cause to do so except that Allah and His Messenger had enriched them of His bounty.) This Ayah means, the Messenger did not commit an error against them, other than that Allah has enriched them on account of the Prophet's blessed and honorable mission! And had Allah guided them to what the Prophet came with, they would have experienced its delight completely. The Prophet once said to the Ansar,

«أَلَمْ أَجِدْكُمْ ضَلَّالًا فَهَدَاكُمْ اللَّهُ بِي، وَكُنْتُمْ مُتَفَرِّقِينَ فَأَلْفَكُمُ اللَّهُ بِي، وَعَالَةً فَأَغْنَاكُمْ اللَّهُ بِي»

(Have I not found you misguided and Allah guided you through me, divided and Allah united you through me, and poor and Allah enriched you through me) Whenever the Messenger asked them a question, they replied, "Allah and His Messenger have granted the favor." This type of statement,

(وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ)

(And they had no fault except that they believed in Allah...), is uttered when there is no wrong committed. Allah called the hypocrites to repent,

(فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ)

(If then they repent, it will be better for them, but if they turn away; Allah will punish them with a painful torment in this worldly life and in the Hereafter.) The Ayah says, if they persist on their ways, Allah will inflict a painful torment on them in this life, by killing, sadness and depression, and in the Hereafter with torment, punishment, disgrace and humiliation,

(وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ)

(And there is none for them on earth as a protector or a helper.) who will bring happiness to them, aid them, bring about benefit or fend off harm.

(وَمِنْهُمْ مَنْ عَاهَدَ اللَّهُ لَئِنْ آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ - فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ - فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ - أَلَمْ



يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ  
عَلَّمُ الْغُيُوبِ )

(75. And of them are some who made a covenant with Allah (saying): "If He bestowed on us of His bounty, we will verily, give Sadaqah and will be certainly among the righteous.") (76. Then when He gave them of His bounty, they became stingy, and turned away, averse.) (77. So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant) with Allah which they had promised to Him and because they used to tell lies.) (78. Know they not that Allah knows their secret ideas, and their Najwa (secret counsels), and that Allah is the All-Knower of things unseen.)

### Hypocrites seek Wealth but are Stingy with Alms

Allah says, some hypocrites give Allah their strongest oaths that if He enriches them from His bounty, they will give away alms and be among the righteous. However, they did not fulfill their vows or say the truth with their words. The consequence of this action is that hypocrisy was placed in their hearts until the Day they meet Allah the Exalted, on the Day of Resurrection. We seek refuge with Allah from such an end. Allah said,

(بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ)

(...because they broke that (covenant) with Allah which they had promised to Him) He placed hypocrisy in their hearts because they broke their promise and lied. In the Two Sahihs, it is recorded that the Messenger of Allah said,

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ  
أَخْلَفَ، وَإِذَا ائْتُمِنَ خَانَ»

(There are three signs for a hypocrite: if he speaks, he lies; if he promises, he breaks the promise; and if he is entrusted, he betrays the trust.) Allah said,

(أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ)

(Know they not that Allah knows their secret ideas, and their Najwa,) Allah states that He knows the secret and what is more hidden than the secret. He has full knowledge of what is in their hearts, even when they pretend that they will give away alms, if they acquire wealth, and will be grateful to Allah for it. Truly, Allah knows them better than they know themselves, for He is the All-Knower of all unseen and apparent things, every secret, every session of counsel, and all that is seen and hidden.

(الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي  
الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ  
فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ  
(

(79. Those who defame such of the believers who give charity voluntarily, and such who could not find to give charity except what is available to them -- so they mock at them (believers); Allah will throw back their mockery on them, and they shall have a painful torment.)

### Hypocrites defame Believers Who give the Little Charity They can afford

Among the traits of the hypocrites is that they will not leave anyone without defaming and ridiculing him in all circumstances even those who give away charity. If, for instance, someone gives away a large amount, the hypocrites say that he is showing off. If someone gives away a small amount they say that Allah stands not in need of this man's charity. Al-Bukhari recorded that `Ubaydullah bin Sa`id said that Abu An-Nu`man Al-Basri said that Shu`bah narrated that Sulayman said that Abu Wa'il said that Abu Mas`ud said, "When the verses of charity were revealed, we used to work as porters. A man came and distributed objects of charity in abundance and they (hypocrites) said, 'He is showing off.' Another man came and gave a Sa` (a small measure of food grains); they said, 'Allah is not in need of this small amount of charity.' Then the Ayah was revealed;

(الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ)

(Those who defame the volunteers...)" Muslim collected this Hadith in the Sahih. Al-`Awfi narrated that Ibn `Abbas said, "One day, the Messenger of Allah went out to the people and called them to bring forth their charity, and they started bringing their charity. Among the last to come forth was a man who brought a Sa` of dates, saying, 'O Allah's Messenger! This is a Sa` of dates. I spent the night bringing water and earned two Sa` of dates for my work. I kept one Sa` and brought you the other Sa`.' The Messenger of Allah ordered him to add it to the charity. Some men mocked that man, saying, 'Allah and His Messenger are not in need of this charity. What benefit would this Sa` of yours bring' `Abdur-Rahman bin `Awf asked Allah's Messenger, 'Are there any more people who give charity' The Messenger of Allah said,

«لَمْ يَبْقَ أَحَدٌ غَيْرُكَ»

(None besides you!) `Abdur-Rahman bin `Awf said, 'I will give a hundred Uqiyah of gold as a charity.' `Umar bin Al-Khattab said to him, 'Are you crazy' `Abdur-Rahman said, 'I am not crazy.' `Umar said, 'Have you given what you said would give' `Abdur-Rahman said, 'Yes. I have eight thousand (Dirhams), four thousand I give as a loan to my Lord and four thousand I keep for myself.' The Messenger of Allah said,

«بَارَكَ اللهُ لَكَ فِيمَا أُمْسَكْتَ وَفِيمَا أُعْطَيْتَ»

(May Allah bless you for what you kept and what you gave away). However, the hypocrites defamed him, 'By Allah! `Abdur-Rahman gave what he gave just to show off.' They lied, for `Abdur-Rahman willingly gave that money, and Allah revealed about his innocence and the innocence of the fellow who was poor and brought only a Sa` of dates. Allah said in His Book,

(الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي  
الصَّدَقَاتِ)

(Those who defame such of the believers who give charity voluntarily) 9:79." A similar story was narrated from Mujahid and several others. Ibn Ishaq said, "Among the believers who gave away charity were `Abdur-Rahman bin `Awf who gave four thousand Dirhams and `Asim bin `Adi from Bani `Ajlun. This occurred after the Messenger of Allah encouraged and called for paying charity. `Abdur-Rahman bin `Awf stood and gave away four thousand Dirhams. `Asim bin `Adi also stood and gave a hundred Wasaq of dates, but some people defamed them, saying, 'They are showing off.' As for the person who gave the little that he could afford, he was Abu `Aqil, from Bani Anif Al-Arashi, who was an ally of Bani `Amr bin `Awf. He brought a Sa` of dates and added it to the charity. They laughed at him, saying, 'Allah does not need the Sa` of Abu `Aqil.'" Allah said,

(فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ)

(so they mock at them (believers); Allah will throw back their mockery on them) rebuking them for their evil actions and defaming the believers. Truly, the reward, or punishment, is equitable to the action. Allah treated them the way mocked people are treated, to aid the believers in this life. Allah has prepared a painful torment in the Hereafter for the hypocrites, for the recompense is similar to the deed.

(اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ  
سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا  
بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ )

(80. Whether you (O Muhammad ) ask forgiveness for them (hypocrites) or ask not forgiveness for them -- (and even) if you ask seventy times for their forgiveness -- Allah will not forgive them because they have disbelieved in Allah and His Messenger. And Allah guides not those people who are rebellious.)

## The Prohibition of asking for Forgiveness for Hypocrites

Allah says to His Prophet that hypocrites are not worthy of seeking forgiveness for them and that if he asks Allah to forgive them seventy times, Allah will not forgive them. The number seventy here was mentioned to close the door on this subject, for Arabs use this number when they exaggerate, not that they actually mean seventy or more than seventy. Ash-Sha`bi said that when `Abdullah bin Ubayy was dying, his son went to the Prophet and said to him, "My father has died, I wish you could attend him and pray the funeral prayer for him." The Prophet said,

«مَا اسْمُكَ»

("What is your name) He said, "Al-Hubab bin `Abdullah." The Prophet said,

«بَلْ أَنْتَ عَبْدُ اللَّهِ بْنِ عَبْدِ اللَّهِ إِنَّ الْحُبَابَ اسْمُ شَيْطَانٍ»

(Rather, you are `Abdullah bin `Abdullah, for Al-Hubab is a devil's name.) The Prophet went along with him, attended his father's funeral, gave him his shirt as a shroud and prayed the funeral prayer for him. He was asked, "Would you pray on him, when he is a hypocrite" He said,

«إِنَّ اللَّهَ قَالَ:

(إِنْ تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً)

وَلَأَسْتَغْفِرَنَّ لَهُمْ سَبْعِينَ وَسَبْعِينَ»

(Allah said,...(and even) if you ask seventy times for their forgiveness...) Verily, I will ask Allah to forgive them seventy times and seventy more and seventy more.)" Similar narrations were collected from `Urwah bin Az-Zubayr, Mujahid, Qatadah bin Di`amah and Ibn Jarir.

(فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلْفَ رَسُولِ اللَّهِ  
وَكَرَهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ  
اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ  
حَرًّا لَوْ كَانُوا يَفْقَهُونَ - فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا  
كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ )

(81. Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allah; they hated to strive and fight with their properties and their lives in the cause of Allah, and they said: "March not forth in the heat." Say: "The fire of Hell is more intense in heat;" if only they could understand!) (82. So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).)

### **Hypocrites rejoice because They remained behind from Tabuk!**

Allah admonishes the hypocrites who lagged behind from the battle of Tabuk with the Companions of the Messenger of Allah , rejoicing that they remained behind after the Messenger departed for the battle,

(وَكَّرَ هُوَ أَنْ يُجَاهِدُوا)

(they hated to strive and fight), along with the Messenger ,

(بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا)

(with their properties and their lives in the cause of Allah, and they said), to each other,

(لَا تَنْفِرُوا فِي الْحَرِّ)

("March not forth in the heat.") Tabuk occurred at a time when the heat was intense and the fruits and shades became delightful. This is why they said,

(لَا تَنْفِرُوا فِي الْحَرِّ)

("March not forth in the heat") Allah said to His Messenger ,

(قُلْ)

(Say) to them,

(نَارُ جَهَنَّمَ)

("The fire of Hell...), which will be your destination because of your disobedience,

(أَشَدُّ حَرًّا)

("...is more intense in heat;"), than the heat that you sought to avoid; it is even more intense than fire. Imam Malik narrated that Abu Az-Zinad said that Al-A`raj narrated that Abu Hurayrah said that the Messenger of Allah said,

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

(The fire that the son of Adam kindles is but one part of seventy parts of the Fire of Jahannam.) They said, "O Allah's Messenger! This fire alone is enough." He said,

«فُضِّلَتْ عَلَيْهَا بِتِسْعَةِ وَسِتِّينَ جُزْءًا»

((Hellfire) was favored by sixty-nine parts.) The Two Sahihs collected this Hadith. Al-A` mash narrated that Abu Ishaq said that An-Nu` man bin Bashir said that the Messenger of Allah said,

«إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ لِمَنْ لَهُ  
نَعْلَانِ وَشِرَاكَانِ مِنْ نَارِ جَهَنَّمَ يَغْلِي مِنْهُمَا  
دِمَاعُهُ كَمَا يَغْلِي الْمِرْجَلُ، لَا يَرَى أَنَّ أَحَدًا مِنْ  
أَهْلِ النَّارِ أَشَدَّ عَذَابًا مِنْهُ وَإِنَّهُ أَهْوَنُهُمْ عَذَابًا»

(On the Day of Resurrection, the person who will receive the least punishment among the people of the Fire, wears two slippers made from the Fire of Jahannam causing his brain to boil, just as a pot boils. He thinks that none in the Fire is receiving a more severe torment than he, when in fact he is receiving the least torment.) The Two Sahihs collected this Hadith. There are many other Ayat and Prophetic Hadiths on this subject. Allah said in His Glorious Book,

(كَلَّا إِنَّهَا لَظَى - نَزَّاعَةً لِّلشَّوَى )

(By no means! Verily, it will be the Fire of Hell. Taking away (burning completely) the scalp!)  
)70:15-16(,

(هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ  
كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ يُصَبُّ مِنْ فَوْقِ  
رُءُوسِهِمُ الْحَمِيمُ - يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ  
وَالْجُلُودُ - وَلَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ - كُلَّمَا أَرَادُوا

أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا  
عَذَابَ الْحَرِيقِ )

(Al-Hamim (boiling water) will be poured down over their heads. With it will melt (or vanish away) what is within their bellies, as well as (their) skins. And for them are hooked rods of iron (to punish them). Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be said to them): "Taste the torment of burning!") )22:19-22(, and,

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا كَلَّمَا  
نَضِجَتْ جُلُودُهُمْ بِدَلَنِهِمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا  
الْعَذَابَ)

(Surely, those who disbelieved in Our Ayat, We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment.)4:56( Allah said here,

(قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ)

(Say: "The fire of Hell is more intense in heat;" if only they could understand!) meaning, if they have any comprehension or understanding, they would have marched with the Messenger of Allah during the heat, so as to save themselves from the Fire of Jahannam, which is much more severe. Allah, the Exalted, then warns the hypocrites against their conduct,

(فَلْيَضْحَكُوا قَلِيلًا)

(So let them laugh a little...) Ibn Abi Talhah reported that Ibn `Abbas commented, "Life is short, so let them laugh as much as they like in it. But when life ends and they are returned to Allah, the Exalted and Most Honored, they will start crying forever without end."

(فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَأْذَنُوكَ  
لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقْتَلُوا  
مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ  
فَاعْزُبُوا مَعَ الْخَلْفَيْنِ )

(83. If Allah brings you back to a party of them (the hypocrites), and they ask your permission to go out (to fight), say: "Never shall you go out with me nor fight an enemy with me; you were pleased to sit (inactive) on the first occasion, then you sit (now) with those who lag behind.")

### Hypocrites are barred from participating in Jihad

Allah commands His Messenger, peace be upon him,

(فَإِنْ رَجَعَكَ اللَّهُ)

(If Allah brings you back), from this battle,

(إِلَى طَائِفَةٍ مِّنْهُمْ)

(to a party of them) in reference to the twelve (hypocrite) men, according to Qatadah,

(فَاسْتَأْذِنُوكَ لِلْخُرُوجِ)

(and they ask your permission to go out), with you to another battle,

(فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ  
عَدُوًّا)

(say: "Never shall you go out with me nor fight an enemy with me...") as an admonishment and punishment for them. Allah mentioned the reason for this decision,

(إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ)

("You were pleased to sit (inactive) on the first occasion...") Allah said in a similar Ayah,

(وَنُقَلِّبُ أَقْدَانَهُمْ وَأَبْصَرَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ  
أَوَّلَ مَرَّةٍ)

(And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time. ) 6:110( The recompense of an evil deed includes being directed to follow it with another evil deed, while the reward of a good deed includes being directed to another good deed after it. For instance, Allah said concerning the `Umrah of Hudaibiyah,



سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَى مَغَائِمَ  
لِتَأْخُذُواهَا

(Those who lagged behind will say, when you set forth to take the spoils.)48:15( Allah said next,

فَاقْعُدُوا مَعَ الْخَلْفِينَ)

("...then you sit (now) with those who lag behind.") in reference to the men who lagged behind from )Tabuk( battle, according to Ibn ` Abbas.

وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَّتَّ أَبَدًا وَلَا تَقُمْ عَلَى  
قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ  
فَاسِقُونَ )

(84. And never (O Muhammad ) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allah and His Messenger, and died while they were Fasiqun.)

### The Prohibition of Prayer for the Funeral of Hypocrites

Allah commands His Messenger to disown the hypocrites, to abstain from praying the funeral prayer when any of them dies, from standing next to his grave to seek Allah's forgiveness for him, or to invoke Allah for his benefit. This is because hypocrites disbelieved in Allah and His Messenger and died as such. This ruling applies to all those who are known to be hypocrites, even though it was revealed about the specific case of ` Abdullah bin Ubayy bin Salul, the chief hypocrite. Al-Bukhari recorded that Ibn ` Umar said, "When ` Abdullah bin Ubayy died, his son, ` Abdullah bin ` Abdullah, came to the Messenger of Allah and asked him to give him his shirt to shroud his father in, and the Messenger did that. He also asked that the Prophet offer his father's funeral prayer, and Allah's Messenger stood up to offer the funeral prayer. ` Umar took hold of the Prophet's robe and said, ` O Allah's Messenger! Are you going to offer his funeral prayer even though your Lord has forbidden you to do so' Allah's Messenger said,

«إِنَّمَا خَيْرَ نِي اللَّهِ فَقَالَ:

(I have been given the choice, for Allah says:

اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ  
سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ)

(Whether you ask forgiveness for them (hypocrites), or do not ask for forgiveness for them. Even though you ask for their forgiveness seventy times, Allah will not forgive them.)

وَسَأَزِيدُهُ عَلَى السَّبْعِينَ»

(Verily, I will ask )for forgiveness for him( more than seventy times).' `Umar said, `He is a hypocrite!' So Allah's Messenger offered the funeral prayer and on that Allah revealed this Verse,

وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَّتَّ أَبَدًا وَلَا تَقُمْ عَلَى  
قَبْرِهِ)

(And never (O Muhammad) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave.)" `Umar bin Al-Khattab narrated a similar narration. In this narration, `Umar said, "The Prophet offered his funeral prayer, walked with the funeral procession and stood on his grave until he was buried. I was amazed at my daring to talk like this to the Messenger of Allah , while Allah and His Messenger have better knowledge. By Allah, soon afterwards, these two Ayat were revealed,

وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَّتَّ أَبَدًا)

(And never (O Muhammad ) pray (funeral prayer) for any of them (hypocrites) who dies.) Ever since this revelation came, the Prophet never offered the funeral prayer for any hypocrite nor stood on his grave until Allah, the Exalted and Most Honored, brought death to him." At-Tirmidhi collected this Hadith in his Tafsir )section of his Sunan( and said, "Hasan Sahih". Al-Bukhari also recorded it.

وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَنْ  
يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ  
كَافِرُونَ )

(85. And let not their wealth or their children amaze you. Allah only wants to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers.) We mentioned before the explanation of a similar Ayah, all the thanks and praises are due to Allah.

(وَإِذَا أَنْزَلَتْ سُورَةٌ أَنْ ءَامِنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُولُو الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقَعْدِينَ - رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَافِ وَطَبَعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ )

(86. And when a Surah is revealed, enjoining them to believe in Allah and to strive hard and fight along with His Messenger, the wealthy among them ask your leave to exempt them and say, "Leave us (behind), we would be with those who sit (at home).") (87. They are content to be with those who sit behind. Their hearts are sealed up, so they understand not.)

### Admonishing Those Who did not join the Jihad

Allah chastises and admonishes those who stayed away from Jihad and refrained from performing it, even though they had the supplies, means and ability to join it. They asked the Messenger for permission to stay behind, saying,

(ذَرْنَا نَكُنْ مَعَ الْقَعْدِينَ)

("Leave us (behind), we would be with those who sit (at home)") thus accepting for themselves the shame of lagging behind with women, after the army had left. If war starts, such people are the most cowardice, but when it is safe, they are the most boastful among men. Allah described them in another Ayah,

(فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُمْ بِأَلْسِنَةٍ حِدَادٍ)

(Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death; but when the fear departs, they will smite you with sharp tongues.)33:19( their tongues direct their harsh words against you, when it is safe to do so. In battle, however, they are the most cowardice among men. Allah said in another Ayah,

(وَيَقُولُ الَّذِينَ ءَامَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ فَإِذَا أَنْزَلْتَ سُورَةً مُحْكَمَةً وَذَكَرَ فِيهَا الْقِتَالَ رَأَيْتَ

الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ  
الْمَعْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ فَأُولَٰئِكَ لَهُمْ - طَاعَةٌ  
وَقَوْلٌ مَّعْرُوفٌ فَإِذَا عَزَمَ الْأَمْرُ فَلَوْ صَدَقُوا اللَّهَ  
لَكَانَ خَيْرًا لَّهُمْ )

(Those who believe say: "Why is not a Surah sent down (for us) But when a decisive Surah (explaining and ordering things) is sent down, and fighting is mentioned therein, you will see those in whose hearts is a disease looking at you with a look of one fainting to death. But it was better for them. Obedience (to Allah) and good words (were better for them). And when the matter is resolved on, then if they had been true to Allah, it would have been better for them.)  
47:20-21( sAllah said next,

(وَطَبَعَ عَلَىٰ قُلُوبِهِمْ)

(Their hearts are sealed up) because of their staying away from Jihad and from accompanying the Messenger in Allah's cause,

(فَهُمْ لَا يَفْقَهُونَ)

(so they understand not.) they neither understand what benefits them so that they perform it nor what hurts them so that they avoid it.

لَكِنِ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ جَاهَدُوا  
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأَوْلِيَّكَ لَهُمُ الْخَيْرَاتُ وَأَوْلِيَّكَ  
هُمُ الْمُقْلِحُونَ )

(أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ )

(88. But the Messenger and those who believed with him strove hard and fought with their wealth and their lives. Such are they for whom are the good things, and it is they who will be successful.) (89. For them Allah has prepared Gardens (Paradise) under which rivers flow, to dwell therein forever. That is the supreme success.)

After Allah mentioned the sins of the hypocrites, He praised the faithful believers and described their reward in the Hereafter,

(لَكِنَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ جَاهِدُوا)

(But the Messenger and those who believed with him strove hard and fought) until the end of these two Ayat )9:88-89(. This describes the qualities, as well as, the reward of faithful believers. Allah said,

(وَأُولَئِكَ لَهُمُ الْخَيْرَاتُ)

(Such are they for whom are the good things), in the Hereafter, in the gardens of Al-Firdaws and the high grades.

(وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ)

(90. And those who made excuses from the bedouins came asking your permission to exempt them (from the battle), and those who had lied to Allah and His Messenger sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve.) Allah describes here the condition of the bedouins who lived around Al-Madinah, who asked for permission to remain behind from Jihad when they came to the Messenger to explain to him their weakness and inability to join the fighting. Ad-Dahhak said that Ibn ` Abbas said that they were those who had valid excuses, for Allah said next,

(وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ)

(and those who had lied to Allah and His Messenger sat at home), and did not ask for permission for it; and Allah warned them of painful punishment,

(سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ)

(a painful torment will seize those of them who disbelieve.)

(لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا

نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ - وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ - إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَاءُ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ )

(91. There is no blame on those who are weak or ill or who find no resources to spend, if they are sincere and true (in duty) to Allah and His Messenger. No means (of complaint) can there be against the doers of good. And Allah is Oft-Forgiving, Most Merciful.) (92. Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you," they turned back, with their eyes overflowing with tears of grief that they could not find anything to spend.) (93. The means (of complaint) is only against those who are rich, and yet ask exemption. They are content to be with (the women) who sit behind (at home) and Allah has sealed up their hearts so that they know not (what they are losing).)

### Legitimate Excuses for staying away from Jihad

Allah mentions here the valid excuses that permit one to stay away from fighting. He first mentions the excuses that remain with a person, the weakness in the body that disallows one from Jihad, such as blindness, limping, and so forth. He then mentions the excuses that are not permanent, such as an illness that would prevent one from fighting in the cause of Allah, or poverty that prevents preparing for Jihad. There is no sin in these cases if they remain behind, providing that when they remain behind, they do not spread malice or try to discourage Muslims from fighting, but all the while observing good behavior in this state, just as Allah said,

(مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ)

(No means (of complaint) can there be against the doers of good. And Allah is Oft-Forgiving, Most Merciful.) Al-Awza`i said, "The people went out for the Istisqa' (rain) prayer. Bilal bin Sa`d stood up, praised Allah and thanked Him then said, `O those who are present! Do you concur that wrong has been done' They said, `Yes, by Allah!' He said, `O Allah! We hear your statement,

(مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ)

(No means (of complaint) can there be against the doers of good.) O Allah! We admit our errors, so forgive us and give us mercy and rain.' He then raised his hands and the people also raised their hands, and rain was sent down on them." Mujahid said about Allah's statement,

﴿وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ﴾

(Nor (is there blame) on those who came to you to be provided with mounts) Mujahid said; "It was revealed about Bani Muqarrin from the tribe of Muzaynah. " Ibn Abi Hatim recorded that Al-Hasan said that the Messenger of Allah said,

﴿لَقَدْ خَلَقْتُمْ بِالْمَدِينَةِ أَقْوَامًا مَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ وَلَا قَطَعْتُمْ وَاذِيًّا وَلَا نِلْتُمْ مِنْ عَدُوِّ نَيْلًا إِلَّا وَقَدْ شَرَكُوكُمْ فِي الْأَجْرِ﴾

(Some people have remained behind you in Al-Madinah; and you never spent anything, crossed a valley, or afflicted hardship on an enemy, but they were sharing the reward with you.) He then recited the Ayah,

﴿وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ﴾

(Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you.") This Hadith has a basis in the Two Sahihs from Anas, the Messenger of Allah said,

﴿إِنَّ بِالْمَدِينَةِ أَقْوَامًا مَا قَطَعْتُمْ وَاذِيًّا وَلَا سِرْتُمْ سَيْرًا إِلَّا وَهُمْ مَعَكُمْ﴾

(Some people have remained behind in Al-Madinah and you never crossed a valley or marched forth, but they were with you.) They said, "While they are still at Al-Madinah" He said,

﴿نَعَمْ حَبَسَهُمُ الْعُدْرُ﴾

(Yes, as they have been held back by a (legal) excuse.) Then, Allah criticized those who seek permission to remain behind while they are rich, admonishing them for wanting to stay behind with women who remained in their homes,

(وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ)

(and Allah has sealed up their hearts, so that they know not (what they are losing).)

(يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَعْتَذِرُوا  
لَنْ نُؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ وَسَيَرَى  
اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ  
وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ - سَيَحْلِفُونَ  
بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِنُعْرَضُوا عَنْهُمْ  
فَأَعْرَضُوا عَنْهُمْ إِنَّهُمْ رَجَسٌ وَمَا وَاهُمْ جَهَنَّمَ  
جَزَاءً بِمَا كَانُوا يَكْسِبُونَ - يَحْلِفُونَ لَكُمْ لِتَرْضَوْا  
عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ  
الْقَوْمِ الْفَاسِقِينَ )

(94. They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say "Present no excuses, we shall not believe you. Allah has already informed us of the news concerning you. Allah and His Messenger will observe your deeds. In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allah) will inform you of what you used to do.") (95. They will swear by Allah to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijs (impure), and Hell is their dwelling place -- a recompense for that which they used to earn.) (96. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allah is not pleased with the people who are Fasiqin (rebellious).)

### Exposing the Deceitful Ways of Hypocrites

Allah said that when the believers go back to Al-Madinah, the hypocrites will begin apologizing to them.

(قُلْ لَا تَعْتَذِرُوا لَنْ نُؤْمِنَ لَكُمْ)

(Say "Present no excuses, we shall not believe you."), we shall not believe what you say,



(قَدْ نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ)

(Allah has already informed us of the news concerning you.) Allah has exposed your news to us,

(وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ)

(Allah and His Messenger will observe your deeds.) your actions will be made public to people in this life,

(ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ)

(In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allah) will inform you of what you used to do.) Allah will inform you of your deeds, whether they were good or evil, and will recompense you for them. Allah said that the hypocrites will swear to the believers in apology, so that the believers turn away from them without admonishing them. Therefore, Allah ordered disgracing them by turning away from them, for they are,

(رَجْسٌ)

(Rijs) meaning, impure inwardly and in their creed. Their destination in the end will be Jahannam,

(جَزَاءَ بِمَا كَانُوا يَكْسِبُونَ)

(a recompense for that which they used to earn.) of sins and evil deeds. Allah said that if the believers forgive the hypocrites when they swear to them,

(فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ)

(certainly Allah is not pleased with the people who are Fasiqin.) who rebel against the obedience of Allah and His Messenger . `Fisq', means, `deviation'.

(الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ - وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا

وَيَتَرَبَّصُّ بِكُمْ الدَّوَائِرَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَاللَّهُ  
 سَمِيعٌ عَلِيمٌ - وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ  
 وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبَتٍ عِنْدَ اللَّهِ  
 وَصَلَوَاتِ الرَّسُولِ أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ سَيُدْخِلُهُمُ  
 اللَّهُ فِي رَحْمَتِهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ )

(97. The bedouins are the worst in disbelief and hypocrisy, and more likely to not know the limits which Allah has revealed to His Messenger. And Allah is All-Knower, All-Wise.) (98. And of the bedouins there are some who look upon what they spend (in Allah's cause) as a fine and watch for calamities for you, on them be the calamity of evil. And Allah is All-Hearer, All-Knower.) (99. And of the bedouins there are some who believe in Allah and the Last Day, and look upon what they spend (in Allah's cause) as means of nearness to Allah, and a cause of receiving the Messenger's invocations. Indeed these (expenditures) are a means of nearness for them. Allah will admit them to His mercy. Certainly Allah is Oft-Forgiving, Most Merciful.)

### The Bedouins are the Worst in Disbelief and Hypocrisy

Allah states that there are disbelievers, hypocrites and believers among the bedouins. He also states that the disbelief and hypocrisy of the bedouins is worse and deeper than the disbelief and hypocrisy of others. They are the most likely of being ignorant of the commandments that Allah has revealed to His Messenger . Al-A` mash narrated that Ibrahim said, "A bedouin man sat next to Zayd bin Sawhan while he was speaking to his friends. Zayd had lost his hand during the battle of Nahawand. The bedouin man said, `By Allah! I like your speech. However, your hand causes me suspicion.' Zayd said, `Why are you suspicious because of my hand, it is the left hand )that is cut(' The bedouin man said, `By Allah! I do not know which hand they cut off (for committing theft), is it the right or the left' Zayd bin Sawhan said, `Allah has said the truth,

(الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا  
 حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ)

(The bedouins are the worst in disbelief and hypocrisy, and more likely to not know the limits which Allah has revealed to His Messenger.)" Imam Ahmad narrated that Ibn `Abbas said that the Messenger of Allah said,

«مَنْ سَكَنَ الْبَادِيَةَ جَفَاءَ، وَمَنْ اتَّبَعَ الصَّيِّدَ غَفْلًا،  
 وَمَنْ أَتَى السُّلْطَانَ اقْتِنًا»

(He who lives in the desert becomes hard-hearted, he who follows the game becomes heedless, and he who associates with the rulers falls into Fitnah.) Abu Dawud, At-Tirmidhi and An-Nasa'i collected this Hadith. At-Tirmidhi said, "Hasan Gharib." The Prophet once had to give a bedouin man many gifts because of what he gave him as a gift, until the bedouin became satisfied. The Prophet said,

«لَقَدْ هَمَمْتُ أَنْ لَا أَقْبَلَ هَدِيَّةَ إِلَّا مِنْ قُرَشِيٍّ أَوْ  
تَقْفِيٍّ أَوْ أَنْصَارِيٍّ أَوْ دَوْسِيٍّ»

(I almost decided not to accept a gift except from someone from Quraysh, Thaqafi, the Ansar or Daws.) This is because these people lived in cities, Makkah, At- Ta'if, Al-Madinah and Yemen, and therefore, their conduct and manners are nicer than that of the hard-hearted bedouins. Allah said next,

(وَاللَّهُ عَلِيمٌ حَكِيمٌ)

(And Allah is All-Knower, All-Wise.) Allah knows those who deserve to be taught faith and knowledge, He wisely distributes knowledge or ignorance, faith or disbelief and hypocrisy between His servants. He is never questioned as to what He does, for He is the All-Knower, All-Wise. Allah also said that among bedouins are those,

(مَنْ يَتَّخِذُ مَا يُنْفِقُ)

(who look upon what they spend), in the cause of Allah,

(مَعْرَمًا)

(as a fine), as a loss and a burden,

(وَيَتَرَبَّصُّ بِكُمْ الدَّوَائِرَ)

(and watch for calamities for you), awaiting afflictions and disasters to strike you,

(عَلَيْهِمْ دَائِرَةُ السَّوْءِ)

(on them be the calamity of evil), evil will touch them instead,

(وَاللَّهُ سَمِيعٌ عَلِيمٌ)

(And Allah is All-Hearer, All-Knower.) Allah hears the invocation of His servants and knows who deserves victory, who deserve failure. Allah's said;

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
وَيَتَّخِذُ مَا يُنْفِقُ قُرْبًا عِنْدَ اللَّهِ وَصَلَّتِ  
الرَّسُولِ)

(And of the bedouins there are some who believe in Allah and the Last Day, and look upon what they spend (in Allah's cause) as means of nearness to Allah, and a cause of receiving the Messenger's invocations.) This is the type of praiseworthy bedouins. They give charity in Allah's cause as way of achieving nearness to Allah and seeking the Messenger's invocation for their benefit,

(أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ)

(Indeed these are a means of nearness for them.) they will attain what they sought,

(سَيَدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ)

(Allah will admit them to His mercy. Certainly Allah is Oft-Forgiving, Most Merciful.)

(وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ  
وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ  
وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا  
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ)

(100. And the foremost to embrace Islam of the Muhajirin and the Ansar and also those who followed them exactly (in faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.)

### **Virtues of the Muhajirin, Ansar and Those Who followed Them in Faith**

Allah mentions that He is pleased foremost with the Muhajirin, Ansar and those who followed them in faith, and that they are well-pleased with Him, for He has prepared for them the gardens of delight and eternal joy. Ash-Sha' bi said that,

## (وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ)

(The foremost Muhajirin and Ansar) are those who conducted the pledge of Ar-Fidwan in the year of Hidaybiyyah. Abu Musa Al-Ash`ari, Sa`id bin Al-Musayyib, Muhammad bin Srin, Al-Hasan and Qatadah said that they are those who performed the prayer towards the two Qiblahs with the Messenger of Allah )first toward Jerusalem and later toward the Ka`bah(. Allah, the Most Great, stated that He is pleased foremost with the Muhajirin, the Ansar and those who followed their lead with excellence. Therefore, woe to those who dislike or curse them, or dislike or curse any of them, especially their master after the Messenger, the best and most righteous among them, the Siddiq (the great truthful one) and the grand Khalifah, Abu Bakr bin Abi Quhafah, may Allah be pleased with him. The failure group, the Rafidah (a sect of Shiites), are the enemies of the best Companions, they hate and curse them, we seek refuge with Allah from such evil. This indicates that the minds of these people are twisted and their hearts turned upside down, for where are they in relation to believing in the Qur'an They curse those whom Allah stated He is pleased with! As for the followers of the Sunnah, they are pleased with those whom Allah is pleased with, curse whomever Allah and His Messenger curse, and give their loyalty to Allah's friends and show enmity to the enemies of Allah. They are followers not innovators, imitating )the Sunnah( they do not initiate it on their own. They are indeed the party of Allah, the successful, and Allah's faithful servants.

(وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنْفِقُونَ وَمِنْ أَهْلِ  
الْمَدِينَةِ مَرَدُوا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ  
نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ  
عَظِيمٍ )

(101. And among the bedouins around you, some are hypocrites, and so are some among the people of Al-Madinah who persist in hypocrisy; you know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.)

### **Hypocrites among the Bedouins and Residents of Al-Madinah**

Allah informs His Messenger, peace be upon him, that among the bedouins around Al-Madinah there are hypocrites and in Al-Madinah itself, those,

(مَرَدُوا عَلَى النِّفَاقِ)

(who persist in hypocrisy;) meaning they insisted on hypocrisy and continued in it Allah's statement,

(لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ)

(you know them not, We know them), does not contradict His other statement,

(وَلَوْ نَشَاءُ لَأَرَيْنَاكُمْ أَصْوَابَهُمْ فَلَعَرَفْتَهُمْ بِسِيمَاهُمْ  
وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ)

(Had We willed, We could have shown them to you, and you should have known them by their marks; but surely, you will know them by the tone of their speech!)47:30(, because the latter Ayah describes them by their characteristics, not that the Messenger knows all those who have doubts and hypocrisy. The Messenger knew that some of those who associated with him from the people of Al-Madinah were hypocrites, and he used to see them day and night )but did not know who they were exactly(. We mentioned before in the explanation of,

(وَهُمْ أَوْ يَمَانُوا بِمَا لَمْ يَنَالُوا)

(...and they resolved that (plot) which they were unable to carry out...)9:74( that the Prophet informed Hudhayfah of the names of fourteen or fifteen hypocrites. This knowledge is specific in this case, not that the Messenger of Allah was informed of all their names, and Allah knows best. `Abdur-Razzaq narrated that Ma`mar said that Qatadah commented on this Ayah )9:101(, "What is the matter with some people who claim to have knowledge about other people, saying, `So-and-so is in Paradise and so-and-so is in the Fire.' If you ask any of these people about himself, he would say, `I do not know (if I will end up in Paradise or the Fire)!' Verily, you have more knowledge of yourself than other people. You have assumed a job that even the Prophets before you refrained from assuming. Allah's Prophet Nuh said,

(وَمَا عَلِمِي بِمَا كَانُوا يَعْمَلُونَ)

(And what knowledge have I of what they used to do))26:112( Allah's Prophet Shu`ayb said,

(بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ وَمَا أَنَا  
عَلَيْكُمْ بِحَفِيظٍ)

(That which is left by Allah for you (after giving the rights of the people) is better for you, if you are believers. And I am not a guardian over you))11:86(, while Allah said to His Prophet ,

(لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ)

(you know them not, We know them.)" Mujahid said about Allah's statement,

(سَنُعَذِّبُهُمْ مَّرَّتَيْنِ)

(We shall punish them twice), "By killing and capture." In another narration he said, "By hunger and torment in the grave,

(ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ)

(and thereafter they shall be brought back to a great (horrible) torment.)" ` Abdur-Rahman bin Zayd bin Aslam said, "The torment in this life strikes their wealth and offspring," and he recited this Ayah,

(فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا)

(So let not their wealth nor their children amaze you; Allah only wants to punish them with these things in the life of this world.) 9:55( These afflictions torment them, but will bring reward for the believers. As for the torment in the Hereafter, it is in the Fire,

(ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ)

(and thereafter they shall be brought back to a great (horrible) torment.)

(وَأَخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَىٰ اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ)

(102. And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allah will turn unto them in forgiveness. Surely, Allah is Oft-Forgiving, Most Merciful.)

### **Some Believers stayed away from Battle because They were Lazy**

After Allah explained the characteristics of the hypocrites who stayed away from battle because they sought to avoid it out of denial and doubt, He then mentioned the disobedient who stayed away from Jihad due to laziness and preferring comfort, even though they truly believed,

(وَأَخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ)

(And others who have acknowledged their sins,) These people admitted their error to themselves and their Lord. They had performed good deeds before, as well as, this evil deed

that they committed. For them there was forgiveness and pardon of Allah. This Ayah is general, covering all sinners who combine good and evil deeds, thus becoming partly impure, even though it was revealed about some people in specific. Ibn ` Abbas said that,

## (وَأَخْرُونَ)

(And (there are) others), refers to Abu Lubabah and some of his friends who stayed away from the battle of Tabuk and the Messenger of Allah . When the Messenger of Allah returned from that battle, this group, Abu Lubabah and five, seven or nine with him, tied themselves to the pillars of the Masjid and refused to let anyone untie them except the Messenger of Allah . When this Ayah was revealed,

## (وَأَخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ)

(And (there are) others who have acknowledged their sins,) the Messenger of Allah untied them and pardoned them. " Al-Bukhari recorded that Samurah bin Jundub said that the Messenger of Allah said to us,

«أَتَانِي اللَّيْلَةَ آتِيَانِ فَاْبْتَعَتَانِي، فَاَنْتَهَيَا بِي إِلَى مَدِينَةٍ مَبْنِيَّةٍ بِلَبْنِ ذَهَبٍ وَلَبْنِ فِضَّةٍ فَتَلَقَانَا رَجَالٌ شَطْرٌ مِنْ خَلْقِهِمْ كَأَحْسَنِ مَا أَنْتَ رَأَيْتَ، وَشَطْرٌ كَأَقْبَحِ مَا أَنْتَ رَأَيْتَ، قَالَا لَهُمْ: اذْهَبُوا فَفَعَلُوا فِي ذَلِكَ النَّهْرِ فَوَقَعُوا فِيهِ ثُمَّ رَجَعُوا إِلَيْنَا قَدْ ذَهَبَ ذَلِكَ السُّوءُ عَنْهُمْ فَصَارُوا فِي أَحْسَنِ صُورَةٍ، قَالَا لِي: هَذِهِ جَنَّةٌ عَدْنٌ وَهَذَا مَنْزِلُكَ، قَالَا: وَأَمَّا الْقَوْمُ الَّذِينَ كَانُوا شَطْرٌ مِنْهُمْ حَسَنٌ وَشَطْرٌ مِنْهُمْ قَبِيحٌ، فَإِنَّهُمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا تَجَاوَزَ اللَّهُ عَنْهُمْ»

(Last Night, two (angels) came to me (in a vision) and took me to a city, built with bricks made of gold and silver. We met some men who, part of their bodies were as handsome as you ever saw and the part as ugly as you ever saw. The two (angels) ordered these men to go to a river



and submerge themselves in it; they did that and came back to us, and the ugliness went away from them, thus becoming the most beautiful form. The two said to me, `This is the garden of Eden, and this is your residence in it.' The two said, `As for the men who had part of their body handsome and part ugly, they have mixed a deed that was righteous with another that was evil. Allah has pardoned them.'). Al-Bukhari recorded this Hadith in a short form upon the explanation of this Ayah.

(خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا  
وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ  
عَلِيمٌ - أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ  
عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ  
الرَّحِيمُ)

(103. Take Sadaqah from their wealth in order to purify them and sanctify them with it, and Salli for them. Verily, your Salat are a Sakan for them; and Allah is All-Hearer, All-Knower.)  
(104. Know they not that Allah accepts repentance from His servants and accepts the Sadaqat, and that Allah alone is the One Who forgives and accepts repentance, Most Merciful)

### The Command to collect the Zakah and Its Benefits

Allah commanded His Messenger to take Sadaqah from the Muslims' money to purify and sanctify them with it. This Ayah is general, even though some said that it refers specifically to those who mixed good and evil deeds, who admitted to their errors. Some bedouin later thought that paying Zakah to the Leader was not legislated except to the Messenger himself, using this Ayah as evidence,

(خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً)

(Take Sadaqah from their wealth.) Abu Bakr As-Sddiq and other Companions refuted this ill comprehension and fought against them until they paid the Zakah to the Khalifah, just as they used to pay it to the Messenger of Allah . As-Sddiq said, "By Allah! If they abstain from paying a bridle that they used to pay to the Messenger of Allah , I will fight them for refraining from paying it." Allah's statement,

(وَصَلِّ عَلَيْهِمْ)

(and Salli for them), means, supplicate for them, and ask Allah to forgive them. In the Sahih, Muslim recorded that `Abdullah bin Abi Awfa said, "Whenever the Prophet was brought charity, he used to invoke Allah for those who brought it. My father also brought his charity and the Prophet said,

«اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى»

(O Allah! I invoke You for the family of Abu Awfa.)" Allah's statement,

(إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ)

(Verily, your Salat are a Sakan for them), means, a mercy for them, according to Ibn ` Abbas. Allah said next,

(وَاللَّهُ سَمِيعٌ)

(and Allah is All-Hearer,) of your invocation (O Muhammad),

(عَلِيمٌ)

(All-Knower.) in those who deserve your invocation on their behalf, who are worthy of it. Allah said,

(أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ)

(Know they not that Allah accepts repentance from His servants and accepts the Sadaqat) This Ayah encourages reverting to repentance and giving charity, for each of these actions erases, deletes and eradicate sins. Allah states that He accepts the repentance of those who repent to Him, as well as charity from pure resources, for Allah accepts it with His Right Hand and raises it for its giver until even a date becomes as large as Mount Uhud. Abu Hurayrah narrated that the Messenger of Allah said,

«إِنَّ اللَّهَ يَقْبَلُ الصَّدَقَةَ وَيَأْخُذُهَا بِيَمِينِهِ فَيُرَبِّبُهَا لِأَحَدِكُمْ كَمَا يُرَبِّي أَحَدَكُمْ مَهْرَهُ، حَتَّىٰ إِنَّ اللُّقْمَةَ لَتَكُونُ مِثْلَ أُحُدٍ»

(Verily, Allah accepts charity, receives it in His Right Hand and develops it for its giver, just as one of you raises his pony, until the bite )of food( becomes as large as Uhud.) wThe Book of Allah, the Exalted and Most Honored, testifies to this Hadith,

(أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ  
وَيَأْخُذُ الصَّدَقَاتِ)

(Know they not that Allah accepts repentance from His servants and accepts the Sadaqat), and,

(يَمْحَقُ اللَّهُ الرِّبَا وَيُرِي الصَّدَقَاتِ)

(Allah will destroy Riba and will give increase for Sadaqat.) )2:276( ` Abdullah bin Mas`ud said, "Charity falls in Allah's Hand before it falls in the needy's hand," he then recited this Ayah,

(أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ  
وَيَأْخُذُ الصَّدَقَاتِ)

(Know they not that Allah accepts repentance from His servants and accepts the Sadaqat).

(وَقُلْ اْعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ  
وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ  
فَيُنبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ )

(105. And say "Do deeds! Allah will see your deeds, and (so will) His Messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do.")

### Warning the Disobedient

Mujahid said that this Ayah carries a warning from Allah to those who defy His orders. Their deeds will be shown to Allah, Blessed and Most Honored, and to the Messenger and the believers. This will certainly occur on the Day of Resurrection, just as Allah said,

(يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنْكُمْ خَافِيَةٌ )

(That Day shall you be brought to Judgement, not a secret of you will be hidden.) )69:18(,

(يَوْمَ تُبْلَى السَّرَائِرُ )

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

(وَحُصِّلَ مَا فِي الصُّدُورِ )

(And that which is in the breasts (of men) shall be made known.))100:10( Allah might also expose some deeds to the people in this life. Al-Bukhari said that `Aishah said, "If the good deeds of a Muslim person please you, then say,

(اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ  
وَالْمُؤْمِنُونَ)

(Do deeds! Allah will see your deeds, and (so will) His Messenger and the believers.)" There is a Hadith that carries a similar meaning. Imam Ahmad recorded that Anas said that the Messenger of Allah said,

«لَا عَلَيْكُمْ أَنْ تُعْجَبُوا بِأَحَدٍ حَتَّى تَنْظُرُوا بِمَ يُخْتَمُ  
لَهُ، فَإِنَّ الْعَامِلَ يَعْمَلُ زَمَانًا مِنْ عُمُرِهِ أَوْ بَرَهَةً  
مِنْ دَهْرِهِ . يَعْمَلِ صَالِحٍ لَوْ مَاتَ عَلَيْهِ دَخَلَ  
الْجَنَّةَ ثُمَّ يَتَحَوَّلُ فَيَعْمَلُ عَمَلًا سَيِّئًا، وَإِنَّ الْعَبْدَ  
لَيَعْمَلُ الْبُرْهَةَ مِنْ دَهْرِهِ يَعْمَلِ سَيِّئًا، لَوْ مَاتَ  
عَلَيْهِ دَخَلَ النَّارَ ثُمَّ يَتَحَوَّلُ فَيَعْمَلُ عَمَلًا صَالِحًا،  
وَإِذَا أَرَادَ اللَّهُ بِعَبْدِهِ خَيْرًا اسْتَعْمَلَهُ قَبْلَ مَوْتِهِ»

(Do not be pleased with someone's deeds until you see what his deeds in the end will be like. Verily, one might work for some time of his life with good deeds, so that if he dies while doing it, he will enter Paradise. However, he changes and commits evil deeds. one might commit evil deeds for some time in his life, so that if he dies while doing them he will enter the Fire. However, he changes and performs good deeds. If Allah wants the good of a servant He employs him before he dies.) He was asked, "How would Allah employ him, O Allah's Messenger" He said,

«يُؤَقِّفُهُ لِعَمَلٍ صَالِحٍ ثُمَّ يَقْبِضُهُ عَلَيْهِ»

(He directs him to perform good deeds and takes his life in that condition.) Only Imam Ahmad collected this Hadith.

وَأَخْرُونَ مُرْجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا  
يُتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ )

(106. And others are made to await for Allah's Decree, whether He will punish them or will forgive them. And Allah is All-Knowing, All-Wise.)

### Delaying the Decision about the Three Companions Who stayed away from the Battle of Tabuk

Ibn `Abbas, Mujahid, `Ikrimah, Ad-Dahhak and several others said that those mentioned in the Ayah are the three who were made to wait to know if their repentance was accepted; Mararah bin Ar-Rabi`, Ka`b bin Malik and Hilal bin Umayyah. Some Companions stayed behind from the battle of Tabuk due to laziness, preferring comfort, ease, ripe fruits and shade. They did not lag behind because of hypocrisy or doubts. Some of them tied themselves to the pillars (of the Masjid) like Abu Lubabah and several of his friends did. Some of them did not do that, and they are the three mentioned here. Those who tied themselves received their pardon before these three men whose pardon was delayed, until this Ayah was revealed,

(لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ)

(Allah has forgiven the Prophet, the Muhajirin and the Ansar...)

(وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا ضَاقَتْ  
عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ)

(And the three who stayed behind, until for them the earth, vast as it is, was straitened...) We will mention the Hadith about this story from Ka`b bin Malik. Allah said,

(إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ)

(whether He will punish them or will forgive them. ) meaning, they are at Allah's mercy, if He wills, He pardons them or punishes them. However, Allah's mercy comes before His anger,

(وَاللَّهُ عَلِيمٌ حَكِيمٌ)

(And Allah is All-Knowing, All-Wise.) 9:106( Allah knows those who deserve the punishment and those who deserve the pardon. He is All-Wise in His actions and statements, there is no deity worthy of worship nor Lord besides Him.

(وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا  
 بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ  
 وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفْنَ إِنْ أَرَدْنَا إِلَّا الْحُسْنَى  
 وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ - لَا تَقُمْ فِيهِ أَبَدًا لِمَسْجِدٍ  
 أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ  
 فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ  
 الْمُطَهَّرِينَ )

(107. And as for those who put up a Masjid by way of harm and disbelief and to disunite the believers and as an outpost for those who warred against Allah and His Messenger aforetime, they will indeed swear that their intention is nothing but good. Allah bears witness that they are certainly liars.) (108. Never stand you therein. Verily, the Masjid whose foundation was laid from the first day on Taqwa is more worthy that you stand therein (to pray). In it are men who love to clean and purify themselves. And Allah loves those who make themselves clean and pure.)

### **Masjid Ad-Dirar and Masjid At-Taqwa**

The reason behind revealing these honorable Ayat is that before the Messenger of Allah migrated to Al-Madinah, there was a man from Al-Khazraj called "Abu ` Amir Ar-Rahib (the Monk)." This man embraced Christianity before Islam and read the Scriptures. During the time of Jahiliyyah, Abu ` Amir was known for being a worshipper and being a notable person among Al-Khazraj. When the Messenger of Allah arrived at Al-Madinah after the Hijrah, the Muslims gathered around him and the word of Islam was triumphant on the day of Badr, causing Abu ` Amir, the cursed one, to choke on his own saliva and announce his enmity to Islam. He fled from Al-Madinah to the idolators of Quraysh in Makkah to support them in the war against the Messenger of Allah . The Quraysh united their forces and the bedouins who joined them for the battle of Uhud, during which Allah tested the Muslims, but the good end is always for the pious and righteous people. The rebellious Abu ` Amir dug many holes in the ground between the two camps, into one of which the Messenger fell, injuring his face and breaking one of his right lower teeth. He also sustained a head injury. Before the fighting started, Abu ` Amir approached his people among the Ansar and tried to convince them to support and agree with him. When they recognized him, they said, "May Allah never burden an eye by seeing you, O Fasiq one, O enemy of Allah!" They cursed him and he went back declaring, "By Allah! Evil has touched my people after I left." The Messenger of Allah called Abu ` Amir to Allah and recited the Qur'an to him before his flight to Makkah, but he refused to embrace Islam and rebelled. The Messenger invoked Allah that Abu ` Amir die as an outcast in an alien land, and his invocation came true. After the battle of Uhud was finished, Abu ` Amir realized that the Messenger's call was still rising and gaining momentum, so he went to Heraclius, the emperor of Rome, asking for his aid against the Prophet . Heraclius gave him promises and Abu ` Amir

remained with him. He also wrote to several of his people in Al-Madinah, who embraced hypocrisy, promising and insinuating to them that he will lead an army to fight the Messenger of Allah to defeat him and his call. He ordered them to establish a stronghold where he could send his emissaries and to serve as an outpost when he joins them later on. These hypocrites built a Masjid next to the Masjid in Quba', and they finished building it before the Messenger went to Tabuk. They went to the Messenger inviting him to pray in their Masjid so that it would be a proof that the Messenger approved of their Masjid. They told him that they built the Masjid for the weak and ill persons on rainy nights. However, Allah prevented His Messenger from praying in that Masjid. He said to them,

«إِنَّا عَلَى سَفَرٍ وَلَكِنْ إِذَا رَجَعْنَا إِنْ شَاءَ اللَّهُ»

(If we come back from our travel, Allah willing.)" When the Messenger of Allah came back from Tabuk and was approximately one or two days away from Al-Madinah, Jibril came down to him with the news about Masjid Ad-Dirar and the disbelief and division between the believers, who were in Masjid Quba' (which was built on piety from the first day), that Masjid Ad-Dirar was meant to achieve. Therefore, the Messenger of Allah sent some people to Masjid Ad-Dirar to bring it down before he reached Al-Madinah. `Ali bin Abi Talhah reported that Ibn `Abbas said about this Ayah (9:107), "They are some people of the Ansar to whom Abu `Amir said, `Build a Masjid and prepare whatever you can of power and weapons, for I am headed towards Caesar, emperor of Rome, to bring Roman soldiers with whom I will expel Muhammad and his companions.' When they built their Masjid, they went to the Prophet and said to him, "We finished building our Masjid and we would like you pray in it and invoke Allah for us for His blessings."Allah revealed this verse,

(لَا تَقُمْ فِيهِ أَبَدًا)

(Never stand you therein), until,

(الظَّالِمِينَ)

(...wrongdoers) " Allah said next,

(وَلِيَحْلِفْنَ)

(they will indeed swear), those who built it,

(إِنْ أَرَدْنَا إِلَّا الْحُسْنَى)

(that their intention is nothing but good.) by building this Masjid we sought the good and the comfort of the people. Allah replied,

(وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ)

(Allah bears witness that they are certainly liars) for they only built it to harm Masjid Quba', and out of disbelief in Allah, and to divide the believers. They made it an outpost for those who warred against Allah and His Messenger , such as Abu ` Amir the Fasiq who used to be called Ar-Rahib, may Allah curse him! Allah said,

(لَا تَقُمْ فِيهِ أَبَدًا)

(Never stand you therein), prohibiting His Prophet and his Ummah from ever standing in it in prayer.

### Virtues of Masjid Quba

Allah encouraged His Prophet to pray in Masjid Quba' which, from the first day, was built on Taqwa, obedience to Allah and His Messenger , for gathering the word of the believers and as an outpost and a fort for Islam and its people. This is why Allah the Exalted said,

(لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ)

(Verily, the Masjid whose foundation was laid from the first day on Taqwa is more worthy that you stand therein (to pray).) in reference to the Masjid of Quba'. An authentic Hadith records that the Messenger of Allah said,

«صَلَاةٌ فِي مَسْجِدِ قُبَاءٍ كَعُمْرَةٍ»

(One prayer in Masjid Quba' is just like an `Umrah.) It is recorded in the Sahih that the Messenger of Allah used to visit Masjid Quba' while riding and walking. Imam Ahmad recorded that `Uwaym bin Sa`idah Al-Ansari said that the Prophet went to Masjid Quba' and asked,

«إِنَّ اللَّهَ تَعَالَى قَدْ أَحْسَنَ عَلَيْكُمُ التَّنَاءَ فِي الطُّهُورِ فِي قِصَّةِ مَسْجِدِكُمْ، فَمَا هَذَا الطُّهُورُ الَّذِي تَطَهَّرُونَ بِهِ؟»

(In the story about your Masjid, Allah the Exalted has praised you concerning the purification that you perform. What is the purification that you perform) They said, "By Allah, O Allah's Messenger! We do not know except that we had neighbors from the Jews who used to use water to wash with after answering the call of nature, and we washed as they washed." Ibn Khuzaymah collected this Hadith in his Sahih. Allah's statement,



(لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ)

(Verily, the Masjid whose foundation was laid from the first day on Taqwa is more worthy that you stand therein (to pray). In it are men who love to clean and purify themselves. And Allah loves those who make themselves clean and pure.) This encourages praying in old Masjids that were built for the purpose of worshipping Allah alone, without partners. It is also recommended to join the prayer with the believing group and worshippers who implement their faith, those who perform Wudu' perfectly and preserve themselves from impure things. Imam Ahmad recorded that one of the Companions of the Messenger of Allah said that the Messenger of Allah led them in a Dawn (Subh) prayer in which he recited Surat Ar-Rum (chapter 30) and made mistakes in the recitation. When he finished the prayer, he said,

«إِنَّهُ يَلِيسُ عَلَيْنَا الْقُرْآنَ أَنْ أَقْوَامًا مِنْكُمْ يُصَلُّونَ مَعَنَا لَا يُحْسِنُونَ الْوُضُوءَ، فَمَنْ شَهِدَ الصَّلَاةَ مَعَنَا فَلْيُحْسِنِ الْوُضُوءَ»

(We sometimes make mistakes in reciting the Qur'an, there are people among you who attend the prayer with us, but do not perform Wudu' perfectly. Therefore, whoever attends the prayer with us let him make perfect Wudu'.) This Hadith indicates that complete purification helps in the performance of acts of worship and aids in preserving and completing them.

(أَفَمَنْ أُسِّسَ بُنْيَانَهُ عَلَى تَقْوَى مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أُسِّسَ بُنْيَانَهُ عَلَى شِقَا جُرْفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ - لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ )

(109. Is it then he who laid the foundation of his building on Taqwa to Allah and His good pleasure better, or he who laid the foundation of his building on the brink of an undetermined precipice ready to crumble down, so that it crumbled to pieces with him into the fire of Hell. And Allah guides not the people who are the wrongdoers.) (110. The building which they built

will never cease to be a cause of hypocrisy and doubt in their hearts unless their hearts are cut to pieces. And Allah is All-Knowing, All-Wise.)

## The Difference between Masjid At-Taqwa and Masjid Ad-Dirar

Allah the Exalted says that the Masjid that has been built on the basis of Taqwa of Allah and His pleasure is not the same as a Masjid that was built based on causing harm, disbelief and causing division among the believers, and as an outpost for those who warred against Allah and His Messenger . The latter built their Masjid on the edge of a steep hole,

(فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ)

(into the fire of Hell. And Allah guides not the people who are the wrongdoers.), Allah does not bring aright the works of those who commit mischief. Jabir bin `Abdullah said, "I saw the Masjid that was built to cause harm with smoke rising up from it, during the time of the Messenger of Allah ." Allah's statement,

(لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ)

(The building which they built will never cease to be a cause of doubt in their hearts) and hypocrisy. Because of this awful action that they committed, they inherited hypocrisy in their hearts, just as those who worshipped the calf were inclined to adoring it. Allah said next,

(إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ)

(unless their hearts are cut to pieces.) until they die, according to Ibn `Abbas, Mujahid, Qatadah, Zayd bin Aslam, As-Suddi, Habib bin Abi Thabit, Ad-Dahhak, `Abdur-Rahman bin Zayd bin Aslam and several other scholars of the Salaf.

(وَاللَّهُ عَلِيمٌ)

(And Allah is All-Knowing,) of the actions of His creation,

(حَكِيمٌ)

(All-Wise.) in compensating them for their good or evil actions.

(إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ

وَيُقْتَلُونَ وَعَدًّا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ  
وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا  
بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ )

(111. Verily, Allah has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allah's cause, so they kill and are killed. It is a promise in truth which is binding on Him in the Tawrah and the Injil and the Qur'an. And who is truer to his covenant than Allah Then rejoice in the bargain which you have concluded. That is the supreme success.)

### **Allah has purchased the Souls and Wealth of the Mujahidin in Return for Paradise**

Allah states that He has compensated His believing servants for their lives and wealth -- if they give them up in His cause -- with Paradise. This demonstrates Allah's favor, generosity and bounty, for He has accepted the good that He already owns and bestowed, as a price from His faithful servants. Al-Hasan Al-Basri and Qatadah commented, "By Allah! Allah has purchased them and raised their worth." Shimr bin `Atiyyah said, "There is not a Muslim but has on his neck a sale that he must conduct with Allah; he either fulfills its terms or dies without doing that." He then recited this Ayah. This is why those who fight in the cause of Allah are said to have conducted the sale with Allah, meaning, accepted and fulfilled his covenant. Allah's statement,

(يُقْتَلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ)

(They fight in Allah's cause, so they kill and are killed.) indicates that whether they were killed or they kill the enemy, or both, then Paradise will be theirs. The Two Sahih's recorded the Hadith,

«وَتَكْفَلَ اللَّهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ لَا يُخْرِجُهُ إِلَّا  
جِهَادًا فِي سَبِيلِي وَتَصَدِيقًا بِرُسُلِي بَأَنْ تَوَقَّاهُ أَنْ  
يُدْخِلَهُ الْجَنَّةَ، أَوْ يَرْجِعَهُ إِلَى مَنْزِلِهِ الَّذِي خَرَجَ  
مِنْهُ، نَائِلًا مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ»

(Allah has made a promise to the person who goes out (to fight) in His cause; `And nothing compels him to do so except Jihad = in My Cause and belief in My Messengers. ' He will either be admitted to Paradise if he dies, or compensated by Allah, either with a reward or booty if He returns him to the home which he departed from.) Allah's statement,

(وَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ)

(It is a promise in truth which is binding on Him in the Tawrah and the Injil and the Qur'an.) affirms this promise and informs us that Allah has decreed this for His Most Honorable Self, and revealed it to His Messengers in His Glorious Books, the Tawrah that He sent down to Musa, the Injil that He sent down to `Isa, and the Qur'an that was sent down to Muhammad, may Allah's peace and blessings be on them all. Allah said next,

(وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ)

(And who is truer to his covenant than Allah) affirming that He never breaks a promise. Allah said in similar statements,

(وَمَنْ أصدقُ مِنَ اللَّهِ حَدِيثًا)

(And who is truer in statement than Allah)4:87(, and,

(وَمَنْ أصدقُ مِنَ اللَّهِ قِيلًا)

(And whose words can be truer than those of Allah)4:122(. Allah said next,

(فَاسْتَبْشِرُوا بَبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ  
الْفَوْزُ الْعَظِيمُ)

(Then rejoice in the bargain which you have concluded. That is the supreme success.), meaning, let those who fulfill the terms of this contract and uphold this covenant receive the good news of great success and everlasting delight.

(التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ  
الرَّكَعُونَ السَّاجِدُونَ الْأَمْرُونَ بِالْمَعْرُوفِ  
وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ  
وَبَشِّرِ الْمُؤْمِنِينَ)

(112. Those who repent, who worship (Him), who praise (Him), who fast, who bow down, who prostrate themselves, who enjoin good and forbid evil, and who observe the limits set by Allah. And give glad tidings to the believers.)

**This is the description of the believers from whom Allah has purchased their souls and wealth, who have these beautiful and honorable qualities,**

(التَّائِبُونَ)

(who repent) from all sins and shun all evils,

(الْعَابِدُونَ)

(who worship), their Lord and preserve the acts of worship that include statements and actions. Praising Allah is among the best statements. This is why Allah said next,

(الْحَامِدُونَ)

(who praise (Him)). Fasting is among the best actions, involving abstaining from the delights of food, drink and sexual intercourse, this is the meaning hereby,

(السَّائِحُونَ)

(As-Sa'ihun (who fast)) )9: 112(. Allah also described the Prophet's wives that they are,

(سَائِحَاتٍ)

(Sa'ihat) )66:5(, meaning, they fast. As for prostrating and bowing down, they are acts of the prayer,

(الرَّكَعُونَ السَّاجِدُونَ)

(who bow down, who prostrate themselves,) These believers also benefit Allah's creation and direct them to His obedience by ordaining righteousness and forbidding evil. They have knowledge about what should be performed and what should be shunned. This includes abiding by Allah's limits in knowledge and action, meaning, what He allowed and what He prohibited. Therefore, they worship the True Lord and advise creation. This is why Allah said next,

(وَبَشِّرِ الْمُؤْمِنِينَ)

(And give glad tidings to the believers.) since faith includes all of this, and the supreme success is for those who have faith.

(مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا  
لِلْمُشْرِكِينَ وَلَوْ كَانُوا أَوْلَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ  
لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ - وَمَا كَانَ اسْتِغْفَارُ  
إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَّهَا أَيَّاهُ قَلَمًا  
تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرًّا إِنَّ إِبْرَاهِيمَ لِأَوْاهٍ  
حَلِيمٍ )

(113. It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the Mushrikin, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).) (114. And Ibrahim's invoking (of Allah) for his father's forgiveness was only because of a promise he )Ibrahim( had made to him (his father). But when it became clear to him )Ibrahim( that he (his father) is an enemy of Allah, he dissociated himself from him. Verily, Ibrahim was Awwah and forbearing.)

### The Prohibition of supplicating for Polytheists

Imam Ahmad recorded that Ibn Al-Musayyib said that his father Al-Musayyib said, "When Abu Talib was dying, the Prophet went to him and found Abu Jahl and `Abdullah bin Abi Umayyah present. The Prophet said,

«أَيُّ عَمٍّ، قُلْ لَا إِلَهَ إِلَّا اللَّهُ كَلِمَةً أَحَاجُّ لَكَ بِهَا  
عِنْدَ اللَّهِ عَزَّ وَجَلَّ»

(O uncle! Say, `La ilaha illa-Allah,' a word concerning which I will plea for you with Allah, the Exalted and Most Honored.) Abu Jahl and `Abdullah bin Abi Umayyah said, `O Abu Talib! Would you leave the religion of Abdul-Muttalib' Abu Talib said, `Father, I will remain on the religion of Abdul-Muttalib.' The Prophet said,

«لَأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أَنُحَِّ أَنْعَفِكَ»

(I will invoke Allah for forgiveness for you, as long as I am not prohibited from doing so.) This verse was revealed,

(مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا  
لِلْمُشْرِكِينَ وَلَوْ كَانُوا أَوْلَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ  
لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ )

(It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the Mushrikin, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire.) Concerning Abu Talib, this Ayah was revealed,

(إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ  
يَشَاءُ)

(Verily, you guide not whom you like, but Allah guides whom He wills) 28:56." This Hadith is recorded in the Two Sahihs. Ibn Jarir recorded that Sulayman bin Buraydah said that his father said, "When the Prophet came to Makkah, he went to a grave, sat next to it, started talking and then stood up with tears in his eyes. We said, `O Allah's Messenger! We saw what you did.' He said,

«إِنِّي اسْتَأْذَنْتُ رَبِّي فِي زِيَارَةِ قَبْرِ أُمِّي فَأَذِنَ  
لِي، وَاسْتَأْذَنْتُهُ فِي الِاسْتِغْفَارِ لَهَا فَلَمْ يَأْذَنْ لِي»

(I asked my Lord for permission to visit the grave of my mother and He gave me permission. I asked for His permission to invoke Him for forgiveness for her, but He did not give me permission.) We never saw him more tearful than on that day." Al-`Awfi narrated from Ibn `Abbas about Allah's statement,

(مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا  
لِلْمُشْرِكِينَ)

(It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the Mushrikin) "The Prophet wanted to invoke Allah for forgiveness for his mother, but Allah did not allow him. The Prophet said,

«إِنَّ إِبْرَاهِيمَ خَلِيلَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ  
اسْتَغْفَرَ لِأَبِيهِ»

(Ibrahim, Allah's Khalil, invoked Allah for his father.) Allah revealed,

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ  
وَعَدَهَا إِيَّاهُ

(And Ibrahim's invoking (of Allah) for his father's forgiveness was only because of a promise he )Ibrahim( had made to him (his father)). " `Ali bin Abi Talhah narrated that Ibn `Abbas commented on this Ayah, "They used to invoke Allah for them (pagans) until this Ayah was revealed. They then refrained from invoking Allah to forgive the dead among them, but were not stopped from invoking Allah for the living among them until they die. Allah sent this Ayah,

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ

(And Ibrahim's invoking (of Allah) for his father's forgiveness was only...) )9:114(. " Allah said next,

فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ

(But when it became clear to him )Ibrahim( that he (his father) is an enemy of Allah, he dissociated himself from him) )9:114(. Ibn `Abbas commented, "Ibrahim kept asking Allah to forgive his father until he died, when he realized that he died as an enemy to Allah, he disassociated himself from him." In another narration, he said, "When his father died he realized that he died as an enemy of Allah." Similar was said by Mujahid, Ad-Dahhak, Qatadah and several others. `Ubayd bin `Umayr and Sa`id bin Jubayr said, "Ibrahim will disown his father on the Day of Resurrection, but he will meet his father and see dust and fatigue on his face. He will say, `O Ibrahim! I disobeyed you, but today, I will not disobey you.' Ibrahim will say, `O Lord! You promised me that You will not disgrace me on the Day they are resurrected. What more disgrace than witnessing my father being disgraced' He will be told, `Look behind you,' where he will see a bloody hyena -- for his father will have been transformed into that -- and it will be dragged from its feet and thrown in the Fire." Allah's statement,

إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ

(Verily, Ibrahim was Awwah and was forbearing.) means, he invoked Allah always, according to `Abdullah bin Mas`ud. Several narrations report this from Ibn Mas`ud. It was also said that, `Awwah', means, `who invokes Allah with humility', `merciful', `who believes with certainty', `who praises (Allah)', and so forth.

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى  
يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ - إِنَّ



اللَّهُ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ  
وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِن وَّلِيٍّ وَلَا نَصِيرٍ )

(115. And Allah will never lead a people astray after He has guided them until He makes clear to them what they should avoid. Verily, Allah is the All-Knower of everything.) (116. Indeed to Allah belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allah you have neither any protector nor any helper.)

### Recompense comes after Proof is established

Allah describes His Honorable Self and just judgment in that He does not lead a people astray but after the Message comes to them, so that the proof is established against them. For instance, Allah said,

(وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ)

(And as for Thamud, We showed and made clear to them the path of truth ...) 41:17(. Mujahid commented on Allah's saying;

(وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ)

(And Allah will never lead a people astray after He has guided them) "Allah the Mighty and Sublime is clarifying to the believers about not seeking forgiveness for the idolators in particular, and in general, it is an exhortation to beware of disobeying Him, and encouragement to obey Him. So either do or suffer." Ibn Jarir commented, "Allah says that He would not direct you to misguidance, so that you invoke Him for forgiveness for your dead idolators, after He gave you guidance and directed you to believe in Him and in His Messenger ! First, He will inform you of what you should avoid, so that you avoid it. Before He informs you that this action is not allowed, you would not have disobeyed Him and fallen into what He prohibited for you )if you indulge in this action(. Therefore, in this case, He will not allow you to be misguided. Verily, guidance or misguidance occurs after commands and prohibitions are established. As for those who were neither commanded nor prohibited, they can neither be obedient nor disobedient in doing what they were neither ordered nor prohibited from doing." Allah said,

(إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي  
وَيُمِيتُ وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِن وَّلِيٍّ وَلَا  
نَصِيرٍ )

(Indeed to Allah belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allah you have neither any protector nor any helper.) Ibn Jarir

commented, "This is an encouragement from Allah for His believing servants to fight the idolators and chiefs of disbelief. It is also a command for them to trust in Allah's aid, for He is the Owner of the heavens and earth, and not to fear His enemies. Verily, they have no protector besides Allah, nor a supporter other than Him."

(لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ  
الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ  
يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ  
رَءُوفٌ رَّحِيمٌ)

(117. Allah has forgiven the Prophet, the Muhajirin and the Ansar who followed him in the time of distress (Tabuk expedition), after the hearts of a party of them had nearly deviated (from the right path), but He accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful.)

### Battle of Tabuk

Mujahid and several others said, "This Ayah was revealed concerning the battle of Tabuk. They left for that battle during a period of distress. It was a year with little rain, intense heat and scarcity of supplies and water." Qatadah said, "They went to Ash-Sham during the year of the battle of Tabuk at a time when the heat was intense. Allah knew how hard things were, and they suffered great hardship. We were told that two men used to divide a date between themselves. Some of them would take turns in sucking on a date and drinking water, then give it to another man to suck on. Allah forgave them and allowed them to come back from that battle." Ibn Jarir reported that `Abdullah bin `Abbas said that `Umar bin Al-Khattab was reminded of the battle of distress (Tabuk) and `Umar said, "We went with the Messenger of Allah in the intense heat for Tabuk. We camped at a place in which we were stricken so hard by thirst that we thought that our necks would be severed. One of us used to go out in search of water and did not return until he feared that his neck would be severed. One would slaughter his camel, squeeze its intestines and drink its content, placing whatever was left on his kidney. Abu Bakr As-Sddiq said, `O Allah's Messenger! Allah, the Exalted and Most Honored, has always accepted your invocation, so invoke Allah for us.' The Prophet said,

«تُحِبُّ ذَلِكَ؟»

(Would you like me to do that) Abu Bakr said, `Yes.' The Prophet raised his hands and did not put them down until rain fell from the sky in abundance. It rained and then stopped raining for a while, then rained again, so they filled their containers. We went out to see where the rain reached and found that it did not rain beyond our camp." Ibn Jarir said about Allah's statement,

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ  
الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ

(Allah has forgiven the Prophet, the Muhajirin and the Ansar who followed him in the time of distress,) meaning "With regards to expenditures, transportation, supplies and water,

(مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ)

(after the hearts of a party of them had nearly deviated,) away from the truth, thus falling prey to doubting the Messenger's religion because of the distress and hardships they suffered during their travel and battle,

(ثُمَّ تَابَ عَلَيْهِمْ)

(but He accepted their repentance.) He directed them to repent to their Lord and renew their firmness on His religion,

(إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ)

(Certainly, He is unto them full of kindness, Most Merciful.)"

وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلْفُوا حَتَّىٰ إِذَا ضَاقَتْ  
عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ  
أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ  
تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ -  
يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ  
الصَّادِقِينَ )

(118. And (Allah has forgiven) the three who stayed behind, until for them the earth, vast as it is, was straitened and their souls were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him. Then, He forgave them, that they might beg for His pardon. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful.)

(119. O you who believe! Have Taqwa of Allah, and be with those who are true (in words and deeds).)

## The Three, Whose Decision was deferred by the Messenger of Allah

Imam Ahmad recorded that `Abdullah bin Ka`b bin Malik, who used to guide Ka`b after he became blind, said that he heard Ka`b bin Malik narrate his story when he did not join the battle of Tabuk with the Messenger of Allah . Ka`b bin Malik said, "I did not remain behind Allah's Messenger in any battle that he fought except the battle of Tabuk. I failed to take part in the battle of Badr, but Allah did not admonish anyone who did not participate in it, for in fact, Allah's Messenger had gone out in search of the caravan of Quraysh, until Allah made the Muslims and their enemies meet without any appointment. I witnessed the night of Al-`Aqabah pledge with Allah's Messenger when we pledged for Islam, and I would not exchange it for the Badr Battle, even though the Badr Battle is more popular among the people than the `Aqabah pledge. As for my news of this battle of Tabuk, I was never stronger or wealthier than I was when I remained behind Allah's Messenger in that battle. By Allah, never had I two she-camels before, but I did at the time of that battle. Whenever Allah's Messenger wanted to go to a battle, he used to hide his intention by referring to different battles, until it was the time of that battle (of Tabuk) which Allah's Messenger fought in intense heat, facing a long journey, the desert, and the great number of enemy soldiers. So the Prophet clearly announced the destination to the Muslims, so that they could prepare for their battle, and he told them about his intent. Allah's Messenger was accompanied by such a large number of Muslims that they could not be listed in a book by name, nor registered." Ka`b added, "Any man who intended not to attend the battle would think that the matter would remain hidden, unless Allah revealed it through divine revelation. Allah's Messenger fought that battle at a time when the fruits had ripened and the shade was pleasant, and I found myself inclined towards that. Allah's Messenger and his Companions prepared for the battle and I started to go out in order to get myself ready along with them, but I returned without doing anything. I would say to myself, `I can do that if I want.' So I kept on delaying it every now and then until the people were prepared, and Allah's Messenger , and the Muslims along with him, departed. But I had not prepared anything for my departure. I said, `I will prepare myself (for departure) one or two days after him, and then join them.' In the morning following their departure, I went out to get myself ready but returned having done nothing. Then again, the next morning, I went out to get ready but returned without doing anything. Such was the case with me until they hurried away and I missed the battle. Even then I intended to depart to catch up to them. I wish I had done so! But such was not the case. So, after the departure of Allah's Messenger , whenever I went out and walked among the people (who remained behind), it grieved me that I could see none around me, but one accused of hypocrisy or one of those weak men whom Allah had excused. Allah's Messenger did not remember me until he reached Tabuk. So while he was sitting among the people in Tabuk, he said,

«مَا فَعَلَ كَعْبُ بْنُ مَالِكٍ؟»

(What did Ka`b bin Malik do) A man from Banu Salimah said, `O Allah's Messenger! He has been stopped by his two Burdah (garments) and looking at his own flanks with pride.' Mu`adh bin Jabal said, `What a bad thing you have said! By Allah! O Allah's Messenger! We know nothing about him but that which is good.' Allah's Messenger kept silent." Ka`b bin Malik added, "When I heard that Allah's Messenger was on his way back to Al-Madinah, I was overcome by concern and began to think of false excuses. I said to myself, `How can I escape from his anger tomorrow' I started looking for advice from wise members of my family in this matter. When it was said that Allah's Messenger had approached (Al-Madinah) all evil and false excuses abandoned my mind and I knew well that I could never come out of this problem by forging a false statement. Then I decided firmly to speak the truth. Allah's Messenger arrived in the morning, and whenever he returned from a journey, he used to visit the Masjid first, and offer a two Rak`ah prayer, then sit for the people. So when he had done all that (this time), those

who failed to join the battle came and started offering (false) excuses and taking oaths before him. They were over eighty men. Allah's Messenger accepted the excuses they expressed outwardly, asked for Allah's forgiveness for them and left the secrets of their hearts for Allah to judge. Then I came to him, and when I greeted him, he smiled a smile of an angry person and then said,

«تَعَالَ»

(Come) So I came walking until I sat before him. He said to me,

«مَاخَلَّفَكَ أَلَمْ تَكُنْ قَدْ اشْتَرَيْتَ ظَهْرًا»

(What stopped you from joining us Had you not purchased an animal for carrying you) I answered, `Yes, O Allah's Messenger! By Allah, if I were sitting before any person from among the people of the world other than you, I would have escaped from his anger with an excuse. By Allah, I have been bestowed with the power of speaking fluently and eloquently, but by Allah, I knew well that if I tell you a lie today to seek your favor, Allah would surely make you angry with me in the near future. But if I tell you the truth, though you will get angry because of it, I hope for Allah's forgiveness. By Allah, I had never been stronger or wealthier than I was when I remained behind you. ' Allah's Messenger said,

«أَمَّا هَذَا فَقَدْ صَدَقَ فَقُمْ حَتَّى يَقْضِيَ اللَّهُ فِيكَ»

(As regards to this man, he has surely told the truth. So get up until Allah decides your case.) I got up, and many men of Banu Salimah followed me and said to me, `By Allah, we never witnessed you commit any sin before this! Surely, you failed to offer an excuse to Allah's Messenger like the others who did not join him. The invocation of Allah's Messenger to Allah to forgive you would have been sufficient for your sin.' By Allah, they continued blaming me so much that I intended to return (to the Prophet ) and accuse myself of having told a lie, but I said to them, `Is there anybody else who has met the same end as I have' They replied, `Yes, there are two men who have said the same thing as you have, and to both of them was given the same order as given to you.' I said, `Who are they' They replied, `Murarah bin Ar-Rabi` Al-Amiri and Hilal bin Umayyah Al-Waqifi.' They mentioned to me two pious men who had attended the battle of Badr and in whom there was an example for me. So I did not change my mind when they mentioned them to me. Allah's Messenger forbade all the Muslims from talking to us, the three aforesaid persons, out of all those who remained behind for that battle. So we kept away from the people and they changed their attitude towards us until the very land (where I lived) appeared strange to me as if I did not know it. We remained in that condition for fifty nights. As for my two companions, they remained in their houses and kept on weeping, but I was the youngest and the firmest of them. So I would go out and attend the prayer along with the Muslims and roam the markets, but none would talk to me. I would come to Allah's Messenger and greet him while he was sitting in his gathering after the prayer, and I would wonder whether he even moved his lips in return of my greeting or not. Then I would offer my prayer near him and look at him carefully.

When I was busy with my prayer, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude and boycott of the people continued for a long time, I walked until I scaled the wall of the garden of Abu Qatadah who was my cousin and the dearest person to me. I offered my greeting to him. By Allah, he did not return my greetings. I said, `O Abu Qatadah! I beseech you by Allah! Do you know that I

love Allah and His Messenger' He kept quiet. I asked him again, beseeching him by Allah, but he remained silent. I asked him again in the Name of Allah and he said, `Allah and His Messenger know better.' Thereupon my eyes flowed with tears and I returned and jumped over the wall. While I was walking in the market of Al-Madinah, suddenly I saw that a Nabatean from Ash-Sham came to sell his grains in Al-Madinah, saying, `Who will lead me to Ka`b bin Malik' The people began to point (me) out for him, until he came to me and handed me a letter from the king of Ghassan (who ruled Syria for Caesar), for I knew how to read and write. In that letter, the following was written: `To proceed, I have been informed that your friend (the Prophet) has treated you harshly. Anyhow, Allah does not make you live in a place where you feel inferior and your right is lost. So, join us, and we will console you.' When I read it, I said to myself, `This is also a sort of test.' I took the letter to the oven and made a fire burning it. When forty out of the fifty nights elapsed, behold! There came to me a messenger of Allah's Messenger saying `Allah's Messenger orders you to keep away from your wife.' I said, `Should I divorce her; or else what should I do' He said, `No, only keep aloof from her and do not mingle with her.' The Prophet sent the same message to my two fellows. I said to my wife, `Go to your parents and remain with them until Allah gives His verdict in this matter.'" Ka`b added, "The wife of Hilal bin Umayyah came to Allah's Messenger and said, `O Allah's Messenger! Hilal bin Umayyah is a helpless old man who has no servant to attend on him. Do you dislike that I should serve him' He said,

«لَا وَلَكِنْ (لَا يَقْرَبُكَ)»

(`No (you can serve him), but he should not come near you )sexually().' She said, `By Allah! He has no desire for anything. By Allah, he has never ceased weeping since his case began until this day of his.' On that, some of my family members said to me, `Will you also ask Allah's Messenger to permit your wife (to serve you) as he has permitted the wife of Hilal bin Umayyah to serve him' I said, `By Allah, I will not ask permission of Allah's Messenger regarding her, for I do not know what Allah's Messenger would say if I asked him to permit her (to serve me) while I am a young man.' We remained in that state for ten more nights, until the period of fifty nights was completed, starting from the time when Allah's Messenger prohibited the people from talking to us. When I had finished the Fajr prayer on the fiftieth morning on the roof of one of our houses, while sitting in the condition in which Allah described (in the Qur'an): my very soul seemed straitened to me and even the earth seemed narrow to me for all its spaciousness. There I heard the voice of a man who had ascended the mountain of Sal` calling with his loudest voice, `O Ka`b bin Malik! Be happy (by receiving good tidings).' I fell down in prostration before Allah, realizing that relief has come with His forgiveness for us. Allah's Messenger announced the acceptance of our repentance by Allah after Fajr prayer. The people went out to congratulate us. Some bearers of good news went to my two companions, a horseman came to me in haste, while a man from Banu Aslam came running and ascended the mountain and his voice was swifter than the horse. When the man whose voice I had heard, came to me conveying the good news, I took off my garments and dressed him with them; and by Allah, I owned no other than them on that day. Then I borrowed two garments, wore them and went to Allah's Messenger . The people started receiving me in batches, congratulating me on Allah's acceptance of my repentance, saying, `We congratulate you on Allah's acceptance of your repentance.'" Ka`b further said, "When I entered the Masjid, I saw Allah's Messenger sitting in the Masjid with the people around him. Talhah bin `Ubaydullah swiftly came to me, shook my hands and congratulated me. By Allah, none of the Muhajirun got up for me except Talhah; I will never forget Talhah for this." Ka`b added, "When I greeted Allah's Messenger , his face was bright with joy. He said,

«أَبَشِرْ بِخَيْرٍ يَوْمَ مَرَّ عَلَيْكَ مِنْذُ وَلَدْتِكَ أُمَّكَ»

(` Be happy with the best day you have ever seen since your mother gave birth to you.) I said to the Prophet, ` Is this forgiveness from you or from Allah' He said,

«لَا بَلَّ مِنْ عِنْدِ اللَّهِ»

(No, it is from Allah). Whenever Allah's Messenger became happy, his face would shine as if it was a piece of the moon, and we all knew that characteristic of him. When I sat before him, I said, ` O Allah's Messenger! Because of the acceptance of my repentance I will give up all my wealth as alms for the sake of Allah and His Messenger.' Allah's Messenger said,

«أَمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ»

(Keep some of your wealth, as it will be better for you). I said, ` So I will keep my share from Khaybar with me.' I added, ` O Allah's Messenger! Allah has saved me for telling the truth; so it is part of my repentance not to tell but the truth as long as I am alive.' By Allah, I do not know of any Muslim, whom Allah has helped to tell the truth more than I. Ever since I have mentioned the truth to Allah's Messenger , I have never intended to tell a lie, until today. I hope that Allah will also save me (from telling lies) the rest of my life. So Allah revealed the Ayah,

(لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ  
الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ  
يَزِيغُ قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ  
رَءُوفٌ رَّحِيمٌ - وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّى  
إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ  
عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ  
ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ  
- يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ  
الصَّادِقِينَ )

(Allah has forgiven the Prophet, the Muhajirin and the Ansar who followed him in the time of distress, after the hearts of a party of them had nearly deviated, but He accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful. And the three who stayed behind, until for them the earth, vast as it is, was straitened and their souls were

straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him. Then, He forgave them, that they might beg for His pardon. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful. O you who believe! Have Taqwa of Allah, and be with those who are true (in words and deeds.) Ka`b said; "By Allah! Allah has never bestowed upon me, apart from His guiding me to Islam, a greater blessing than the fact that I did not tell a lie to Allah's Messenger which would have caused me to perish, just as those who had told a lie have perished. Allah described those who told lies with the worst descriptions He ever attributed to anyone. Allah said,

(سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رَجِسٌ وَمَآوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ - يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِن تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ )

(They will swear by Allah to you when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijs (impure), and Hell is their dwelling place -- a recompense for that which they used to earn. They swear to you that you may be pleased with them, but if you are pleased with them, certainly Allah is not pleased with the people who are rebellious.) Ka`b added, "We, the three persons, differed altogether from those whose excuses Allah's Messenger accepted when they swore to him. He took their pledge and asked Allah to forgive them, but Allah's Messenger left our case pending until Allah gave us His judgement about it. As for that Allah said,

(وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا)

(And (He did forgive also) the three who stayed behind...) What Allah said does not discuss our failure to take part in the battle, but to the deferment of making a decision by the Prophet about our case, in contrast to the case of those who had taken an oath before him, and he excused them by accepting their excuses." This is an authentic Hadith collected in the Two Sahihs (Al-Bukhari and Muslim) and as such, its authenticity is agreed upon. This Hadith contains the explanation of this honorable Ayah in the best, most comprehensive way. Similar explanation was given by several among the Salaf. For instance, Al-A'`mash narrated from Abu Sufyan, from Jabir bin `Abdullah about Allah's statement,

(وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا)

(And (He did forgive also) the three who stayed behind...) "They are Ka`b bin Malik, Hilal bin Umayyah and Murarah bin Ar-Rabi` , all of them from the Ansar."



## The Order to speak the Truth

Allah sent His relief from the distress and grief that struck these three men, because Muslims ignored them for fifty days and nights, until they themselves, and the earth -- vast as it is -- were straitened for them. As vast as the earth is, its ways and paths were closed for them, and they did not know what action to take. They were patient for Allah's sake and awaited humbly for His decree. They remained firm, until Allah sent His relief to them since they told the Messenger of Allah the truth about why they remained behind, declaring that they did not have an excuse for doing so. They were requited for this period, then Allah forgave them. Therefore, the consequence of being truthful was better for them, for they gained forgiveness. Hence Allah's statement next,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ  
الصَّٰدِقِينَ )

(O you who believe! Have Taqwa of Allah, and be with those who are true.) The Ayah says, adhere to and always say the truth so that you become among its people and be saved from destruction. Allah will make a way for you out of your concerns and a refuge. Imam Ahmad recorded that `Abdullah bin Mas`ud said that the Messenger of Allah said,

«عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ،  
وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَلَا يَزَالُ الرَّجُلُ  
يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ  
صِدِّيقًا، وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى  
الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَلَا يَزَالُ  
الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ  
اللَّهِ كَذَابًا»

(Hold on to truth, for being truthful leads to righteousness, and righteousness leads to Paradise. Verily, a man will keep saying the truth and striving for truth, until he is written before Allah as very truthful (Sddiq). Beware of lying, for lying leads to sin, and sin leads to the Fire. Verily, the man will keep lying and striving for falsehood until he is written before Allah as a great liar.) This Hadith is recorded in the Two Sahih.

(مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ  
 أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ  
 عَنْ نَفْسِهِ ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ  
 وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطَّأُونَ مَوْطِنًا  
 يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نَيْلًا إِلَّا كُتِبَ  
 لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ  
 الْمُحْسِنِينَ )

(120. It was neither befitting for the people of Al-Madinah and the bedouins of the neighborhood to remain behind Allah's Messenger nor to prefer their own lives to his life. That is because they suffer neither Zama' nor Nasab, nor Makhmasah in the cause of Allah, nor did they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy, but is written to their credit as a deed of righteousness. Surely, Allah wastes not the reward of the doers of good.)

### Rewards of Jihad

Allah, the Exalted and Most Honored, criticizes the people of Al-Madinah and the bedouins around it, who did not participate in the battle of Tabuk with the Messenger of Allah . They sought to preserve themselves rather than comfort the Messenger during the hardship that he suffered in that battle. They incurred a loss in their share of the reward, since,

(لَا يُصِيبُهُمْ ظَمَأٌ)

(they suffer neither Zama'), thirst,

(وَلَا نَصَبٌ)

(nor Nasab), fatigue,

(وَلَا مَخْمَصَةٌ)

(nor Makhmasah), hunger,

(وَلَا يَطَّأُونَ مَوْطِنًا يَغِيظُ الْكُفَّارَ)

(nor they take any step to raise the anger of disbelievers), by strategies of war that would terrify their enemy,

(وَلَا يَنَالُونَ)

(nor inflict), a defeat on the enemy,

(إِلَّا كُتِبَ لَهُمْ)

(but is written to their credit) as compensation for these steps that are not under their control, but a consequence of performing good deeds that earn them tremendous rewards,

(إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ)

(Surely, Allah wastes not the reward of the doers of good.) Allah said in a similar Ayah,

(إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا)

(Certainly We shall not make the reward of anyone who does his (righteous) deeds in the most perfect manner to be lost)

(وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا  
يَقْطَعُونَ وَاذِيًّا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ  
مَا كَانُوا يَعْمَلُونَ )

(121. Neither do they spend any contribution -- small or great -- nor cross a valley, but is written to their credit that Allah may recompense them with the best of what they used to do.) Allah said next,

(وَلَا يُنْفِقُونَ)

(Neither do they spend), in reference to the fighters in Allah's cause,

(نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً)

(any contribution -- small or great --), with regards to its amount,

(وَلَا يَقْطَعُونَ وَاذِيًّا)

(nor cross a valley), while marching towards the enemy,

(إِلَّا كُتِبَ لَهُمْ)

(but is written to their credit), for these actions that they take )and which are under their control(,

(لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ)

(that Allah may recompense them with the best of what they used to do.) Certainly, the Leader of the faithful, `Uthman bin `Affan, may Allah be pleased with him, acquired a tremendous share of the virtues mentioned in this honorable Ayah. He spent large amounts and tremendous wealth on this battle (Tabuk). Abdullah, the son of Imam Ahmad recorded that `Abdur-Rahman bin Khabbab As-Sulami said; "The Messenger of Allah gave a speech in which he encouraged spending on the army of distress (for Tabuk). I `Uthman bin `Affan, may Allah be pleased with him said; `I will give one hundred camels with their saddles and supplies.' Then he exhorted them some more. So `Uthman said; `I will give one hundred more camels with their saddles and supplies.' Then he descended one step of the Minbar and exhorted them some more. So `Uthman bin `Affan said; `I will give one hundred more camels with their saddles and supplies.' Then I saw Allah's Messenger with his hand moving like this - and `Abdus-Samad's )one of the narrators( hand went out like one in amazement - he said,

«مَا عَلَى عُثْمَانَ مَا عَمِلَ بَعْدَ هَذَا»

(It does not matter what `Uthman does after. ) It is also recorded in the Musnad that `Abdur-Rahman bin Samurah said, "Uthman brought a thousand Dinars in his garment so that the Prophet could prepare supplies for the army of distress. `Uthman poured the money on the Prophet's lap, and the Prophet started turning it around with his hand and declaring repeatedly,

«مَا ضَرَّ ابْنَ عَقَّانِ مَا عَمِلَ بَعْدَ الْيَوْمِ»

(The son of `Affan (i.e., `Uthman) will never be harmed by anything he does after today.)" Qatadah commented on Allah's statement,

(وَلَا يَقْطَعُونَ وَاذِيًّا إِلَّا كُتِبَ لَهُمْ)

(nor cross a valley, but is written to their credit), "The farther any people march forth away from their families in the cause of Allah, the nearer they will be to Allah."

(وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَآفَّةً فَلَوْلَا نَفَرَ مِن  
كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا  
قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ )

(122. And it is not (proper) for the believers to go out (to fight - Jihad) all together. Of every troop of them, a party only should go forth, that they may get instructions in religion, and that they may warn their people when they return to them, so that they may beware (of evil).)

**Allah the Exalted here explains His order to Muslims to march forth with the Messenger of Allah for the battle of Tabuk.**

We should first mention that a group of the Salaf said that marching along with the Messenger , when he went to battle, was at first obliged on all Muslims, because, as they say, Allah said,

(انْفِرُوا خِفَافًا وَثِقَالًا)

(March forth, whether you are light or heavy) )9:41(, and,

(مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِّنَ  
الْأَعْرَابِ)

(It was not becoming of the people of Al-Madinah and the bedouins of the neighborhood...) )9:120(. However, they said, Allah abrogated this ruling (9:41 and 9:120) when He revealed this Ayah, )9:122(. However, we could say that this Ayah explains Allah's order to participate in battle on all Arab neighborhoods, that at least a group of every tribe should march for Jihad. Those who went with the Messenger would gain instructions and studies in the revelation that came down to him, and warn their people about that battle when they returned to them. This way, the group that went with the Prophet will achieve both goals )Jihad and learning the revelation from the Prophet (. After the Prophet , a group of every tribe or neighborhood should seek religious knowledge or perform Jihad, for in this case, Jihad is required from at least a part of each Muslim community. `Ali bin Abi Talhah reported from Ibn `Abbas about the Ayah,

(وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَآفَّةً)

(And it is not (proper) for the believers to go out (to fight - Jihad) all together. ) "The believers should not all go to battle and leave the Prophet alone,

(قُلُوبًا نَفَرًا مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ)

(Of every troop of them, a party only should go forth) in the expeditions that the Prophet sent. When these armies returned to the Prophet, who in the meantime received revealed parts of the Qur'an from Allah, the group who remained with the Prophet would have learned that revelation from him. They would say, 'Allah has revealed some parts of the Qur'an to your Prophet and we learned it.' So they learned from them what Allah revealed to His Prophet in their absence, while the Prophet sent some other men into military expeditions. Hence Allah's statement,

(لِيَتَفَقَّهُوا فِي الدِّينِ)

(that they may get instructions in religion,) so that they learn what Allah has revealed to their Prophet and teach the armies when they return,

(لَعَلَّهُمْ يَحْذَرُونَ)

(so that they may beware.)" Mujahid said, "This Ayah was revealed about some of the Companions of the Prophet who went to the desert and were helped by its residents, had a good rainy year and called whomever they met to guidance. The people said to them, 'We see that you left your companions and came to us.' They felt bad in themselves because of this and they all came back from the desert to the Prophet . Allah said,

(قُلُوبًا نَفَرًا مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ)

(Of every troop of them, a party only should go forth,) those who seek righteousness )such as to spread the call of Islam, while others remain behind(,

(لِيَتَفَقَّهُوا فِي الدِّينِ)

(that they may get instructions in (Islamic) religion,) and learn what Allah has revealed,

(وَلِيُنذِرُوا قَوْمَهُمْ)

(and that they may warn their people), when those who went forth returned to them,

(لَعَلَّهُمْ يَحْذَرُونَ)

(so that they may beware (of evil).)" Qatadah said about this Ayah, "It is about when the Messenger of Allah sent an army; Allah commanded them to go into battle, while another group remained with the Messenger of Allah to gain instructions in the religion. Another group returns to its own people to call them (to Allah) and warn them against Allah's punishment of those who were before them." It was also said that this verse,

(وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَآفَّةً)

(And it is not (proper) for the believers to go out all together.) is not about joining Jihad. They say that the Messenger of Allah invoked Allah against Mudar to try them with years of famine, and their lands were struck by famine. The various tribes among them started to come, entire tribes at a time, to Al-Madinah, because of the hardship they faced and they would falsely claim that they are Muslims. This caused hardship for the Companions of the Messenger and Allah revealed to him that they are not believers. The Messenger of Allah sent them back to their tribes and warned their people not to repeat what they did. Hence Allah's statement,

(وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ)

(and that they may warn their people when they return to them,)

(يَأْيُهَا الَّذِينَ ءَامَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِّنَ  
الْكُفَّارِ وَلِيَجِدُوا فِيكُمْ غِلْظَةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ  
الْمُتَّقِينَ )

(123. O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allah is with those who have Taqwa.)

### **The Order for Jihad against the Disbelievers, the Closest, then the Farthest Areas**

Allah commands the believers to fight the disbelievers, the closest in area to the Islamic state, then the farthest. This is why the Messenger of Allah started fighting the idolators in the Arabian Peninsula. When he finished with them and Allah gave him control over Makkah, Al-Madinah, At-Ta'if, Yemen, Yamamah, Hajr, Khaybar, Hadramawt and other Arab provinces, and the various Arab tribes entered Islam in large crowds, he then started fighting the People of the Scriptures. He began preparations to fight the Romans who were the closest in area to the Arabian Peninsula, and as such, had the most right to be called to Islam, especially since they were from the People of the Scriptures. The Prophet marched until he reached Tabuk and went back because of the extreme hardship, little rain and little supplies. This battle occurred on the ninth year after his Hijrah. In the tenth year, the Messenger of Allah was busy with the Farewell Hajj. The Messenger died eighty-one days after he returned from that Hajj, Allah chose him for what He had prepared for him (in Paradise). After his death, his executor, friend, and Khalifah, Abu Bakr As-Siddiq, may Allah be pleased with him, became the leader. At that time, the religion came under attack and would have been defeated, if it had not been for the fact that Allah gave the religion firmness through Abu Bakr, who established its basis and made its foundations firm. He brought those who strayed from the religion back to it, and made those who reverted from Islam return. He took the Zakah from the evil people who did not want to pay it, and explained the truth to those who were unaware of it. On behalf of the Prophet, Abu Bakr delivered what he was entrusted with. Then, he started preparing the Islamic armies to fight the Roman cross worshippers, and the Persian fire worshippers. By the

blessing of his mission, Allah opened the lands for him and brought down Caesar and Kisra and those who obeyed them among the servants. Abu Bakr spent their treasures in the cause of Allah, just as the Messenger of Allah had foretold would happen. This mission continued after Abu Bakr at the hands of he whom Abu Bakr chose to be his successor, Al-Faruq, the Martyr of the Mihrab, Abu Hafs, `Umar bin Al-Khattab, may Allah be pleased with him. With `Umar, Allah humiliated the disbelievers, suppressed the tyrants and hypocrites, and opened the eastern and western parts of the world. The treasures of various countries were brought to `Umar from near and far provinces, and he divided them according to the legitimate and accepted method. `Umar then died as a martyr after he lived a praise worthy life. Then, the Companions among the Muhajirin and Ansar agreed to chose after `Umar, `Uthman bin `Affan, Leader of the faithful and Martyr of the House, may Allah be pleased with him. During `Uthman's reign, Islam wore its widest garment and Allah's unequivocal proof was established in various parts of the world over the necks of the servants. Islam appeared in the eastern and western parts of the world and Allah's Word was elevated and His religion apparent. The pure religion reached its deepest aims against Allah's enemies, and whenever Muslims overcame an Ummah, they moved to the next one, and then the next one, crushing the tyranical evil doers. They did this in reverence to Allah's statement,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِّنَ  
الْكُفَّارِ

(O you who believe! Fight those of the disbelievers who are close to you,) Allah said next,

وَلِيَجِدُوا فِيكُمْ غِلْظَةً

(and let them find harshness in you), meaning, let the disbelievers find harshness in you against them in battle. The complete believer is he who is kind to his believing brother, and harsh with his disbelieving enemy. Allah said in other Ayah,

فَسَوْفَ يَأْتِي اللّٰهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى  
الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكٰفِرِينَ

(Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers...)5:54(,

مُحَمَّدٌ رَّسُولُ اللّٰهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى  
الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ

(Muhammad is the Messenger of Allah. And those who are with him are severe against the disbelievers, and merciful among themselves.)48:29(, and,



يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفْرَ وَالْمُنَافِقِينَ وَاغْلُظْ  
عَلَيْهِمْ

(O Prophet! Strive hard against the disbelievers and the hypocrites, and be harsh against them.)9:73( Allah said,

(وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ)

(And know that Allah is with those who have Taqwa), meaning, fight the disbelievers and trust in Allah knowing that Allah is with you if you fear and obey Him. This was the case in the first three blessed generations of Islam, the best members of this Ummah. Since they were firm on the religion and reached an unsurpassed level of obedience to Allah, they consistently prevailed over their enemies. During that era, victories were abundant, and enemies were ever more in a state of utter loss and degradation. However, after the turmoil began, desires and divisions became prevalent between various Muslim kings, the enemies were eager to attack the outposts of Islam and marched into its territory without much opposition. Then, the Muslim kings were too busy with their enmity for each other. The disbelievers then marched to the capital cities of the Islamic states, after gaining control over many of its areas, in addition to entire Islamic lands. Verily, ownership of all affairs is with Allah in the beginning and in the end. Whenever a just Muslim king stood up and obeyed Allah's orders, all the while trusting in Allah, Allah helped him regain control over some Muslim lands and took back from the enemy what was compatible to his obedience and support to Allah. We ask Allah to help the Muslims gain control over the forelocks of His disbeliever enemies and to raise high the word of Muslims over all lands. Verily, Allah is Most Generous, Most Giving.

(وَإِذَا مَا أَنْزَلْنَا سُورَةً فَمِنْهُمْ مَنْ يَقُولُ أَيُّكُمْ  
زَادَتْهُ هَذِهِ إِيْمَانًا فَأَمَّا الَّذِينَ ءَامَنُوا فزَادَتْهُمْ  
إِيْمَانًا وَهُمْ يَسْتَبْشِرُونَ وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ  
مَّرَضٌ فزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَمَاتُوا وَهُمْ  
كَافِرُونَ)

(124. And whenever there comes down a Surah, some of them (hypocrites) say: "Which of you has had his faith increased by it" As for those who believe, it has increased their faith, and they rejoice.) (125. But as for those in whose hearts is a disease, it will add Rijs (doubt) to their Rijs (doubt); and they die while they are disbelievers.)

**Faith of the Believers increases, while Hypocrites increase in  
Doubts and Suspicion**

Allah said,

(وَإِذَا مَا أَنْزَلَتْ سُورَةٌ)

(And whenever there comes down a Surah), then among the hypocrites are,

(مَنْ يَقُولُ أَيْكُم زَادَتْهُ هَذِهِ إِيْمَانًا)

(some who say: "Which of you has had his faith increased by it") They say to each other, who among you had his faith increased by this Surah )from the Qur'an( Allah the Exalted said,

(فَأَمَّا الَّذِينَ ءَامَنُوا فزَادَتْهُمْ إِيْمَانًا وَهُمْ يَسْتَبْشِرُونَ)

(As for those who believe, it has increased their faith, and they rejoice.) This Ayah is one of the mightiest evidences that faith increases and decreases, as is the belief of most of the Salaf and later generations of scholars and Imams. Many scholars said that there is a consensus on this ruling. We explained this subject in detail in the beginning of the explanation of Sahih Al-Bukhari, may Allah grant him His mercy. rAllah said next,

(وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ)

(But as for those in whose hearts is a disease, it will add Rijs to their Rijs.) the Surah increases them in doubt, and brings more suspicion on top of the doubts and suspicion that they had before. Allah said in another Ayah,

(وَنُنزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَاءٌ)

(And We send down in the Qur'an that which is a healing) 17:82(, and,

(قُلْ هُوَ لِلَّذِينَ ءَامَنُوا هُدًى وَشِفَاءٌ وَالَّذِينَ لَا يُؤْمِنُونَ فِي ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَئِكَ يُنَادُونَ مِنْ مَّكَانٍ بَعِيدٍ)

(Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'an) is blindness for them. They are those

who are called from a place far away (so they neither listen nor understand).")41:44( This indicates the misery of the hypocrites and disbelievers, since, what should bring guidance to their hearts is instead a cause of misguidance and destruction for them. Similarly, those who get upset by a type of food, for instance, will be upset and anxious even more if they are fed that food!

(أُولَٰئِكَ يَرْوُونَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ  
مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ - وَإِذَا مَا  
أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ هَلْ يَرَاكُمْ  
مِّنْ أَحَدٍ ثُمَّ انصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ  
قَوْمٌ لَا يَفْقَهُونَ )

(126. See they not that they are put in trial once or twice every year Yet, they turn not in repentance, nor do they learn a lesson (from it).) (127. And whenever there comes down a Surah, they look at one another (saying): "Does any one see you" Then they turn away. Allah has turned their hearts because they are a people that understand not.)

### Hypocrites suffer Afflictions

Allah says, do not these hypocrites see,

(أَنَّهُمْ يُفْتَنُونَ)

(that they are put in trial), being tested,

(فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ  
يَذَّكَّرُونَ)

(once or twice every year Yet, they turn not in repentance, nor do they learn a lesson.) They neither repent from their previous sins nor learn a lesson for the future. Mujahid said that hypocrites are tested with drought and hunger. Allah said;

(وَإِذَا مَا أَنْزَلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَى بَعْضٍ  
هَلْ يَرَاكُمْ مِنْ أَحَدٍ ثُمَّ انصَرَفُوا صَرَفَ اللَّهُ  
قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ )

(And whenever there comes down a Surah, they look at one another (saying): "Does any one see you" Then they turn away. Allah has turned their hearts because they are a people that understand not.) This describes the hypocrites that when a Surah is revealed to the Messenger of Allah ,

(نَّظَرَ بَعْضُهُمْ إِلَى بَعْضٍ)

(they look at one another), they turn their heads, right and left, saying,

(هَلْ يَرَاكُمْ مِنْ أَحَدٍ ثُمَّ انصَرَفُوا)

("Does any one see you" Then they turn away. ...) turning away from, and shunning the truth. This is the description of hypocrites in this life, for they do not remain where the truth is being declared, neither accepting nor understanding it, just as Allah said in other Ayat,

(فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ - كَأَنَّهُمْ حُمُرٌ  
مُتَنَفِّرَةٌ - فَرَّتْ مِنْ قَسْوَرَةٍ )

(Then what is wrong with them that they turn away from admonition As if they were wild donkeys. Fleeing from a lion.))74:49-51(, and,

(فَمَا لَ الَّذِينَ كَفَرُوا قِبَلِكَ مُهْطِعِينَ - عَنِ الْيَمِينِ  
وَعَنِ الشَّمَالِ عِزِينَ )

(So what is the matter with those who disbelieve that they hasten to hear from you. (Stting) in groups on the right and on the left.))70:36-37(. This Ayah also means, what is the matter with these people who turn away from you to the right and to the left, to escape from truth and revert to falsehood Allah's statement,

(ثُمَّ انصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُمْ)

(Then they turn away. Allah has turned their hearts (from Truth)) is similar to,

﴿فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ﴾

(So when they turned away, Allah turned their hearts away.) 61:5. Allah said next,

﴿بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ﴾

(because they are a people that understand not. ) They neither understand Allah's Word nor attempt to comprehend it nor want it. Rather, they are too busy, turning away from it. This is why they ended up in this condition.

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا  
عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾

﴿فَإِن تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ  
تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ﴾

(128. Verily, there has come unto you a Messenger from among yourselves. It grieves him that you should receive any injury or difficulty. He is eager for you; for the believers )he is( full of pity, kind, and merciful.) (129. But if they turn away, say: "Allah is sufficient for me. There is no God but He, in Him I put my trust and He is the Lord of the Mighty Throne.")

﴿بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَةِ﴾

(I was sent with the easy Hanifiyah )monotheism( way.) An authentic Hadith mentions,

﴿إِنَّ هَذَا الدِّينَ يُسْرٌ﴾

(Verily, this religion is easy) and its Law is all easy, lenient and perfect. It is easy for those whom Allah the Exalted makes it easy.)

﴿حَرِيصٌ عَلَيْكُمْ﴾

(He is eager for you), that you gain guidance and acquire benefits in this life and the Hereafter. Imam Ahmad recorded that `Abdullah bin Mas`ud said that the Messenger of Allah said,

«إِنَّ اللَّهَ لَمْ يُحَرِّمْ حُرْمَةً إِلَّا وَقَدْ عَلِمَ أَنَّهُ سَيَطَّلِعُهَا  
مِنْكُمْ مُطَّلِعٌ، أَلَا وَإِنِّي أَخِذُ بِحُجْرَتِكُمْ أَنْ تَهَاقُتُوا  
فِي النَّارِ كَتَهَاقُتِ الْفَرَاشُ أَوْ الدُّبَابُ»

(Verily, every matter that Allah has prohibited, He knows that some among you will breach it; but I am indeed holding you by the waist so that you do not fall in the Fire, just like butterflies and flies.) Allah's statement next,

(بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ)

(for the believers (he is) full of pity, kind, and merciful.) 9:128(, is similar to His other statement,

(وَإِخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ -  
فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ -  
وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ )

(And be kind and humble to the believers who follow you. Then if they disobey you, say: "I am innocent of what you do." And put your trust in the All-Mighty, the Most Merciful) 26:215-217(Allah the Exalted commanded His Messenger in this honorable Ayah,

(فَإِنْ تَوَلَّوْا)

(But if they turn away), from the glorious, pure, perfect and encompassing Law that you -- O Muhammad -- brought them,

(فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ)

(then say: "Allah is sufficient for me. There is no God but He,) Allah is sufficient for me, there is no deity worthy of worship except Him, and in Him I put my trust. Similarly, Allah said,

(رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ  
وَكَيْلًا )

((He alone is) the Lord of the east and the west; there is no God but He. So take Him alone as a guardian.) )73:9( Allah said next,

(وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ)

(and He is the Lord of the Mighty Throne) )9:129( He is the King and Creator of all things, and He is the Lord of the Mighty Throne ( `Arsh), which is above all creation; all that is in and between the heavens and earths is under the Throne ( `Arsh) and subservient to Allah's power. His knowledge encompasses all things, and His decision will certainly come to pass over all matters. He is the guardian of all things. Imam Ahmad recorded that Ibn `Abbas said that Ubayy bin Ka`b said, "The last Ayah revealed from the Qur'an was this Ayah,

(لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ)

(Verily, there has come unto you a Messenger from among yourselves ...) )9:128(" until the end of the Surah It is recorded in the Sahih that Zayd bin Thabit said, "I found the last Ayah in Surah Bara'ah with Khuzaymah bin Thabit." This is the end of Surah Bara'ah, all praise is due to Allah.

## The Tafsir of Surah Yunus

(Chapter - 10)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Beneficent, the Most Merciful

(الر تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ - أَكَانَ لِلنَّاسِ  
عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنْذِرِ النَّاسَ  
وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ  
قَالَ الْكٰفِرُونَ إِنَّ هٰذَا لَسِحْرٌ مُّبِينٌ )

(1. Alif-Lam-Ra. These are the verses of the Book (the Qur'an) Al-Hakim.) (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!") The isolated letters in the beginning of this Surah, as well as in others, have been previously discussed at the beginning of Surat Al-Baqarah. Allah said:

## (تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ )

(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

(أَكَانَ لِلنَّاسِ عَجَبًا)

(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,

(أَبَشَرَ يَهْدُونَنَا)

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

(أَوْ عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ)

(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:

(أَجَعَلَ الْآلِهَةَ إِلَهًا وَحِيدًا 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 لِلنَّاسِ عَجَبًا)

(Is it a wonder for mankind...)" Allah's statement;



(أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ 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:

(وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ)

(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:

(قَالَ الْكٰفِرُونَ اِنَّ هٰذَا لَسِحْرٌ مُّبِينٌ)

((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.

(إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ذَلِكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ )

(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 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.

(ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ)

(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:

(يُدَبِّرُ الْأُمْرَ)

(arranging the affair )of all things(. ) means that He controls the affairs of the creatures.

(لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ)

(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 مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا)

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

(وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمَتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ 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,

(إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ)

(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:

(مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ)

(No intercessor (can plead with Him) except after He permits.) This is similar to what is in the following Ayat:

(مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ)

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

(وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئاً إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى  
(

(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;

(وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ)

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

(ذَلِكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ)

(That is Allah, your Lord; so worship Him (alone). Then, will you not remember) meaning worship Him alone with no partners.

(أَفَلَا تَذَكَّرُونَ)

(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:

(وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ)

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

(قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ  
الْعَظِيمِ)

(سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ)

("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.

(إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَّ اللَّهُ حَقًّا إِنَّهُ يَبْدَأُ  
الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا  
الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِّنْ  
حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ )

(4. 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, that He may reward with justice those who believed and did deeds of righteousness. 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 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 الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ  
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),

(لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
بِالْقِسْطِ)

(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 لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ  
بِمَا كَانُوا يَكْفُرُونَ)

(But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.) meaning, because of their disbelief 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.

(هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ - وَءَاخِرُ مِنْ شَكْلِهِ  
أَزُوجٌ)

(This is so! Then let them taste it; a boiling fluid and dirty wound discharges. And other (torments) of similar kind all together!) (38: 57-58)

(هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ -  
يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانَ )

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

(هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا  
وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا  
خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ  
يَعْلَمُونَ - إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ  
اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَتَّقُونَ )

(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.) (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 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:

(وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ  
الْقَدِيمِ - لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا  
الَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ )

(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:

(وَالشَّمْسُ وَالْقَمَرَ حُسْبَانًا)

(And the sun and the moon for counting) And in this Ayah He said:

(وَقَدَّرَهُ)

(and measured) that is the moon, Allah said:

(مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِّينَ وَالْحِسَابَ)

(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 بِالْحَقِّ)

(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 الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ  
النَّارِ )

(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:

(أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ - فَتَعَلَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ )

("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:

(يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ)

(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:

(إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ)

(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:

(يُعْشَى اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيئًا)

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

(لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ)

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

(فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا)

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

(وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ)

(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:

(وَكَايِنٌ مِّنْ ءَايَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ)

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

قُلْ انظُرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا  
تُعْجِبُ الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ )

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

أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِّنَ  
السَّمَاءِ وَالْأَرْضِ )

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

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ  
وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ )

(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,

(لَآيَاتٍ لِّقَوْمٍ يَتَّقُونَ )

(Ayat for those who have Taqwa.) meaning fear Allah's punishment, wrath and torment.

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ  
الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا  
غَافِلُونَ - أُولَئِكَ مَاوَاهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ )

(7. 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.) (8. Those, their abode will be the Fire, because of what they used to earn.)



## The Abode of Those Who deny the Hour is Hell-Fire

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."

(إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ  
رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي  
جَنَّاتِ النَّعِيمِ - دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ  
وَتَحِيَّاتُهُمْ فِيهَا سَلَامٌ وَعَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ  
رَبِّ الْعَالَمِينَ )

(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. 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

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:

(يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ)

(Their Lord will guide them through their faith) meaning "Their faith will be a light in which they will walk."

دَعَوَهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ  
وَأَخِرُ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ )

(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:

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ )

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

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيهَا - إِلَّا قِيلًا سَلَامًا  
سَلَامًا )

(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 قَوْلًا مِنْ رَبِّ رَحِيمٍ )

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

وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ سَلَامٌ عَلَيْكُمْ )

(And angels shall enter unto them from every gate (saying): "Salamun `Alaykum (peace be upon you)!" ) )13:23-24( In Allah's statement,

وَأَخِرُ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ )

(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 الَّذِي أَنْزَلَ عَلَى عَبْدِهِ 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 الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ)

(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:

«إِنَّ أَهْلَ الْجَنَّةِ يُلْهِمُونَ النَّسِيحَ وَالتَّحْمِيدَ كَمَا  
يُلْهِمُونَ النَّفْسَ»

(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.

(وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتَعْجَالَهُمْ بِالْخَيْرِ  
لَفُضِيَ إِلَيْهِمْ أَجْلُهُمْ فَنَذَرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا  
فِي طُغْيَانِهِمْ يَعْمَهُونَ )

(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 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 يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتَعْجَالَهُمْ بِالْخَيْرِ  
لَفُضِيَ إِلَيْهِمْ أَجْلُهُمْ)

(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:

«لَا تَدْعُوا عَلَى أَنْفُسِكُمْ، لَا تَدْعُوا عَلَى أَوْلَادِكُمْ،  
لَا تَدْعُوا عَلَى أَمْوَالِكُمْ، لَا تُوَافِقُوا مِنْ اللَّهِ سَاعَةً  
فِيهَا إِجَابَةٌ فَيَسْتَجِيبَ 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:

(وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ)

(And man invokes (Allah) for evil as he invokes (Allah) for good. ))17:11( In regard to the interpretation of this Ayah,

(وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ)

(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."

(وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا  
أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا  
إِلَى ضُرِّ مَسَّهُ كَذَلِكَ زِينٌ لِلْمُسْرِفِينَ مَا كَانُوا  
يَعْمَلُونَ )

(12. And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him! Thus it is made fair seeming to the wasteful that which they used to do.)

**Man remembers Allah at Times of Adversity and forgets Him at  
Times of Prosperity**

Allah tells us about man and how he becomes annoyed and worried when he is touched with distress.

(وَإِذَا مَسَّهُ الشَّرُّ فَدُو دُعَاءٍ عَرِيضٍ)

(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.

(مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَىٰ ضُرٍّ مَّسَّهُ)

(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:

(كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ)

(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 الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ)

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

«عَجَبًا (لِأَمْرِ) الْمُؤْمِنِ لَا يَقْضِي اللَّهُ لَهُ قَضَاءً إِلَّا  
كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ ضَرَاءٌ فَصَبَرَ كَانَ  
خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ سَرَاءٌ فَشَكَرَ كَانَ خَيْرًا  
لَهُ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ»

(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.)

(وَلَقَدْ أَهْلَكْنَا الْقُرُونََ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا  
وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا  
كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ - ثُمَّ جَعَلْنَاكُمْ  
خَلِيفَةً فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ  
تَعْمَلُونَ )

(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.) (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 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 successors 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:

«إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ، وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ  
فِيهَا، فَنَظِرٌ كَيْفَ تَعْمَلُونَ، فَاتَّقُوا الدُّنْيَا وَاتَّقُوا  
النِّسَاءَ، فَإِنَّ أَوَّلَ فِتْنَةٍ بَنِي إِسْرَائِيلَ كَانَتْ فِي  
النِّسَاءِ»

(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:

(ثُمَّ جَعَلْنَاكُمْ خَلِيفَةً فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ )

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

(وَإِذَا نُتِلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا إِنَّتِ بِقُرْءَانٍ غَيْرِ هَذَا أَوْ بَدَّلَهُ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَاءِ نَفْسِي إِنْ أَتَّبَعُ إِلَّا مَا يُوْحَىٰ إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابٌ يَوْمٍ عَظِيمٍ - قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ أَفَلَا تَعْقِلُونَ )

(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.") (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 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 :

(قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تَلْقَاءِ نَفْسِي)

(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 أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابٌ يَوْمٍ عَظِيمٍ)

(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 then argued with supporting evidence to the truthfulness of what he had brought them:**

(قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ 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 لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ أَفَلَا تَعْقِلُونَ)

(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." Ja'far 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."



﴿فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ  
بِآيَاتِهِ إِنَّهُ لَا يُقْلِحُ الْمُجْرِمُونَ﴾

(17. 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-Ansi. 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:

«يَا أَيُّهَا النَّاسُ أَفْشُوا السَّلَامَ، وَأَطْعِمُوا الطَّعَامَ،  
وَصَلُّوا الْأَرْحَامَ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ  
نِيَامٌ، تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ»

(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, ۱. (Allah). He asked: "And who erected these mountains" He replied, ۱. (Allah). He asked: "Who spread out this earth" He replied, ۱. (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, i

«اللَّهُمَّ نَعَمْ»

(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:

(وَالْعَصْرُ - إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ )

(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:

(وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ)

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

(فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ )

(So who does more wrong than he who forges a lie against Allah or denies His Ayat Surely, the criminals will never be successful!) )10:17( No one is more unjust than he who belies the truth which the Messengers have brought supported with evidence and proof.

(وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعُونَا عِنْدَ اللَّهِ قُلْ أَنْتَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ - وَمَا

كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ  
سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ )

(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)!) (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 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:

(قُلْ أَنْتَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا  
فِي الْأَرْضِ)

(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)

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

### Shirk is New

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."

(لِيَهْلِكَ مَنْ هَلَكَ عَنِ بَيْنَةٍ وَيَحْيِيَ مَنْ حَىَّ عَنِ  
بَيْنَةٍ)

(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 :

(وَلَوْلَا كَلِمَةٌ 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.

(وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ )

(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

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:

(تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ قُصُورًا - بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا )

(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 مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ)

(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:

(قَوْلُ إِنَّمَا الْغَيْبُ لِلَّهِ)

(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.

(فَانتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ)

("...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:

(إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ وَلَوْ  
جَاءَتْهُمْ كُلُّ آيَةٍ)

(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;

(وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى  
وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قَبْلًا مَا كَانُوا لِيُؤْمِنُوا  
إِلَّا أَنْ يَشَاءَ اللَّهُ)

(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 عَلَيْهِم بَابًا مِّنَ السَّمَاءِ)

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

(وَأِنْ يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا)

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

(وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ  
بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ  
(

(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:

(فَانْتَظِرُوا إِنِّي مَعَكُمْ مِّنَ الْمُنْتَظِرِينَ)

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

(وَإِذَا أَدْقْنَا النَّاسَ رَحْمَةً مِّن بَعْدِ ضَرَاءٍ مَسَّهِمْ  
إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا قُلِ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ  
رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ - هُوَ الَّذِي يُسِيرُكُمْ  
فِي الْبَرِّ وَالْبَحْرِ حَتَّى إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرِينَ  
بِهِمْ بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ  
عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا  
أَنَّهُمْ أَحِيطَ بِهِمْ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِن  
أُنجَيْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ - فَلَمَّا  
أُنجَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ

يَأْتِيهَا النَّاسُ إِنَّمَا بَعِثْنَا عَلَىٰ أَنْفُسِكُمْ مَتَاعَ الْحَيَاةِ  
الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ )

(21. 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.) (22. 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.") (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 us that when He makes men feel His mercy after being afflicted with distress,

إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا

(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. The meaning here is similar to Allah's statement:

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا  
أَوْ قَائِمًا

(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:

«هَلْ تَدْرُونَ مَاذَا قَالَ رَبُّكُمْ اللَّيْلَةَ؟»

(Do you know what your Lord has said last night) They replied, "Allah and His Messenger know better." He said:

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

(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:

(قُلِ 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. 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 يُسِيرُكُمْ فِي الْبَرِّ 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.

(حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَيْنَ بِهِمْ بِرِيحٍ طَيِّبَةٍ  
وَفَرِحُوا 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;

(جَاءَتْهَا)

(then comes (these ships))

(رِيحٌ عَاصِفٌ)



(a stormy wind)

(وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ)

(and the waves come to them from all sides, )

(وَوَظَنُوا أَنَّهُمْ أَحِيطَ بِهِمْ)

(and they think that they are encircled therein) meaning that are going to be destroyed.

(دَعَاؤُا اللّٰهَ مُخْلِصِينَ لَهُ الدِّينَ)

(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 مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ  
إِلَّا إِلَيْهِ فَلَمَّا نَجَّكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ  
الْإِنْسَانُ كَفُورًا )

(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:

(دَعَاؤُا اللّٰهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنِ أَنْجَيْتَنَا مِنْ  
هَذِهِ)

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

(لَنَكُونَنَّ مِنَ الشَّاكِرِينَ)

("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;

(فَلَمَّا أَنْجَاهُمْ)

(But when He delivers them) from that distress,

إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ

(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:

كَأَن لَّمْ يَدْعُنَا إِلَىٰ ضُرٍّ مَّسَّهُ

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

يَأْيُهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَىٰ أَنْفُسِكُمْ

(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 أَجْدَرَ أَنْ يُعَجَّلَ اللَّهُ عُقُوبَتَهُ فِي الدُّنْيَا مَعَ مَا يَدَّخِرُ اللَّهُ لِصَاحِبِهِ فِي الْآخِرَةِ مِنَ الْبَغْيِ وَقَطِيعَةِ الرَّحِمِ»

(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:

مَتَاعَ الْحَيَاةِ الدُّنْيَا

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

ثُمَّ إِلَيْنَا مَرْجِعُكُمْ

(then (in the end) unto Us is your return...) meaning your goal and final destination.

فَنُنَبِّئُكُمْ

(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.

(إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازْيَنَّتْ وَظَنَّ أَهْلِهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ - وَاللَّهُ يَدْعُو إِلَىٰ دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ )

(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: until when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the Ayat in detail for the people who reflect.) (25. Allah calls to the Abode of Peace (Paradise) and guides whom He wills to the straight path.)

### The Parable of this Life

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 أَخَذَتِ الْأَرْضُ زُخْرُفَهَا)

(until when the earth is clad in its adornments ,)

(وَازْيَنَّتْ)

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

(وَزَنَّ أَهْلَهَا)

(and its people think...) those who planted it and put it in the ground,

(أَنَّهُمْ 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 أَمْرُنَا لَيْلًا 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.

(كَأَن لَّمْ تَعْنِ بِالْأَمْسِ)

(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,

«يُؤْتَى بِأَنْعَمِ أَهْلِ الدُّنْيَا، فَيُعْمَسُ فِي النَّارِ  
غَمْسَةً، فَيُقَالُ لَهُ: هَلْ رَأَيْتَ خَيْرًا قَطُّ؟ هَلْ مَرَّ  
بِكَ نَعِيمٌ قَطُّ؟ فَيَقُولُ: لَا، وَيُؤْتَى بِأَشَدِّ النَّاسِ  
عَذَابًا فِي الدُّنْيَا، فَيُعْمَسُ فِي النَّعِيمِ غَمْسَةً، ثُمَّ  
يُقَالُ لَهُ: هَلْ رَأَيْتَ بُؤْسًا قَطُّ؟ فَيَقُولُ لَا»

(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 جَثْمِينَ كَأَن لَّمْ يَعْنُوا فِيهَا)

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

## (كَذَلِكَ نُفَصِّلُ الْآيَاتِ)

(Thus do We explain the Ayat. ...) We do explain the proofs, and evidences, in detail

## (لِقَوْمٍ يَتَفَكَّرُونَ)

(for the people who reflect.) so they may take a lesson from this example in the swift vanishing of this world from its people while they are deceived by it. They would trust this world and its promises, and then it unexpectedly turns away from them. This world, in its nature, runs away from those who seek it but seeks those who run away from it. Allah mentioned the parable of this world and the plants of the earth in several Ayat in His Noble Book. He said in Surat Al-Kahf:

(وَاضْرِبْ لَهُم مَّثَلًا الْحَيَاةِ الدُّنْيَا كَمَا إِذَا أَنْزَلْنَا مِنَ السَّمَاءِ فَأَخْتَلَطُ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا )

(And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allah is able to do everything.) (18:45) He also gave similar examples in both Surat Az-Zumar )39:21( and Surat Al-Hadid )57:20(.

### Invitation to the Everlasting Gifts that do not vanish

Allah said:

(وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ)

(And Allah calls to the Abode of Peace) When Allah mentioned the swiftness of this world and its termination, He invited people to Paradise and encouraged them to seek it. He called it the Abode of Peace. It is the Abode of Peace because it is free from defects and miseries. So Allah said:

(وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ )

(Allah calls to the Home of Peace and guides whom He wills to the straight path.) It was narrated that Jabir bin `Abdullah said: "Allah's Messenger came out one day and said to us:

«إِنِّي رَأَيْتُ فِي الْمَنَامِ كَأَنَّ جِبْرِيْلَ عِنْدَ رَأْسِي،  
وَمِيكَائِيْلَ عِنْدَ رِجْلِي، يَقُولُ أَحَدُهُمَا لِصَاحِبِهِ:  
اضْرِبْ لَهُ مَثَلًا، فَقَالَ: اسْمَعْ، سَمِعَتْ أُذُنُكَ،  
وَاعْقِلْ، عَقَلَ قَلْبُكَ، إِنَّمَا مَثَلُكَ وَمَثَلُ أُمَّتِكَ كَمَثَلِ  
مَلِكٍ اتَّخَذَ دَارًا، ثُمَّ بَنَى فِيهَا بَيْتًا، ثُمَّ جَعَلَ فِيهَا  
مَأْدِبَةً، ثُمَّ بَعَثَ رَسُولًا يَدْعُو النَّاسَ إِلَى طَعَامِهِ،  
فَمِنْهُمْ مَنْ أَجَابَ الرَّسُولَ، وَمِنْهُمْ مَنْ تَرَكَهُ،  
فَاللَّهُ الْمَلِكُ، وَالذَّارُ الْإِسْلَامُ، وَالْبَيْتُ الْجَنَّةُ، وَأَنْتَ  
يَا مُحَمَّدُ رَسُولٌ، فَمَنْ أَجَابَكَ دَخَلَ الْإِسْلَامَ، وَمَنْ  
دَخَلَ الْإِسْلَامَ دَخَلَ الْجَنَّةَ، وَمَنْ دَخَلَ الْجَنَّةَ أَكَلَ  
مِنْهَا»

(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:

«مَا مِنْ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ إِلَّا وَبِجَنبَيْهَا  
مَلَكَانِ يُنَادِيَانِ يَسْمَعُهُ خَلْقُ اللَّهِ كُلُّهُمْ إِلَّا الثَّقَلَيْنِ:

يَا أَيُّهَا النَّاسُ هَلُمَّوا إِلَىٰ رَبِّكُمْ، إِنَّ مَا قَلَّ وَكَفَىٰ  
خَيْرٌ مِّمَّا كَثُرَ وَالْهَىٰ»

(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.

لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ  
وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ  
فِيهَا خَالِدُونَ )

(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 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:

(هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ )

(Is there any reward for good other than good)(55:60) Then Allah said:

(وَزِيَادَةٌ)

(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,

## لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ

(For those who have done good is the best and even more.) And then he said:

«إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ نَادَىٰ مُنَادٍ: يَا أَهْلَ الْجَنَّةِ إِنَّ لَكُمْ عِنْدَ اللَّهِ مَوْعِدًا يُرِيدُ أَنْ يُنْجِزَكُمُوهُ فَيَقُولُونَ: وَمَا هُوَ؟ أَلَمْ يَتَّقَلْ مَوَازِينَنَا؟ أَلَمْ يُبَيِّضْ وُجُوهَنَا وَيُدْخِلْنَا الْجَنَّةَ وَيُجِرْنَا مِنَ النَّارِ؟ قَالَ فَيَكْشِفُ لَهُمُ الْحِجَابَ، فَيَنْظُرُونَ إِلَيْهِ، فَوَاللَّهِ مَا أَعْطَاهُمُ اللَّهُ شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَيْهِ، وَلَا أَقْرَّ لِأَعْيُنِهِمْ»

(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:

## وَلَا يَرَهُقُ وَجُوهَهُمْ قَتَرٌ

(Neither 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.

## وَلَا ذِلَّةٌ

(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:



(فَوَقَّعَهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً  
وَسُرُورًا )

(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.

(وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا  
وَتَرْهَقُهُمْ ذِلَّةٌ مَّا لَهُم مِّنَ اللَّهِ مِنْ عَاصِمٍ كَأَنَّمَا  
أَغْشَيْتَ وُجُوهُهُمْ قِطْعًا مِّنَ اللَّيْلِ مُظْلِمًا أُولَٰئِكَ  
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ )

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

### The Reward of the Wicked Criminals

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

(وَتَرْهَقُهُمْ)

(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:

(وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَشِيعِينَ مِنَ الدُّلِّ)

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

وَلَا تَحْسَبَنَّ اللَّهَ غَفْلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا  
يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ مُهْطِعِينَ  
مُقْنِعِي رُءُوسِهِمْ)

(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:

(مَا لَهُمْ مِّنَ اللَّهِ مِنِّ عَاصِمٍ)

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

(يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُ - كَلَّا لَا وَزَرَ -  
إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ )

(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 :

(كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ)

(Their faces will be covered as it were...) means that their faces will be dark in the Hereafter. This is similar to His statement:

(يَوْمَ تَبْيَضُّ وُجُوهٌُ وَتَسْوَدُّ وُجُوهُ فَأَمَّا الَّذِينَ  
اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا  
الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ - وَأَمَّا الَّذِينَ ابْيَضَّتْ  
وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ )

(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 يَوْمَئِذٍ مُّسْفِرَةٌ - ضَحِكَةٌ مُّسْتَبْشِرَةٌ -  
 وَوَجُوهٌ يَوْمَئِذٍ عَلَيَّهَا غُبْرَةٌ )

(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(

(وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا  
 مَكَانَكُمْ أَنْتُمْ وَشُرَكَائِكُمْ فزَيَّلْنَا بَيْنَهُمْ وَقَالَ  
 شُرَكَائُهُمْ مَا كُنْتُمْ إِيَّانَا تَعْبُدُونَ - فَكَفَى بِاللَّهِ  
 شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِنْ كُنَّا عَنْ عِبَادَتِكُمْ لَغْفِيلِينَ -  
 هُنَالِكَ تَبْلُوا كُلُّ نَفْسٍ مَّا أَسْلَفَتْ وَرُدُّوْا إِلَى اللَّهِ  
 مَوْلَاهُمُ الْحَقُّ وَضَلَّ عَنْهُمْ مَّا كَانُوا يَقْتَرُونَ )

(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." Then We shall separate them, and their partners shall say: "It was not us that you used to worship.") (29. "So sufficient is Allah as a witness between us and you that we indeed knew nothing of your worship of us.") (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:

(وَيَوْمَ نَحْشُرُهُمْ)

(And the Day whereon We shall gather them) Allah will gather together all the creatures of earth, human and Jinn, righteous and rebellious. He said in another Ayah:

(وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا)

(and We shall gather them all together so as to leave not one of them behind.)18:47(

(ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَائِكُمْ)

(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. Similarly, Allah said:

(وَأَمَّا تَزُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ )

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

(وَيَوْمَ تَقُومُ السَّاعَةُ يُومَدِ يَتَفَرَّقُونَ )

(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, )Ar-Rum(, Allah said:

(يَوْمَئِذٍ يَصَّدَّعُونَ)

(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 كُومٍ فَوْقَ النَّاسِ»

(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

(مَكَانَكُمْ أَنْتُمْ وَشُرَكَائِكُمْ فَرَيْنَا 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 الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا)

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

(وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِن دُونِ اللَّهِ مَن لَّا  
يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ  
غَفُلُونَ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً)

(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, Then Allah said:

(فَكَفَى بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ)

(So sufficient is Allah as a witness between us and you.) 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:

(هُنَالِكَ تَبْلُوا كُلُّ نَفْسٍ مَّا أَسْلَفَتْ)

(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 تُبْلَى السَّرَائِرُ)

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

(يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ)

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

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ  
يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا - اقْرَأْ كِتَابَكَ كَفَى  
بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا )

(...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,

(وَرُدُّوْا إِلَى اللَّهِ مَوْلَهُمُ الْحَقُّ)

(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.

(وَضَلَّ عَنْهُمْ)

(and will vanish from them) meaning what the idolators worshipped,

(مَا كَانُوا يَفْتَرُونَ)

(what they invented) what they worshipped besides Allah that they invented.

(قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ أَمَّن يَمْلِكُ  
السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ  
وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ  
فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ - فَذَلِكُمُ اللَّهُ رَبُّكُمْ  
الْحَقُّ فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى  
تُصْرَفُونَ - كَذَلِكَ حَقَّتْ كَلِمَةُ رَبِّكَ عَلَى الَّذِينَ  
فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ )

(31. Say: "Who provides for you from the sky and the earth Or who owns hearing and sight And who brings out the living from the dead and brings out the dead from the living And who disposes of the affairs" They will say: "Allah." Say: "Will you not then be afraid (of Allah's punishment)") (32. Such is Allah, your Lord in truth. So after the truth, what else can there be, save error How then are you turned away) (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:

(قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ)

(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,

(أَعْلَهُ مَعَ اللَّهِ)

(Is there a god, besides Allah) 27:62( )Who provides;(

(فَأَنْبَتْنَا فِيهَا حَبًّا - وَعِنَبًا وَقَضْبًا - وَزَيْتُونًا  
وَنَخْلًا - وَحَدَائِقَ غُلْبًا - وَفَكِهَةً وَأَبًّا )

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

(فَسَيَقُولُونَ اللَّهُ)

(They will say: "Allah.")

(أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ)

("Who is he that can provide for you if He should withhold His provision) 67:21( Allah's statement,

(أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ)

(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:

(قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ  
وَالْأَبْصَرَ)

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

(قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَرَكُمْ)

(Say: "Tell me, if Allah took away your hearing and your sight.")6:46( Then Allah said:

(وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ  
مِنَ الْحَيِّ)

(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 الْأُمْرَ)

(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

(يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ  
فِي شَأْنٍ)

(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.

(فَسَيَقُولُونَ لِلَّهِ)

(They will say: "Allah.") they say this knowingly and they admit it.



(فَقُلْ أَفَلَا تَتَّقُونَ)

(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:

(فَدَلِكُمُ اللَّهُ رَبُّكُمْ الْحَقُّ)

(Such is Allah, your Lord in truth.) This Lord that you admitted is the One Who does all this, is your Lord and the True Deity that deserves to be worshipped alone.

(فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ)

(So after the truth, what else can there be, save error) any one worshipped other than Him is false, for there is no God but Allah, He Has no partners.

(فَأَنى تُصْرَفُونَ)

(How then are you turned away) How then can you turn away from His worship to worship others while you know that He is the Lord that has created everything, the One who controls and governs everything Allah then said:

(كَذَلِكَ حَقَّتْ كَلِمَةُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا)

(Thus is the Word of your Lord justified against those who rebel,) 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:

(قَالُوا بلىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى  
الْكَافِرِينَ)

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

(قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ قُلْ  
اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ فَأَنى تُؤْفَكُونَ - قُلْ هَلْ

مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي  
لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُبَّعَ أَمَّنْ لَا  
يَهْدِي إِلَّا أَنْ يُهْدَىٰ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ - وَمَا  
يُبَّعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ  
شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ )

(34. Say: "Is there of your partners one that originates the creation and then repeats it" Say: "Allah originates the creation and then He repeats it. Then how are you deluded away (from the truth)") (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 Then, what is the matter with you How judge you") (36. 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.**

(قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ)

(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

(قُلِ اللَّهُ)

(Say: "Allah") It is He Who does this. He does it by Himself, alone without partners.

(فَأَنْتَ تُؤَفِّكُونَ)

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

(قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلْ  
اللَّهُ يَهْدِي لِلْحَقِّ)

(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.

(أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ مَنْ لَا  
يَهْدِي إِلَّا أَنْ يُهْدَى)

(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:

(يَأْتِي لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُعْنِي  
عَنكَ شَيْئًا)

(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

(قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ - وَاللَّهُ خَلَقَكُمْ وَمَا  
تَعْمَلُونَ)

(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 تَحْكُمُونَ)

(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 then 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. At the end of this Ayah. He said,

## (إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ)

(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.

(وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ  
وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ  
لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ - أَمْ يَقُولُونَ افْتَرَاهُ  
قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنْ اسْتَطَعْتُمْ مِّنْ  
دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ - بَلْ كَذَّبُوا بِمَا لَمْ  
يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَّابَ  
الَّذِينَ مِنْ قَبْلِهِمْ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ  
- وَمِنْهُمْ مَّنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَّنْ لَا يُؤْمِنُ بِهِ  
وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ )

(37. 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.) (38. Or do they say: "He has forged it" Say: "Bring then a Surah like unto it, and call upon whomsoever you can besides Allah, if you are truthful!") (39. 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!) (40. 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 أَنْ يُفْتَرَى 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.

(وَلَكِنْ تَصْدِيقَ 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,

(وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ 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 افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا  
مَنْ اسْتَطَعْتُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ )

(Or do they say: "He has forged it" Say: "Bring then a Surah like unto it, and call upon whomsoever 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:

(قُلْ لَّيِّنَ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا  
بِمِثْلِ هَذَا الْقُرْآنِ 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:

(أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ  
مُفْتَرِيَاتٍ وَاذْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللّٰهِ اِنْ  
كُنْتُمْ صٰدِقِيْنَ )

(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:

(أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُوْرَةٍ مِّثْلِهِ وَاذْعُوا  
مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ )

(Or do they say: "He has forged it" Say: "Bring then a Surah like unto it, and call upon whomsoever you can besides Allah, if you are truthful!")10:38( He also challenged them in Surat Al-Baqarah, a Madinite Surah, to produce one Surah similar to it. He stated in that Surah that they would never be capable of doing so, saying:

(فَاِنْ لَّمْ تَفْعَلُوْا وَلَنْ تَفْعَلُوْا فَاتَّقُوا 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 الْاَنْبِيَاءِ اِلَّا وَقَدْ اُوْتِيَ مِنَ الْاَيَاتِ  
مَا اَمِنَ عَلٰى مِثْلِهِ الْبَشَرُ، وَاِنَّمَا كَانَ الَّذِي اُوْتِيَتْهُ

وَحْيًا أَوْحَاهُ اللَّهُ إِلَيَّ فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ  
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 كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ  
تَأْوِيلُهُ)

(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 يَأْتِهِمْ تَأْوِيلُهُ)

(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.

(كَذَلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ)

(Those before them did belie.) meaning, the past nations,

(فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ)

(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 مَّنْ 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 مَّنْ لَا يُؤْمِنُ بِهِ)

(and of them there are some who believe not therein,) but dies as a disbeliever and will be resurrected as such.

## (وَرَبُّكَ أَعْلَمُ بِالْمُقْسِدِينَ)

(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.

(وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلِكُمْ أَنْتُمْ بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ - وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ - وَمِنْهُمْ مَنْ يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي الْعُمْىَ وَلَوْ كَانُوا لَا يُبْصِرُونَ - إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ )

(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!") (42. And among them are some who listen to you, but can you make the deaf to hear -- even though they apprehend not) (43. And among them are some who look at you, but can you guide the blind -- even though they see not) (44. Truly, Allah wrongs not mankind in aught; but mankind wrong themselves.)

### The Command to be Free and Clear from the Idolators

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

(قُلْ لِي عَمَلِي وَلَكُمْ عَمَلِكُمْ)

(Say: "For me are my deeds and for you are your deeds!") Similarly, Allah said:

(قُلْ يَا أَيُّهَا الْكَافِرُونَ - لَا أَعْبُدُ مَا تَعْبُدُونَ )

(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:



(إِنَّا بُرَاءُ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ)

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

(وَمِنْهُمْ مَنْ يَسْتَمِعُونَ 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. Y

(وَمِنْهُمْ مَنْ يَنْظُرُ 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 إِذَا يَتَّخِذُونَكَ إِلَّا هُزُوًا)

(And when they see you, they treat you only in mockery.)25:41( 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 يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ)

(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 حَرَمْتُ الظُّلْمَ عَلَى نَفْسِي  
وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا»

I have prohibited !O My servant) oppression for Myself and made it prohibited for you, so do not Until He (...oppress one another said at the end of the Hadith :يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصِيهَا لَكُمْ، ثُمَّ أَوْفِيكُمْ إِيَّاهَا، فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ 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.

(وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ )

(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.)

### **The Feeling of Brevity toward the Worldly Life at the Gathering on the Day of Resurrection**

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:

(وَيَوْمَ يَحْشُرُهُمْ)

(And on the Day when He shall gather (resurrect) them.) Similarly Allah said:

كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً  
مِّن نَّهَارٍ

(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:

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا  
(

(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(

يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ  
زُرْقًا - يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَّبِثْتُمْ إِلَّا عَشْرًا - نَحْنُ  
أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَّبِثْتُمْ  
إِلَّا يَوْمًا )

(The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the criminals, blue eyed. They will speak in a very low voice to each other (saying): "You stayed not longer than ten (days)." We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!") )20:102-104( and,

(وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا  
غَيْرَ سَاعَةٍ)

(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:

(قَالَ كَمْ لَبِئْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ - قَالُوا لَبِئْنَا  
يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِّينَ - قَالَ إِنْ لَبِئْتُمْ  
إِلَّا قَلِيلًا لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ )

(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!") )23:112-124( Allah then said:

(يَتَعَارَفُونَ بَيْنَهُمْ)

(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 نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ)

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

(وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا )

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

(قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ وَمَا كَانُوا  
مُهْتَدِينَ)

(Ruined indeed will be those who denied the meeting with Allah and were not guided.) This is similar to the Ayah:

(وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ )

(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.

(وَأَمَّا نُرِيكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَقَّيْكَ فَإِلَيْنَا  
مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ - وَلِكُلِّ  
أُمَّةٍ رَّسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ  
بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ )

(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.)  
(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 :

(وَأَمَّا نُرِيكَ بَعْضَ الَّذِي نَعِدُهُمْ)

(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.

(أَوْ نَتَوَقَّيْكَ فَإِلَيْنَا مَرْجِعُهُمْ)

(Or We cause you to die -- still unto Us is their return,) Allah will then be the Witness watching over their actions for you. Allah then said,

(وَلِكُلِّ أُمَّةٍ رَّسُولٌ 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.

(قُضِيَ بَيْنَهُمْ بِالْقِسْطِ)

(the matter will be judged between them with justice,) is similar to the Ayah:

(وَأَشْرَقَتِ الْأَرْضُ بِنُورِ 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 الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، الْمَقْضِيُّ لَهُمْ قَبْلَ الْخَلَائِقِ»

(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.

(وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ -  
قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ  
لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَأْخِرُونَ  
سَاعَةً وَلَا يَسْتَقْدِمُونَ - قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ  
عَذَابُهُ بَيَاتًا أَوْ نَهَارًا مَادَا يَسْتَعْجِلُ مِنْهُ  
الْمُجْرِمُونَ - أُنْتُمْ إِذَا مَا وَقَعَ ءَامَنْتُمْ بِهِ ءَأَلَنْ وَقَدْ  
كُنْتُمْ بِهِ تَسْتَعْجِلُونَ - ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا  
عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ )

(48. And they say: "When will be this promise (the torment or the Day of Resurrection), if you speak the truth") (49. 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).") (50. Say: "Tell me, if His torment should come to you by night or by day, which portion thereof would the criminals hasten on") (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!") (52. Then it will be said to them who wronged themselves: "Taste you the everlasting torment! Are you recompensed (ought) save what you used to earn")

## The Deniers of the Day of Resurrection wish to hasten its Coming and their Response

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  
ءَامَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ)

(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:

(قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا)

(Say: "I have no power over any harm or profit to myself.") )10:49, 7:188( 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. But,

(لِكُلِّ أُمَّةٍ أَجَلٌ)

(For every Ummah, there is a term appointed;) meaning that for every generation or community there is a set term appointed for them. When the end of that term approaches,

(فَلَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ)

(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 يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا)

(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 أَتَاكُمْ عَذَابُهُ بَيَّاتًا أَوْ نَهَارًا مَّآذَا  
يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ - أَتُمْ إِذَا مَا وَقَعَ ءَامَنْتُمْ  
بِهِ ءَالْنَ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ )

(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 أَبْصَرْنَا وَسَمِعْنَا)

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

(فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا ءَامَنَّا بِاللَّهِ وَحَدَّهُ وَكَفَرْنَا  
بِمَا كُنَّا بِهِ مُشْرِكِينَ - فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا  
رَأَوْا بَأْسَنَا سِنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ  
وَخَسِرَ هُنَالِكَ الْكَافِرُونَ )

(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

(ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ)

(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:

(يَوْمَ يُدْعَوْنَ إِلَى نَارٍ جَهَنَّمَ دَعَاءً - هَذِهِ النَّارُ  
الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ - أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا



تُبْصِرُونَ - اصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا  
سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ )

(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 belie. 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(

(وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ  
وَمَا أَنْتُمْ بِمُعْجِزِينَ - وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا  
فِي الْأَرْضِ لِأَفْتَدَتْ بِهِ وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا  
الْعَذَابَ وَقُضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ )

(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!") (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 said that they ask you to inform them (saying):

(أَحَقُّ هُوَ)

("Is it true") asking about the return and the Resurrection from the graves, after the bodies become sand.

(قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ وَمَا أَنْتُمْ بِمُعْجِزِينَ)

(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 أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ )

(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',

(وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ  
وَرَبِّي لَتَأْتِيَنَّكُمْ)

(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 Surat At-Taghabun, He said:

(زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي  
لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ  
)

(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) Then 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.

(وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَقُضِيَٰ بَيْنَهُمْ  
بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ)

(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.)

(أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ أَلَا إِنَّ  
وَعَدَ اللَّهُ حَقًّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ - هُوَ  
يُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ )

(55. 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.) (56. 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.

يَأْيُهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ  
وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ  
- قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ  
خَيْرٌ مِّمَّا يَجْمَعُونَ )

(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.) (58. Say: "In the bounty of Allah, and in His mercy; therein let them rejoice." That is better than what (the wealth) they amass.)

### The Qur'an is an Admonition, Cure, Mercy and Guidance

Allah confers a great favor on His creatures in what He has sent down of the Gracious Qur'an to His Noble Messenger . He said:

يَأْيُهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ )

(O mankind! There has come to you good advice from your Lord.) A warning and a shield from shameful deeds.

(وَشِفَاءٌ لِّمَا فِي الصُّدُورِ)

(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.

(وَهُدًى وَرَحْمَةٌ)

(a guidance and a mercy) The guidance and the mercy from Allah are attained through it. This is only for those who believe in it and have firm faith in what it contains. As Allah said:

(وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ  
لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا )

(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) and;

(قُلْ هُوَ لِلَّذِينَ ءَامَنُوا هُدًى وَشِفَاءٌ)

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

**(قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا)**

(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,

**(هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ)**

That is better than what (the wealth) they amass. from the ruins of the world and its vanishing bloom undoubtedly.

**(قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ ءَآلَلَهُ أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ - وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ لَدُوٌّ فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ )**

(59. 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") (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**

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 مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ 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,

«هَلْ لَكَ مَالٌ؟»

(Do you have wealth) I answered, `Yes.' He said,

«مِنْ أَيِّ الْمَالِ؟»

(what kind of wealth) I answered, `All kinds; camels, slaves, horses, sheep.' So he said,

«إِذَا آتَاكَ اللَّهُ مَالًا فَلْيَرَّ عَلَيْكَ»

(If Allah gives you wealth, then let it be seen on you.) Then he said,

«هَلْ تُنْتِجُ إِبْلِكَ صِحَاحًا آذَانُهَا، فَتَقْعِدُ إِلَى  
مُوسَى فَتَقْطَعُ آذَانُهَا، فَتَقُولُ: هَذِهِ بَحْرٌ، وَتَشُقُّ  
جُلُودَهَا وَتَقُولُ: هَذِهِ صُرْمٌ، وَتُحَرِّمُهَا عَلَيْكَ  
وَعَلَى أَهْلِكَ»

؟ (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,

«فَإِنَّ مَا آتَاكَ اللَّهُ لَكَ حِلٌّ، سَاعِدُ اللَّهِ أَشَدُّ مِنْ  
سَاعِدِكَ، وَمُوسَى اللَّهُ أَحَدٌ مِنْ مُوسَاكَ»

(What Allah has given you is lawful. Allah's Forearm is stronger than your forearm, and Allah's knife is sharper than your knife.)" And he mentioned the Hadith in its complete form, and the chain for this Hadith is a strong, good chain. Allah criticized those who make lawful what Allah has made unlawful or vice versa. This is because they are based on mere desires and false opinions that are not supported with evidence or proof. Allah then warned them with a promise of the Day of Resurrection. He asked:

(وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ 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 Ibn Jarir said that Allah's statement:

(إِنَّ اللَّهَ لَدُوٌّ فَضْلٍ عَلَى النَّاسِ)

(Truly, Allah is full of bounty to mankind,) 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 أَكْثَرَهُمْ لَا يَشْكُرُونَ)

(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.

(وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْءَانٍ  
وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ  
تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ  
فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ  
وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ )

(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 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:

(وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلْمَتِ الْأَرْضِ وَلَا رَطْبٍ 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 مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَّمٌ أُمَّتُكُمْ)

(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 مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا)

(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:

(وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ - الَّذِي يَرَاكَ حِينَ تَقُومُ )

(وَتَقَلِّبَكَ فِي السَّجِدِينَ )

(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 تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْءَانٍ  
وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ  
نُفِيضُونَ 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:

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

(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.)

(أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ  
يَحْزَنُونَ - الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ - لَهُمُ  
الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ  
لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ)

(62. Behold! The Awliya' of Allah, no fear shall come upon them nor shall they grieve.) (63. Those who believed, and have Taqwa.) (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 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,

(لَا خَوْفٌ عَلَيْهِمْ)

(no fear shall come upon them) from the future horrors they will face in the Hereafter.



(وَلَا هُمْ يَحْزَنُونَ)

(nor shall they grieve.) over anything left behind in this world. Ibn Jarir recorded that Abu Hurayrah said that Allah's Messenger said:

«إِنَّ مِنْ عِبَادِ اللَّهِ عِبَادًا يَعْطُهُمُ الْأَنْبِيَاءُ  
وَالشُّهَدَاءُ»

(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:

«هُمْ قَوْمٌ تَحَابُّوا فِي اللَّهِ مِنْ غَيْرِ أَمْوَالٍ وَلَا  
أَنْسَابٍ، وَجُوهُهُمْ نُورٌ عَلَى مَنَائِرٍ مِنْ نُورٍ، لَا  
يَخَافُونَ إِذَا خَافَ النَّاسُ، وَلَا يَحْزَنُونَ إِذَا حَزَنَ  
النَّاسُ»

(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 أَوْلِيَاءَ 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 الْبُشْرَى 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:

«الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْعَبْدُ أَوْ تُرَى لَهُ. وَهِيَ  
جُزْءٌ مِنْ أَرْبَعَةٍ وَأَرْبَعِينَ جُزْءًا أَوْ سَبْعِينَ جُزْءًا  
مِنَ النَّبُوءَةِ»

(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,

«تِلْكَ 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:

(لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ)

(For them is good news, in the life of the present world) Then he said,

«الرُّؤْيَا الصَّالِحَةُ يُبَشِّرُهَا الْمُؤْمِنُ، جُزْءٌ مِنْ  
تِسْعَةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ، فَمَنْ رَأَى ذَلِكَ  
فَلْيُخَيْرْ بِهَا، وَمَنْ رَأَى سِوَى ذَلِكَ فَإِنَّمَا هُوَ مِنَ  
الشَّيْطَانِ لِيُحْزِنَهُ، فَلْيَنْفُثْ عَنْ يَسَارِهِ ثَلَاثًا،  
وَلْيُكَبِّرْ، وَلَا يُخَيْرْ 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:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ  
عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا  
بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ - نَحْنُ أَوْلِيَائُكُمْ فِي  
الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُى  
أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ - نُزُلًا مِّنْ غَفُورٍ  
رَّحِيمٍ )

(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:

إِنَّ الْمُؤْمِنَ إِذَا حَضَرَهُ الْمَوْتُ جَاءَهُ مَلَائِكَةٌ بِيضُ  
الْوُجُوهِ بِيضُ النَّيَابِ فَقَالُوا: اخْرُجِي أَيُّهَا الرُّوحُ  
الطَّيِّبَةُ إِلَى رُوحٍ وَرِيحَانٍ وَرَبٍّ غَيْرٍ غَضَبَانَ،  
فَتَخْرُجُ مِنْ فَمِهِ كَمَا تَسِيلُ الْفَطْرَةُ مِنْ فَمِ  
السَّقَاءِ»

(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:

(لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّهُمُ الْمَلَائِكَةُ هَذَا  
يَوْمَكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ )

(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), and,

(يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ  
بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي  
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ  
الْعَظِيمُ)

(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:

(لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ)

(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.

(ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ)

(This is indeed the supreme success.)

(وَلَا يَحْزَنُكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا هُوَ  
السَّمِيعُ الْعَلِيمُ - أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَوَاتِ وَمَنْ  
فِي الْأَرْضِ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ  
شُرَكَاءَ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا  
يَخْرُصُونَ - هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ  
وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُسْمَعُونَ  
(

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

## **All Might and Honor is for Allah -- He Alone has Full Authority within the Universe**

Allah said to His Messenger ,

(وَلَا يَحْزُنُكَ)

(Do not grieve) because of the remarks of these idolators, and depend on Allah and ask for His help. Put your trust in Him.

(إِنَّ الْعِزَّةَ جَمِيعاً)

(For all power and honor belong to Allah.) All might and honor belong to Him, His Messenger and the believers.

(هُوَ السَّمِيعُ الْعَلِيمُ)

(He is the All-Hearer, the All-Knower.) He hears the utterances of His servants and knows their affairs. Allah then 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. Allah then informed us that He is the One Who made the night for His servants to rest therein from weariness and exhaustion.

(وَالنَّهَارَ مُبْصِراً)

(And the day to make things visible (to you).) bright and clear for them to seek livelihood and to travel to fulfill their needs.

(إِنَّ فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ)

(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.

(قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحٰنَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي  
السَّمٰوٰتِ وَمَا فِي الْأَرْضِ إِنْ عِنْدَكُمْ مِنْ سُلْطٰنٍ  
بِهَٰذَا أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ - قُلْ إِنْ  
الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكٰذِبَ لَا يُفْلِحُونَ - مَتَّعٌ  
فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ  
الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ )

(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.) (69. Say: "Verily, those who invent a lie against Allah will never be successful.") (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 criticizes those who claim that He has,

(وَلَدًا سُبْحٰنَهُ هُوَ الْغَنِيُّ)

(...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,

(لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ)

(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.

(إِنْ عِنْدَكُمْ مِنْ سُلْطٰنٍ بِهَٰذَا)

(No warrant have you for this) Meaning, you have no proof for the lies and falsehood that you claim,

(أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ)

(Do you say against Allah what you know not.) This is a severe threat and a firm warning. Similarly, Allah threatened and said:

(وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا - لَقَدْ جِئْتُمْ شَيْئًا إِدًّا -  
تَكَادُ السَّمَوَاتُ يَتَّقَطِرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ  
وَتَخِرُّ الْجِبَالُ هَدًّا - أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا -  
وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا - إِنْ كُلُّ مَنْ  
فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا -  
لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا - وَكُلُّهُمْ آتِيهِ يَوْمَ  
الْقِيَامَةِ فَرْدًا )

(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.) (19:88-95) Then 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,

(ثُمَّ نَضْطِرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ)

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

(مَتَّعٌ فِي الدُّنْيَا)

((A brief) enjoyment in this world!) meaning, only a short period,

(ثُمَّ إِلَيْنَا مَرْجِعُهُمْ)

(and then unto Us will be their return) on the Day of Resurrection;

(ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ)

(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.'

(وَأْتِلْ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَاقَوْمِ إِن كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذِكْرِي بآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرَكُمْ عَلَيْكُمْ عُمَّةً ثُمَّ اقضُوا إِلَيَّ وَلَا تُنظِرُون - فَإِن تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِّنْ أَجْرٍ إِن أَجْرِي إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ - فَكَذَّبُوهُ فَنَجَّيْنَاهُ وَمَن مَّعَهُ فِي الْفُلِكِ وَجَعَلْنَاهُمْ خَلَائِفَ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذَرِينَ )

(71. And recite to them the news of Nuh. 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. 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.) (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.") (73. They denied him, but We delivered him, and those with him in the ship, and We made them generations, replacing one after another, while We drowned those who belied Our Ayat. Then see what was the end of those who were warned.)

### The Story of Nuh and His People

Allah instructed His Prophet , saying:

(وَأْتِلْ عَلَيْهِمْ)

(And recite to them) relate to the disbelievers of the Quraysh who belied you and rejected you,

(نَبَأَ 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.

(إِذْ قَالَ لِقَوْمِهِ يَاقَوْمِ إِن كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي  
وَتَذِكْرِي بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ)

(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.'

(فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ)

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

(ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً)

(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,'

(وَلَا تُنظِرُونَ)

(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,

(إِن نَّقُولُ إِلَّا اعْتَرَاكَ بَعْضُ ءَالِهَتِنَا بِسُوءٍ قَالَ  
إِنِّي أَشْهَدُ اللَّهَ وَأَشْهَدُوا أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ  
- مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونَ إِنِّي  
تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ)

(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,

(فَإِنْ تَوَلَّيْتُمْ)

(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.

(إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ وَأَمِرْتُ أَنْ أَكُونَ مِنَ  
الْمُسْلِمِينَ)

(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:

(لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَجًا)

(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:

(وَأَمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ)

(and I have been commanded to be of the Muslims.) Allah said about His friend, Ibrahim:

(إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمَ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ -  
وَوَصَّىٰ بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبُ يَبْنِيَّ إِنَّ اللَّهَ  
اصْطَفَىٰ لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ  
(

(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 Ya`qub (saying), "O my sons! Allah has chosen for you the (true) religion, then die not except as Muslims.")(2:131-132) Yusuf said:

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ  
الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيٌّ  
فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي  
بِالصَّالِحِينَ )

(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:

يَقَوْمِ إِنْ كُنْتُمْ ءَامَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِنْ كُنْتُمْ  
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:

رَبَّنَا أفرِغْ عَلَيْنَا صَبْرًا وَتَوَقَّنَا مُسْلِمِينَ )

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

رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ  
رَبِّ الْعَالَمِينَ )

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

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا  
النَّبِيُّونَ الَّذِينَ أَسْلَمُوا )

(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:

(وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي  
وَبِرَسُولِي قَالُوا ءَامَنَّا وَاشْهَدْ بِأَنَّا 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:

(قُلْ إِنِّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ  
رَبِّ الْعَالَمِينَ - لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا  
أَوَّلُ الْمُسْلِمِينَ )

(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:

«نَحْنُ مَعَشَرَ الْأَنْبِيَاءِ أَوْلَادُ عِلَّاتٍ. وَدِينُنَا وَاحِدٌ»

(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:

(فَكَذَّبُوهُ فَجَبَّيْنَاهُ وَمَنْ مَعَهُ)

(They denied him, but We delivered him, and those with him) meaning on his religion,

(فِي الْفُلِكِ)

(in the (Fulk) ship) Fulk refers to the ark, and,

(وَجَعَلْنَاَهُمْ خَلَائِفَ)

(We made them generations replacing one after another) on earth,

وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانظُرْ كَيْفَ كَانَ  
عَاقِبَةُ الْمُذْرِبِينَ)

(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!'

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رَسُولًا إِلَىٰ قَوْمِهِمْ فَجَاءُواهُمْ  
بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ  
كَذَلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ الْمُعْتَدِينَ )

(74. Then after him We sent Messengers to their people. They brought them clear proofs, but they would not believe what they had already rejected beforehand. Thus We seal the hearts of the transgressors.)

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

They brought them clear proofs. and evidences of the truth that they came with.

فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ)

(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:

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَرَ هُمْ)

(And We shall turn their hearts and their eyes away (from guidance).) (6:110) He then said here,

كَذَلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ الْمُعْتَدِينَ)

(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 الْقُرُونِ مِن بَعْدِ نُوحٍ)

(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

(ثُمَّ بَعَثْنَا مِن بَعْدِهِم مُّوسَىٰ وَهَارُونَ إِلَىٰ فِرْعَوْنَ وَمَلَأِيهِ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ - فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا لَسِحْرٌ مُّبِينٌ - قَالَ مُوسَىٰ أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَسِحْرٌ هَذَا وَلَا يُفْلِحُ السَّحَرُونَ - قَالُوا أَجِئْتَنَا لِنَلْفِتْنَا عَمَّا وَجَدْنَا عَلَيْهِ ءَابَاءَنَا وَتَكُونَ لَكُمْ الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمْ بِمُؤْمِنِينَ )

(75. Then after them We sent Musa and Harun to Fir`awn and his chiefs with Our Ayat. But they behaved arrogantly and were a people who were criminals.) (76. So when came to them the truth from Us, they said: "This is indeed clear magic.") (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.") (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 Fira`wn

Allah said:

(ثُمَّ بَعَثْنَا)

(Then after them We sent ) meaning after these Messengers,

(مُوسَىٰ وَهَارُونَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ)

(Musa and Harun to Fir`awn and his chiefs,) meaning his people

(بَايَاتِنَا)

(with Our Ayat.) meaning; `Our proofs and evidences.'

(فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ)

(But they behaved arrogantly, and were a people who were criminals.) meaning they were too arrogant to follow the truth and submit to it, and they were criminals.

(فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا  
لَسِحْرٌ مُّبِينٌ)

(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:

(وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا)

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

(أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَسِحْرٌ هَذَا وَلَا يُفْلِحُ  
السَّحَرُ وَنَقَالُوا أَجِئْنَا لِتَلَافِتِنَا)

("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...")

(عَمَّا وَجَدْنَا عَلَيْهِ ءَابَاءَنَا)

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

(وَتَكُونَ لَكُمَا)

(and that you two may have...)

## (الْكِبْرِيَاءُ)

(greatness) means grandeur and leadership

(فِي الْأَرْضِ وَمَا نَحْنُ لَكُمْ بِمُؤْمِنِينَ)

(...in the land, We are not going to believe you two!)"

وَقَالَ فِرْعَوْنُ ائْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ - فَلَمَّا  
جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلْقُونَ  
- فَلَمَّا أَلْقَوْا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السَّحْرُ إِنَّ  
اللَّهَ سَيَبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ -  
وَيَحِقُّ لِلَّهِ الْحَقُّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ )

(79. And Fir`awn said: "Bring me every well-versed sorcerer." (80. And when the sorcerers came, Musa said to them: "Cast down what you want to cast!") (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.) (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 Surat Al-A`raf (there is a commentary on it in that Surah), this Surah, Surat Ta Ha, and in Surat 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.

(وَأَلْقَى السَّحَرَةُ سَجْدِينَ - قَالُوا ءَامَنَّا بِرَبِّ  
الْعَالَمِينَ - رَبِّ مُوسَى وَهَارُونَ )

(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.



(وَقَالَ فِرْعَوْنُ ائْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ - فَلَمَّا  
جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَى اَلْقُوا مَا أَنْتُمْ مُلْقُونَ  
(

(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.

(قَالُوا يَمُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوَّلَ  
مَنْ أَلْقَى قَالَ بَلْ أَلْقُوا)

(They said: "O Musa! Either you throw first or we be the first to throw" )Musa( said: "Nay, throw you (first)!") When the magicians cast their spells they bewitched the eyes of the people through their display of mighty sorcery. At that time,

(فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى - قُلْنَا لَا تَخَفْ  
إِنَّكَ أَنْتَ الْأَعْلَى - وَأَلْقَ مَا فِي يَمِينِكَ تَلْقَفْ مَا  
صَنَعُوا إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ وَلَا يُفْلِحُ السَّاحِرُ  
حَيْثُ أَتَى )

(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) Upon that, Musa said:

(فَلَمَّا أَلْقُوا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السَّحْرُ إِنَّ اللَّهَ  
سَيَبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ -  
وَيَحِقُّ لِلَّهِ الْحَقُّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ )

(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). )

(فَمَا ءَامَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِ عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ )

(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; and verily, Fir`awn was an arrogant tyrant on the earth, he was indeed one of the transgressors.)

### Only a Few Youth from Fir`awn's People believed in Musa

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 ءَامَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِ عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ)

(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

(قَالُوا أُوذِينَا مِن قَبْلِ أَن تَأْتِيَنَا وَمِن بَعْدِ مَا جِئْتَنَا قَالَ عَسَىٰ رَبُّكُمْ أَن يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ )

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

(وَقَالَ مُوسَىٰ يَقَوْمِ إِن كُنْتُمْ ءَامَنْتُمْ بِاللَّهِ فَعَلَيْهِ  
تَوَكَّلُوا إِن كُنْتُمْ مُّسْلِمِينَ )

فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ  
الظَّالِمِينَ- وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ-

(84. And Musa said: "O my people! If you have believed in Allah, then put your trust in Him if you are Muslims.") (85. They said: "In Allah we put our trust. Our Lord! Make us not a trial for the folk who are wrongdoers.) (86. "And save us by Your mercy from the disbelieving folk.")

### Musa encouraged His People to put Their Trust in Allah

Allah told us that Musa said to the Children of Israel:

(يَقَوْمِ إِن كُنْتُمْ ءَامَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنْتُمْ  
مُّسْلِمِينَ)

(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 بِكَافٍ عَبْدَهُ)

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

(وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ)

(And whosoever puts his trust in Allah, then He will suffice him.)(65:3) Allah combines worship and reliance in many places. He said:

(فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ)

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

(قُلْ هُوَ الرَّحْمَنُ ءَامَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا)

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

(رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ  
وَكَيْلًا )

((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 said:

(عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ  
الظَّالِمِينَ)

(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,

(رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ 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:

(وَنَجِّنَا بِرَحْمَتِكَ)

(And save us by Your mercy) means save us through Your mercy and beneficence

(مِنَ الْقَوْمِ الْكَافِرِينَ)

(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.

(وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّءَا لِقَوْمِكُمَا  
بِمِصْرَ بُيُوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا  
الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ )

(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.")

### They were commanded to pray inside Their Homes

Allah tells us why He saved the Children of Israel from Fir`awn and his people. He tells us how he saved them. Allah commanded Musa and his brother Harun to take houses for their people in Egypt,

(وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً)

(and make your dwellings as places for your worship,) 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,

(وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً)

(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.

(وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ  
زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَن  
سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ  
قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ - قَالَ

قَدْ أَحْيَيْتَ دَعْوَتَكُمْ فَاسْتَقِيمَا وَلَا تَتَّبِعَانَّ سَبِيلَ  
الَّذِينَ لَا يَعْلَمُونَ )

(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. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.") (89. Allah said: "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.")

### Musa supplicated against Fir`awn and His Chiefs

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. Musa said:

(رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً)

(Our Lord! You have indeed bestowed on Fir`awn and his chiefs splendor) and pleasure of this worldly life.

(وَأَمْوَالًا)

(and wealth) plentiful and abundant. Allah's statement,

(فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَن 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:

(لِنَقْتَنَّهُمْ 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."

(رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ)

("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,

(وَأَشَدُّ عَلَى قُلُوبِهِمْ)

(and harden their hearts) Ibn `Abbas said, "Harden their hearts means put a seal on them."

(فَلَا يُؤْمِنُوا حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ)

(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 نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ  
الْكَافِرِينَ دَيَّارًا - إِنَّكَ إِن تَذَرَهُمْ يُضِلُّوا عِبَادَكَ  
وَلَا يَلْدُوا إِلَّا فَاجِرًا كَفَّارًا )

(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. Allah said:

(قَدْ أُجِيبَت دَعْوَتُكُمَا)

(Verily, the invocation of you both is accepted.) ` in destroying Fir`awn's people.

(قَدْ أُجِيبَت دَعْوَتُكُمَا فَاسْتَقِيمَا)

(Verily I have answered your prayers (both of you). So you both keep to the straight way) So 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."

(وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ  
وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ  
ءَامَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَامَنْتُ بِهِ بَنُو

إِسْرَءِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ - ءَالنَّ وَقَدْ عَصَيْتَ  
قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ - فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ  
لِتَكُونَ لِمَنْ خَلْفَكَ ءَايَةً وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَن  
ءَايَاتِنَا لَغَفْلُونَ )

(90. 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.") (91. Now (you believe) while you refused to believe before and you were one of the mischief-makers. ) (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! And verily, many among mankind are heedless of Our Ayat.)

### The Children of Israel were saved and Fir`awn's People drowned

Allah tells us how He caused Fir`awn and his soldiers to drown. The Children of Israel left Egypt in the company of Musa. It was said that there were six hundred thousand soldiers, plus offspring. They borrowed a lot of ornaments from the Coptics and took that with them. Fir`awn became very angry with them. So he sent heralds to all the cities to send their soldiers. He 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.

(فَلَمَّا تَرَاءَا الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَى إِنَّا  
لَمُدْرَكُونَ )

(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:

(كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ)

(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.



(فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَّا تَخَافُ  
دَرْكًا وَلَا تَخْشَى)

(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:

(ءَامَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَامَنْتُ بِهِ بَنُو  
إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ)

(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.

(فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا ءَامَنَّا بِاللَّهِ وَحَدَّهُ وَكَفَرْنَا  
بِمَا كُنَّا بِهِ مُشْرِكِينَ - فَلَمْ يَكُ يَنْفَعُهُمْ إِيْمَانُهُمْ لَمَّا  
رَأَوْا بَأْسَنَا سِنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ  
وَخَسِرَ هُنَالِكَ الْكَافِرُونَ )

(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,

(ءَالنَّ وَقَدْ عَصَيْتَ قَبْلُ)

(Now (you believe) while you refused to believe before) do you say that just now when you have disobeyed Allah before that.

(وَكُنْتَ مِنَ الْمُفْسِدِينَ)

(And you were one of the mischief-makers.) You were among the makers of mischief on the earth who misled the people.

(وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ)

(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;

«قَالَ لِي جِبْرِيْلُ: لَوْ رَأَيْتَنِي وَأَنَا آخِذٌ مِنْ حَالِ  
الْبَحْرِ فَأَدُسُّهُ فِي فَمِ فِرْعَوْنَ مَخَافَةَ أَنْ تُدْرِكَهُ  
الرَّحْمَةُ»

(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`awn 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,

(قَالِيَوْمَ نُنَجِّيكَ بِبَدْنِكَ لَتَكُونَ لِمَنْ خَلَقَكَ 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`awn 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,

(قَالِيَوْمَ نُنَجِّيكَ)

("So this day We shall deliver your..") meaning that We will put your body on a high place on the earth. Mujahid said,

(بِدَنِكَ)

(your (dead) body) means, ` your physical body. "

(لَتَكُونَ لِمَنْ خَلَقَ آيَةً)

(that you may be a sign to those who come after you!) meaning, so that might be a proof of your death and destruction for the Children of Israel. That also stood as a proof that Allah is All-Powerful, in Whose control are all the creatures. Nothing can bear His anger. Fir`awn 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 هَذَا 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,

«أَنْتُمْ أَحَقُّ بِمُوسَى مِنْهُمْ فَصُومُوهُ»

(You have more right to Musa than they, so fast it.)

(وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مَبُورًا صِدْقٍ وَرَزَقْنَاهُمْ  
مِّنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّى جَاءَهُمُ الْعِلْمُ إِنَّ  
رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ  
يَخْتَلِفُونَ )

(93. And indeed We settled the Children of Israel in an honorable dwelling place, and provided them with good things, and they differed not until the knowledge came to them. 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

these Ayat, Allah tells us about all the worldly and religious gifts which He bestowed upon the Children of Israel. Allah's statement,

## (مُبَوَّأٌ صِدْقٌ)

(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:

(وَأَوْزَيْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشْرِقَ  
الْأَرْضِ وَمَغْرِبَهَا الَّتِي بَارَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ  
رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا  
وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا  
يَعْرِشُونَ )

(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:

(فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ - وَكُنُوزٍ وَمَقَامٍ  
كَرِيمٍ - كَذَلِكَ وَأَوْزَيْنَاهَا 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:

(كَمْ تَرَكَوْا مِنْ جَنَّاتٍ وَعُيُونٍ )

(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,

(وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ)

(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:

﴿فَمَا 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,

«إِنَّ الْيَهُودَ اخْتَلَفُوا عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً،  
وَإِنَّ النَّصَارَى اخْتَلَفُوا عَلَى اثْنَتَيْنِ وَسَبْعِينَ  
فِرْقَةً، وَسَتَفْتَرِقُ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَسَبْعِينَ  
فِرْقَةً، مِنْهَا وَاحِدَةٌ فِي الْجَنَّةِ، وَاثْنَتَانِ وَسَبْعُونَ  
فِي النَّارِ»

(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 يَقْضِي بَيْنَهُمْ﴾

(Verily your Lord will judge between them) Here the meaning is, to distinguish between them

﴿يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ﴾

(the Day of Resurrection in that which they used to differ.)

﴿فَإِنْ كُنْتُمْ فِي شَكٍّ مِّمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ  
يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ  
رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ - وَلَا تَكُونَنَّ مِنَ

الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ فَتَكُونُ مِنَ الْخَسِرِينَ -  
 إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ -  
 وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ )

(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. Verily, the truth has come to you from your Lord. So be not of those who doubt (it).) (95. And be not one of those who belie the Ayat of Allah, for then you shall be one of the losers.) (96. Truly, those, against whom the Word of your Lord has been justified, will not believe.) (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:

(الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي  
 يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ)

(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:

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

(Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.) 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:

(رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ وَاشْدُدْ عَلَى قُلُوبِهِمْ  
 فَلَا يُؤْمِنُوا حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ)

(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 أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى  
وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قَبْلًا مَا كَانُوا لِيُؤْمِنُوا  
إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ )

(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:

(قُلُوبًا كَانَتْ قَرِيَةً ءَامَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ  
يُونُسَ لَمَّا ءَامَنُوا كَشَفْنَا عَنْهُمْ ءَدَابَ الْخِزْيِ فِي  
الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ )

(98. 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).

### **Belief at the Time of Punishment did not help except with the People of Yunus**

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,

(يَحْسِرَةٌ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا  
كَانُوا بِهِ يَسْتَهْزِءُونَ )

(Alas for mankind! There never came a Messenger to them but they used to mock at him.)(36:30)

(كَذَلِكَ مَا أَتَى الَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا  
قَالُوا سِحْرٌ أَوْ مَجْنُونٌ )

(Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!")(51:52) and

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِّنْ نَّذِيرٍ  
إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا  
عَلَىٰ آثَرِهِمْ مُّقْتَدُونَ )

(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,

«عَرَضَ عَلَيَّ الْأَنْبِيَاءُ فَجَعَلَ النَّبِيُّ يُمِرُّ وَمَعَهُ  
الْفِئَامُ مِنَ النَّاسِ، وَالنَّبِيُّ يُمِرُّ مَعَهُ الرَّجُلُ،  
وَالنَّبِيُّ مَعَهُ الرَّجُلَانِ، وَالنَّبِيُّ لَيْسَ مَعَهُ أَحَدٌ»

(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 قَوْمَ يُونُسَ لَمَّا ءَامَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ  
الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ)

(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.

(وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ  
جَمِيعًا أَقَانَتْ تُكْرَهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ -  
وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ  
الرَّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ )

(99. 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.) (100. 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:

(وَلَوْ شَاءَ رَبُّكَ)

(And had your Lord willed) 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.' Similarly, Allah said:

(وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا  
يَزَالُونَ مُخْتَلِفِينَ )

(إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ  
رَبِّكَ لِأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ 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 يَأْتِسَ الَّذِينَ ءَامَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهَدَى  
النَّاسَ جَمِيعًا

(Have not then those who believed yet known that had Allah willed, He could have guided all mankind) (13:31) Therefore, Allah said:

أَفَأَنْتَ تُكْرِهُ النَّاسَ

(So, will you then compel mankind) and force them to believe.

حَتَّىٰ يَكُونُوا مُؤْمِنِينَ

(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

يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ

(sends astray whom He wills, and guides whom He wills.)(35:8).

فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَتٍ

(So do not destroy yourself in sorrow for them.)

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ

(It is not up to you to guide them, but Allah guides whom He wills.))2:272(.

لَعَلَّكَ بَخِعٌ نَّفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ

(It may be that you would kill yourself with grief because they are not believers.) )26:3(

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ

(you guide not who you like..) )28:56(

فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ

(Your duty is only to convey, and it is up to Us to reckon. ) )13:40(

(فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ - لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ )

(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 أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ  
الرَّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ )

(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 يَعْقِلُونَ)

(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.

(قُلْ انظُرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا  
نُعْنِي الْآيَاتِ وَالنُّذُرِ عَنْ قَوْمٍ لَا يُؤْمِنُونَ - فَهَلْ  
يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ قُلْ  
فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ - ثُمَّ نُنَجِّي  
رُسُلَنَا وَالَّذِينَ ءَامَنُوا كَذَلِكَ حَقًّا عَلَيْنَا نُنَجِّ  
الْمُؤْمِنِينَ )

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

(وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ)

(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,

(إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ 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 مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِن 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'

(قُلْ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ ءَامَنُوا)

(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 حَقًّا عَلَيْنَا نُنَجِّ الْمُؤْمِنِينَ)

(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 الرَّحْمَةَ)

(Your Lord has written (prescribed) mercy for Himself) )6:54(

(قُلْ يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ مِّن دِينِي فَلَا  
أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ وَلَكِن أَعْبُدُ اللَّهَ  
الَّذِي يَتَوَقَّأَكُم وَأَمَرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ -  
وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ  
الْمُشْرِكِينَ - وَلَا تَدْعُ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكَ  
وَلَا يَضُرُّكَ فَإِن فَعَلْتَ فَإِنَّكَ إِذَا مِّنَ الظَّالِمِينَ -  
وَإِن يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ  
وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَن  
يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ )

(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.) (105. And (I was commanded), "Direct your face toward the Hanif (monotheism) religion, and not be one of the idolators.") (106. "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.") (107. 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 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.'

(وَأْمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ)

(And I was commanded to be one of the believers.) )10:104( Concerning Allah's statement,

(وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا)

(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,

(وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ)

(and not be one of the idolators. ) This statement is directly connected with the previous statement,

(وَأْمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ)

(And I was commanded to be one of the believers.) Concerning His statement,

(وَإِنْ يَمَسَّكَ اللَّهُ بِضُرٍّ)

(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. Concerning His statement,

(وَهُوَ الْغَفُورُ الرَّحِيمُ)

(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.

(قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ  
اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ  
عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ - وَاتَّبِعْ مَا يُوحَىٰ  
إِلَيْكَ وَاصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ وَهُوَ خَيْرُ الْحَاكِمِينَ  
(

(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.) (109. And follow what is revealed to you, and be patient until Allah gives judgment. And He is the best of the judges.) 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.

(وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ)

(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,

(وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَاصْبِرْ)

(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.'

(حَتَّىٰ يَحْكُمَ اللَّهُ)

(until Allah gives judgment) This means, 'Until Allah judges between you and them.'

(وَهُوَ خَيْرُ الْحَاكِمِينَ)

(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.

**The Tafsir of Surah Hud**

## (Chapter - 11)

### Which was Revealed in Makkah

#### Surah Hud made the Prophet's Hair turn Gray

Abu `Isa At-Tirmidhi recorded from Ibn `Abbas that Abu Bakr said, "O Messenger of Allah, verily your hair has turned gray." The Prophet replied,

«شَيَّبَنِي هُوْدُ وَالْوَاقِعَةُ وَالْمُرْسَلَاتُ وَعَمَّ  
يَتَسَاءَلُونَ وَإِذَا الشَّمْسُ كُوِّرَتْ»

(Surahs Hud, Al-Waqi`ah, Al-Mursalat, `Amma Yatasa'lun )An-Naba'( and Idhash-Shamsu Kuwwirat )At-Takwir( have turned my hair gray.) In another narration he said,

«هُوْدٌ وَأَخَوَاتُهَا»

(Surah Hud and its sisters...)

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ )

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

(الر كِتَابٌ أَحْكَمَتْ ءَايَتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ  
حَكِيمٍ خَبِيرٍ - أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي لَكُمْ مِنْهُ  
نَذِيرٌ وَبَشِيرٌ - وَأَنْ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ  
يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ  
ذِي فَضْلٍ فَضْلَهُ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ  
عَذَابَ يَوْمٍ كَبِيرٍ - إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَىٰ  
كُلِّ شَيْءٍ قَدِيرٌ )

(1. Alif Lam Ra. (This is) a Book, the Ayat whereof are perfect (in every sphere of knowledge), and then explained in detail from One (Allah), Who is All-Wise Well-Acquainted (with all things).) (2. (Saying) worship none but Allah. Verily, I (Muhammad) am unto you from Him a



warner and a bringer of glad tidings.) (3. And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding grace to every owner of grace. But if you turn away, then I fear for you the torment of a Great Day.) (4. To Allah is your return, and He is able to do all things.")

## The Qur'an and its Call to (worship) Allah Alone

discussion concerning the letters of the alphabet (which appear at the beginning of some chapters of the Qur'an) has already preceded at the beginning of Surat Al-Baqarah. That discussion is sufficient without any need for repetition here. Concerning Allah's statement,

(أَحْكَمَتْ ءَايَاتُهُ ثُمَّ فُصِّلَتْ)

(The Ayat whereof are perfect and then explained in detail) This means perfect in its wording, detailed in its meaning. Thus, it is complete in its form and its meaning. This interpretation was reported from Mujahid and Qatadah, and Ibn Jarir (At-Tabari) preferred it. Concerning the meaning of Allah's statement,

(مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ)

(from One (Allah), Who is All-Wise, Well-Acquainted.) This means that it (the Qur'an) is from Allah, Who is Most Wise in His statements and His Laws, and Most Aware of the final outcome of matters.

(أَلَّا تَعْبُدُوا إِلَّا اللَّهَ)

((Saying) worship none but Allah.) This means that this Qur'an descended, perfect and detailed, with the purpose of Allah's worship alone, without any partners. This is similar to the statement of Allah, the Exalted,

(وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ  
أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ)

(And We did not send any Messenger before you but We revealed to him (saying): There is no God but I, so worship Me.) )21:25( It is similar to Allah's statement,

(وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ  
وَاجْتَنِبُوا الطَّاغُوتَ)

(And verily, We have sent among every Ummah a Messenger (proclaiming): `Worship Allah (Alone), and avoid Taghut (calling false deities.))16:36( In reference to Allah's statement,

﴿إِنِّي لَكُمْ مِّنْهُ نَذِيرٌ وَبَشِيرٌ﴾

(Verily, I am unto you from Him a warner and a bringer of glad tidings.) This means, "Verily, I am unto you a warner of the punishment if you oppose Him (Allah), and a bringer of the good news of reward if you obey Him." This meaning has been recorded in the authentic Hadith which states that the Messenger of Allah ascended mount As-Safa and called out to his near relatives of the Quraysh tribe. When they gathered around him, he said,

﴿يَا مَعْشَرَ قُرَيْشٍ أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا  
تُصَبِّحُكُمْ أَلْسُنُ مُصَدِّقِيَّ؟﴾

(O people of Quraysh, if I informed you that a cavalry was going to attack you in the morning, would you not believe me) They replied, "We have not found you to be a liar." He said,

﴿فَإِنِّي نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ﴾

(Verily I am a warner unto you before a severe punishment.) Concerning His statement,

﴿وَأَنْ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا  
حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ  
فَضْلَهُ﴾

(And (commanding you): `Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding grace to every owner of grace.) This means, "I am commanding you to seek forgiveness from previous sins and to turn to Allah from future sins, and thereafter you abide by that."

﴿يُمَتِّعْكُمْ مَتَاعًا حَسَنًا﴾

(that He may grant you good enjoyment,) This is in reference to this worldly life.

﴿إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ﴾

(for a term appointed, and bestow His abounding grace to every owner of grace.) This refers to the Hereafter, according to Qatadah. "This is like the statement of Allah,

(مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ  
فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً)

(Whoever works righteousness -- whether male or female -- while a true believer, verily to him We will give a good life.)16:97( Concerning Allah's statement,

(وَإِن تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ)

(But if you turn away, then I fear for you the torment of a Great Day.) This is a severe threat for whoever turns away from the commandments of Allah, the Exalted, and rejects His Messengers. Verily, the punishment will afflict such a person on the Day of Resurrection and there will be no escape from it.

(إِلَى اللَّهِ مَرْجِعُكُمْ)

(To Allah is your return,) This is means your return on the Day of Judgement.

(وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ)

(and He is able to do all things.) This means that He is capable of doing whatever He wishes, whether it be goodness towards His Awliya' (friends and allies), or vengeance upon His enemies. This also includes His ability to repeat the creation of His creatures on the Day of Resurrection. This section encourages fear, just as the previous section encourages hope.

(أَلَا إِنَّهُمْ يَتُّونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلَا حِينٍ  
يَسْتَعْشُونَ نِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ  
عَلِيمٌ بِذَاتِ الصُّدُورِ )

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

### Allah is Aware of All Things

Ibn ` Abbas said, "They used to dislike facing the sky with their private parts, particularly during sexual relations. Therefore, Allah revealed this verse." Al-Bukhari recorded by way of Ibn Jurayj, who reported from Muhammad bin ` Abbad bin Ja` far who said, "Ibn ` Abbas recited, (أَلَا إِنَّهُمْ يَتُّونَ نِيَابَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلَا حِينٍ يَسْتَعْشُونَ نِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ) "Behold their breasts did fold up." So I said: ` O Abu Al-` Abbas! What does - their breasts did fold up- mean' He said, ` The man used to have sex with his woman, but he

would be shy, or he used to have answering the call of nature (in an open space) but, he would be shy. Therefore, this verse,

(أَلَا إِنَّهُمْ يَنْتُونُ صُدُورَهُمْ)

(No doubt! They did fold up their breasts,) was revealed." In another wording of this narration, Ibn `Abbas said, "There were people who used to be shy to remove their clothes while answering the call of nature in an open space and thus be naked exposed to the sky. They were also ashamed of having sexual relations with their women due to fear of being exposed towards the sky. Thus, this was revealed concerning them." Al-Bukhari reported that Ibn `Abbas said that

(يَسْتَعْشُونَ)

(they cover themselves) means that they cover their heads.

(وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا  
وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلُّ فِي كِتَابٍ مُبِينٍ  
(

(6. And no moving creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit. All is in a Clear Book.)

### Allah is Responsible for the Provisions of All Creatures

Allah, the Exalted, informs that He is responsible for the provisions of all the creatures that dwell in the earth, whether they are small, large, sea-dwelling or land-dwelling. He knows their place of dwelling and their place of deposit. This means that He knows where their journeying will end in the earth and where they will seek shelter when they wish to nest. This place of nesting is also considered their place of deposit. `Ali bin Abi Talhah and others reported from Ibn `Abbas that he said concerning the statement,

(رِزْقُهَا وَيَعْلَمُ)

(And He knows its dwelling place) that it means where it resides. In reference to the statement,

(مُسْتَقَرَّهَا)

(and its deposit.) he (Ibn `Abbas) said it means where it will die. Allah informs us that all of this is written in a Book with Allah that explains it in detail. This is similar to Allah's statement,

(وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ  
بِجَنَاحَيْهِ إِلَّا أُمَّمٌ أُمْتَلِكُمْ مَا فَرَطْنَا فِي الْكِتَابِ مِنْ  
شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ )

(There is not a moving creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.) )6:38(, and

(وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا  
فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنَ وَرَقَةٍ إِلَّا يَعْلَمُهَا  
وَلَا حَبَّةٌ فِي ظِلْمَتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا  
يَابِسٌ 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(

(وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ  
أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ  
عَمَلًا وَلَئِنْ قُلْتُمْ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ  
لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ -  
وَلَئِنْ أَخْرْنَا عَنْهُمْ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ  
لَيَقُولَنَّ مَا يَحْبِسُهُ إِلَّا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا  
عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ )

(7. And He it is Who has created the heavens and the earth in six Days and His Throne was over the water, that He might try you, which of you is the best in deeds. But if you were to say to

them: "You shall indeed be raised up after death," those who disbelieve would be sure to say, "This is nothing but obvious magic." (8. And if We delay the torment for them till a determined Ummah (term), they are sure to say, "What keeps it back" Verily, on the day it reaches them, nothing will turn it away from them, and they will be surrounded by (or fall in) that at which they used to mock!)

## Allah created the Heavens and the Earth in Six Days

Allah, the Exalted, informs of His power over all things, and that He created the heavens and the earth in six days. He mentions that His Throne was over the water before that, just as Imam Ahmad recorded that `Imran bin Husayn said, "The Messenger of Allah said,

«اقبلوا البشرى يا بني تميم»

(Accept the glad tidings, O tribe of Tamim!) They said, `Verily you have brought us glad tidings and you have given us.' Then he said,

«اقبلوا البشرى يا أهل اليمن»

(Accept the glad tidings, O people of Yemen!) They said, `We accept. Therefore, inform us about the beginning of this matter and how it was.' He said,

«كَانَ اللَّهُ قَبْلَ كُلِّ شَيْءٍ، وَكَانَ عَرْشُهُ عَلَى  
الْمَاءِ، وَكَتَبَ فِي اللُّوحِ الْمَحْفُوظِ ذِكْرَ كُلِّ  
شَيْءٍ»

(Allah was before everything and His Throne was over the water. He then wrote in the Preserved Tablet mentioning everything.) Then a man came to me and said, "O `Imran, your she camel has escaped from her fetter." I then went out after her and I do not know what was said after I left." This Hadith has been recorded in the Two Sahihs of Al-Bukhari and Muslim with a variety of wordings. In Sahih Muslim, it is recorded that `Abdullah bin `Amr bin Al-`As said that the Messenger of Allah said,

«إِنَّ اللَّهَ قَدَّرَ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ  
السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ وَكَانَ  
عَرْشُهُ عَلَى الْمَاءِ»

(Verily Allah measured the amount of sustenance of the creatures fifty thousand years before He created the heavens and the earth, and His Throne was over the water.) Under the

explanation of this verse, Al-Bukhari recorded from Abu Hurayrah that the Messenger of Allah said,

«قَالَ اللَّهُ عَزَّ وَجَلَّ: أَنْفِقْ أَنْفِقْ عَلَيْكَ»

(Allah, the Mighty and Sublime, said, 'Spend and I will spend on you.') And he said,

«يَدُ اللَّهِ مَلَأَى لِمَا يَغِيضُهَا نَفَقَةً، سَحَاءُ اللَّيْلِ وَالنَّهَارِ»

(Allah's Hand is full, and it is not diminished by spending throughout the night and the day.) He also said,

«أَفْرَأَيْتُمْ مَا أَنْفَقَ مِنْذُ خَلْقِ السَّمَوَاتِ وَالْأَرْضِ فَاِنَّهُ لَمْ يَغِيضْ مَا فِي يَمِينِهِ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَيَدِهِ الْمِيزَانَ يُخْفِضُ وَيَرْفَعُ»

(Have you seen what has been spent since the creation of the heavens and the earth Verily it does not diminish what is in His Right Hand (in the slightest) and His Throne was over the water. In His Hand is the Scale and he lowers and raises it.) Concerning Allah's statement,

(لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا)

(that He might try you, which of you is the best in deeds.) This means that He created the heavens and the earth for the benefit of His servants, whom He created so that they may worship Him and not associate anything with Him as a partner. Allah did not create this creation (of the heavens and the earth) out of mere frivolity. This is similar to His statement,

(وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا  
ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ  
النَّارِ)

(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( Allah the Exalted, said,

(أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ - فَتَعَلَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ )

(Did you think that We created you in play (without any purpose), and that you would not be brought back to Us So Exalted is Allah, the True King: there is no God but He, the Lord of the Supreme Throne!) )23:115-116( Allah, the Exalted, said,

(وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ )

(And I (Allah) created not the Jinn and mankind except that they should worship Me (Alone).) )51:56( Concerning the statement of Allah,

(لِيَبْلُوَكُمْ)

(that He might try you,) It means so that He (Allah) may test you. Concerning the statement,

(أَيُّكُمْ أَحْسَنُ عَمَلًا)

(which of you is the best in deeds.) It is important to note here that Allah did not say, "Which of you has done the most deeds." Rather, He said, "Best in deeds." A deed cannot be considered a good deed until it is done sincerely for Allah, the Mighty and Sublime, and it must be in accordance with the legislation of the Messenger of Allah . Whenever a deed lacks one of these conditions, then it is null and void.

### **The Polytheists hasten their Torment by arguing against Resurrection after Death**

Concerning Allah's statement,

(وَلَئِن قُلْتَ إِنَّكُمْ مَبْعُوثُونَ مِّنْ بَعْدِ الْمَوْتِ)

(But if you were to say to them: "You shall indeed be raised up after death.") Allah, the Exalted, is saying, "O Muhammad, if you were to inform these polytheists that Allah is going to resurrect them after their death, just as He created them originally (they would still reject)." Even though they know that Allah, the Exalted, is the One Who created the heavens and the earth, just as He said,

(وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ)



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

وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ  
وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولَنَّ اللَّهُ

(And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon" They will surely reply: "Allah.") )29:61( Even after their awareness of this (Allah's creating), they still reject the resurrection and the promised return on the Day of Judgement. Yet, in reference to ability, the resurrection is easier (for Allah to perform) than the original creation. As Allah said,

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ  
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( Allah also said,

مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ

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

إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ

(This is nothing but obvious magic.) The polytheists say this due to their disbelief and obstinacy. They say, "We do not believe your claim that resurrection will occur." They also say, "He (Muhammad) only says this (resurrection of the dead) because he is bewitched, and he wants you to follow him in what his bewitchment tells him. Concerning Allah's statement,

وَلَئِن أُخِّرْنَا عَنْهُمْ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ

(And if We delay the torment for them till a determined term,) Allah, the Exalted, is saying "If We delay the torment and the destruction of these polytheists until an appointed time and a period determined, and We promise them a specific time period (of life), they would still say, in rejection and haste;

مَا يَحْسِبُهُ

(What keeps it back) They mean by this, "What delays this torment from overtaking us" Both rejection and doubt are their very nature. Therefore, they have no escape or refuge from the torment.

## The Meanings of the Word Ummah

The word Ummah is used in the Qur'an and Sunnah with a number of different meanings. Sometimes when it is used it means a specified period of time. An example is the statement of Allah, the Exalted, in this verse,

(إِلَى أُمَّةٍ مَّعْدُودَةٍ)

(till a determined Ummah (term),) This is also the meaning in the statement of Allah in Surah Yusuf,

(وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ)

(Then the man who was released, now after Ummah (some time) remembered.) )12:45( The word Ummah is also used to refer to the Imam (leader) who is followed. An example of this is in the statement of Allah,

(إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَنِئًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ)

(Verily, Ibrahim was an Ummah, obedient to Allah, Hanif, and he was not of those who were polytheists.) )16:120( The word Ummah is also used to mean religion and religious creed. This is as Allah mentions concerning the polytheists, that they said,

(إِنَّا وَجَدْنَا آبَاءَنَا عَلَى أُمَّةٍ وَإِنَّا عَلَى آثَرِهِمْ مُّقْتَدُونَ)

(Verily, we found our fathers following a certain way and religion, and we will indeed follow their footsteps. ) )43:23( The word Ummah is also used to mean a group (of people). This is as Allah says,

(وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْقُونَ)

(And when he arrived at the water (well) of Madyan, he found there a group of men watering (their flocks).) )28:23( Allah also said,

وَلَقَدْ بَعْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ  
وَاجْتَنِبُوا الطَّاغُوتَ

(And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allah (Alone), and avoid Taghut.") 16:36( Allah also said,

وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ  
بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ )

(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.) 10:47( The meaning of Ummah here is those people who have had a Messenger sent among them. The meaning of Ummah in this context includes the believers and the disbelievers among them. This is like what has been recorded in Sahih Muslim,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ  
الْأُمَّةِ يَهُودِيٌّ وَلَا نَصْرَانِيٌّ ثُمَّ لَا يُؤْمِنُ بِي إِلَّا  
دَخَلَ النَّارَ»

(By He in Whose Hand is my soul! there is no one of this Ummah, whether he be a Jew or Christian, who hears of me and does not believe in me, except that he will enter the Hell-fire.) In reference to the Ummah of followers, then they are those who believe in the Messengers, as Allah said,

(كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ)

(You (the followers of Prophet Muhammad) are the best Ummah ever raised up for mankind.) 3:110( In the Sahih the Prophet said,

«فَأَقُولُ: أُمَّتِي أُمَّتِي»

(Then I will say, "My Ummah (followers), my Ummah!") The word Ummah is also used to mean a sect or party. An example of this usage is in the statement of Allah,

وَمِنْ قَوْمٍ مُّوسَىٰ أُمَّةٌ يَهْتَدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ  
(

(And of the people of Musa there is an Ummah who lead (the men) with truth and established justice therewith.) 7:159( Likewise is His statement,

(مَنْ أَهْلَ الْكِتَابِ أُمَّةٌ قَائِمَةٌ)

(A party of the People of the Scripture stand for the right.) 3:113(

وَلَئِنْ أَدَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَا مِنْهُ  
إِنَّهُ لَيَبُوءُ كُفُورًا - وَلَئِنْ أَدَقْنَا نِعْمًا بَعْدَ ضَرَّاءَ  
مَسَّهُ لَيَقُولُنَّ دَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ  
فَخُورٌ - إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ  
أُولَئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ )

(9. And if We give man a taste of mercy from Us, and then withdraw it from him, verily, he is despairing, ungrateful.) (10. But if We let him taste good (favor) after evil (poverty and harm) has touched him, he is sure to say: "Ills have departed from me." Surely, he is exultant and boastful (ungrateful to Allah).) (11. Except those who show patience and do righteous good deeds: those, theirs will be forgiveness and a great reward (Paradise).)

### The changing of Man's Attitude in Happiness and Hardship

Allah, the Exalted, informs about mankind and the blameworthy characteristics that he possesses, except for those believing servants upon whom Allah has bestowed His mercy. Allah explains that when any hardship befalls man, after he has experienced blessings, he is disheartened and he despairs of any good in the future. He denies and rejects (the bounties of) his previous condition. Thus, he behaves as if he has never seen any good and he loses all hope for relief (from his situation). Likewise, if any blessing befalls him after displeasure,

(لَيَقُولُنَّ دَهَبَ السَّيِّئَاتُ عَنِّي)

(he is sure to say, "Ills have departed from me.") This means that he will claim that no harm or calamity will afflict him after this (blessing).

(إِنَّهُ لَفَرِحٌ فَخُورٌ)

(Surely, he is exultant and boastful (ungrateful to Allah).) This means that he is pleased with what he has in his hand and ungrateful (to Allah). At the same time he is boastful towards others. Allah, the Exalted, then says,

(إِلَّا الَّذِينَ صَبَرُوا)

(Except those who show patience) meaning, those who show patience during times of hardship and adversity. In reference to Allah's statement,

(وَعَمَلُوا الصَّالِحَاتِ)

(and do righteous good deeds) This means that they perform the good deeds in times of ease and good health. Concerning the statement,

(أُولَئِكَ لَهُمْ مَغْفِرَةٌ)

(those, theirs will be forgiveness) meaning, that they will be forgiven due to the calamities that afflicted them. Concerning Allah's statement,

(وَأَجْرٌ كَبِيرٌ)

(and a great reward.) This great reward is due to them because of what they sent forth (of good deeds) in their times of ease. This is similar to what is mentioned in the Hadith,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يُصِيبُ الْمُؤْمِنَ هَمٌّ وَلَا غَمٌّ  
وَلَا نَصَبٌ وَلَا وَصَبٌ وَلَا حَزَنٌ، حَتَّى الشَّوْكَةِ  
يُشَاكُّهَا إِلَّا كَفَّرَ اللَّهُ عَنْهُ بِهَا مِنْ خَطَايَاهُ»

(By He in Whose Hand is my soul! No worry, calamity, distress, illness, or grief strikes a believer, even the prick of a thorn, except that Allah will expiate his sins for him because of it.) In the Sahih it is recorded that the Prophet said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يَقْضِي اللَّهُ لِلْمُؤْمِنِ قَضَاءً  
إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ سَرَّاءٌ فَشَكَرَ كَانَ

خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ فَصَبَرَ كَانَ خَيْرًا  
لَهُ، وَلَيْسَ ذَلِكَ لِأَحَدٍ غَيْرِ الْمُؤْمِنِ»

(By He in Whose Hand is my soul! Allah does not decree any matter for the believer except that it is good for him. If any blessing befalls him, he is thankful (to Allah) and that is good for him. If any harm comes to him, he is patient and that is also good for him. This is (a bounty) exclusively for the believer.) For this reason, Allah, the Exalted, says,

(وَالْعَصْرُ - إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ - إِلَّا الَّذِينَ  
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ  
وَتَوَّصَوْا بِالصَّبْرِ )

(By Al-`Asr (the time). Verily, man is in loss. Except those who believe and do righteous good deeds. And recommend one another to the truth and recommend one another to patience.)  
)103:1-3( Allah also says,

(إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا )

(Verily, man was created very impatient.) )70:19(

(فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ  
صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنزِلَ عَلَيْهِ كَنْزٌ أَوْ جَاءَ  
مَعَهُ مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ  
وَكَيلٌ - أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ  
مِّثْلِهِ مُقْتِرَاتٍ وَادْعُوا مَنْ اسْتَطَعْتُمْ مِّنْ دُونِ اللَّهِ  
إِنْ كُنْتُمْ صَادِقِينَ - قَالِمٌ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا  
أَنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ  
مُسْلِمُونَ )

(12. So perchance you may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say, "Why has not a treasure been sent down unto him, or an angel come with him" But you are only a warner. And Allah is a Guardian over all things.) (13. Or they say, "He forged it." Say: "Bring you then ten forged Surahs like unto it, and call whomsoever you can, other than Allah, if you speak the truth!") (14. If then they answer you not, know then that it is sent down with the knowledge of Allah and that there is no god besides Him! Will you then be Muslims)

### **The Messenger grieving by the Statements of the Polytheists, and His Gratification**

This statement of Allah, the Exalted, to His Messenger comforted the worries that the polytheists were causing him due to their statements directed towards him. This is just as Allah says about them,

وَقَالُوا مَا لِهَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا - أَوْ يُلْقَى إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا )

(And they say: "Why does this Messenger eat food, and walk about in the markets. Why is not an angel sent down to him to be a warner with him" Or; "(why) has not a treasure been granted to him, or why has he not a garden whereof he may eat" And the wrongdoers say: "You follow none but a man bewitched.") )25:7-8( Thus, Allah commanded His Messenger and guided him to not let these statements of theirs grieve his heart. Allah directed him to not let these statements prevent him, or deter him from calling them to Allah, both day and night. This is as Allah said,

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ )

(Indeed, We know that your breast is straitened at what they say.) )15:97( Allah says in this verse,

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا )

(So perchance you may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say...) The meaning here is that he (the Prophet ) may be compelled to give up the Message due to what they (the polytheists) say about him. However, Allah goes on to explain: "You (Muhammad) are only a warner and you have an example in your brothers of the Messengers who came before you. For verily, the previous Messengers were rejected and harmed, yet they were patient until the help of Allah came to them."

### An Explanation concerning the Miracle of the Qur'an

Then Allah, the Exalted, explains the miracle of the Qur'an, and that no one is able to produce its like, or even bring ten chapters, or one chapter like it. The reason for this is that the Speech of the Lord of all that exists is not like the speech of the created beings, just as His attributes are not like the attributes of the creation. Nothing resembles His existence. Exalted is He, the Most Holy, and the Sublime. There is no deity worthy of worship except He and there is no true Lord other than He. Then Allah goes on to say,

(فَالِمَّ يَسْتَجِيبُوا لَكُمْ)

(If then they answer you not,) Meaning, that if they do not come with a reply to that which you have challenged them with (to the reproduction of ten chapters like the Qur'an), then know that it is due to their inability to do so. Know (that this is a proof) that this is the speech revealed from Allah. It contains His knowledge, His commands and His prohibitions. Then Allah continues by saying,

(وَأَنْ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ)

(and that there is no God besides Him! Will you then be Muslims)

(مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفٍ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ - أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ)

(15. Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein.) (16. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.)

**Whoever wants the Worldly Life, then He will have no Share of the Hereafter**



Al-`Awfi reported that Ibn `Abbas said concerning this verse, "Verily those who show off, will be given their reward for their good deeds in this life. This will be so that they are not wronged, even the amount equivalent to the size of the speck on a date-stone." Ibn `Abbas continued saying, "Therefore, whoever does a good deed seeking to acquire worldly gain - like fasting, prayer, or standing for prayer at night - and he does so in order to acquire worldly benefit, then Allah says, `Give him the reward of that which he sought in the worldly life,' and his deed that he did is wasted because he was only seeking the life of this world. In the Hereafter he will be of the losers." A similar narration has been reported from Mujahid, Ad-Dahhak and many others. Anas bin Malik and Al-Hasan both said, "This verse was revealed concerning the Jews and the Christians." Mujahid and others said, "This verse was revealed concerning the people who perform deeds to be seen." Qatadah said, "Whoever's concern, intention and goal is this worldly life, then Allah will reward him for his good deeds in this life. Then, when reaches the next life, he will not have any good deeds that will be rewarded. However, concerning the believer, he will be rewarded for his good deeds in this life and in the Hereafter as well." Allah, the Exalted, says,

(مَنْ كَانَ يُرِيدُ الْعَجَلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ  
لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا  
مَذْحُورًا - وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا  
وَهُوَ مُؤْمِنٌ فَأُولَئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا - كَلَّا  
ثُمَّ هُوَ هَوْلَاءٍ وَهَوْلَاءٍ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ  
عَطَاءُ رَبِّكَ مَحْظُورًا - انظُرْ كَيْفَ فَضَّلْنَا  
بَعْضَهُمْ عَلَى بَعْضٍ وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ  
وَأَكْبَرُ تَفْضِيلًا )

(Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected. And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer - then such are the ones whose striving shall be appreciated. On each - these as well as those - We bestow from the bounties of your Lord. And the bounties of your Lord can never be forbidden. See how We prefer one above another, and verily, the Hereafter will be greater in degrees and greater in intricacy.) 17:18-21( Allah, the Exalted, says,

(مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ  
وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي  
الْآخِرَةِ مِنْ نَصِيبٍ )

(Whosoever desires the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world, We give him thereof, and he has no portion in the Hereafter.) 42:20(

(أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ  
وَمِن قَبْلِهِ كِتَابُ مُوسَىٰ إِمَامًا وَرَحْمَةً أُولَٰئِكَ  
يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ قَالَئِرُ  
مَوْعِدُهُ فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ إِنَّهُ الْحَقُّ مِن رَّبِّكَ  
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ )

(17. Can they who rely on a clear proof from their Lord, and whom a witness from Him recites (follows) it; and before it, came the Book of Musa, a guidance and a mercy, they believe therein, but those of the sects that reject it, the Fire will be their promised meeting place. So be not in doubt about it. Verily, it is the truth from your Lord, but most of mankind believe not.)

### **The One Who believes in the Qur'an is upon Clear Proof from His Lord**

Allah, the Exalted, informs of the condition of the believers who are upon the natural religion of Allah, which He made inherent in His creatures. This is based upon their confession to Him that there is none worthy of worship except He. This is similar to Allah's statement,

(فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ  
النَّاسَ عَلَيْهَا)

(So set you your face towards the religion, Hanifan. Allah's Fitrah with which He has created mankind.) 30:30(, In the Two Sahihs it is recorded that Abu Hurayrah said that the Messenger of Allah said,

«كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ  
يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ كَمَا تُولَدُ الْبَهِيمَةُ بِبَهِيمَةٍ  
جَمْعَاءَ هَلْ تُحْسِنُونَ فِيهَا مِنْ جَذْعَاءٍ؟»

(Every child is born upon the Fitrah, but his parents make him a Jew, Christian, or Magian. This is just as the calf that is born whole. Have you noticed any calves that are born mutilated) In Sahih Muslim it is recorded that `lyad bin Himar said that the Messenger of Allah said,

«يَقُولُ اللَّهُ تَعَالَى: إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ  
فَجَاءَتْهُمْ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ وَحَرَمَتُ  
عَلَيْهِمْ مَا أَحَلَلْتُ لَهُمْ، وَأَمَرْتُهُمْ أَنْ يُشْرِكُوا بِي مَا  
لَمْ أَنْزِلْ بِهِ سُلْطَانًا»

(Allah, the Exalted, says, `Verily, I created my servants Hunafa', but the devils came to them and distracted them from their religion. They made unlawful for them what I had made lawful for them and they commanded them to associate partners with Me, concerning which no authority has been revealed.) Therefore, the believer is one who remains upon this Fitrah. Concerning Allah's statement,

(وَيَتْلُوهُ شَاهِدٌ مِّنْهُ)

(and whom a witness from Him recites (follows) it;) This means that a witness comes to him from Allah. That witness is the pure, perfect and magnificent legislation that Allah revealed to the Prophets. These legislations were finalized with the legislation (Shari`ah) of Muhammad . The believer has the natural disposition that bears witness to (the truth of) the general legislation, and accepts that specific laws are taken from the general legislation. The Fitrah accepts the Shari`ah and believes in it. For this reason Allah, the Exalted, says,

(أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ)

(Can they who rely on a clear proof from their Lord, and whom a witness from Him recites (follows) it;) This clear proof which is recited is the Qur'an, which Jibril conveyed to the Prophet and the Prophet Muhammad conveyed it to his Ummah. Then Allah says,

(وَمِنْ قَبْلِهِ كِتَابُ مُوسَىٰ)

(and before it, came the Book of Musa,) This means that before the Qur'an, there was the Book of Musa, the Tawrah.

(إِمَامًا وَرَحْمَةً)

(a guidance and a mercy) This means that Allah, the Exalted, revealed it to that Ummah as a leader for them and a guide for them to follow, as a mercy from Allah upon them. Therefore, whoever believed in it with true faith, then it would lead him to believe in the Qur'an as well. For this reason Allah said,

(أُولَئِكَ يُؤْمِنُونَ بِهِ)

(they believe therein) Then Allah, the Exalted, threatens those who reject the Qur'an, or any part of it, by saying,

(وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ قَالَنَّارُ مَوْعِدُهُ)

(but those of the sects that reject it, the Fire will be their promised meeting place.) This is directed towards everyone on the face of the earth who disbelieves in the Qur'an, whether they are idolators, disbelievers, People of the Scripture, or other sects from the descendants of Adam. This applies to all whom the Qur'an reaches, regardless of their differences in color, appearance, or nationality. As Allah says,

(الْأَنْذِرْكُمْ بِهِ وَمَنْ بَلَغَ)

(that I may therewith warn you and whomsoever it may reach. ) 6:19( Allah, the Exalted, said,

(قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا)

(Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah.") Allah says,

(وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ قَالَنَّارُ مَوْعِدُهُ)

(but those of the sects that reject it, the Fire will be their promised meeting place.) In Sahih Muslim it is recorded that Abu Musa Al-Ash`ari, may Allah be pleased with him, said that the Messenger of Allah said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ  
الْأُمَّةِ يَهُودِيٌّ (أَوْ) نَصْرَانِيٌّ ثُمَّ لَا يُؤْمِنُ بِي إِلَّا  
دَخَلَ النَّارَ»

(By He in Whose Hand is my soul! there is no one of this Ummah, whether he be a Jew or Christian, who hears of me and does not believe in me, except that he will enter the Hellfire.)

### Every Hadith is confirmed by the Qur'an

Ayyub As-Sakhtiyani reported from Sa`id bin Jubayr that he said, "I did not hear any Hadith of the Prophet, substantiated as he stated it, except that I found its confirmation in the Qur'an. (The narrator said, "Or he said, 'I found its verification in the Qur'an.'") Thus, it reached me that the Prophet said,

«لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٌّ وَلَا  
نَصْرَانِيٌّ ثُمَّ لَا يُؤْمِنُ بِي إِلَّا دَخَلَ النَّارَ»

(There is no one of this Ummah, whether he be a Jew or Christian, who hears of me and does not believe in me, except that he will enter the Hellfire.) Therefore, I said, 'Where is its verification in the Book of Allah Most of what I have heard reported from the Messenger of Allah, I have found its verification in the Qur'an.' Then I found this verse,

(وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ)

(but those of the sects that reject it (the Qur'an), the Fire will be their promised meeting place.) And this means from all religions." Then Allah says,

(فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ)

(So be not in doubt about it. Verily, it is the truth from your Lord.) This means that the Qur'an is the truth from Allah and there is no doubt or suspicion concerning it. This is as Allah says,

(الم - ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ )

(Alif Lam Mim. The revelations of the Book in which there is no doubt, is from the Lord of all that exists!))32:1-2( Allah, the Exalted, says,

(الم ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ)

(Alif Lam Mim. This is the Book in which there is no doubt.) 2:1-2( The Ayah;

(وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ)

(but most of mankind believe not.) is similar to Allah's statement,

(وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ )

(And most of mankind will not believe even if you desire it eagerly.)12:103( Likewise, Allah says,

(وَإِنْ تُطِيعْ أَكْثَرَ مَنْ فِي الْأَرْضِ خَلَوْا بِسَبِيلِ اللَّهِ)

(And if you obey most of those on the earth, they will mislead you far away from Allah's path.) Allah also says,

(وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا  
مِّنَ الْمُؤْمِنِينَ )

(And indeed Iblis did prove true his thought about them: and they followed him, all except a group of true believers.)34:20(

(وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أُولَئِكَ  
يُعْرَضُونَ عَلَى رَبِّهِمْ وَيَقُولُ الْأَشْقَاءُ هَؤُلَاءِ  
الَّذِينَ كَذَّبُوا عَلَى رَبِّهِمْ إِلَّا لَعْنَةُ اللَّهِ عَلَى  
الظَّالِمِينَ - الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ  
وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ -  
أُولَئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ

لَهُمْ مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَآءَ يُضَاعَفُ لَهُمُ  
 الْعَذَابُ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا  
 يُبْصِرُونَ - أَوْلِيكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَضَلَّ  
 عَنْهُمْ مَا كَانُوا يَفْتَرُونَ - لَا جَرَمَ لَهُمْ فِي  
 الْآخِرَةِ هُمْ الْآخْسَرُونَ )

(18. And who does more wrong than he who invents a lie against Allah. Such will be brought before their Lord, and the witnesses will say, "These are the ones who lied against their Lord!" No doubt! The curse of Allah is on the wrongdoers.) (19. Those who hinder (others) from the path of Allah, and seek a crookedness therein, while they are disbelievers in the Hereafter.) (20. By no means will they escape on earth, nor have they protectors besides Allah! Their torment will be doubled! They could not bear to listen and they used not to see (the truth).) (21. They are those who have lost their own selves, and that which they invented eluded them.) (22. Certainly, they are those who will be the greatest losers in the Hereafter.)

### Those Who invent Lies against Allah and hinder Others from His Path are the Greatest Losers

Allah, the Exalted, explains the condition of those who lie against Him and that their scandal in the Hereafter will be presented before the heads of creation (for testimony) from the angels, Messengers, Prophets and the rest of mankind and Jinns. This is just as Imam Ahmad recorded from Safwan bin Muhriz. Safwan said, "I was holding the hand of Ibn `Umar when a man was brought to him. The man said, `How did you hear the Messenger of Allah describe An-Najwa (secret counsel or confidential talk) on the Day of Resurrection' Ibn `Umar said, `I heard him say,

«إِنَّ اللَّهَ لَهَزَّ وَجَلَّ يُدْنِي الْمُؤْمِنَ فَيَضَعُ عَلَيْهِ  
 كَنَفَهُ، وَيَسْتُرُهُ مِنَ النَّاسِ، وَيَقْرُرُهُ بِدُنُوبِهِ وَيَقُولُ  
 لَهُ: أَتَعْرِفُ ذَنْبَ كَذَا؟ أَتَعْرِفُ ذَنْبَ كَذَا؟ أَتَعْرِفُ  
 ذَنْبَ كَذَا؟ حَتَّى إِذَا قَرَّرَهُ بِدُنُوبِهِ وَرَأَى فِي نَفْسِهِ  
 أَنَّهُ قَدْ هَلَكَ قَالَ: فَإِنِّي قَدْ سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا  
 وَإِنِّي أَغْفِرُهَا لَكَ الْيَوْمَ»

(Verily, Allah, the Mighty and Sublime, will draw near the believer and He will place His shade over him. He will conceal him from the people and make him confess to his sins. He will say to him, "Do you recognize this sin Do you recognize that sin Do you recognize such and such sin" This will continue until He makes him confess to all of his sins and he (the believer) will think to himself that he is about to be destroyed. Then Allah will say, "Verily, I have concealed these sins for you in the worldly life and I have forgiven you for them today." Then he (the believer) will be given his Book of good deeds. As for the disbelievers and the hypocrites, the witnesses will say,)

(هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ  
عَلَى الظَّالِمِينَ)

(These are the ones who lied against their Lord! No doubt! The curse of Allah is on the wrongdoers)." Both Al-Bukhari and Muslim recorded this narration in the Two Sahihs. Concerning Allah's statement,

(الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا)

(Those who hinder (others) from the path of Allah, and seek a crookedness therein,) This means that they prevent the people from following the truth and traversing upon the path of guidance that leads to Allah, the Mighty and Sublime. In doing so they also keep the people away from Paradise itself. Allah's statement,

(وَيَبْغُونَهَا عِوَجًا)

(and seek a crookedness therein,) This means that they want their path to be crooked and uneven. Then, Allah's statement,

(وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ)

(while they are disbelievers in the Hereafter.) This means that they deny the Hereafter and they reject the idea that any of its events will occur, or any of it exists at all. Concerning Allah's statement,

(أُولَئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا  
كَانَ لَهُمْ مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ)

(By no means will they escape on earth, nor have they protectors besides Allah!) This means that these disbelievers are under the power of Allah and His force. They are in His grasp and are subject to His authority. He is Most Able to exact vengeance against them in this life before the coming of the Hereafter. This is like Allah's statement,



(إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ)

(but He gives them respite up to a Day when the eyes will stare in horror.))14:42( In the Two Sahihs it is recorded that the Prophet said,

«إِنَّ اللَّهَ لِيُمْلِي لِلظَّالِمِ حَتَّىٰ إِذَا أَخَذَهُ لَمْ يُقْلِئْهُ»

(Verily Allah gives respite to the oppressor until He seizes him, then he will not be able to escape Him.) For this reason Allah says,

(يُضَاعَفُ لَهُمُ الْعَذَابُ)

(Their torment will be doubled!) This means that the torment will be doubled upon them, because Allah gave them hearing, vision and hearts, but these things did not benefit them. Rather, they were deaf from hearing the truth and blinded away from following it. This is just as Allah has mentioned concerning them when they enter into the Hellfire. Allah says,

(وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ  
السَّعِيرِ)

(And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!") Allah also says,

(الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ زِدْنَاهُمْ  
عَذَابًا فَوْقَ الْعَذَابِ)

(Those who disbelieved and hinder (men) from the path of Allah, for them We will add torment to the torment.))16:88( For this reason they will be punished for every command that they abandoned and every prohibition that they indulged in. Then Allah continues by saying,

(أُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ مَا  
كَانُوا يَفْتَرُونَ)

(They are those who have lost their own selves, and that which they invented eluded them.) They lost themselves, meaning that they be made to enter a blazing Fire, where they will be punished, and its torment will not be lifted from them for even the blinking of an eye. This is as Allah said,

(كَلَّمَآ خَبَتُ زِدْنَآهُمُ سَعِيرًا)

(Whenever it abates, We shall increase for them the fierceness of the Fire.)17:97( Concerning the statement,

(وَضَلَّ عَنْهُمُ)

(eluded them.) meaning that it has left them.

(مَا كَانُوا يَفْتَرُونَ)

(that which they invented) besides Allah, such as rivals and idols. Yet, these things did not avail them in the slightest. In fact, these things actually caused them great harm. This is as Allah says,

(وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا  
بِعِبَادَتِهِمْ كَافِرِينَ )

(And when mankind are gathered, they will become their enemies and will deny their worshipping.)46:6( Allah says,

(إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا  
الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ )

(When those who were followed disown those who followed (them), and they see the torment, then all their relations will be cut off from them.)2:166( Likewise, there are many other verses that prove this loss of theirs and their destruction. For this reason Allah says,

(لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ )

(Certainly, they are those who will be the greatest losers in the Hereafter.) 11:22( In this verse Allah informs about the direction of their end. He explains that they are the greatest losers among mankind in their transaction for the abode of the Hereafter. That is because they exchanged the highest levels (of Paradise) for the lowest levels (of Hell) and they substituted the pleasure of Gardens (of Paradise) for the fierce boiling water (of Hell). They exchanged the drink of sealed nectar with the fierce hot wind, boiling water, and a shade of black smoke. They chose food from the filth of dirty wounds instead of wide-eyed lovely maidens. They preferred Hawiyah (a pit in Hell) instead of lofty castles. They chose the anger of Allah and His punishment over nearness to Him and the blessing of gazing at Him. Therefore, it is no injustice that such people should be the greatest losers in the Hereafter.

(إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ - مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأُصْمِ وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا أَفَلَا تَذَكَّرُونَ )

(23. Verily, those who believe and do righteous good deeds, and humble themselves before their Lord, they will be the dwellers of Paradise to dwell therein forever.) (24. The likeness of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared Will you not then take heed)

### Rewarding the People of Faith

When Allah, the Exalted, mentioned the condition of the wretched, He also commended the people of delight (the believers). They are those who believe and work righteous deeds. Thus, their hearts believed and their limbs worked righteous deeds, both in statements and actions. This includes their performance of deeds of obedience and their abandonment of evils. In this way they are the inheritors of Gardens (of Paradise), which contain lofty rooms and seats arranged in rows. Therein they will find bunches of fruit near to them, elevated couches, fair and beautiful wives, various types of fruit, desired kinds of food and delicious drinks. They also will be allowed to see the Creator of the heavens and the earth and they will be in this state of pleasure forever. They will not die, nor will they grow old. They will not experience sickness, nor will they sleep. They will not have excrement, nor will they spit or snot. Their sweat will be the perfume of musk.

### The Parable of the Believers and the Disbelievers

Then, Allah, the Exalted, makes a parable of the disbelievers and the believers. He says,

(مَثَلُ الْفَرِيقَيْنِ)

(The likeness of the two parties) This refers to those disbelievers whom Allah first described as wretched, and then those believers whom He described with delightfulness. The first group is like one who is blind and deaf, while the second group is like he who sees and hears. Thus, the disbeliever is blind from the truth in this life and in the Hereafter. He is not guided to goodness, nor does he recognize it. He is deaf from hearing the proofs, thus he does not hear that which would benefit him. As Allah says,

(وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ)

(Had Allah known of any good in them, He would indeed have made them listen.)8:23( The believer is smart, bright and clever. He sees the truth and distinguishes between the truth and falsehood. Thus, he follows the good and abandons the evil. He hears and distinguishes between the proof and scepticism. Therefore, falsehood does not overcome him. Are these two types of people alike

(أَفَلَا تَذَكَّرُونَ )

(Will you not then take heed) This statement means, "Will you not consider, so that you may distinguish between these two categories of people." This is as Allah mentions in another verse,

(لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ  
أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ )

(Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.)59:20( Allah also says,

(وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ - وَلَا الظُّلُمَاتُ  
وَلَا النُّورُ - وَلَا الظُّلُّ وَلَا الْحَرُورُ - وَمَا  
يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَنْ  
يَشَاءُ وَمَا أَنْتَ بِمُسْمِعٍ مَنْ فِي الْقُبُورِ - إِنَّ أَنْتَ  
إِلَّا نَذِيرٌ - إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِنْ  
مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ )

(Not alike are the blind and the seeing. Nor are (alike) darkness and light. Nor are (alike) the shade and the sun's heat. Nor are (alike) the living and the dead. Verily, Allah makes whom He wills to hear, but you cannot make hear those who are in graves. You are only a warner. Verily, We have sent you with the truth, a bearer of glad tidings and a warner. And there never was a nation but a warner had passed among them.)35:19-24(

(وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ  
- أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ  
يَوْمِ الْيَوْمِ - فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا

نَرَاكَ إِلَّا بَشَرًا مِّثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ  
هُمْ أَرَادْنَا بِأَدَى الرَّأْيِ وَمَا نَرَى لَكُمْ عَلَيْنَا مِنْ  
فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ )

(25. And indeed We sent Nuh to his people (and he said): "I have come to you as a plain warner.") (26. "That you worship none but Allah; surely, I fear for you the torment of a painful Day.") (27. The chiefs who disbelieved among his people said: "We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking. And we do not see in you any merit above us, in fact we think you are liars.")

### The Story of Nuh and His Conversation with His People

Allah, the Exalted, informs about Prophet Nuh. He was the first Messenger whom Allah sent to the people of the earth who were polytheists involved in worshipping idols. Allah mentions that he (Nuh) said to his people,

(إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ)

(I have come to you as a plain warner.) meaning, to openly warn you against facing Allah's punishment if you continue worshipping other than Allah. Thus, Nuh said,

(أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ)

(That you worship none but Allah;) This can also be seen in his statement,

(إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ)

(surely, I fear for you the torment of a painful Day.) This means, "If you all continue doing this, then Allah will punish you with a severe punishment in the Hereafter." Then Allah says,

(فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ)

(The chiefs who disbelieved among his people said;) The word `chiefs' (Al-Mala'u) here means the leaders and the heads of the disbelievers. They said,

(مَا نَرَاكَ إِلَّا بَشَرًا مِّثْلَنَا)

(We see you but a man like ourselves,) This means, "You are not an angel. You are only a human being, so how can revelation come to you over us We do not see anyone following you

except the lowliest people among us, like the merchants, weavers and similar people. No people of nobility, or rulers among us follow you. These people who follow you are not known for their intelligence, wit, or sharp thinking. Rather, you merely invited them (to this Islam) and they responded to your call and followed you (ignorantly)." This is the meaning of their statement,

(وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا بِبَادِي  
الرَّأْيِ)

(nor do we see any follow you but the meanest among us and they (too) followed you without thinking.) The statement, "without thinking," means that they merely followed the first thing that came to their minds. Concerning the statement,

(وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍ)

(And we do not see in you any merit above us, in fact we think you are liars.) In this they are saying, "We do not see that you )and your followers( have any virtuous status above us in your physical appearance, your character, your provisions, or your condition, since you accepted this (new) religion of yours."

(بَلْ نَحْنُكُمْ كَاذِبِينَ)

(in fact we think you are liars. ) This means, "We think you are lying about that which you are claiming for yourselves of righteousness, piety, worship and happiness in the abode of the Hereafter when you arrive there." This was the response of the disbelievers to Nuh and his followers. This is a proof of their ignorance and their deficiency in knowledge and intelligence. For verily, the truth is not to be rejected because of the lowly status of those who follow it. Verily, the truth is correct in itself, regardless of whether its followers are of low status, or nobility. Actually, the reality concerning which there is no doubt, is that the followers of the truth are the noble ones, even though they may be poor. On the other hand, those who reject the truth are the lowly wretches, even though they may be wealthy. Thus, we see that usually the weakest of people are the ones who follow the truth, while the nobility and high-class people usually are opposed to the truth. This is as Allah says,

(وَكَذَلِكَ مَا أَرْسَلْنَا مِن قَبْلِكَ فِي قَرْيَةٍ مِّن نَّذِيرٍ  
إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا  
عَلَىٰ آثَرِهِمْ مُّقْتَدُونَ )

(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( When Heraclius, the emperor of Rome, asked Abu Sufyan Sakhr bin Harb about the qualities of the Prophet , he said to him, "Are his followers the noble

people, or the weak" Abu Sufyan said, "They are the weakest of them." Then Heraclius said, "They (weak ones) are the followers of the Messengers." Concerning their statement,

(بَادِيَ الرَّأْيِ)

(without thinking. ) In reality this is not objectionable, or something derogatory, because the truth when it is made clear, does not leave room for second-guessing, or excessive thinking. Rather, it is mandatory that it should be followed and this is the condition of every pious, intelligent person. No one continues doubtfully pondering the truth (after it is made clear) except one who is ignorant and excessively critical. The Messengers - Allah's peace and blessings be upon them all - only delivered what was obvious and clear. Concerning Allah's statement,

(وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍ)

(And we do not see in you any merit above us,) They did not see this (the virtue of accepting Islam) because they were blind from the truth. They could not see, nor could they hear. Rather, they were wavering in their skepticism. They were wandering blindly in the darkneses of their ignorance. They, in reality, were the slanderers and liars, lowly and despicable. Therefore, in the Hereafter they will be the greatest losers.

(قَالَ يَوْمَ أَرَأَيْتُمْ إِن كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي  
وَأَتَانِي رَحْمَةٌ مِّن عِنْدِهِ فَعُمِّتَ عَلَيْكُمْ  
أَنْزَلْنَاكُمْوهَا وَأَنْتُمْ لَهَا كَرَاهُونَ )

(28. He said: "O my people! Tell me, if I have a clear proof from my Lord, and a mercy (prophethood) has come to me from Him, but that (mercy) has been obscured from your sight. Shall we compel you (to accept) it when you have a strong hatred for it)

### The Response of Nuh

Allah says, informing about the response of Nuh to his people,

(أَرَأَيْتُمْ إِن كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي)

(Tell me, if I have a clear proof from my Lord,) Bayyinah means certainty, a clear matter, and truthful prophethood. That is the greatest mercy from Allah upon him (Nuh) and them (his people).

(فَعُمِّتَ عَلَيْكُمْ)

(but that (mercy) has been obscured from your sight.) "Obscured from your sight" in this verse means, `it was hidden from you and you are not guided to it. Thus, you )people( did not know its importance so you hastily rejected and denied it.'

(أَنْزَلْنَاكُمْ هَا)

(Shall we compel you (to accept) it) This means, "Should we force you to accept it, while you actually detest it."

(وَيَقَوْمٌ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدِ الَّذِينَ ءَامَنُوا إِنَّهُمْ مُلَاقُوا رَبِّهِمْ وَلَكِنِّي أَرَأَيْتُمْ قَوْمًا تَجْهَلُونَ - وَيَقَوْمٌ مَّنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ أَفَلَا تَذَكَّرُونَ )

(29. And O my people! I ask of you no wealth for it, my reward is from none but Allah. I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant.) (30. And O my people! Who will help me against Allah, if I drove them away Will you not then give a thought) Nuh says to his people, "I do not ask you for any wealth in return for my sincere advice to you." Wealth (Mal) here means, "payment that I take from you." Nuh means, "I am only seeking the reward from Allah, the Mighty and Sublime." Concerning the statement,

(وَمَا أَنَا بِطَارِدِ الَّذِينَ ءَامَنُوا)

(I am not going to drive away those who have believed.) This alludes to the fact that they (the disbelievers) requested Nuh to disassociate himself from the believers, because they were averse to them and felt themselves too important to sit with them. This is similar to the request of disbelievers to the seal of the Messengers to disassociate himself from a group of the people who were considered weak in their social status. They wanted the Prophet to sit with them in a special gathering of the elite. Therefore, Allah revealed,

(وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ)

(And turn not away those who invoke their Lord, morning and afternoon.) Allah also says,

(وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِّيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِّنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّكِرِينَ )



(Thus We have tried some of them with others, that they might say: "Is it these (poor believers) whom Allah has favored from among us" Does not Allah know best those who are grateful))6:53(

(وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ  
الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ  
تَزْدَرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا  
فِي أَنْفُسِهِمْ إِنِّي إِذَا لَمِنَ الظَّالِمِينَ )

(31. And I do not say to you that with me are the treasures of Allah, nor that I know the Ghayb; nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allah will not bestow any good on them. Allah knows what is in their inner selves. In that case, I should, indeed be one of the wrongdoers.) Nuh is informing them that he is a Messenger from Allah, calling to the worship of Allah alone, without any partners and he is doing this by the permission of Allah. At the same time, he is not asking them for any reward for this work. He invites whomever he meets, whether of nobility or low class. Therefore, whoever responds favorably, then he has achieved salvation. He also explains that he has no power to manipulate the hidden treasures of Allah, nor does he have any knowledge of the Unseen, except what Allah has allowed him to know. Likewise, he is not an angel, rather, he is merely a human Messenger aided with miracles. Nuh goes on to say, "I do not say about these people whom you (disbelievers) detest and look down upon, that Allah will not reward them for their deeds. Allah knows best what is in their souls. If they are believers in their hearts, as their condition appears to be outwardly, then they will have a good reward. If anyone behaves evilly with them after they have believed, then he is a wrongdoer who speaks what he has no knowledge of.

(قَالُوا يٰ نُوحُ قَدْ جَادَلْتَنَا فَاكْثَرْتَ جِدَالَنَا فَاتِنَا بِمَا  
تَعِدُنَا اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ - قَالَ اِنَّمَا يَأْتِيكُمْ بِهِ  
اللّٰهُ اِنْ شَاءَ وَمَا اَنْتُمْ بِمُعْجِزِيْنَ - وَلَا يَنْفَعُكُمْ  
نُصْحِي اِنْ اَرَدْتُ اَنْ اَنْصَحَ لَكُمْ اِنْ كَانَ اللّٰهُ  
يُرِيْدُ اَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَاِلَيْهِ تُرْجَعُوْنَ )

(32. They said: "O Nuh! You have disputed with us, and much have you prolonged the dispute with us, now bring upon us what you threaten us with, if you are of the truthful.") (33. He said: "Only Allah will bring it (the punishment) on you, if He wills, and then you will escape not.") (34. "And my advice will not profit you, even if I wish to give you good counsel, if Allah's will is to keep you astray. He is your Lord! and to Him you shall return.")

## The People's Request of Nuh to bring the Torment and His Response to Them

Allah, the Exalted, informs that the people of Nuh sought to hasten Allah's vengeance, torment, anger and the trial (His punishment). This is based on their saying,

(قَالُوا يٰ نُوحُ قَدْ جَادَلْتَنَا فَاكْثَرْتَ جِدَالَنَا)

(They said: "O Nuh! You have disputed with us and much have you prolonged the dispute with us...") They meant by this, "You (Nuh) have argued with us long enough, and we are still not going to follow you."

(فَاتِنَا بِمَا تَعِدُنَا)

(now bring upon us what you threaten us with,) What he (Nuh) promised is referring to the vengeance and torment (from Allah). They were actually saying, "Supplicate against us however you wish, and let whatever you have supplicated come to us."

(اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ اِنَّمَا يٰتِيْكُمْ بِهٖ اللّٰهُ اِنْ شَاءَ وَمَا اَنْتُمْ بِمُعْجِزِيْنَ)

("...if you are of the truthful." (In reply to this,) He said: "Only Allah will bring it (the punishment) on you, if He wills, and then you will escape not.")11:32-33( This means, ` It is only Allah Who can punish you and hasten your punishment for you. He is the One from Whom nothing escapes. '

(وَلَا يَنْفَعُكُمْ نٰصِحِيْ اِنْ اَرَدْتُ اَنْ اَنْصَحَ لَكُمْ اِنْ كَانَ اللّٰهُ يُرِيْدُ اَنْ يُغْوِيَكُمْ)

(And my advice will not profit you, even if I wish to give you good counsel, if Allah's will is to keep you astray.) This means: something that could be useful to you (in acceptance) of my preaching to you, warning you and advising you.

(اِنْ كَانَ اللّٰهُ يُرِيْدُ اَنْ يُغْوِيَكُمْ)

(if Allah's will is to keep you astray.) This means: your deception and your ultimate destruction.

(هُوَ رَبُّكُمْ وَاِلَيْهِ تُرْجَعُوْنَ)

(He is your Lord! and to Him you shall return.) He is the Owner of the finality of all matters. He is the Controller, the Judge, the Most Just and He does not do any injustice. Unto Him belongs

the creation and the command. He is the Originator and the Repeater (of the creation). He is the Owner of this life and the Hereafter.

(أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَعَلَىٰ إِجْرَامِي  
وَأَنَا بَرِيءٌ مِّمَّا تُجْرَمُونَ )

(35. Or they (the pagans of Makkah) say: "He has fabricated it." Say: "If I have fabricated it, upon me be my crimes, but I am innocent of (all) those crimes which you commit.)

### An Interruption to verify the Truthfulness of the Prophet

This is presented in the middle of the story to affirm the story itself. It is as if Allah, the Exalted, is saying to Muhammad , "Or do these obstinate disbelievers say that he fabricated this and invented it himself"

(قُلْ إِنْ افْتَرَيْتُهُ فَعَلَىٰ إِجْرَامِي)

(Say: "If I have fabricated it, upon me be my crimes...") This means: such sin would be mine alone.

(وَأَنَا بَرِيءٌ مِّمَّا تُجْرَمُونَ)

(but I am innocent of (all) those crimes which you commit.) This story is not invented, or fabricated falsely. Because he (the Prophet) knows better the punishment of Allah for one who lies on Allah.

(وَأَوْحَىٰ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا  
مَنْ قَدْ ءَامَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ -  
وَاصْنَعِ الْفُلَكَ بِأَعْيُنِنَا وَوَحِينَا وَلَا تُخَاطِبْنِي فِي  
الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّغْرَقُونَ - وَيَصْنَعِ الْفُلَكَ  
وَكَلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ  
إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ -

فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ  
عَلَيْهِ عَذَابٌ مُّقِيمٌ )

(36. And it was revealed to Nuh: "None of your people will believe except those who have believed already. So be not sad because of what they used to do.) (37. "And construct the ship under Our Eyes and with Our revelation, and address Me not on behalf of those who did wrong; they are surely to be drowned.") (38. And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him. He said: "If you mock at us, so do we mock at you likewise for your mocking.") (39. "And you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment.")

### The Revelation to Nuh concerning what would happen to the People and the Command to prepare for It

Allah, the Exalted, sent revelation to Nuh when his people hastened the vengeance and punishment of Allah upon themselves. Then, Nuh supplicated against them, as Allah mentioned, when He said;

(رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا)

(My Lord! Leave not one of the disbelievers inhabiting the earth!) )71:26( And he said,

(فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَأَنْتَصِرْ )

(Then he invoked his Lord (saying): "I have been overcome, so help (me)!")54:10( At this point Allah revealed to him,

(أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ ءَامَنَ)

(None of your people will believe except those who have believed already.) Therefore, do not grieve over them and do not be concerned with their affair.

(وَاصْنَعِ الْفُلَ)

(And construct the ship.) The word Fulk here means ship.

(بِأَعْيُنِنَا)

(under Our Eyes) This means under Our vision.

(وَوَحَيْنَا)

(and with Our revelation,) This means, "We will teach you (Nuh) what to do."

(وَلَا تُخَاطِبُنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُعْرَقُونَ)

(and address Me not on behalf of those who did wrong; they are surely to be drowned.) Muhammad bin Ishaq mentioned from the Tawrah, "Allah commanded him (Nuh) to make it (the ship) from Indian oak wood. Then He commanded him to make its length eighty cubits and its width fifty cubits. Allah then commanded him to coat its interior and exterior with tar and to make it with a slanted bow to part the water (as it sailed). Its height was thirty cubits into the sky. It had three levels and each level was ten cubits high. The lowest level was for the animals, both tame and wild, the second level was for the human beings and the highest level was for the birds. Its door was in the center of it and it had a cover on top of it that covered the entire ship. Concerning Allah's statement,

(وَيَصْنَعُ الْفُلَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ)

(And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him.) This means that they teased him and rejected his threat that they would drown (in the forthcoming flood).

(قَالَ إِنْ تَسَخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ)

(He said: "If you mock at us, so do we mock at you likewise...") This is a severe threat and a serious warning.

(مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ)

(who it is on whom will come a torment that will cover him with disgrace) This means that it (the torment) will humiliate him in this life.

(وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ)

(and on whom will fall a lasting torment.) that is continuous and everlasting.

(حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا  
مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ  
الْقَوْلُ وَمَنْ ءَامَنَ وَمَا ءَامَنَ مَعَهُ إِلَّا قَلِيلٌ )

(40. (So it was) till when Our command came and the oven gushed forth (water like fountains from the earth). We said: "Embark therein, of each kind two (male and female), and your family -- except him against whom the Word has already gone forth -- and those who believe. And none believed with him, except a few.")

### **The beginning of the Flood and Nuh loads Every Creature in Pairs upon the Ship**

This was the promise of Allah to Nuh , when the command of Allah came, the rain was continuous and there was a severe storm which did not slacken or subside, as Allah said,

(فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُّثَمَرٍ - وَقَجَّرْنَا  
الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَىٰ أَمْرٍ قَدْ قُدِرَ -  
وَحَمَلْنَاهُ عَلَىٰ ذَاتِ أَلْوَاحٍ وَدُسُرٍ - تَجْرِي بِأَعْيُنِنَا  
جَزَاءً لِّمَن كَانَ كُفِرَ )

(So We opened the gates of the heaven with water pouring forth. And We caused springs to gush forth from the earth. So the waters (of the heaven and the earth) met for a matter predestined. And We carried him on a (ship) made of planks and nails. Floating under Our Eyes: a reward for him who had been rejected!))54:11-14( In reference to Allah's statement,

(وَفَارَ التَّنُّورُ)

(and the oven gushed forth.) It is related from Ibn `Abbas that he said, "At-Tannur is the face of the earth." This verse means that the face of the earth became gushing water springs. This continued until the water gushed forth from the Tananir, which are places of fire. Therefore, water even gushed from the places where fire normally would be. This is the opinion of the majority of the Salaf (predecessors) and the scholars of the Khalaf (later generations). At this point, Allah commanded Nuh to select one pair from every kind of creature possessing a soul, and load them on the ship. Some said that this included other creatures as well, such as pairs of plants, male and female. It has also been said that the first of the birds to enter the ship was the parrot, and the last of the animals to enter was the donkey. Concerning Allah's statement,

(وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ)

(and your family -- except him against whom the Word has already gone forth) This means, "Load your family upon the ship." This is referring to the members of his household and his relatives, except him against whom the Word has already gone forth, for they did not believe in Allah. Among them was the son of Nuh, Yam, who went in hermitage. Among them was the wife of Nuh who was a disbeliever in Allah and His Messenger. Concerning Allah's statement,

(وَمَنْ ءَامَنَ)

(and those who believe.) from your people.

(وَمَا ءَامَنَ مَعَهُ إِلَّا قَلِيلٌ)

(And none believed with him, except a few.) This means that only a very small number believed, even after the long period of time that he (Nuh) was among them -- nine hundred and fifty years. It is reported from Ibn `Abbas that he said, "They were eighty people including their women."

(وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللّٰهِ مَجْرَاهَا وَمُرْسَاهَا  
إِنَّ رَبِّي لَغَفُورٌ رَّحِيمٌ - وَهِيَ تَجْرِي بِهِمْ فِي  
مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ  
يَبْنَىٰ اِرْكَبْ مَعَنَا وَلَا تَكُن مَّعَ الْكٰفِرِينَ - قَالَ  
سَاوِي إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ قَالَ لَا  
عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللّٰهِ إِلَّا مَنْ رَّحِمَ وَحَالَ  
بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ )

(41. And he said: "Embark therein: in the Name of Allah will be its (moving) course and its (resting) anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful.") (42. So it (the ship) sailed with them amidst waves like mountains, and Nuh called out to his son, who had separated himself (apart): "O my son! Embark with us and be not with the disbelievers.") (43. The son replied: "I will betake myself to some mountain, it will save me from the water." Nuh said: "This day there is no savior from the decree of Allah except him on whom He has mercy." And waves came in between them, so he (the son) was among the drowned.)

## The riding upon the Ship and Its sailing through the huge Waves

Allah, the Exalted, says concerning Nuh, that he said to those whom he was commanded to carry them with him in the ship,

(ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا)

(Embark therein: in the Name of Allah will be its (moving) course and its (resting) anchorage.) This means that its sailing upon the surface of the water, the end of its journeying and its anchoring, would all be with the Name of Allah. Abu Paja' Al-Utaridi recited it, (مُجْرِيهَا اللَّهُ بِسْمِ) (ومُرْسِيهَا) "In the Name of Allah, Who will be the One Who moves its course, and rests its anchor." Allah, the Exalted, said,

(فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلِكِ فَقُلِ  
الْحَمْدُ لِلَّهِ الَّذِي نَجَّانَا مِنَ الْقَوْمِ الظَّالِمِينَ - وَقُلِ  
رَبِّ أَنْزَلْنِي مِنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنزِلِينَ )

(And when you have embarked on the ship, you and whoever is with you, then say: "All the praises and thanks are to Allah, Who has saved us from the people who are wrongdoers. And say: "My Lord! Cause me to land at a blessed landing place, for You are the Best of those who bring to land.")23:28-29( For this reason, it is preferred to mention the Name of Allah (Bismillah) at the beginning of all affairs. The Name of Allah should be mentioned when boarding a ship, or when mounting an animal. This is as Allah, the Exalted, says,

(وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفُلُكِ  
وَالْأَنْعَامِ مَا تَرْكَبُونَ لِتَسْتَوُوا عَلَى ظُهُورِهِ)

(And Who has created all the pairs and has appointed for you ships and cattle on which you ride, in order that you may mount on their backs.)43:12-13( This practice (mentioning Allah's Name) has been encouraged in the Sunnah and is considered a preferred act. A discussion concerning this is forthcoming in the explanation of Surat Az-Zukhruf (43), if Allah wills. In reference to Allah's statement,

(إِنَّ رَبِّي لَغَفُورٌ رَّحِيمٌ)

(Surely, my Lord is Oft-Forgiving, Most Merciful.) Such statement is suitable while mentioning (His) vengeance upon the disbelievers by drowning all of them. Therefore, he (Nuh) mentions that His Lord is Oft Forgiving, Most Merciful. This is similar to Allah's statement,

(إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ)



(Surely, your Lord is swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.)  
7:167( He also says,

وَإِنَّ رَبَّكَ لَدُوٌّ مَعْفِرَةٌ لِلنَّاسِ عَلَىٰ ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ

(But verily, your Lord is full of forgiveness for mankind inspite of their wrongdoing. And verily, your Lord is (also) severe in punishment.) 13:6( Likewise, there are many other verses that combine Allah's mercy and His vengeance. Concerning Allah's statement,

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ

(So it sailed with them amidst waves like mountains.) This means that the ship sailed with them upon the surface of the water, which had completely covered the earth until it encompassed the tops of the mountains and even rose over them by a height of fifteen cubits. It was also said that the waves rose over the mountains by a height of eighty miles. Yet, this ship continued to move upon the water, sailing by the permission of Allah. It moved under His shade, His help, His protection and His blessing. This is as Allah, the Exalted, said,

إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ -  
لِنَجْعَلَهَا لَكُمْ تَذْكَرَةً وَتَعِيَهَا أُنْوَاعٌ

(Verily, when the water rose beyond its limits, We carried you in the ship. That We might make it an admonition for you and it might be retained by the retaining ears.)69:11-12( Allah also said,

وَحَمَلْنَاهُ عَلَىٰ ذَاتِ أَلْوَاحٍ وَدُسُرٍ - تَجْرِي بِأَعْيُنِنَا  
جَزَاءً لِّمَن كَانَ كُفِرًا - وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ  
مِن مَّذْكُرٍ )

(And We carried him on a (ship) made of planks and nails, floating under Our Eyes: a reward for him who had been rejected! And indeed, We have left this as a sign. Then is there any that will remember (or receive admonition))54:13-15(

## The Story of the drowning of Nuh's Disbelieving Son

Allah continues the story, saying,

(وَنَادَى نُوحٌ ابْنَهُ)

(and Nuh called out to his son,) This was the fourth son of Nuh. His name was Yam and he was a disbeliever. His father, Nuh, called him at the time of boarding the ship, that he might believe and embark with them. If he did so, he would be saved from drowning like the other disbelievers.

(قَالَ سَأُوۡىٓ إِلَىٰ جَبَلٍ يَّعۡصِمُنِي مِنَ الْمَآءِ)

(The son replied: "I will betake myself to some mountain, it will save me from the water.") He believed, in his ignorance, that the flood would not reach the tops of the mountains and that if he clung to the top of a mountain, he would be saved from drowning. His father, Nuh, said to him,

(لَا عَاصِمَ الْيَوۡمَ مِنۡ أَمۡرِ اللّٰهِ إِلَّا مَن رَّحِمَ)

(This day there is no savior from the decree of Allah except him on whom He has mercy.) This means that nothing will be saved today from the command of Allah.

(وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُعۡرِقِينَ)

(And waves came in between them, so he (the son) was among the drowned.)

(وَقِيلَ يَا رِضُّ اٰبَلِى مَآءِ كِ وَيَسْمَآءُ اٰقَلِى  
وَعِىضَ الْمَآءِ وَقُضِيَ الْاَمْرُ وَاَسْتَوَتْ عَلٰى  
الْجُوْدِىُّ وَقِيلَ بَعْدًا لِّلْقَوْمِ الظَّٰلِمِيْنَ )

(44. And it was said: "O earth! Swallow up your water, and O sky! Withhold (your rain)." And the water was made to subside and the decree was fulfilled. And it rested on (Mount) Judi, and it was said: "Away with the people who are wrongdoing!")

### The End of the Flood

Allah, the Exalted, informs that when the people of the earth were all drowned, except for the people on the ship, He commanded the earth to swallow its water, which had sprang from it and gathered upon it. Then He commanded the sky to cease raining.

(وَعِىضَ الْمَآءِ)

(And the water was made to subside) This means that it (the water) began to decrease.

(وَقَضِيَ الْأَمْرُ)

(and the decree was fulfilled.) This means that all of those who disbelieved in Allah were removed from the people of the earth. Not a single one of them remained upon the earth.

(وَاسْتَوَتْ)

(And it (the ship) rested) This is referring to the ship and those who were in it.

(عَلَى الْجُودِيِّ)

(on (Mount) Judi.) Mujahid said, "Judi is a mountain in Al-Jazirah (Northwest Mesopotamia) where the mountains sought to tower above each other on the day of the drowning. On that day of destruction, all the mountains sought to be higher (to avoid being overcome by the water). However, this mountain (Judi) humbled itself for Allah, the Mighty and Sublime, and therefore it was not drowned. This is why Nuh's ship anchored upon it." Qatadah said, "The ship rested upon it (Mount Judi) for a month before they (the people) came down from it." Qatadah also said, "Allah made Nuh's ship remain on Mount Judi in the land of Al-Jazirah, as a lesson and a sign." Even the early generations of this Ummah saw it. How many ships are there that have come after it and have been destroyed and became dust

(وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ)

(and it was said: "Away with the people who are wrongdoing!") means destruction and loss for them. The term "away with" here implies being far away from the mercy of Allah. For verily, they were destroyed to the last of them, and none of them survived.

(وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي  
وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَكَمِينَ - قَالَ  
يُنُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا  
تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ  
مِنَ الْجَاهِلِينَ - قَالَ رَبِّ إِنِّي أَعُودُ بِكَ أَنْ أَسْأَلَكَ

مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرَ لِي وَتَرْحَمَنِي أَكُن  
مِّنَ الْخَسِرِينَ )

(45. And Nuh called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your promise is true, and You are the Most Just of the judges.") (46. He said: "O Nuh! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you, lest you should be one of the ignorant.") (47. Nuh said: "O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have mercy on me, I would indeed be one of the losers.")

### **A Return to the Story of the Son of Nuh and mentioning what transpired between Nuh and Allah concerning Him**

This was a request for information and an inquiry from Nuh concerning the circumstances of his son's drowning.

(فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي)

(and said, "O my Lord! Verily, my son is of my family!") This means, "Verily, You promised to save my family and Your promise is the truth that does not fail. Therefore, how can he (my son) be drowned and You are the Most Just of the judges"

(قَالَ يُونُسُ إِنَّهُ لَيْسَ مِنِّي مِنْ أَهْلِكَ)

(He (Allah) said: "O Nuh! Surely, he is not of your family...") This means, "He (your son) is not of those whom I promised you that I would save those of your family who believe." For this reason Allah said,

(وَأَهْلِكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ)

(and your family except him against whom the Word has already gone forth.) )11:40( Thus, for his son, it had already been decreed that he would be drowned due to his disbelief and his opposition to his father, the Prophet of Allah, Nuh peace be upon him. Concerning Allah's statement,

(إِنَّهُ لَيْسَ مِنِّي مِنْ أَهْلِكَ)

(Surely, he is not of your family;) meaning that he (Nuh's son) was not among those whom Allah promised to save. `Abdur-Razzaq recorded that Ibn `Abbas said, "He was the son of Nuh, but he opposed him in deeds and intention." `Ikrimah said in some of the modes of recitation it said here, (صَالِحٌ غَيْرَ عَمَلًا إِنَّهُ) "Verily, he (Nuh's son) worked deeds that were not righteous."

(قِيلَ يٰ نُوحُ اهْبِطْ بِسَلَامٍ مِّنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٰ  
أُمَّةٍ مِّمَّن مَّعَكَ وَأُمَّةٍ سَنُنَتِّعُهُمْ ثُمَّ يَمَسُّهُم مِّنَّا  
عَذَابٌ أَلِيمٌ )

(48. It was said: "O Nuh! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their offspring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us.")

### **The Command to descend from the Ship with Peace and Blessings**

Allah, the Exalted, informs of what was said to Nuh when the ship anchored on Mount Judi, peace be upon him, peace were sent upon him and the believers with him. This salutation was also for every believer from his progeny until the Day of Resurrection. Muhammad bin Ka`b said, "Every male and female believer until the Day of Resurrection is included in this salutation of peace. Likewise, every male and female disbeliever until the Day of Resurrection is included in this promise of torment and pleasure. Muhammad bin Ishaq said, "When Allah wanted to stop the flood, He sent a wind upon the face of the earth that caused the water to be still. Then the springs of the earth were closed off from the great flooding and the pouring (rain) from the sky halted. Allah, the Exalted, says,

(وَقِيلَ يَا رِضُ اْبْلَعِي مَاءَكِ)

(And it was said: "O earth! Swallow up your water...") 11:44( Thus, the water began decreasing and subsiding until the ship settled on Mount Judi. The People of the Tawrah (the Jews) claim that this occurred during the seventh month (of the year) and it lasted for seventeen nights. Then, on the first day of the tenth month, he (Nuh) saw the mountain tops. Then after forty more days, Nuh opened the small window in the roof of the ship and he sent a raven out to see what the water had done. However, the raven did not return to him. Then, he sent a pigeon out but it returned to him without finding any place (land) to put its two feet down. He extended his hand out of the ship and the pigeon grabbed his hand so that Nuh could pull it back into the ship. Then, after seven more days passed, he sent the pigeon out again to investigate for him. The pigeon returned in the evening with a leaf from an olive tree in its mouth. From this, Nuh knew that the water had decreased from the face of the earth. He remained in the ship for seven more days before he sent the pigeon out again. This time the pigeon did not return to him, so he knew that the earth had appeared. Thus, a year was completed from the time that Allah sent the flood, until the time of Nuh sending the pigeon. The first day of the first month of the second year began when the face of the earth appeared and land became visible. This is when Nuh uncovered the opening of the ship. During the second month of the second year, after twenty six nights,

(قِيلَ يٰ نُوحُ اهْبِطْ بِسَلَامٍ مِّنَّا)

(It was said: "O Nuh! Come down (from the ship) with peace from Us)

(تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ  
تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ  
الْعَقِبَةَ لِلْمُتَّقِينَ )

(49. This is of the news of the Unseen which We reveal unto you; neither you nor your people knew it before this. So be patient. Surely, the (good) end is for those who have Taqwa.)

### **The Explanation of These Stories is a Proof of the Revelation of Allah to His Messenger**

Allah, the Exalted, says to His Prophet concerning these stories and their like,

(مِنْ أَنْبَاءِ الْغَيْبِ)

(of the news of the Unseen) from the information of the unseen of the past. Allah revealed it to you (the Prophet ) in the way that it occurred, as if he witnessed it himself.

(نُوحِيهَا إِلَيْكَ)

(which We reveal unto you;) This means, "We teach it to you (Muhammad) as revelation from Us to you."

(مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا)

(neither you nor your people knew it before this.) This means that neither you (Muhammad ) nor anyone of your people, have any knowledge of this. This is so that no one who rejects you can say that you learned it from him. Rather, it was Allah Who informed you of it in conformity with the true situation (of the story), just as the Books of the Prophets who were before you testify to. Therefore, you should be patient with the rejection of your people and their harming you. For verily, We shall help you and surround you with Our aid. Then, We will make the (good) end for you and those who follow you in this life and the Hereafter. This is what We did with the Messengers when We helped them against their enemies.

(إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا)

(Verily, We will indeed make victorious Our Messengers and those who believe.) Allah also said,

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ - إِنَّهُمْ لَهُمُ  
الْمَنْصُورُونَ )

(And, verily, Our Word has gone forth of old for Our servants, the Messengers, that they verily, would be made triumphant.) )37:171-172( Then, Allah says,

(فَاصْبِرْ إِنَّ الْعَقَبَةَ لِلْمُتَّقِينَ)

(So be patient. Surely, the (good) end is for those who have Taqwa.)

وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا  
لَكُمْ مِّنْ إِلَهٍ غَيْرُهُ إِنِّي أَنُتَمُّ إِلَّا مُفْتَرُونَ - يَقَوْمِ لَا  
أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنِّي أَجْرِي إِلَّا عَلَىٰ الَّذِي  
فَطَرَنِي أَفَلَا تَعْقِلُونَ - وَيَقَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ  
تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِّدْرَارًا وَيَزِدْكُمْ  
قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ )

(50. And to the `Ad (people We sent) their brother Hud. He said, "O my people! Worship Allah! You have no other god but Him. Certainly, you do nothing but invent lies!) (51. "O my people I ask of you no reward for it (the Message). My reward is only from Him Who created me. Will you not then understand") (52. "And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as criminals.")

### The Story of Prophet Hud and the People of `Ad

Allah, the Exalted, says,

(و)

(And) This is an introductory to what is implied: "Verily, We sent."

(إِلَىٰ عَادٍ أَخَاهُمْ هُودًا)

(to the `Ad (people) their brother Hud.) Hud came to them commanding them to worship Allah alone, without any associates. He forbade them from worshipping the idols which they made up, inventing names as gods. He informed them that he did not want any reward from them for his sincere advising and conveying of Allah's Message. He only sought his reward from Allah, the One Who created him.

(أَفَلَا تَعْقِلُونَ)

(Will you not then understand) Someone has come calling you to what will benefit your situation in this life and the Hereafter without asking for any wage (from them). Then he commanded them to seek the forgiveness of the One Who is capable of expiating previous sins. He also commanded them to repent for that which they may do in the future. Whoever has these characteristics, Allah will make his sustenance easy for him, grant him ease in his affairs and guard over his situation. For this reason Allah says,

(يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مُمْرَارًا)

(He will send you (from the sky) abundant rain,)

(قَالُوا يَهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي  
ءَالِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ - إِن  
نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ ءَالِهَتِنَا بِسُوءٍ قَالَ إِنِّي  
أَشْهَدُ اللَّهَ وَأَشْهَدُوا أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ -  
مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونَ - إِنِّي  
تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ  
ءَاخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ )

(53. They said: "O Hud! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you.) (54. All that we say is that some of our gods (false deities) have seized you with evil (madness). He said: "I call Allah to witness and bear you witness that I am free from that which you ascribe as partners in worship, ) (55. Besides Him (Allah). So plot against me, all of you, and give me no respite.") (56. I put my trust in Allah, my Lord and your Lord! There is not a moving creature but He has the grasp of its forelock. Verily, my Lord is on the straight path (the truth).)

**The Conversation between (the People of) `Ad and Hud**



Allah, the Exalted, informs that they said to their Prophet,

(مَا جِئْنَا بِبَيِّنَةٍ)

(No evidence have you brought us.) This means that they claimed that Hud had not brought them any proof or evidence for what he claimed.

(وَمَا نَحْنُ بِتَارِكِي ءَالِهَتِنَا عَنْ قَوْلِكَ)

(and we shall not leave our gods for your (mere) saying!) They were saying how could his mere statement, "Leave these gods," be sufficient proof for them to leave their idols

(وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ)

(and we are not believers in you.) This means that they did not believe what he was saying was true.

(إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ ءَالِهَتِنَا بِسُوءٍ)

(All that we say is that some of our gods have seized you with evil.) They were saying, "We think that some of our idols have afflicted you with madness and insanity in your intellect because you are trying to stop them from being worshipped and defame them."

(قَالَ إِنِّي أَشْهَدُ اللَّهَ وَأَشْهَدُوا أَنِّي بَرِيءٌ مِّمَّا  
تُشْرِكُونَ مِنْ دُونِهِ)

(He said: "I call Allah to witness and bear you witness, that I am free from that which you ascribe as partners in worship besides Him (Allah).")11:54-55( Here, he is saying, "Verily, I am innocent of all of the rivals and idols (that you associate with Allah).

(فَكِيدُونِي جَمِيعًا)

(So plot against me, all of you,) you and your gods if they are true."

(ثُمَّ لَا تُنْظِرُونَ)

(and give me no respite.) the blinking of an eye." Then, Allah says,

(إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ  
إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا)

(I put my trust in Allah, my Lord and your Lord! There is not a moving creature but He has the grasp of its forelock.) Every creature is under His (Allah's) power and His authority. He is the Best Judge, the Most Just, Who does not do any injustice in His ruling. For verily, He is upon the straight path. Verily, this argument contains a far-reaching proof and absolute evidence of the truthfulness of what Hud had come to them with. It also proves the falsehood of them worshipping idols that could not benefit nor harm them. Rather, these idols were inanimate objects that could not hear, see, befriend, or make enmity. The only One Who is worthy of having worship directed solely towards Him is Allah alone, without any partners. He is the One in Whose Hand is the sovereignty and He is in control of all things. There is nothing except that it is under His ownership, power and authority. Thus, there is no deity worthy of worship except Him and there is no Lord other than Him.

(فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَعْنَاكُمْ مَا أَرْسَلْتُ بِهِ إِلَيْكُمْ  
وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّونَهُ شَيْئًا  
إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيظٌ - وَلَمَّا جَاءَ أَمْرُنَا  
نَجَّيْنَا هُودًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا  
وَنَجَّيْنَاهُمْ مِّنْ عَذَابٍ غَلِيظٍ - فَوَتِلْكَ عَادٌ جَحَدُوا  
بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ  
جَبَّارٍ عَنِيدٍ - وَأَتَّبَعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ  
الْقِيَامَةِ أَلَّا إِنَّ عَادًا كَفَرُوا رَبَّهُمْ أَلَّا بُعْدًا لِّعَادٍ قَوْمِ  
هُودٍ)

(57. So if you turn away, still I have conveyed the Message with which I was sent to you. My Lord will make another people succeed you, and you will not harm Him in the least. Surely, my Lord is Guardian over all things.) (58. And when Our commandment came, We saved Hud and those who believed with him by a mercy from Us, and We saved them from a severe torment.) (59. Such were )the people of ( `Ad. They rejected the Ayat of their Lord and disobeyed His Messengers, and followed the command of every proud, obstinate (oppressor of the truth from their leaders).) (60. And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection. No doubt! Verily, `Ad disbelieved in their Lord. So away with `Ad, the people of Hud.) Hud says to them, "If you turn away from that which I have brought to you in

reference to worship of Allah, Who is your Lord alone, without any partners, then the proof has been established against you. This is because I have conveyed the Message of Allah to you, which He has sent me with."

(وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ)

(My Lord will make another people succeed you, ) This refers to a group of people who will worship Allah alone, without associating anything with Him. This also implies that the polytheists do not bother Allah and they do not harm Him in the least with their disbelief. To the contrary, their disbelief merely harms their own selves.

(إِنَّ رَبِّي عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ)

(Surely, my Lord is Guardian over all things.) This means that Allah is a Witness and Guardian over the statements of His servants and their actions. He will give them due recompense for their actions. If they do good deeds, He will reward them with good. If they do evil, He will punish them with evil.

### **The Destruction of the People of `Ad and the Salvation of Those among Them Who believed**

(وَلَمَّا جَاءَ أَمْرُنَا)

(And when Our commandment came,) This is referring to the barren wind with which Allah destroyed them, to the very last of them. The mercy and kindness of Allah, the Exalted saved Hud and his followers from this terrible punishment.

(فَوَتِلْكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ)

(Such were `Ad (people). They rejected the Ayat of their Lord) This means they disbelieved in the proofs and revelations (of Allah) and they disobeyed the Messengers of Allah. This is due to the fact that whoever disbelieves in a Prophet, then verily, he has disbelieved in all of the Prophets, peace be upon them. There is no difference between any one of them, in the sense that it is necessary to believe in all of them. Therefore, `Ad disbelieved in Hud and their disbelief was considered disbelief in all of the Messengers.

(وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ)

(and followed the command of every proud, obstinate.) This means that they abandoned following their rightly guided Messenger and they followed the command of every proud, obstinate person. Thus, they were followed in this life by a curse from Allah and His believing servants whenever they are mentioned. On the Day of Resurrection a call will be made against them in front of witnesses.

(أَلَا إِنَّ عَادًا كَفَرُوا رَبَّهُمْ)

(Verily, `Ad disbelieved in their Lord.)

(وَالِى تَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ  
مَا لَكُمْ مِّنْ إِلَهٍ غَيْرُهُ هُوَ أَنشَأَكُمْ مِّنَ الْأَرْضِ  
وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوا لَهُ ثُمَّ تَوْبُوا إِلَيْهِ إِنَّ  
رَبِّي قَرِيبٌ مُّجِيبٌ )

(61. And to Thamud (people We sent) their brother Salih. He said: "O my people! Worship Allah: you have no other god but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His knowledge), Responsive.")

### The Story of Salih and the People of Thamud

Allah, the Exalted, says,

(و)

(And) This is an introduction to that which is implied, "Verily, We sent."

(إِلَى تَمُودَ)

(to Thamud) They were a group of people who were living in cities carved from the rocks, between Tabuk and Al-Madinah (in Arabia). They lived after the people of `Ad, so Allah sent to them,

(أَخَاهُمْ صَالِحًا)

(their brother Salih.) He (Salih) commanded them to worship Allah alone. He said to them,

(هُوَ أَنشَأَكُمْ مِّنَ الْأَرْضِ)

(He brought you forth from the earth) This means: `He began your creation from it (the earth). From it He created your father, Adam.'

(وَاسْتَعْمَرَ كُمْ فِيهَا)

(and settled you therein,) This means: `He made you prosperous in the earth. You are settled in it and you treasure it.'

(فَاسْتَغْفِرُوا هُ)

(then ask forgiveness) `This is in reference to your previous sins. '

(ثُمَّ تَوْبُوا إِلَيْهِ)

(and turn to Him in repentance.) `This is in reference to the future.'

(إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ)

(Certainly, my Lord is Near (to all by His knowledge), Responsive.) This is similar to Allah's statement,

(وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ  
دَعْوَةَ الدَّاعِ إِذَا دَعَانِ)

(And when My servants ask you concerning Me, then (answer them), I am indeed Near (to them by My knowledge). I respond to the invocations of the supplicant when he calls on Me.) 2:186

(قَالُوا يَصَلِحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا  
أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّا لَفِي شَكِّ  
مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ - قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ  
كُنْتُ عَلَى بَيِّنَةٍ مِّن رَّبِّي وَعَآتَنِي مِنْهُ رَحْمَةً فَمَنْ  
يَنْصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ فَمَا تَزِيدُونَنِي غَيْرَ  
تَخْسِيرٍ )

(62. They said: "O Salih! You have been among us as a figure of good hope until this! Do you (now) forbid us the worship of what our fathers have worshipped But we are really in grave

doubt as to that to which you invite us.") (63. He said: "O my people! Tell me, if I have a clear proof from my Lord, and there has come to me a mercy from Him, who then can help me against Allah, if I were to disobey Him Then you increase me not but in loss.")

## The Conversation between Salih and the People of Thamud

Allah, the Exalted, mentions what transpired in the discussion between Salih and his people. Allah informs of their ignorance and obstinacy in their statement,

(قَدْ كُنْتَ فِيْنَا مَرْجُوًّا قَبْلَ هَذَا)

(You have been among us as a figure of good hope till this!) They were saying in this, "We had hope in your strong intellect before you began saying what you have said."

(أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا)

(Do you (now) forbid us the worship of what our fathers have worshipped) "what those who were before us were upon."

(وَإِنَّا لَفِي شَكٍّ مِّمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ)

(But we are really in grave doubt as to that which you invite us.) This alludes to the great amount of doubt that they had.

(قَالَ يَوْمَ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي)

(He said: "O my people! Tell me, if I have a clear proof from my Lord...") `In reference to what He (Allah) has sent me with to you, I am upon conviction and sure evidence.'

(وَأَتَانِي مِنْهُ رَحْمَةٌ فَمَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ)

(and there has come to me a mercy from Him, who then can help me against Allah, if I were to disobey Him) `and abandon calling you to the truth and the worship of Allah alone. If I did so, you would not be able to bring me any benefit, nor increase me

(غَيْرَ تَخْسِيرٍ)

(but in loss.)' This means loss and ruin.

(وَيَقَوْمٌ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَدَرُّوْهَا تَأْكُلُ فِي  
 أَرْضِ اللَّهِ وَلَا تَمَسُّوْهَا بِسُوءٍ فَيَأْخُذْكُمْ عَذَابٌ  
 قَرِيبٌ - فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ  
 أَيَّامٍ ذَلِكَ وَعَدُّ غَيْرُ مَكْدُوبٍ - فَلَمَّا جَاءَ أَمْرُنَا  
 نَجَّيْنَا صَالِحًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا  
 وَمِن خِزْيِ يَوْمِئِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ -  
 وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي  
 دِيَارِهِمْ جِثْمِينَ - كَأَن لَّمْ يَعْنُوا فِيهَا آلَا إِنَّا تَمُودَ  
 كَفَرُوا رَبَّهُمْ أَلَا بُعْدًا لِّتَمُودَ )

(64. "And O my people! This she-camel of Allah is a sign to you, so leave her to graze in Allah's land, and touch her not with evil, lest a near torment should seize you.") (65. But they slaughtered her. So he said: "Enjoy yourselves in your homes for three days. This is a promise (a threat) that will not be belied.") (66. So when Our commandment came, We saved Salih and those who believed with him by a mercy from Us, and from the disgrace of that Day. Verily, your Lord -- He is the All-Strong, the All-Mighty.) (67. And As-Sayhah (awful cry) overtook the wrongdoers, so they lay (dead), prostrate in their homes.) (68. As if they had never lived there. No doubt! Verily, Thamud disbelieved in their Lord. So away with Thamud!) A discussion of this story has already preceded in Surat Al-A'raf and it is sufficient without having to be repeated here. Allah is the Giver of success.

(وَلَقَدْ جَاءَتْ رُسُلْنَا إِبْرَاهِيمَ بِالْبَشْرَى قَالُوا سَلَامًا  
 قَالَ سَلَامٌ فَمَا لَبِثَ أَن جَاءَ بِعِجْلٍ حَنِيذٍ - فَلَمَّا  
 رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكَرَهُمْ وَأَوْجَسَ مِنْهُمْ  
 خِيفَةً قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ لُّوطٍ -  
 وَامْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاَهَا بِإِسْحَاقَ وَمِنْ

وَرَاءِ إِسْحَاقَ يَعْقُوبَ - قَالَتْ يَوَيْلَتَا ءَأَلِدُ وَأَنَا  
عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ  
- قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحِمَتُ اللَّهِ  
وَبَرَكَتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ )

(69. And verily, there came Our messengers to Ibrahim with the glad tidings. They said: "Salamun (greetings or peace!)" He answered, "Salamun (greetings or peace!)," and he hastened to entertain them with a roasted calf.) (70. But when he saw their hands went not towards it (the meal), he mistrusted them, and conceived a fear of them. They said: "Fear not, we have been sent against the people of Lut.") (71. And his wife was standing (there), and she laughed. But We gave her glad tidings of Ishaq, and after Ishaq, of Ya`qub.) (72. She said (in astonishment): "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband an old man Verily, this is a strange thing!") (73. They said: "Do you wonder at the decree of Allah The mercy of Allah and His blessings be on you, O the family )of Ibrahim(. Surely, He (Allah) is All-Praiseworthy, All-Glorious.")

### The Coming of the Angels to Ibrahim and Their Glad Tidings to Him of Ishaq and Ya`qub

Allah, the Exalted, says,

(وَلَقَدْ جَاءَتْ رُسُلُنَا)

(And verily, there came Our messengers) The word "messengers" here means angels.

(إِبْرَاهِيمَ بِالْبُشْرَى)

(to Ibrahim with the glad tidings.) It has been said that the word "the glad tidings" means, "Receive the glad tidings of Ishaq." Others have said that it means, "The destruction of the people of Prophet Lut." The proof of the correctness of the first view is in Allah's statement,

(فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى  
يُجَادِلُنَا فِي قَوْمِ لُوطِ )

(Then when the fear had gone away from (the mind of) Ibrahim, and the glad tidings had reached him, he began to plead with Us for the people of Lut.)11:74(



(قَالُوا سَلَامًا قَالَ سَلَامٌ)

(They said: "Salaman." He answered, "Salamun.") This means, "Upon you." The scholars of explanation have said, "Ibrahim's reply of `Salamun' was better than that with which they had greeted him with, because the subjective case (Salamun instead of Salaman) alludes to affirmation and eternity. "

(فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ)

(and he hastened to entertain them with a roasted calf.) This means that he (Ibrahim) left with haste in order to bring them food, as a host. The food that he brought was a calf. The word Hanidh means roasted upon heated stones. This meaning has been reported from Ibn `Abbas, Qatadah and others. This is as Allah has said in another verse,

(فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ - فَقَرَّبَهُ إِلَيْهِمْ  
قَالَ أَلَا تَأْكُلُونَ )

(Then he turned to his household, and brought out a roasted calf. And placed it before them (saying): "Will you not eat")51:26-27( This verse contains many aspects of the etiquettes of hosting guests.

(فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ)

(But when he saw their hands went not towards it (the meal), he mistrusted them,) This means that he felt estranged from them.

(وَأَوْجَسَ مِنْهُمْ خِيفَةً)

(and conceived a fear of them.) This is because angels are not concerned with food. They do not desire it, nor do they eat it. Therefore, when Ibrahim saw them reject the food that he had brought them, without tasting any of it at all, he felt a mistrust of them.

(وَأَوْجَسَ مِنْهُمْ خِيفَةً)

(and conceived a fear of them. ) As-Suddi said, "When Allah sent the angels to the people of Lut, they set out walking in the form of young men, until they came to Ibrahim and they were hosted by him. When Ibrahim saw them, he rushed to host them.

(فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ )

(Then he turned to his household, and brought out a roasted calf.)51:26( He slaughtered it (the calf), roasted it on hot stones and brought it to them. Then, he sat down with them. when he placed it before them. (saying): `Will you not eat' They said, `O Ibrahim! Verily, we do not eat food without a price.' Ibrahim then said, `Verily, this food has a price.' They said, `What is its price' He said, `You must mention the Name of Allah over it before eating it and praise Allah upon finishing it.' Jibril then looked at Mika'il and said, `This man has the right that his Lord should take him as an intimate friend.'

(قَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكَرَهُمْ)

(But when he saw their hands went not towards it (the meal), he mistrusted them,) When Ibrahim saw that they were not eating, he became scared and frightened by them. Then, when Sarah looked and saw that he was honoring them, she began to serve them and she was laughing. She said, `What amazing guests we have. We serve them ourselves, showing them respect and they do not eat our food.'" Then, concerning Allah's statement about the angels,

(قَالُوا لَا تَخَفْ)

(They said: "Fear not,") They were saying, "Do not be afraid of us. Verily, we are angels sent to the people of Lut in order to destroy them." Then, Sarah laughed in delight of the good news of their destruction. This is because they had caused much corruption and their disbelief was severe. For this reason, she was rewarded with the glad tidings of a son, even after her despair. Concerning Allah's statement,

(وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ)

(and after Ishaq, of Ya`qub.) This means that the son that she was going to have would have a son (her grandson) who would succeed him and beget many children. For verily, Ya`qub was the son of Ishaq, just as Allah says in Surat Al-Baqarah,

(أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ )

(Or were you witnesses when death approached Ya'qub When he said unto his sons, "What will you worship after me" They said, "We shall worship your God, the God of your fathers, Ibrahim, Isma`il, Ishaq, One God, and to him we submit.") )2:133( From this point in this verse there is an evidence for those who say that Isma`il was the son of Ibrahim who was to be sacrificed. It could not have been Ishaq, because the glad tidings were given that he would have a son born to him named Ya`qub. So how could Ibrahim be commanded to sacrifice him when he was a small child and there had not been born to him a child yet, named Ya`qub, who was promised The promise of Allah is true and there is no breaking of Allah's promise. Therefore, it is not

possible that Ibrahim was to sacrifice this child (Ishaq) with the condition being as it was. This makes it clear that Isma`il was the son that was to be sacrificed and this is the best, most correct and clearest evidence of that. And all praise is due to Allah. 9

(قَالَتْ يَوَيْلَنَا ءَايِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا)

(She said (in astonishment): "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband an old man") Allah speaks of her statement in this verse, just as He spoke of her action in another verse.

(فَأَقْبَلَتْ امْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ  
عَجُوزٌ عَقِيمٌ)

(Then his wife came forward with a loud voice: she smote her face, and said: "A barren old woman!")51:29( This was the custom of the women in their speech and actions when they were expressing amazement.

(قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ)

(Then said: "Do you wonder at the decree of Allah") This means that the angels were saying to her, "Do not be amazed at the command of Allah, for verily, whenever He wants something, He merely says `Be' and it is. So do not be amazed at this, even though you are old and barren and your husband is a very old man. Verily, Allah is able to do whatever He wills."

(رَحِمَتُ اللَّهُ وَبَرَكَتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ  
مَّجِيدٌ)

(The mercy of Allah and His blessing be on you, O the family (of Ibrahim). Surely, He (Allah) is All-Praiseworthy, All-Glorious.) This means that He is the Most Praiseworthy in all of His actions and statements. He is praised and glorified in His Attributes and His Self. For this reason, it is confirmed in the two Sahihs that they (the Prophet's Companions) said, "Verily, we already know how to greet you with Salam (peace), but how do we send Salah (prayer) upon you, O Messenger of Allah" He said,

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ  
كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ، وَبَارِكْ

عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ  
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ»

(Say, "O Allah, send prayers upon Muhammad and the family of Muhammad, just as You have sent prayers upon Ibrahim and the family of Ibrahim. And bless Muhammad and the family of Muhammad, just as You have blessed the family of Ibrahim. Truly, You are the All-Praiseworthy, All-Glorious.")

(فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى  
يُجَادِلُنَا فِي قَوْمِ لُوطٍ - إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ  
مُنِيبٌ - يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ  
أَمْرٌ رَبِّكَ وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ )

(74. Then when the fear had gone away from (the mind of) Ibrahim, and the glad tidings had reached him, he began to plead with Us (Our messengers) for the people of Lut.) (75. Verily, Ibrahim was, without doubt, forbearing, used to invoke Allah with humility, and was repentant.) (76. "O Ibrahim! Forsake this. Indeed, the commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back.")

### The Dispute of Ibrahim over the People of Lut

Allah, the Exalted, informs of what happened after the fright of Ibrahim left him and he felt no more fear of the angels when they refused to eat. After this, they gave him the glad tidings of the birth of a son and the destruction of the people of Lut. When they told him of this, he spoke to them as Sa`id bin Jubayr narrated concerning this verse. Sa`id said: When Jibril and the other angels who were with him came to Ibrahim, they said,

(إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ)

(Verily, we are going to destroy the people of this town.) Ibrahim said to them, "Will you destroy a town that has three hundred believers in it" They said, "No." He then said, "Will you destroy a town that has two hundred believers in it" They said, "No." He said, "Will you destroy a town that has forty believers in it" They said, "No." He then said, "Thirty" They still replied, "No." This continued until he said, "Five" They said, "No." Then he said, "What do you think if there is one Muslim man in the town, would you destroy it" They said, "No." With this, Ibrahim said,

إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لَنُنَجِّيَنَّهُ  
وَأَهْلَهُ إِلَّا امْرَأَتَهُ

(But there is Lut in it. They said: "We know better who is there. We will verily, save him and his family except his wife.") Therefore, Ibrahim remained silent and his soul was at rest. Concerning Allah's statement,

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أُوَّاهٌ مِّنِيْبٌ

(Verily, Ibrahim was, without doubt, forbearing, used to invoke Allah with humility, and was repentant (to Allah).) 11:75( This is a commendation for Ibrahim because of these beautiful characteristics. Then Allah says,

يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُ  
رَبِّكَ

(O Ibrahim! Forsake this. Indeed, the commandment of your Lord has gone forth.) This means the decree was settled concerning them and the Word was already given that they should be destroyed. The evil torment was coming to them, that cannot be averted from wicked people.

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ  
ذُرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ - وَجَاءَهُ قَوْمُهُ  
يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ  
قَالَ يَقَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ  
وَلَا تُخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَّشِيدٌ -  
قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ  
لَتَعْلَمُ مَا تُرِيدُ

(77. And when Our messengers came to Lut, he was grieved on account of them and was concerned for them. He said: "This is a distressful day.") (78. And his people came rushing towards him, and since aforetime they used to commit crimes, he said: "O my people! Here are my daughters, they are purer for you. So have Taqwa of Allah and disgrace me not with regard

to my guests! Is there not among you a single right-minded man") (79. They said: "Surely, you know that we have no need of your daughters, and indeed you know well what we want!")

## The Coming of the Angels to Lut, His Grief, and His Discussion with His People

Allah, the Exalted, informs about the coming of His messenger angels. After they informed Ibrahim of their mission to destroy the people of Lut, they left him and set out to destroy Lut's people that very night. After leaving Ibrahim, they came to Lut. Some say that they came to him while he was on a piece of land that belonged to him. Others say that they came to him while he was in his home. They approached him while they were in the most handsome of forms. They appeared in the forms of young men with handsome faces. This was a test from Allah that contained much wisdom and a firm evidence. Their appearance saddened him (Lut) and he felt grief in his soul because of them. He was afraid that if he did not host them as his guests, someone else of his people would host them and harm them.

(وَقَالَ هَذَا يَوْمٌ عَصِيبٌ)

(He said: "This is a distressful day.") Ibn `Abbas and others said that this means, "A severe test for him." This was because he knew that he would have to defend them and it would cause great problems for him. Qatadah said, "They came to him while he was on a piece of land that belonged to him. They requested him to host them. He agreed, but he was shy of them and he walked in front of them. On the way to his home he said to them in attempt to convince them to go away, `By Allah, I do not know any people on the face of the earth more wicked and disgusting than these people of this town.' Then he walked on a little further. Then he repeated the same statement to them. He continued doing this until he had repeated the same thing four times." Then Qatadah said, "They were ordered not to destroy them until their Prophet testified against them of this." Concerning Allah's statement,

(يُهِرَّعُونَ إِلَيْهِ)

(rushing towards him.) meaning, they made haste and rushed due to their delight of this (new young men). Concerning the statement,

(وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ)

(and since aforetime they used to commit crimes.) This means that this did not cease being their behavior until they were seized (by Allah's torment) and they were still in the same condition.

(قَالَ يَقَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ)

(He said: "O my people! Here are my daughters (the women of the nation), they are purer for you...") This was his attempt to direct them to their women, for verily the Prophet is like a father for his nation. Therefore, he tries to guide them to that which is better for them in this life and the Hereafter. This is similar to his statement to them in another verse,

(أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ - وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ )

(Go you in unto the males of the nation, and leave those whom Allah has created for you to be your wives Nay, you are a trespassing people!))26:165-166( Allah said in another verse,

(قَالُوا أَوْلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ )

(They (the people of the city) said: "Did we not forbid you from entertaining any of the `Alamin")15:70( This means, "Didn't we forbid you from hosting men (male) guests"

(قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَعَلِينَ - لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ )

(Lut( said: "These (the girls of the nation) are my daughters, if you must act (so)." Verily, by your life, in their wild intoxication, they were wandering blindly.))15:71-72( Then, Allah said, in this noble verse,

(هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ)

(Here are my daughters, they are purer for you.) Mujahid said, "Actually, they were not his daughters, but they were from among his nation. Every Prophet is like a father to his nation." A similar statement has been reported from Qatadah and others. Concerning the statement,

(فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي ضَيْفِي)

(So have Taqwa of Allah and disgrace me not with regard to my guests!) This means, "Accept what I command you by limiting the fulfillment of your desires to your women."

(أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ)

(Is there not among you a single right-minded man) This means, "Is there not a good man among you who will accept what I am enjoining upon you and abandon what I have forbidden for you"

(قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ)

(They said: "Surely, you know that we have no need of your daughters..." ) This means, "Verily, you know that we do not want our women, nor do we desire them."

(وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ)

(and indeed you know well what we want!) This means, "We only want males and you know that. So what need is there for you to continue speaking to us about this"

(قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوَى إِلَى رُكْنٍ شَدِيدٍ )

(قَالُوا يَلُوذُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوا إِلَيْكَ فَأَسْرُ  
بِأَهْلِكَ يَقِطَعُ مِنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا  
أَمْرَاتُكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ  
الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ )

(80. He said: "Would that I had strength to overpower you, or that I could betake myself to some powerful support.") (81. They (messengers) said: "O Lut! Verily, we are the messengers from your Lord! They shall not reach you! So travel with your family in a part of the night, and let not any of you look back; but your wife (will remain behind), verily, the punishment which will afflict them, will afflict her. Indeed, morning is their appointed time. Is not the morning near")

### Lut's Inability, His Desire for Strength and the Angels' Informing Him of the Reality

Allah, the Exalted says that Lut was threatening them with his statement,

(لَوْ أَنَّ لِي بِكُمْ قُوَّةً)

(Would that I had strength (men) to overpower you,) meaning, 'I would surely have made an example of you and done (harm) to you from myself and my family.' In this regard, there is a Hadith which is reported from Abu Hurayrah that the Messenger of Allah said,

«رَحْمَةُ اللَّهِ عَلَى لُوطٍ لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ  
شَدِيدٍ»

وَجَلَّ عَزَّ اللَّهُ يَعْني



«فَمَا بَعَثَ اللَّهُ بَعْدَهُ مِنْ نَبِيِّ إِلَّا فِي ثَرْوَةٍ مِنْ قَوْمِهِ»

(May Allah's mercy be upon Lut, for verily, he betook himself to a powerful support --)meaning Allah, the Mighty and Sublime.( Allah did not send any Prophet after him, except amidst )an influential family( among his people.) With this, the angels informed him that they were the messengers of Allah sent to them. They also told him that his people would not be able to reach him (with any harm).

(قَالُوا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ)

(They (messengers said): "O Lut! Verily, we are the messengers from your Lord! They shall not reach you!) They commanded him to travel with his family during the last part of night and that he should follow them from behind. In this way it would be as though he were driving his family (as a cattle herder).

(وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ)

(and let not any of you look back;) This means, "If you hear the sound of what (torment) befalls them (the people of the village), do not rush towards that disturbing noise. Rather, continue leaving."

(إِلَّا أُمَّرَأَتَكَ)

(but your wife,) Most of the scholars said that this means that she would not travel at night and she did not go with Lut. Rather, she stayed in her house and was destroyed. Others said that it means that she looked back (during the travel). This later group says that she left with them and when she heard the inevitable destruction, she turned and looked back. When she looked she said, "O my people!" Thus, a stone came down from the sky and killed her. Then they (the angels) brought close to him the destruction of his people as good news for him, because he said to them, "Destroy them in this very hour." They replied,

(إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ)

(Indeed, morning is their appointed time. Is not the morning near) They were saying this while Luts people were standing at his door. They tried to rush his door from all sides and Lut was standing at the door repelling them, deterring them and trying to prevent them from what they were doing. Yet, they would not listen to him. Instead, they threatened him and sought to intimidate him. At this point, Jibril came out to them and struck them in their faces with his wing. This blow blinded their eyes and they retreated, unable to see their way. This is as Allah said,

وَلَقَدْ رَاوَدُوهُ عَنِ ضَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا  
عَذَابِي وَنُذُرِي )

(And they indeed sought to shame his guest (asking to commit sodomy with them). So We blinded their eyes (saying), "Then taste you My torment and My warnings.")54:37(

(فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَيْهَا سَافِلَهَا وَأَمْطَرْنَا  
عَلَيْهَا حِجَارَةً مِّنْ سِجِّيلٍ مَّنْضُودٍ )  
(مُسَوَّمَةٌ عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ )

(82. So when Our commandment came, We turned them upside down, and rained on them stones of clay, in an array.) (83. Marked from your Lord; and they are not ever far from the wrongdoers.)

### The Town of Lut's People is overturned and Their Destruction

Allah, the Exalted, says,

(فَلَمَّا جَاءَ أَمْرُنَا)

(So when Our commandment came,) This happened at sunrise.

(جَعَلْنَا عَلَيْهَا)

(We )turned it(...) The city of Sadum (Sodom)

(سَافِلَهَا)

(upside down,) This is similar to Allah's statement,

(فَغَشَّاهَا مَا غَشَّى )

(So there covered them that which did cover (torment with stones).)53:54( This means, "We rained upon it with stones made of Sjjil." Sjjil is a Persian word meaning stones made of clay. This definition has been mentioned by Ibn ` Abbas and others. Some of the scholars said that it

(Sjjil) derived from the word Sang, which means a stone. Some others said it means Wakil, which is clay. In another verse Allah says,

(حِجَارَةٌ مِّنْ طِينٍ)

(the stones of clay,) This means clay made into strong, hard stone. Some of the scholars said it means baked clay. Al-Bukhari said, "Sjjil means that which is big and strong." Concerning Allah's statement,

(مَنْضُودٍ)

(in an array. ) Some of the scholars said that Mandud means the stones were arranged in the heavens and prepared for that (destruction). Others said,

(مَنْضُودٍ)

(in an array.) This word means that some of them (the stones) followed others in their descent upon the people of Lut. Concerning the statement,

(مُسَوَّمَةٌ)

(Marked) meaning the stones were marked and sealed, all of them having the names of their victims written on them. Qatadah and `Ikrimah both said, "Musawwamah means each stone was encompassed by a sprinkling of red coloring." The commentators have mentioned that it (the shower of stones) descended upon the people of the town and upon the various villages around it. One of them would be speaking with some people when a stone would strike him from the sky and kill him while he was among the people. Thus, the stones followed them, striking the people in the entire land until they destroyed them all. Not a single one of them remained. Concerning Allah's statement,

(وَمَا هِيَ مِنَ الظَّالِمِينَ بَبَعِيدٍ)

(and they are not ever far from the wrongdoers.) This means that this vengeance (of Allah) is not far from similar wrongdoers. Verily, it has been reported in a Hadith of the Sunan collections, from Ibn `Abbas, which he attributed to the Prophet ,

«مَنْ وَجَدْتُمُوهُ يَعْمَلُ عَمَلِ قَوْمِ لُوطٍ فَاقْتُلُوا  
الْفَاعِلَ وَالْمَفْعُولَ بِهِ»

(Whoever you find doing the deed of Lut's people )homosexuality(, then kill the doer and the one who allows it to be done to him (both partners).)

(وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ وَلَا تَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ إِنِّي أُرَاكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ )

(84. And to the Madyan people (We sent) their brother Shu`ayb. He said: "O my people! Worship Allah, you have no other god but Him, and give not short measure or weight. I see you in prosperity and verily, I fear for you the torment of a Day encompassing.")

### The Story of the People of Madyan and the Call of Shu`ayb

Allah, the Exalted, says, 'We sent a Messenger to the people of Madyan.' They were a tribe of Arabs who lived between the land of the Al-Hijaz and Ash-Sham, close to the land of Ma`an. Their land was known by the name of their tribe and was thus, called Madyan. Allah sent unto them the Prophet Shu`ayb and he was of the noblest of them in lineage. For this reason, Allah said,

(أَخَاهُمْ شُعَيْبًا)

(their brother Shu`ayb.) Shu`ayb commanded them to worship Allah alone without associating any partners with him. He also prohibited them from cheating in their weights and measures (for business transactions).

(إِنِّي أُرَاكُمْ بِخَيْرٍ)

(I see you in prosperity) meaning, 'in your livelihood and your provisions. And verily, I fear that you will be deprived of this bounty that you are enjoying by violating Allah's prohibitions.'

(وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ)

(and verily, I fear for you the torment of a Day encompassing.) This means the abode of the Hereafter.

(وَيَقَوْمٍ أُوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ )

بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ وَمَا أَنَا  
عَلَيْكُمْ بِحَفِيظٍ-

(85. "And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption.") (86. "That which is left by Allah is better for you, if you are believers. And I am not a guardian over you.")

First, he (Shu`ayb) prohibited them from cheating in business by decreasing the weights whenever they gave (products) to people.

He commanded them to give just measure and weight whether they were giving or receiving (in transactions). He also forbade them from causing mischief and corruption in the land. This was due to their practice of highway robbery along the roads. Abu Ja`far bin Jarir said,

(بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ)

(That which is left by Allah (after giving the rights of the people) is better for you,) "This means what you gain from your successful business dealings in which you have given just measure, is better for you than wrongfully taking the wealth of the people." Ibn Jarir said that this statement has been reported from Ibn `Abbas and I say it is similar to Allah's statement,

(قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ  
كَثْرَةُ الْخَبِيثِ)

(Say: "Not equal are Khabith (all that is evil) and Tayyib (all that is good), even though the abundance of Khabith may please you.")5:100( Allah then says,

(وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ)

(And I am not a guardian over you.) This means a watcher over you people. In other words, "Do this for Allah and not to be seen by the people."

(قَالُوا يَشْعِيبُ أَسْلَوْنَا تَأْمُرُكَ أَنْ نَتْرُكَ مَا يَعْبُدُ  
ءَابَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ  
الْحَلِيمُ الرَّشِيدُ)

(87. They said: "O Shu`ayb! Does your Salah command you that we give up what our fathers used to worship, or that we give up doing what we like with our property Verily, you are the forbearer, right-minded!")

## The Response of Shu`ayb's People

They said to Shu`ayb, in mockery,

(أَصْلَوْتُكَ)

(Does your Salah) Al-A`mash said, "This means your reading."

(تَأْمُرُكَ أَنْ تَتْرُكَ مَا يَعْبُدُ آبَاؤُنَا)

(command you that we give up what our fathers used to worship,) meaning the idols and statues.

(أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَوْنَا)

(or that we give up doing what we like with our property) This means, "Should we abandon our practice of lightening the scales because of your statement This is our wealth and we will do with it as we please." Al-Hasan said concerning Allah's statement,

(أَصْلَوْتُكَ تَأْمُرُكَ أَنْ تَتْرُكَ مَا يَعْبُدُ آبَاؤُنَا)

(Does your Salah command you that we give up what our fathers used to worship,)11:87( "By Allah, this means that his prayer commanded them to abandon what their fathers used to worship." At-Thawri said concerning Allah's statement,

(أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَوْنَا)

(or that we give up doing what we like with our property) "They were speaking in reference to the paying of Zakah (charity). "

(إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ)

(Verily, you are the forbearer right-minded!) Ibn `Abbas, Maymun bin Mihran, Ibn Jurayj, Ibn Aslam, and Ibn Jarir all said, "These enemies of Allah were only saying this in mockery. May Allah disfigure them and curse them from ever receiving His mercy. And verily, He did so."

(قَالَ يَقَوْمَ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيْنَةٍ مِنْ رَبِّي  
وَرَزَقْنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ

إِلَى مَا أَنهَكُم عَنْهُ إِن أُرِيدُ إِلَّا الْإِصْلَاحَ مَا  
اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ  
أُنِيبُ )

(88. He said: "O my people! Tell me if I have a clear evidence from my Lord and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allah, in Him I put my trust and unto Him I repent.")

### Shu` ayb's Refutation of His People

He said to them: Do you see O my people, that if I

(عَلَى بَيِّنَةٍ مِّن رَّبِّي)

(have a clear evidence from my Lord) meaning, upon clear guidance in that which I am calling to.

(وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا)

(and He has given me a good sustenance from Himself.) It has been said that he meant the prophethood. It has also been said that he meant the lawful provisions. It seems that the verse carries both meanings. Ath-Thawri said,

(وَمَا أُرِيدُ أَنْ أَخَالِفَكُمْ إِلَى مَا أَنهَكُم عَنْهُ)

(I wish not, in contradiction to you, to do that which I forbid you.) meaning, `do not forbid you from something and at the same time I contradict my prohibitions in secret behind your backs, doing what I have forbidden.' This is similar to what Qatadah said concerning Allah's statement,

(وَمَا أُرِيدُ أَنْ أَخَالِفَكُمْ إِلَى مَا أَنهَكُم عَنْهُ)

(I wish not, in contradiction to you, to do that which I forbid you.) "He is saying, `I do not forbid you all from something while I do it myself."

(إِن أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ)

(I only desire reform to the best of my power.) This means, "In that which I command and forbid you, I only want to correct your affair as much as I am able."

(وَمَا تَوْفِيقِي)

(And my guidance cannot come) This means, "In whatever I intend that agrees with the truth."

(إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ)

(except from Allah, in Him I put my trust) This means in all of my affairs.

(وَالِيهِ أُنِيبُ)

(and unto Him I repent.) meaning; "I return." This has been said by Mujahid and others.

(وَيَقَوْمَ لَا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا  
أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا  
قَوْمَ لُوطٍ مِّنْكُمْ بِبَعِيدٍ - وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا  
إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ)

(89. "And O my people! Let not my Shiqaq cause you to suffer the fate similar to that of the people of Nuh or of Hud or of Salih, and the people of Lut are not far off from you!") (90. "And ask forgiveness of your Lord and turn unto Him in repentance. Verily, my Lord is Most Merciful, Most Loving.") He (Shu`ayb) said to them,

(وَيَقَوْمَ لَا يَجْرِمَنَّكُمْ شِقَاقِي)

(And O my people! Let not my Shiqaq cause you) This means, "Do not let your hatred and enmity of me cause you to persist in your corruption and disbelief. If you continue this way, you will suffer the same vengeance and torment that overcame Nuh's people, Hud's people, Salih's people and Lut's people." Qatadah said,

(وَيَقَوْمَ لَا يَجْرِمَنَّكُمْ شِقَاقِي)

(And O my people! Let not my Shiqaq cause you) "He is saying, `Do not be influenced by your differing with me.'" As-Suddi said, "This means your enmity of me should not lead you to continue in misguidance and disbelief, or else you will be afflicted by what afflicted them." Concerning His statement,



(وَمَا قَوْمٌ لُوطٍ مِّنكُمْ يَبْعِدِ)

(and the people of Lut are not far off from you!) It has been said that this refers to the period of time. Qatadah said, "This means that they were only destroyed before you yesterday." It has also been said that it refers to place. Actually, the verse carries both meanings.

(وَاسْتَغْفِرُوا رَبَّكُمْ)

(And ask forgiveness of your Lord) from the previous sins.

(ثُمَّ تَوْبُوا إِلَيْهِ)

(and turn unto Him in repentance.) In whatever evil actions you may encounter in the future. Concerning his statement,

(إِنَّ رَبِّي رَحِيمٌ وَدُودٌ)

(Verily, my Lord is Most Merciful, Most Loving.) to those who repent.

(قَالُوا يَشْعَبُ مَا نَفَقَهُ كَثِيرًا مِّمَّا تَقُولُ وَإِنَّا  
لَنَرَاكَ فِينَا ضَعِيفًا وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ وَمَا  
أَنْتَ عَلَيْنَا بِعَزِيزٍ - قَالَ يَقَوْمِ أَرْهَطِي أَعَزُّ عَلَيْكُمْ  
مِّنَ اللَّهِ وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرِيًّا إِنَّ رَبِّي بِمَا  
تَعْمَلُونَ مُحِيطٌ )

(91. They said: "O Shu`ayb! We do not understand much of what you say, and we see you weak among us. Were it not for your family, you would have been stoned, and you are not powerful against us.") (92. He said: "O my people! Is then my family of more weight with you than Allah And you have cast Him away behind your backs. Verily, my Lord is surrounding all that you do.")

### The Response of Shu`ayb's People

They said,

(يَشْعَبُ مَا نَفَقَهُ)

(O Shu` ayb! We do not understand) This means that we do not comprehend.

(كَثِيرًا)

(much) `most of what you say'. Ath-Thawri said, "He (Shu` ayb) was called the orator of the Prophets." As-Suddi said,

(وَأِنَّا لَنَرَاكَ فِينَا ضَعِيفًا)

(and we see you weak among us.) "They meant, `You are only one person.'" Abu Rawq said, "They meant, `You are despised, because your tribe is not upon your religion."

(وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ)

(Were it not for your family, you would have been stoned,) This means, your people. Were it not for their powerful position over the people of Madyan, they would have stoned him to death. Some said that this means with rocks. It has also been said that this means that they would have cursed and insulted him verbally.

(وَمَا أَنْتَ عَلَيْنَا بِعَزِيزٍ)

(and you are not powerful against us.) This means, "You have no position of power over us."

### Shu` ayb's Refutation of His People

(قَالَ يَقَوْمِ أَرَهْطِي أَعَزُّ عَلَيْكُمْ مِنَ اللَّهِ)

(He said: "O my people! Is then my family of more weight with you than Allah")( He says: You would leave me alone out of respect for my people but not out of respect for the greatness of the Lord, the Most Blessed and Exalted Does not your awe of Allah prevent you from harming His Prophet Indeed you have placed the fear of Allah,

(وَرَاءَكُمْ ظَهْرِيًّا)

(behind your backs.) This means that you have thrown it behind you. You do not obey it, nor do you respect it.

(إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ)

(Verily, my Lord is surrounding all that you do.) This means that He knows all of your actions and He will reward you according to them.

(وَيَقَوْمٌ اَعْمَلُوا عَلٰى مَكَانَتِكُمْ اِنِّىْ عَمِلٌ سَوْفَ  
تَعْلَمُونَ مَنْ يَّاتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَاذِبٌ  
وَارْتَقِبُوا اِنِّىْ مَعَكُمْ رَقِيبٌ - وَلَمَّا جَاءَ اَمْرُنَا  
نَجَّيْنَا شُعَيْبًا وَالَّذِيْنَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِّنَّا  
وَاَخَذَتِ الَّذِيْنَ ظَلَمُوا الصَّيْحَةَ فَاصْبَحُوا فِيْ  
دِيْرِهِمْ جَثَمِيْنَ - كَاْنَ لَمْ يَعْزُبُوا فِيْهَا اِلَّا بُعْدًا  
لِّمَدْيَنَ كَمَا بَعَدَتِ ثَمُوْدُ )

(93. "And O my people! Act according to your ability, and I am acting. You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar! And watch you! Verily, I too am watching with you.") (94. And when Our commandment came, We saved Shu` ayb and those who believed with him by a mercy from Us. And As-Sayhah (awful cry) seized the wrongdoers, and they lay (Jathimin) in their homes.) (95. As if they had never lived there! So away with Madyan just as Thamud went away!)

**Shu` ayb's threatening of His People When the Prophet of Allah,  
Shu` ayb, despaired of their response to him, he said, "O my  
people,**

(اَعْمَلُوا عَلٰى مَكَانَتِكُمْ)

(Act according to your ability,) This means, "Act according to your current ways." This is actually a severe threat.

(اِنِّىْ عَمِلٌ)

(I am acting.) according to my way.

(سَوْفَ تَعْلَمُونَ مَنْ يَّاتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ  
كَاذِبٌ)

(You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar!) meaning, between me and you.

(وَأَرْتَقِبُوا)

(And watch you!) This means to wait.

(إِنِّي مَعَكُمْ رَقِيبٌ)

(I too am watching with you.) Allah then says,

(وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ ءَامَنُوا مَعَهُ  
بِرَحْمَةٍ مِّنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ  
فَأَصْبَحُوا فِي دِيرِهِمْ جَثَمِينَ )

(And when Our commandment came, We saved Shu`ayb and those who believed with him by a mercy from Us. And As-Sayhah (awful cry) seized the wrongdoers, and they lay (Jathimin) in their homes.) His saying Jathimin means extinct and lifeless without any movement. Here Allah mentions that a loud cry (Sayhah) came to them. In Surat Al-A`raf He says a severe quake (Rajfah) came to them. In Surat Ash-Shu`ara', He said it was a torment of a cloudy day. They were one nation upon which all of these punishments were gathered on the day of their destruction. In each context, Allah only mentioned that which was suitable. In Surat Al-A`raf when they said,

(لَنُخْرِجَنَّكَ يَشُعَيْبُ وَالَّذِينَ ءَامَنُوا مَعَكَ مِنَ  
قَرْيَتِنَا)

(We shall certainly drive you out, O Shu`ayb, and those who have believed with you from our town.)7:88( In this verse it was suitable to mention a tremor, or quake (Rajfah). The earth in which they practiced their wrongdoing and they wanted to expel their Prophet from it, shook them. Here, due to their disrespectful manners in speaking to their Prophet, Allah mentioned the awful cry (Sayhah) which overcame them and killed them. In Surat Ash-Shu`ara' when they said,

(فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ إِن كُنتَ مِنَ  
الصَّادِقِينَ )

(So cause a piece of the heaven to fall on us, if you are of the truthful!))26:187( Allah said in response,

فَأَخَذَهُمْ عَذَابٌ يَوْمَ الظُّلَّةِ إِنَّهُ كَانَ عَذَابَ يَوْمٍ  
عَظِيمٍ

(So the torment of the day of Shadow seized them. Indeed that was the torment of a Great Day.)26:189( This is from the intricate secrets and to Allah belongs all praise and much bounty forever. Concerning the statement,

كَانَ لَمْ يَعْنُوا فِيهَا)

(As if they had never lived there!) This means it was as if they had not lived in their homes before that.

أَلَا بُعْدًا لِمَدْيَنَ كَمَا بَعَدَتْ ثَمُودُ)

(So away with Madyan as just as Thamud went away!) They (Thamud) were their neighbors and they did not live far from the homes of the people of Madyan. They were similar in their disbelief and their highway robbery. They were also both Arabs.

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطٰنٍ مُّبِينٍ - إِلَىٰ  
فِرْعَوْنَ وَمَلَئِهِ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ  
فِرْعَوْنَ بِرَشِيدٍ - يَاقَوْمَهُ يَوْمَ الْقِيٰمَةِ فَأُورِدَهُمُ  
النَّارَ وَيُسَّ الْوَرْدُ الْمَوْرُودُ - وَأَتَّبَعُوا فِي هَذِهِ  
لَعْنَةً وَيَوْمَ الْقِيٰمَةِ يُسَّ الرَّفْدُ الْمَرْفُودُ )

(96. And indeed We sent Musa with Our Ayat and a manifest authority.) (97. To Fir`awn and his chiefs, but they followed the command of Fir`awn, and the command of Fir`awn was no right guide.) (98. He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.) (99. They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection, evil indeed is the gift granted.)

### The Story of Musa and Fir`awn

In these verses Allah informs of His sending Musa with His signs and clear proofs to Fir'awn, the king of the Coptic people, and his chiefs.

(فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ)

(but they followed the command of Fir`awn.) This means that they followed his path, way and methodology in transgression.

(وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ)

(and the command of Fir`awn was no right guide.) This means there was no right guidance in it. It was only ignorance, misguidance, disbelief and stubbornness. Just as they followed him in this life and he was their leader and chief, likewise he will lead them to the Hellfire on the Day of Resurrection. He will lead them directly to it and they will drink from springs of destruction. Fir`awn will have a great share in that awful punishment. This is as Allah, the Exalted, said,

(فَعَصَى فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلاً )

(But Fir`awn disobeyed the Messenger; so We seized him with a severe punishment.)73:16( Allah also said,

(فَكَذَّبَ وَعَصَى - ثُمَّ أَدْبَرَ يَسْعَى - فَحَشَرَ فَنَادَى  
- فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى - فَأَخَذَهُ اللَّهُ نَكَالَ  
الْآخِرَةِ وَالْأُولَى - إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَن يَخْشَى  
(

(But Fir`awn belied and disobeyed. Then he turned his back, striving (against Allah). Then he gathered (his people) and cried aloud, Saying: "I am your lord, most high." So Allah, seized him with exemplary punishment for his last and first transgression. Verily, in this is an instructive admonition for whosoever fears Allah.)79:21-26( Allah also said,

(يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ وَيئس  
الورْدُ المورودُ )

(He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.) This will be the condition of those who were followed. They will have a great share of the punishment on the Day of Resurrection. This is as Allah says,

(لِكُلِّ ضِعْفٍ وَلَكِن لَّا تَعْلَمُونَ)

(For each one there is double (torment), but you know not.) )7:38( Allah also says that the disbelievers will say while they are in the Hellfire,

(رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا  
السَّبِيلَ رَبَّنَا ءَاتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ)

("Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (right) way. Our Lord! Give them double torment.") )33:67-68( Concerning the statement,

(وَأُتْبِعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ)

(They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection. ) meaning, `We have made them to be followed by something more than the punishment of the Fire and that is their being cursed in this life.'

(وَيَوْمَ الْقِيَامَةِ يُؤْسَ الرِّقْدُ الْمَرْفُودُ)

(and on the Day of Resurrection, evil is the gift granted.) Mujahid said, "Another curse will be added to them on the Day of Resurrection, so these are two curses." `Ali bin Abi Talhah said that Ibn `Abbas said,

(يُؤْسَ الرِّقْدُ الْمَرْفُودُ)

(evil indeed is the gift granted.) "The curse of this life and the Hereafter." Ad-Dahhak and Qatadah both said the same thing. This is similar to Allah's statement,

(وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيَامَةِ لَا  
يُنصَرُونَ - وَأُتْبِعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ  
الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ )

(And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped. And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among the despised.) )28:41-42( Allah also says,

(النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ  
السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ )

(The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir`awn's people to enter the severest torment!")40:46(

ذَلِكَ مِنْ أَنْبَاءِ الْقُرَى نَفْصُهُ عَلَيْكَ مِنْهَا قَائِمٌ  
وَحَصِيدٌ - وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا  
أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ  
مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ غَيْرَ  
تَثْبِيْبِ )

(100. That is some of the news of the (population of) towns which We relate unto you; of them, some are (still) standing, and some have been (already) reaped.) (101. We wronged them not, but they wronged themselves. So their gods whom they call upon besides Allah, profited them naught when there came the command of your Lord, nor did they add aught to them but destruction.)

### The Lesson taken from the Destroyed Towns

When Allah mentioned the story of the Prophets and what happened with them and their nations -- how He destroyed the disbelievers and saved the believers -- He goes on to say,

ذَلِكَ مِنْ أَنْبَاءِ الْقُرَى )

(That is some of the news of the (population of ) towns) meaning, news of them

نَفْصُهُ عَلَيْكَ مِنْهَا قَائِمٌ )

(which We relate unto you; of them, some are (still) standing,) This means still remaining.

وَحَصِيدٌ )

(and some have been (already) reaped.) This means totally destroyed.

وَمَا ظَلَمْنَاهُمْ )

(We wronged them not,) This means, "When We destroyed them."



وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ)

(but they wronged themselves.) their rejecting their Messengers and disbelieving in them.

فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمْ)

(So their gods, profited them )not(...) This is referring to their idols that they used to worship and invoke.

(مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ)

(other than Allah naught) the idols did not benefit them, nor did they save them when Allah's command came for their destruction.

وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ)

(nor did they add aught to them but destruction.) Mujahid, Qatadah and others said, "This means loss. Because the reason for their destruction and their ruin was that they followed those false gods. Therefore, they were losers in this life and the Hereafter."

وَكَذَلِكَ أَخَذُ رَبُّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ  
أَخَذَهُ أَلِيمٌ شَدِيدٌ )

(102. Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His punishment is painful (and) severe.) It is as though Allah is saying, "Just as We have destroyed these wicked generations who rejected their Messengers, We will do the same to any who are like them."

(إِنَّ أَخَذَهُ أَلِيمٌ شَدِيدٌ)

(Verily, His punishment is painful (and) severe.) In the Two Sahihs, it is recorded that Abu Musa said that the Messenger of Allah said,

«إِنَّ اللَّهَ لَيُمْلِي لِلظَّالِمِ حَتَّىٰ إِذَا أَخَذَهُ لَمْ يُقْلِتْهُ»

(Verily, Allah gives respite to a wrongdoer until He seizes him and he cannot escape.) Then the Messenger of Allah recited,

وَكَذَلِكَ أَخَذُ رَبُّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ)

(Such is the punishment of your Lord when He seizes the towns while they are doing wrong. )

إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ خَافَ عَذَابَ الْآخِرَةِ ذَلِكَ  
يَوْمَ مَجْمُوعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ - وَمَا  
تُؤَخَّرُهُ إِلَّا لِأَجَلٍ مَّعْدُودٍ - يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ  
إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ )

(103. Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all will be present.) (104. And We delay it only for a term (already) fixed.) (105. On the Day when it comes, no person shall speak except by His (Allah's) leave. Some among them will be wretched and (others) blessed.)

### **The Destruction of the Towns is a Proof of the Establishment of the Hour (Judgement)**

Allah, the Exalted, is saying that in the destruction of the disbelievers and the salvation of the believers by us is,

(لَايَةً)

(a sure lesson). This means an admonition and lesson concerning the truthfulness of that which We are promised in the Hereafter.

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ  
الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهُدُ )

.(Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth.)40:51( Allah, the Exalted, also says,

فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ)

(So their Lord revealed to them: "Truly, We shall destroy the wrongdoers.) )14:13( Concerning Allah's statement,

ذَلِكَ يَوْمَ مَجْمُوعٌ لَهُ النَّاسُ)

(That is a Day whereon mankind will be gathered together,) This means the first of them and the last of them. This is similar to Allah's statement,

(وَحَشَرْنَهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا)

(And We shall gather them all together so as to leave not one of them behind.) )18: 47(

(وَذَلِكَ يَوْمٌ مَّشْهُودٌ)

(and that is a Day when all will be present.) This means a day that is great. The angels will be present, the Messengers will gather and all of the creation will be gathered with their families. The humans, Jinns, birds, wild beasts and domesticated riding animals will all be gathered. Then the Most Just, Who does not wrong anyone even an atom's weight, will judge between them and He will increase their good deeds in reward. Concerning the statement,

(وَمَا تُؤَخِّرُهُ إِلَّا لِأَجَلٍ مَّعْدُودٍ )

(And We delay it only for a term (already) fixed.) This means for a fixed period of time than cannot be increased or decreased. Then He says,

(يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ)

(On the Day when it comes, no person shall speak except by His (Allah's) leave.) This means that on the Day of Judgement no one will speak except with the permission of Allah. This is similar to another verse, which says,

(لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا)

(they will not speak except him whom the Most Gracious (Allah) allows, and he will speak what is right.) )78:38( Allah also says,

(وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ)

(And all the voices will be humbled for the Most Gracious (Allah). ) 20:108( In the Hadith about the intercession, which is recorded in the Two Sahihs, the Messenger of Allah said,

«وَلَا يَتَكَلَّمُ يَوْمَئِذٍ إِلَّا الرُّسُلُ، وَدَعَا الرُّسُلُ  
يَوْمَئِذٍ اللَّهُمَّ سَلِّمْ سَلِّمْ»

(No one will speak on that day except the Messengers, and the call of the Messengers will be, "O Allah, save us, save us.") Concerning Allah's statement,

(فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ)

(Some among them will be wretched and (others) blessed.) This means that from the people of the gathering (on Judgement Day), some will be miserable and some will be happy. This is as Allah said,

(فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ)

(When a party will be in Paradise and a party in the blazing Fire) 42:7( Al-Hafiz Abu Ya`la recorded in his Musnad on the authority of Ibn `Umar that `Umar said, "When this verse was revealed,

(فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ)

(Some among them will be wretched and (others) blessed.) I asked the Prophet , `O Messenger of Allah, will there be a sign for us to know (which party we are from) Will it be because of something that a person did, or something that he did not do' He said,

«عَلَى شَيْءٍ قَدْ فُرِعَ مِنْهُ يَا عُمَرُ وَجَرَتْ بِهِ  
الْأَقْلَامُ، وَلَكِنْ كُلُّ مَيْسَرٍ لِمَا خُلِقَ لَهُ»

(O `Umar, it will be due to something that he did and the pens wrote it down. But every easy deed was created for its purpose (to be carried out).) Then Allah explains the situation of the wretched people and the happy people. He, the Exalted, says,

(فَأَمَّا الَّذِينَ شَقُوا فَفِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ  
وَشَهيقٌ - خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ  
وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا  
يُرِيدُ )

(106. As for those who are wretched, they will be in the Fire, in it they will experience Zafir and Shahiq.) (107. They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the doer of whatsoever He intends (or wills).

## The Condition of the Wretched People and their Destination

Allah, the Exalted, says,

(لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ)

(in it they will experience Zafir and Shahiq.) Ibn `Abbas said, "Az-Zafir is a sound in the throat and Ash-Shahiq is a sound in the chest. This means that their exhaling will be Zafir and their inhaling will Shahiq." This will be due to the torment that they will be experiencing. We seek refuge with Allah from such evil.

(خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ)

(They will dwell therein for all the time that the heavens and the earth endure,) Imam Abu Ja`far bin Jarir said, "It was from the customs of the Arabs that when they wanted to describe something that would last forever, they would say, `This is as enduring as the heavens and the earth.' Or, `It will last as until the night and day separate.' They would say, `As long as talkers at night continue to chat.' They meant by these statements the condition of eternity. Therefore, Allah addressed them in a manner that they were familiar with among themselves. Thus, He said,

(خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ)

(They will dwell therein for all the time that the heavens and the earth endure,) The literal meaning is also intended with; "for all the time that the heavens and the earth endure." This is due to the fact that there will be heavens and earth in the life of the next world, just as Allah said,

(يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ)

(On the Day when the earth will be changed to another earth and so will be the heavens.)  
14:48( For this reason, Al-Hasan Al-Basri said concerning the statement of Allah,

(مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ)

(the heavens and the earth endure.) "Allah is referring to a heaven other than this heaven (which we see now) and an earth other than this earth. That (new) heaven and earth will be eternal." Concerning Allah's statement,

(إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ)

(except as your Lord wills. Verily, your Lord is the doer of whatsoever He intends.) This is similar to His statement,

(النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ)

(The Fire be your dwelling place, you will dwell therein forever, except as Allah may will. Certainly your Lord is All-Wise, All-Knowing.) 6:128( It has been said that the exception mentioned in this verse refers to the disobedient among the people of Tawhid. It is these whom Allah will bring out of the Fire by the intercession of the interceders. Those who will be allowed to intercede are the angels, the Prophets and the believers. They will intercede even on behalf of those who committed major sins. Then, the generous mercy of Allah will remove from the Fire those who have never done any good, except for saying La ilaha illallah one day of their life. This has been mentioned in numerous authentic reports from the Messenger of Allah , including narrations from Anas bin Malik, Jabir bin `Abdullah, Abu Sa`id Al-Khudri, Abu Hurayrah and other Companions. No one remains in the Fire after this final intercession, except those who will remain there forever without escape. This is the opinion held by many of the scholars, both past and present, concerning the explanation of this verse.

(وَأَمَّا الَّذِينَ سُعِدُوا فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءً غَيْرَ مَجْذُودٍ )

(108. And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end.)

### The Condition of the Happy People and their Destination

Allah, the Exalted, says,

(وَأَمَّا الَّذِينَ سُعِدُوا)

(And those who are blessed.) These are the followers of the Messengers.

(فَفِي الْجَنَّةِ)

(they will be in Paradise,) This means that their final abode will be Paradise.

(خَالِدِينَ فِيهَا)

(abiding therein for all the time) This means that they will remain there forever.

(مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ)

(that the heavens and the earth endure, except as your Lord will:) The meaning of the exception that is made here is that the condition of eternal pleasure that they will experience therein is something that is not mandatory by itself. Rather, it is something that is dependent upon the will of Allah. Unto Him belongs the favor of immortality upon them. For this reason they are inspired to glorify and praise Him, just as they are inspired to breathe. Ad-Dahhak and Al-Hasan Al-Basri both said, "It is about the right of the disobedient people of Tawhid who were in the Fire and then brought out of it." Then Allah finished this statement by saying,

(عَطَاءً غَيْرَ مَجْدُوذٍ)

(a gift without an end.) This means that it will never be cut off. This has been mentioned by Mujahid, Ibn `Abbas, Abu Al-`Aliyah and others. This has been mentioned so that the suspicious person will not doubt after the mention of the will of Allah. Someone may think that the mention of Allah's will here means that the pleasure of Paradise may end or change. To the contrary, it has been decreed that this pleasure will truly be forever and will never end. Likewise, Allah has clarified here that the eternal torment of the people of the Fire in Hell also is due to His will. He explains that He punishes them due to His justness and wisdom. This is why He says,

(إِنَّ رَبَّكَ فَعَالٌ لِّمَا يُرِيدُ)

(Verily, your Lord is the doer of whatsoever He intends.) Similarly, Allah says,

(لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ)

(He cannot be questioned as to what He does, while they will be questioned.)21:23( Here, Allah soothes the hearts and affirms the intent, by His saying,

(عَطَاءً غَيْرَ مَجْدُوذٍ)

(a gift without an end.) It has been recorded in the Two Sahihs that the Messenger of Allah said,

«يُؤْتَى بِالْمَوْتِ فِي صُورَةِ كَبْشٍ أَمْلَحَ قَيْدَبَحٍ بَيْنَ الْجَنَّةِ وَالنَّارِ، ثُمَّ يُقَالُ: يَا أَهْلَ الْجَنَّةِ خُلُودٌ فَلَا مَوْتَ، وَيَا أَهْلَ النَّارِ خُلُودٌ فَلَا مَوْتَ»

(Death will be brought in the form of a handsome ram (on the Day of Judgement) and it will be slaughtered between Paradise and the Hellfire. Then, it will be said, "O people of Paradise!

Eternity and no death! O people of Hellfire! Eternity and no death!") In the Sahih it is recorded that the Messenger of Allah said,

«فَيُقَالُ: يَا أَهْلَ الْجَنَّةِ إِنَّ لَكُمْ أَنْ تَعِيشُوا فَلَا تَمُوتُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَشَبَّهُوا فَلَا تَهْرَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَصِحُّوا فَلَا تَسْقُمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَنَعَمُوا فَلَا تَبْأَسُوا أَبَدًا»

(It will be said, `O people of Paradise, verily you will live and you will never die. You will remain young and you will never grow old. You will remain healthy and you will never become ill. You will be happy and you will never grieve.)

(فَلَا تَكُ فِي مَرِيَةٍ مِمَّا يَعْبُدُ هَوْلَاءِ مَا يَعْبُدُونَ  
إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ مِنْ قَبْلُ وَإِنَّا لَمُوقِفُهُمْ  
نَصِيبَهُمْ غَيْرَ مَنْقُوصٍ - وَلَقَدْ آتَيْنَا مُوسَى  
الْكِتَابَ فَاحْتُلِفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ  
لَقُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ - وَإِنَّ  
كُلًّا لَمَّا لِيُوقَفِيَهُمْ رَبُّكَ أَعْمَالَهُمْ إِنَّهُ بِمَا يَعْمَلُونَ  
خَيْرٌ )

(109. So be not in doubt as to what these people (pagans and polytheists) worship. They worship nothing but what their fathers worshipped before (them). And verily, We shall repay them in full their portion without diminution.) (110. Indeed, We gave the Book to Musa, but differences arose therein, and had it not been for a Word that had gone forth before from your Lord, the case would have been judged between them, and indeed they are in grave doubt concerning it (this Qur'an).) (111. And verily, to each of them your Lord will repay their works in full. Surely, He is All-Aware of what they do.)

### **Associating Partners with Allah is no doubt Misguidance**

Allah, the Exalted, says,



(فَلَا تَكُ فِي مِرْيَةٍ مِّمَّا يَعْبُدُ هَؤُلَاءِ)

(So be not in doubt as to what these people worship.) This refers to the polytheists. Verily, what they are doing is falsehood, ignorance and misguidance. Verily, they are only worshipping what their fathers worshipped before. This means that they have no support for their Shirk. They are only mimicking their fathers in ignorance. Therefore, Allah will give them due recompense for that and He will punish them with a punishment the likes of which none can give besides Him. If they did any good deeds, then Allah will reward them for those good works in this life, before the life of the Hereafter. Concerning Allah's statement,

(وَإِنَّا لَمُوقِفُهُمْ نَصِيبَهُمْ غَيْرَ مَنْقُوصٍ)

(And verily, We shall repay them in full their portion without diminution.) `Abdur-Rahman bin Zayd bin Aslam said, "We will pay them in full their portion of punishment without diminution." Then, Allah mentions that He gave Musa the Book, but the people differed concerning it. Some believed in it and some disbelieved in it. Therefore, you, Muhammad, have an example in the Prophets who came before you. So do not grieve or be upset by their denial of you.

(وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ بَيْنَهُمْ)

(and had it not been for a Word )Kalimah( that had gone forth before from your Lord, the case would have been judged between them,) Ibn Jarir said, "If it were not that the punishment had already been delayed until an appointed time, then Allah would have decided the matter between you now. The word Kalimah carries the meaning that Allah will not punish anyone until the proof has been established against him and a Messenger has been sent to him." This is similar to Allah's statement,

(وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا)

(And We never punish until We have sent a Messenger (to give warning).) 17:15( For verily, Allah says in another verse,

(وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ)

(And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must necessarily have come (in this world). So bear patiently what they say.) 20:129-130( Then, Allah informs that He will gather the early generations and the later generations from all of the nations. He will then reward them based upon their deeds. If they did good deeds, their reward will be good, and if they did evil deeds, their reward will be bad. Allah says,

وَإِنَّ كَلًّا لَّمَّا لِيُوقِيَهُمْ رَبُّكَ أَعْمَالَهُمْ إِنَّهُ بِمَا  
يَعْمَلُونَ خَبِيرٌ )

(And verily, to each of them your Lord will repay their works in full. Surely, He is All-Aware of what they do.) This means that He is All-Knower of all of their deeds. This includes their honorable deeds and their despicable deeds, their small deeds and their great deeds. There are many different modes of recitation for this verse, yet all of their meanings agree with what we have mentioned. This is similar to Allah's statement,

(وَإِنْ كُلُّ لَمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ )

(And surely, all - everyone of them will be brought before Us.)36:32(

فَاسْتَقِمَّ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا  
إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ - وَلَا تَرْكَبُوا إِلَى الَّذِينَ  
ظَلَمُوا فَيَتَمَسَّكُمُ النَّارُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ  
أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ )

(112. So stand (ask Allah to make) you firm and straight as you are commanded and those who turn in repentance with you, and transgress not. Verily, He is All-Seer of what you do.) (113. And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allah, nor would you then be helped.)

### The Command to Stand Firm and Straight

Allah, the Exalted, commands His Messenger and His believing servants to be firm and to always be upright. This is of the greatest aid for gaining victory over the enemy and confronting the opposition. Allah also forbids transgression, which is to exceed the bounds (of what is allowed). Verily, transgression causes destruction to its practitioner, even if the transgression was directed against a polytheist. Then, Allah informs that He is All-Seer of the actions of His servants. He is not unaware of anything and nothing is hidden from Him. Concerning Allah's statement,

(وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا)

(And incline not toward those who do wrong,) `Ali bin Abi Talhah said that Ibn `Abbas said, "Do not compromise with them." Ibn Jarir said that Ibn `Abbas said, "Do not side with those who do wrong." This is a good statement. This means, "Do not seek assistance from wrongdoers, because it will be as if you are condoning their actions (of evil)."

(فَتَمَسَّكُمْ النَّارُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ  
ثُمَّ لَا تُنصَرُونَ)

(lest the Fire should touch you, and you have no protectors other than Allah, nor you would then be helped.) This means that you will not have besides Allah any friend who can save you, nor any helper who can remove you from His torment.

(وَأَقِمِ الصَّلَاةَ طَرَفَيْ النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ إِنَّ  
الْحَسَنَاتِ يُدْهِبُنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّكِرِينَ -  
وَاصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ )

(114. And perform the Salah, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful.) (115. And be patient; verily, Allah wastes not the reward of the doers of good.)

### The Command to establish the Prayer

Ali bin Abi Talhah reported that Ibn ` Abbas said,

(وَأَقِمِ الصَّلَاةَ طَرَفَيْ النَّهَارِ)

(And perform the Salah, at the two ends of the day) "This is referring to the morning prayer (Subh) and the evening prayer (Maghrib)." The same was said by Al-Hasan and ` Abdur-Fahman bin Zayd bin Aslam. In one narration reported by Qatadah, Ad-Dahhak and others, Al-Hasan said, "It means the morning prayer (Subh) and the late afternoon prayer (` Asr)." Mujahid said, "It is the morning prayer at the beginning of the day and the noon prayer (Zuhr) and late afternoon prayer (` Asr) at the end of the day." This was also said by Muhammad bin Ka` b Al-Qurazi and Ad-Dahhak in one narration from him.

(وَزُلْفًا مِّنَ اللَّيْلِ)

(and in some hours of the night.) Ibn ` Abbas, Mujahid, Al-Hasan and others said, "This means the night prayer (` Isha')." Ibn Al-Mubarak reported from Mubarak bin Fadal that Al-Hasan said,

(وَزُلْفًا مِّنَ اللَّيْلِ)

(and in some hours of the night.) "This means the evening (Maghrib) and late night (` Isha') prayers. The Messenger of Allah said,

## «هُمَا زُلْفَا اللَّيْلِ: الْمَغْرِبُ وَالْعِشَاءُ»

(They are the approach of the night: Maghrib and `Isha'.) The same was said by Mujahid, Muhammad bin Ka`b, Qatadah and Ad-Dahhak (that this means the Maghrib and `Isha' prayers). It should be noted that this verse was revealed before the five daily prayers were made obligatory during the night of Isra' (the Prophet's night journey to Jerusalem). At that time there were only two obligatory prayers: a prayer before sunrise and a prayer before sunset. During the late night another prayer (Tahajjud) was also made obligatory upon the Prophet and his nation. Later, this obligation was abrogated for his nation and remained obligatory upon him . Finally, this obligation was abrogated for the Prophet as well, according to one opinion. Allah knows best.

### The Good Deeds wipe away the Evil Deeds

Concerning Allah's statement,

«إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ»

(Verily, the good deeds remove the evil deeds.) This is saying that the performance of good deeds is an expiation of previous sins. This has been mentioned in a Hadith recorded by Imam Ahmad and the Sunan Compilers, that the Commander of the faithful, `Ali bin Abi Talib, said, "Whenever I used to hear a narration from the Messenger of Allah (), Allah would cause me to benefit by it however He willed. If anyone informed me of any statement that he said, I would make him swear (by Allah) that the Prophet said it. If he swore by Allah, then I would believe him. Abu Bakr once told me -- and Abu Bakr was truthful -- that he heard the Messenger of Allah say,

«مَا مِنْ مُسْلِمٍ يُذْنِبُ ذَنْبًا فَيَتَوَضَّأُ وَيُصَلِّي  
رَكَعَتَيْنِ إِلَّا غُفِرَ لَهُ»

(There is not any Muslim who commits a sin, then he makes Wudu' and prays two units of prayer, except that he will be forgiven (that sin).) In the Two Sahihs it is recorded that the Commander of the faithful, `Uthman bin `Affan made Wudu' for the people (to see), just like the Wudu' of the Messenger of Allah . Then he said, "I saw the Messenger of Allah make Wudu' like this, and he said,

«مَنْ تَوَضَّأَ وَضُوءِي هَذَا ثُمَّ صَلَّى رَكَعَتَيْنِ لَمْ  
يُحَدِّثْ فِيهِمَا نَفْسَهُ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

(Whoever makes Wudu' like this Wudu' of mine, then he prays two units of prayer in which he does not speak to himself, he will be forgiven for his previous sins.) In the Sahih it is recorded that Abu Hurayrah said that the Messenger of Allah said,

«أَرَأَيْتُمْ لَوْ أَنَّ بِيَابِ أَحَدِكُمْ نَهْرًا غَمْرًا، يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ، هَلْ يُبْقِي مِنْ دَرَنِهِ شَيْئًا؟»

(Do you think that if there was a flowing river at the door of anyone of you and he bathed in it five times every day, would there be any dirt left on him) They said, "No, O Messenger of Allah!" He () said;

«كَذَلِكَ الصَّلَوَاتُ الْخَمْسُ يَمْحُو اللَّهُ بِهِنَّ الذُّنُوبَ وَالْخَطَايَا»

(This is like the five daily prayers, for Allah uses them to wipe away the sins and wrongdoings.) Muslim recorded in his Sahih that Abu Hurayrah said that the Messenger of Allah used to say,

«الصَّلَوَاتُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، وَرَمَضَانَ إِلَى رَمَضَانَ، مُكْفِّرَاتٌ لِمَا بَيْنَهُنَّ مَا اجْتُنِبَتِ الْكَبَائِرُ»

(The five daily prayers, Jumu` ah (Friday prayer) to Jumu` ah and (the fast of) Ramadan to Ramadan are expiations for whatever sins were committed between them, as long as you stay away from the major sins.) Al-Bukhari recorded Ibn Mas` ud saying that a man kissed a woman (who was not his relative or wife). He then came to the Prophet and informed him about the incident. Thus, Allah revealed,

«وَأَقِمِ الصَّلَاةَ طَرَفَى النَّهَارِ وَزُلْفَا مِنْ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ»

(And perform Salah, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds.)11:114( The man then said, "O Messenger of Allah, is this only for me" The Prophet replied,

«لِجَمِيعِ أُمَّتِي كُلِّهِمْ»

(This is for all of my (Ummah) followers.) Al-Bukhari recorded this narration in the Book of Prayer as well and the Book of Tafsir. Imam Ahmad recorded that Ibn ` Abbas said that a man

came to `Umar and said that a woman came to do business with him. During the course of their business, he took her into his place and did everything with her except the actual act of sexual intercourse. `Umar said, "Woe unto you! She probably was a woman whose husband is away (fighting) in the path of Allah." The man said, "Of course she was." `Umar then said, "Go to Abu Bakr and ask him about this." The man went to Abu Bakr and asked him about the matter. Abu Bakr said, "She probably was a woman whose husband is away (fighting) in the path of Allah," just as `Umar had said. Then he went to the Prophet and told him the same story. The Prophet said,

«فَلَعَلَّهَا مُغِيبَةٌ فِي سَبِيلِ اللَّهِ»

(She probably was a woman whose husband is away (fighting) in the path of Allah.) Then a verse of Qur'an was revealed,

وَأَقِمِ الصَّلَاةَ طَرَفَى النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ إِنَّ  
الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

(And perform the Salah, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds.) The man then said, "O Messenger of Allah! Is this verse only for me, or does it apply to all of the people in general" `Umar then struck the man on his chest with his hand and said, "No, rather it is for all of the people in general." Then the Messenger of Allah said,

«صَدَقَ عُمَرُ»

(`Umar has spoken the truth.)

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُولُوا بَقِيَّةٍ  
يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ  
أَنْجَيْنَا مِنْهُمْ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ  
وَكَانُوا مُجْرِمِينَ - وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَى  
بِظُلْمٍ وَأَهْلِهَا مُصْلِحُونَ )

(116. If only there had been among the generations before you persons having wisdom, prohibiting (others) from Fasad (corruption) in the earth, except a few of those whom We saved from among them! Those who did wrong pursued the enjoyment of good things of (this worldly) life, and were criminals.) (117. And your Lord would never destroy the towns wrongfully, while their people were doers of good.)

## There must be a Group of People Who forbid Lewdness

Allah, the Exalted, says that there should have been a group of wise people present among the past generations who called to good and forbade the evil and corruption that took place among them in the land. His statement,

(إِلَّا قَلِيلًا)

(except a few) This means that there were only a small number of people present among them who were of this caliber. They were those whom Allah saved at the sudden striking of His vengeance, when His anger was let loose. For this reason Allah commanded this noble Ummah (followers of Muhammad ) to always have among them those who command the good and forbid the evil. This is as Allah says,

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ  
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ  
الْمُقْلِحُونَ )

(Let there arise out of you a group of people inviting to all that is good, enjoining righteousness and forbidding evil. And it is they who are the successful.)3:104( It is related in a Hadith that the Prophet said,

«إِنَّ النَّاسَ إِذَا رَأَوْا الْمُنْكَرَ فَلَمْ يُغَيِّرُوهُ أَوْشَكَ أَنْ  
يَعْمَهُمُ اللَّهُ بِعِقَابٍ»

(Verily, whenever a group of people see an evil and they do not change it, it is likely that Allah will cover them with (His) punishment.) Thus, Allah says,

(فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا بَقِيَّةٍ  
يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ  
أُنْجَيْنَا مِنْهُمْ)

(If only there had been among the generations before you persons having wisdom, There must be a Group of People Who forbid Lewdness Allah, the Exalted, says that there should have been a group of wise people present among the past generations who called to good and forbade the evil and corruption that took place among them in the land. His statement,

(إِلَّا قَلِيلًا)

(except a few) This means that there were only a small number of people present among them who were of this caliber. They were those whom Allah saved at the sudden striking of His vengeance, when His anger was let loose. For this reason Allah commanded this noble Ummah (followers of Muhammad) to always have among them those who command the good and forbid the evil. This is as Allah says,

وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ  
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ  
الْمُقْلِحُونَ )

(Let there arise out of you a group of people inviting to all that is good, enjoining righteousness and forbidding evil. And it is they who are the successful.)3:104( It is related in a Hadith that the Prophet said,

«إِنَّ النَّاسَ إِذَا رَأَوْا الْمُنْكَرَ فَلَمْ يُغَيِّرُوهُ أَوْشَكَ أَنْ  
يَعْمَهُمُ اللَّهُ بِعِقَابٍ»

(Verily, whenever a group of people see an evil and they do not change it, it is likely that Allah will cover them with (His) punishment.) Thus, Allah says,

(فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا بَقِيَّةٍ  
يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ  
أُنْجَيْنَا مِنْهُمْ)

(If only there had been among the generations before you persons having wisdom, prohibiting (others) from the Fasad in the earth,- except a few of those whom We saved from among them!) Concerning the statement,

(وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ)

(Those who did wrong pursued the enjoyment of good things of (this worldly) life,) This means that they continued in their ways of disobedience and evils and they did not heed the protesting of those righteous people, until the torment suddenly seized them.



(وَكَاثُوا مُجْرِمِينَ)

(and were criminals.) Then, Allah informs that he does not destroy any town, except that it has wronged itself. No correctional punishment or torment comes to any town, except that its people were wrongdoers. This is as Allah says, s

(وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ)

(We wronged them not, but they wronged themselves.) )11:101( Allah also says,

(وَمَا رَبُّكَ بِظَلَمٍ لِّلْعَبِيدِ)

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

(وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا  
يَزَالُونَ مُخْتَلِفِينَ )

(إِلَّا مَن رَّحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ  
رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ )

(118. And if your Lord had so willed, He could surely have made mankind one Ummah, but they will not cease to disagree.) (119. 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.")

### **Allah has not made Faith universally accepted**

Allah, the Exalted, informs that He is able to make all of mankind one nation upon belief, or disbelief. This is just as He said,

(وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ  
جَمِيعًا)

(And had your Lord willed, those on earth would have believed, all of them together.) )10:99( Allah goes on to say,

(وَلَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَنْ رَحِمَ رَبُّكَ)

(but they will not cease to disagree. Except him on whom your Lord has bestowed His mercy.) This means that people will always differ in religions, creeds, beliefs, opinions and sects. Concerning Allah's statement,

(إِلَّا مَنْ رَحِمَ رَبُّكَ)

(Except him on whom your Lord has bestowed His mercy,) This means that those who have received the mercy of Allah by following the Messengers are excluded from this. They are those who adhere to what they are commanded in the religion by the Messengers of Allah. That has always been their characteristic until the coming of the finality of the Prophets and Messengers (Muhammad ). Those who received Allah's mercy are those who followed him, believed in him and supported him. Therefore, they succeeded by achieving happiness in this life and the Hereafter. They are the Saved Sect mentioned in the Hadith recorded in the Musnad and Sunan collections of Hadith. The routes of transmission of this Hadith all strengthen each other (in authenticity). In these narrations the Prophet said,

«إِنَّ الْيَهُودَ افْتَرَقَتْ عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً،  
وَإِنَّ النَّصَارَى افْتَرَقَتْ عَلَى اثْنَتَيْنِ وَسَبْعِينَ  
فِرْقَةً، وَسَتَفْتَرِقُ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَسَبْعِينَ  
فِرْقَةً، كُلُّهَا فِي النَّارِ إِلَّا فِرْقَةً وَاحِدَةً»

(Verily, the Jews split into seventy-one sects, and the Christians split into seventy-two sects, and this nation (of Muslims) will split into seventy-three sects. All of them will be in the Fire except one sect.) They (the Companions) said, "Who are they (the Saved Sect) O Messenger of Allah" He said,

«مَا أَنَا عَلَيْهِ وَأَصْحَابِي»

(The sect that is upon what my Companions and I are upon.) Al-Hakim recorded this narration in his Mustadrak with this additional wording. Concerning Allah's statement,

(وَتَمَّتْ كَلِمَةُ رَبِّكَ لِأَمْلَانِ جَهَنَّمَ مِنَ الْجِنَّةِ  
وَالنَّاسِ أَجْمَعِينَ)

(And the Word of your Lord has been fulfilled (His saying): "Surely, I shall fill Hell with Jinn and men all together.") Allah, the Exalted, informs that He precedes everything in His preordainment and decree, by His perfect knowledge and penetrating wisdom. The result of

this decree is that from those whom He has created, some deserve the Paradise and some deserve the Hell Fire. From this decree is that He will fill the Hellfire with both mankind and Jinns. His is the profound evidence and the perfect wisdom. In the Two Sahihs it is recorded that Abu Hurayrah said that the Messenger of Allah said,

«اِخْتَصَمَتِ الْجَنَّةُ وَالنَّارُ فَقَالَتِ الْجَنَّةُ: مَا لِي لَا يَدْخُلْنِي إِلَّا ضِعْفَاءُ النَّاسِ وَسَقَطُهُمْ وَقَالَتِ النَّارُ: أُوثِرْتُ بِالْمُتَكَبِّرِينَ وَالْمُتَجَبِّرِينَ. فَقَالَ اللَّهُ عَزَّ وَجَلَّ لِلْجَنَّةِ: أَنْتِ رَحْمَتِي أَرْحَمُ بِكَ مِنْ أَشَاءِ، وَقَالَ لِلنَّارِ: أَنْتِ عَذَابِي أَنْتَقِمُ بِكَ مِنْ أَشَاءِ، وَلِكُلِّ وَاحِدَةٍ مِنْكُمَا مِلْؤُهَا، فَأَمَّا الْجَنَّةُ فَلَا يَزَالُ فِيهَا فَضْلٌ، حَتَّى يُبْشِيََ اللَّهُ لَهَا خَلْقًا يُسْكِنُ فَضْلَ الْجَنَّةِ، وَأَمَّا النَّارُ فَلَا تَزَالُ تَقُولُ: هَلْ مِنْ مَزِيدٍ حَتَّى يَضَعَ عَلَيْهَا رَبُّ الْعِزَّةِ قَدَمَهُ فَيَقُولُ: قَطُّ قَطُّ وَعِزَّتِكَ»

(Paradise and the Hellfire debated. Paradise said, 'None will enter me except the weak and despised of the people.' The Hell-fire said, 'I have inherited the haughty and the arrogant people.' Then Allah said to the Paradise, 'You are My mercy and I grant mercy with you to whoever I wish.' Then He said to the Hellfire, 'You are My torment and I take vengeance with you upon whoever I wish. I will fill each one of you.' However, the Paradise will always have more bounties, to such an extent that Allah will create more creatures to dwell in it and enjoy its extra bounties. The Hellfire will continue saying, 'Are there anymore (to enter me),' until the Lord of might places His Foot over it. Then it (Hell) will say, "Enough, enough, by Your might!")

(وَكَلَّا نَقْصُ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَى لِلْمُؤْمِنِينَ )

(120. And all that We relate to you of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this has come to you the truth, as well as an admonition and a reminder for the believers.)

## The Conclusion

Allah, the Exalted, is saying, 'We relate all of these stories to you (Muhammad) concerning what happened with the Messengers who came before you with their nations. This is an explanation of what transpired in their arguments and disputes and how the Prophets were all rejected and harmed. These stories also explain how Allah helped His party of believers and disgraced His enemies, the disbelievers. We relate all of this to you (Muhammad) in order to make your heart firm and so that you may take an example from your brothers who passed before you of the Messengers.' Concerning Allah's statement,

(وَجَاءَكَ فِي هَذِهِ الْحَقُّ)

(And in this has come to you the truth,) This is referring to this Surah itself. This was said by Ibn `Abbas, Mujahid and a group of the Salaf and it is the correct view. This means, 'This comprehensive Surah contains the stories of the Prophets and how Allah saved them, and the believers along with them and how He destroyed the disbelievers. There has come to you (Muhammad) stories of truth and true events in this Surah. In this Surah is an admonition that prevents the disbelievers, and a reminder that causes the believers to reflect.'

(وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ اَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ اِنَّا عَامِلُونَ - وَاَنْتُمْ رُوَا اِنَّا مُنْتَظِرُونَ)

(121. And say to those who do not believe: "Act according to your ability and way, We are acting.") (122. And you wait! We (too) are waiting.")

**Allah, the Exalted, commands His Messenger to say to those who disbelieve in what he has come with from his Lord, by way of warning,**

(اَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ)

(Act according to your ability) This means upon your path and your way.

(اِنَّا عَامِلُونَ)

(We are acting (in our way). This means that we are upon our path and our way (Islam).

(وَاَنْتُمْ رُوَا اِنَّا مُنْتَظِرُونَ)

(And you wait ! We (too) are waiting.) This means,

(فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ)

(And you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the wrongdoers will not be successful.)6:135( Verily, Allah fulfilled His promise to His Messenger , helped him and aided him. He made His Word uppermost (victorious), and the word of those who disbelieved lowly and disgraced. Allah is truly the Most Mighty, Most Wise.

(وَاللَّهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأُمُورُ كُلُّهَا فاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَفِلٍ عَمَّا تَعْمَلُونَ )

(123. And to Allah belongs the Ghayb of the heavens and the earth, and to Him return all affairs (for decision). So worship Him and put your trust in Him. And your Lord is not unaware of what you (people) do.)

**Allah, the Exalted, informs that He is the All-Knower of the unseen of the heavens and the earth and that unto Him is the final return.**

He explains that everyone who does a deed, He will give them their deed (reward for it) on the Day of Reckoning. Unto Him belongs the creation and the command. Then He, the Exalted, commands that He should be worshipped and relied upon, for verily, He is sufficient for whoever trusts and turns to Him. Concerning His statement,

(وَمَا رَبُّكَ بِغَفِلٍ عَمَّا تَعْمَلُونَ)

(And your Lord is not unaware of what you do.) This means, `The lies (of the disbelievers) against you O Muhammad are not hidden from Him. He is the All-Knower of the conditions of His creatures and He will give them the perfect recompense for their deeds in this life and the Hereafter. He will aid you (Muhammad) and His party over the disbelievers in this life and in the Hereafter.' This is the end of the Tafsir of Surah Hud, and all praises and thanks are due to Allah.

**The Tafsir of Surah Yusuf**

**(Chapter - 12)**

**Which was revealed in Makkah**

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ )

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

(الر تِلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ - إِنَّا أَنْزَلْنَاهُ قُرْآنًا  
عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ - نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ  
الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْءَانَ وَإِنْ  
كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ )

(1. Alif-Lam-Ra. These are the verses of the Book that is clear.) (2. Verily, We have sent it down as an Arabic Qur'an in order that you may understand.) (3. We relate unto you the best of stories through Our revelations unto you, of this Qur'an. And before this, you were among those who knew nothing about it.)

### Qualities of the Qur'an

the beginning of Surat Al-Baqarah we talked about the separate letters, Allah said,

(تِلْكَ ءَايَاتُ الْكِتَابِ)

(These are the verses of the Book) in reference to the Clear Qur'an that is plain and apparent, and explains, clarifies and makes known the unclear matters. Allah said next,

(إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ )

(Verily, We have sent it down as an Arabic Qur'an in order that you may understand.) The Arabic language is the most eloquent, plain, deep and expressive of the meanings that might arise in one's mind. Therefore, the most honorable Book, was revealed in the most honorable language, to the most honorable Prophet and Messenger , delivered by the most honorable angel, in the most honorable land on earth, and its revelation started during the most honorable month of the year, Ramadan. Therefore, the Qur'an is perfect in every respect. So Allah said,

(نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا  
إِلَيْكَ هَذَا الْقُرْءَانَ)

(We relate unto you the best of stories through Our revelations unto you, of this Qur'an.)

## Reason behind revealing Ayah (12:3)

On the reason behind revealing Ayah (12:3), Ibn Jarir At-Tabari recorded that `Abdullah bin `Abbas said, "They said, `O, Allah's Messenger! Why not narrate to us stories' Later on, this Ayah was revealed,

(نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ)

(We relate unto you the best of stories...) There is a Hadith that is relevant upon mentioning this honorable Ayah, which praises the Qur'an and demonstrates that it is sufficient from needing all books besides it. Imam Ahmad recorded a narration from Jabir bin `Abdullah that `Umar bin Al-Khattab came to the Prophet with a book that he took from some of the People of the Book. `Umar began reading it to the Prophet who became angry. He said,

«أُمَّتَهُوْكَونَ فِيهَا يَا ابْنَ الْخَطَّابِ؟ وَالَّذِي نَفْسِي  
بِيَدِهِ، لَقَدْ جِئْتُكُمْ بِهَا بَيِّضَاءَ نَفِيَّةً، لَا تَسْأَلُوهُمْ عَنْ  
شَيْءٍ فَيُخْبِرُوكُمْ بِحَقِّ فُكْذُبُونَهُ، أَوْ يَبَاطِلِ  
فَتُصَدِّقُونَهُ، وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ أَنَّ مُوسَى  
كَانَ حَيًّا مَا وَسِعَهُ إِلَّا أَنْ يَتَّبِعَنِي»

(Are you uncertain about it Ibn Al-Khattab By the One in Whose Hand is my soul! I have come to you with it white and pure. Do not ask them about anything, for they might tell you something true and you reject it, or they might tell you something false and you believe it. By the One in Whose Hand is my soul! If Musa were living, he would have no choice but to follow me.) Imam Ahmad also recorded a narration from `Abdullah bin Thabit who said, "Umar came to Allah's Messenger and said; `O Messenger of Allah! I passed by a brother of mine from the tribe of Qurayzah, so he wrote some comprehensive statements from the Tawrah for me, should I read them to you' The face of Allah's Messenger changed with anger. So I said to him, `Don't you see the face of Allah's Messenger" `Umar said, `We are pleased with Allah as our Lord, Islam as our religion, and Muhammad as our Messenger.' So the anger of the Prophet subsided, and he said,

«وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوْ أَصْبَحَ فِيكُمْ مُوسَى  
ثُمَّ اتَّبَعْتُمُوهُ وَتَرَكَتُمُونِي لَضَلَلْتُمْ، إِنَّكُمْ حَظِي مِنَ  
الْأُمَّمِ، وَأَنَا حَظُّكُمْ مِنَ النَّبِيِّينَ»

(By the One in Whose Hand is Muhammad's soul, if Musa appeared among you and you were to follow him, abandoning me, then you would have strayed. Indeed you are my share of the nations, and I am your share of the Prophets.)"

(إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ  
كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ )

(4. (Remember) when Yusuf said to his father: "O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon - I saw them prostrating themselves to me.")

### Yusuf's Dream

Allah says, 'Mention to your people, O Muhammad, among the stories that you narrate to them, the story of Yusuf.' Prophet Yusuf (Joseph) mentioned his dream to his father, Prophet Ya`qub (Jacob), son of Prophet Ishaq (Isaac), son of Prophet Ibrahim (Abraham), peace be upon them all. `Abdullah bin `Abbas stated that the dreams of Prophets are revelations from Allah. Scholars of Tafsir explained that in Yusuf's dream the eleven stars represent his brothers, who were eleven, and the sun and the moon represent his father and mother. This explanation was collected from Ibn `Abbas, Ad-Dahhak, Qatadah, Sufyan Ath-Thawri and `Abdur-Rahman bin Zayd bin Aslam. Yusuf's vision became a reality forty years later, or as some say, eighty years, when Yusuf raised his parents to the throne while his brothers were before him,

(وَاخْرُؤْا لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ  
مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا)

(and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true!")

(قَالَ يَبْنَى لَا تَقْصُصْ رُءْيَاكَ عَلَى إِخْوَتِكَ  
فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ  
)

(5. He (the father) said: "O my son! Relate not your vision to your brothers, lest they should arrange a plot against you. Verily, Shaytan is to man an open enemy!")

### Ya`qub orders Yusuf to hide His Vision to avoid Shaytan's Plots

Allah narrates the reply Ya`qub gave his son Yusuf when he narrated to him the vision that he saw, which indicated that his brothers would be under his authority. They would be subjugated to Yusuf's authority to such an extent that they would prostrate before him in respect, honor



and appreciation. Ya`qub feared that if Yusuf narrated his vision to any of his brothers, they would envy him and conspire evil plots against him. This is why Ya`qub said to Yusuf,

﴿لَا تَقْصُصْ رُءْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا﴾

(Relate not your vision to your brothers, lest they should arrange a plot against you.) This Ayah means, "They might arrange a plot against you that causes your demise." In the Sunnah, there is a confirmed Hadith that states,

«إِذَا رَأَىٰ أَحَدُكُمْ مَا يُحِبُّ فَلْيُحَدِّثْ بِهِ، وَإِذَا رَأَىٰ مَا يَكْرَهُ فَلْيَتَّحَوَّلْ إِلَىٰ جَنْبِهِ الْآخَرَ، وَلْيَتَّقِلْ عَنْ يَسَارِهِ ثَلَاثًا، وَلْيَسْتَعِذْ بِاللَّهِ مِنْ شَرِّهَا، وَلَا يُحَدِّثْ بِهَا أَحَدًا فَإِنَّهَا لَنْ تَضُرَّهُ»

(If any of you saw a vision that he likes, let him narrate it. If he saw a dream that he dislikes, let him turn on his other side, blow to his left thrice, seek refuge with Allah from its evil and not tell it to anyone. Verily, it will not harm him in this case.) In another Hadith that Imam Ahmad and collectors of the Sunan collected, Mu`awiyah bin Haydah Al-Qushayri said that the Messenger of Allah said,

«الرُّؤْيَا عَلَىٰ رَجُلٍ طَائِرٌ مَا لَمْ تُعْبَرْ، فَإِذَا عُبِرَتْ وَقَعَتْ»

(The dream is tied to a bird's leg, as long as it is not interpreted. If it is interpreted, it comes true.) Therefore, one should hide the prospects or the coming of a bounty until it comes into existence and becomes known. The Prophet said,

«اسْتَعِينُوا عَلَىٰ قَضَاءِ الْحَوَائِجِ بِكَيْمَانِهَا، فَإِنَّ كُلَّ ذِي نِعْمَةٍ مَحْسُودٌ»

(Earn help for fulfilling needs by being discrete, for every owner of a blessing is envied.)

(وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ  
الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ  
كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ  
إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ)

(6. "Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His favor on you and on the offspring of Ya`qub, as He perfected it on your fathers, Ibrahim and Ishaq aforetime! Verily, your Lord is All-Knowing, All-Wise.")

### Interpretation of Yusuf's Vision

Allah says that Ya`qub said to his son Yusuf, 'Just as Allah chose you to see the eleven stars, the sun and the moon prostrate before you in a vision,

(وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ)

(Thus will your Lord choose you) designate and assign you to be a Prophet from Him,

(وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ)

(and teach you the interpretation of Ahadith).' Mujahid and several other scholars said that this part of the Ayah is in reference to the interpreting of dreams. He said next,

(وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ)

(and perfect His favor on you), 'by His Message and revelation to you.' This is why Ya`qub said afterwards,

(كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ)

(as He perfected it aforetime on your fathers, Ibrahim...), Allah's intimate friend,

(وَإِسْحَاقَ)

(and Ishaq), Ibrahim's son,

(إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ)

(Verily, your Lord is All-Knowing, All-Wise.) Allah knows best whom to chose for His Messages.

(لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِّلسَّائِلِينَ -  
إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِنَّا وَنَحْنُ  
عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ - اقْتُلُوا يُوسُفَ  
أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا  
مِن بَعْدِهِ قَوْمًا صَالِحِينَ - قَالَ قَائِلٌ مِّنْهُمْ لَا  
تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غِيَابَةِ الْجُبِّ يَلْتَقِطْهُ  
بَعْضُ السَّيَّارَةِ إِن كُنْتُمْ فَاعِلِينَ )

(7. Verily, in Yusuf and his brethren there were Ayat for those who ask.) (8. When they said: "Truly, Yusuf and his brother are dearer to our father than we, while we are `Usbah (a group). Really, our father is in a plain error.") (9. "Kill Yusuf or cast him out to some (other) land, so that the favor of your father may be given to you alone, and after that you will be righteous folk.") (10. One from among them said: "Kill not Yusuf, but if you must do something, throw him down to the bottom of a well; he will be picked up by some caravan of travelers.")

### There are Lessons to draw from the Story of Yusuf

Allah says that there are Ayat, lessons and wisdom to learn from the story of Yusuf and his brothers, for those who ask about their story and seek its knowledge. Surely, their story is unique and is worthy of being narrated.

(إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِنَّا)

(When they said: "Truly, Yusuf and his brother are dearer to our father than we..." They swore, according to their false thoughts, that Yusuf and his brother Binyamin (Benjamin), Yusuf's full brother,

(أَحَبُّ إِلَيْنَا مِنَّا وَنَحْنُ عُصْبَةٌ)

(dearer to our father than we, while we are `Usbah.) meaning, a group. Therefore, they thought, how can he love these two more than the group,

(إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ)

(Really, our father is in a plain error.) because he preferred them and loved them more than us.

(اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ  
أَبِيكُمْ)

(Kill Yusuf or cast him out to some (other) land, so that the favor of your father may be given to you alone,) They said, 'Remove Yusuf, who competes with you for your father's love, from in front of your father's face so that his favor is yours alone. Either kill Yusuf or banish him to a distant land so that you are rid of his trouble and you alone enjoy the love of your father.'

(وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ)

(and after that you will be righteous folk.), thus intending repentance before committing the sin,

(قَالَ قَائِلٌ مِّنْهُمْ)

(One from among them said...) Qatadah and Muhammad bin Ishaq said that he was the oldest among them and his name was Rubil (Reuben). As-Suddi said that his name was Yahudha (Judah). Mujahid said that it was Sham'un (Simeon) who said,

(لَا تَقْتُلُوا يُوسُفَ)

(Kill not Yusuf,.) do not let your enmity and hatred towards him reach this level, of murder. However, their plot to kill Yusuf would not have succeeded, because Allah the Exalted willed that Yusuf fulfill a mission that must be fulfilled and complete; he would receive Allah's revelation and become His Prophet. Allah willed Yusuf to be a powerful man in Egypt and govern it. Consequently, Allah did not allow them to persist in their intent against Yusuf, through Rubil's words and his advice to them that if they must do something, they should throw him down to the bottom of a well,

(يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ)

(he will be picked up by some caravan) of travelers passing by. This way, he said, you will rid yourselves of this bother without having to kill him,

(إِنْ كُنْتُمْ فَعَلِينَ)

(if you must do something,) meaning, if you still insist on getting rid of him. Muhammad bin Ishaq bin Yasar said, "They agreed to a particularly vicious crime that involved cutting the relation of the womb, undutiful treatment of parents, and harshness towards the young, helpless and sinless. It was also harsh towards the old and weak who have the rights of being respected, honored and appreciated, as well as, being honored with Allah and having parental rights on their offspring. They sought to separate the beloved father, who had reached old age and his bones became weak, yet had a high status with Allah, from his beloved young son, in spite of his weakness, tender age and his need of his father's compassion and kindness. May Allah forgive them, and indeed, He is the Most Merciful among those who have mercy, for they intended to carry out a "grave error." Ibn Abi Hatim collected this statement, from the route of Salamah bin Al-Fadl from Muhammad bin Ishaq.

(قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ  
لَنَصِِحُونَ - أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبُ وَإِنَّا  
لَهُ لِحَافِظُونَ )

(11. They said: "O our father! Why do you not trust us with Yusuf though we are indeed his well-wishers") (12. "Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him.")

### **Yusuf's Brothers ask for Their Father's Permission to take Yusuf with Them**

When Yusuf's brothers agreed to take him and throw him down the well, taking the advice of their elder brother Rubil, they went to their father Ya`qub, peace be upon him. They said to him, "Why is it that you,

(لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَصِِحُونَ)

(do not trust us with Yusuf though we are indeed his well-wishers)." They started executing their plan by this introductory statement, even though they really intended its opposite, out of envy towards Yusuf for being loved by his father. They said,

(أَرْسِلْهُ مَعَنَا)

"(Send him with us) tomorrow so that we all enjoy ourselves and play." Qatadah, Ad-Dahhak and As-Suddi said similarly. Yusuf's brothers said next,

(وَإِنَّا لَهُ لِحَافِظُونَ)

(and verily, we will take care of him.), we will protect him and ensure his safety for you.

(قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ  
يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ - قَالُوا لَئِنْ أَكَلَهُ  
الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَخَسِرُونَ )

(13. He (Ya`qub) said: "Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him.") (14. They said: "If a wolf devours him, while we are `Usbah (a group), then surely, we are the losers.")

### Ya`qub's Answer to Their Request

Allah narrates to us that His Prophet Ya`qub said to his children, in response to their request that he send Yusuf with them to the desert to tend their cattle,

(إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ)

(Truly, it saddens me that you should take him away.) He said that it was hard on him that he be separated from Yusuf for the duration of their trip, until they came back. This demonstrates the deep love that Ya`qub had for his son, because he saw in Yusuf great goodness and exalted qualities with regards to conduct and physical attractiveness associated with the rank of prophethood. May Allah's peace and blessings be on him. Prophet Ya`qub's statement next,

(وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ)

(I fear lest a wolf should devour him, while you are careless of him.) He said to them, 'I fear that you might be careless with him while you are tending the cattle and shooting, then a wolf might come and eat him while you are unaware.' They heard these words from his mouth and used them in their response for what they did afterwards. They also gave a spontaneous reply for their father's statement, saying,

(لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَخَسِرُونَ)

(If a wolf devours him, while we are an `Usbah, then surely, we are the losers.) They said, 'If a wolf should attack and devour him while we are all around him in a strong group, then indeed we are the losers and weak.'

فَلَمَّا ذَهَبُوا بِهِ وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غِيَابَةِ  
الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا  
يَشْعُرُونَ )

(15. So, when they took him away, they all agreed to throw him down to the bottom of the well, and We revealed to him: "Indeed, you shall (one day) inform them of this their affair, when they know (you) not.")

### Yusuf is thrown in a Well

Allah says that when Yusuf's brothers took him from his father, after they requested him to permit that,

(وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غِيَابَةِ الْجُبِّ )

(they all agreed to throw him down to the bottom of the well,) This part of the Ayah magnifies their crime, in that it mentions that they all agreed to throw him to the bottom of the well. This was their intent, yet when they took him from his father, they pretended otherwise, so that his father sends him with a good heart and feeling at ease and comfortable with his decision. It was reported that Ya`qub, peace be upon him, embraced Yusuf, kissed him and supplicated to Allah for him when he sent him with his brothers. As-Suddi said that the time spent between pretending to be well-wishers and harming Yusuf was no longer than their straying far from their father's eyes. They then started abusing Yusuf verbally, by cursing, and harming him by beating. When they reached the well that they agreed to throw him in, they tied him with rope and lowered him down. When Yusuf would beg one of them, he would smack and curse him. When he tried to hold to the sides of the well, they struck his hand and then cut the rope when he was only half the distance from the bottom of the well. He fell into the water and was submerged. However, he was able to ascend a stone that was in the well and stood on it. Allah said next,

(وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا  
يَشْعُرُونَ )

(and We revealed to him: "Indeed, you shall (one day) inform them of this their affair, when they know (you) not. ") In this Ayah, Allah mentions His mercy and compassion and His compensation and relief that He sends in times of distress. Allah revealed to Yusuf, during that distressful time, in order to comfort his heart and strengthen his resolve, `Do not be saddened by what you have suffered. Surely, you will have a way out of this distress and a good end, for Allah will aid you against them, elevate your rank and raise your grade. Later on, you will remind them of what they did to you,' i

(وَهُمْ لَا يَشْعُرُونَ)

(when they know not.) "Ibn `Abbas commented on this Ayah, "You will remind them of this evil action against you, while they are unaware of your identity and unable to recognize you."

(وَجَاءُوا آبَاهُمْ عِشَاءً يَبْكُونَ - قَالُوا يَا أَبَانَا إِنَّا  
ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَعِنَا فَأَكَلَهُ  
الدُّبُّ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ -  
وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ  
لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ  
عَلَى مَا تَصِفُونَ )

(16. And they came to their father in the early part of the night weeping.) (17. They said: "O our father! We went racing with one another, and left Yusuf by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth.") (18. And they brought his shirt stained with false blood. He said: "Nay, but your own selves have made up a tale. So (for me) patience is most fitting. And it is Allah (Alone) Whose help can be sought against that (lie) which you describe.")

### Yusuf's Brothers try to deceive Their Father

Allah narrates to us the deceit that Yusuf's brothers resorted to, after they threw him to the bottom of the well. They went back to their father, during the darkness of the night, crying and showing sorrow and grief for losing Yusuf. They started giving excuses to their father for what happened to Yusuf, falsely claiming that,

(إِنَّا ذَهَبْنَا نَسْتَبِقُ)

(We went racing with one another), or had a shooting competition,

(وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَعِنَا)

(and left Yusuf by our belongings), guarding our clothes and luggage,

(فَأَكَلَهُ الدُّبُّ)



(and a wolf devoured him), which is exactly what their father told them he feared for Yusuf and warned against. They said next,

(وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ)

(but you will never believe us even when we speak the truth.) They tried to lessen the impact of the grave news they were delivering. They said, 'We know that you will not believe this news, even if you consider us truthful. So what about when you suspect that we are not truthful, especially since you feared that the wolf might devour Yusuf and that is what happened' Therefore, they said, 'You have reason not to believe us because of the strange coincidence and the amazing occurrence that happened to us.'

(وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ)

(And they brought his shirt stained with false blood.) on it, to help prove plot that they all agreed on. They slaughtered a sheep, according to Mujahid, As-Suddi and several other scholars, and stained Yusuf's shirt with its blood. They claimed that this was the shirt Yusuf was wearing when the wolf devoured him, being stained with his blood. But, they forgot to tear the shirt, and this is why Allah's Prophet Ya`qub did not believe them. Rather, he told them what he felt about what they said to him, thus refusing their false claim,

(بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ)

(Nay, but your ownelves have made up a tale. So (for me) patience is most fitting.) Ya`qub said, 'I will firmly observe patience for this plot on which you agreed, until Allah relieves the distress with His aid and compassion,

(وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ)

(And it is Allah (alone) Whose help can be sought against that which you describe.), against the lies and unbelievable incident that you said had occurred.'

(وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ  
قَالَ يَبَشِّرِي هَذَا غُلَامٌ وَأَسْرُوهُ بِضَعَّةٍ وَاللَّهُ  
عَلِيمٌ بِمَا يَعْمَلُونَ - وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ  
مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ )

(19. And there came a caravan of travelers and they sent their water-drawer, and he let down his bucket (into the well). He said: "What good news! Here is a boy." So they hid him as merchandise (a slave). And Allah was the All-Knower of what they did.) (20. And they sold him for a Bakhs price, - for a few Dirhams. And they were of those who regarded him insignificant.)

## Yusuf is Rescued from the Well and sold as a Slave

Allah narrates what happened to Yusuf, peace be upon him, after his brothers threw him down the well and left him in it, alone, where he remained for three days, according to Abu Bakr bin `Ayyash. Muhammad bin Ishaq said, "After Yusuf's brothers threw him down the well, they remained around the well for the rest of the day to see what he might do and what would happen to him. Allah sent a caravan of travelers that camped near that well, and they sent to it the man responsible for drawing water for them. When he approached the well, he lowered his bucket down into it, Yusuf held on to it and the man rescued him and felt happy,

(يُبَشِّرِي هَذَا غُلَامٌ)

("What good news! Here is a boy.") Al-`Awfi reported that Ibn `Abbas commented, "Allah's statement,

(وَأَسْرُوهُ بِضْعَةً)

(So they hid him as merchandise), is in reference to Yusuf's brothers, who hid the news that he was their brother. Yusuf hid this news for fear that his brothers might kill him and preferred to be sold instead. Consequently, Yusuf's brothers told the water drawer about him and that man said to his companions,

(يُبَشِّرِي هَذَا غُلَامٌ)

("What good news! Here is a boy."), a slave whom we can sell. Therefore, Yusuf's own brothers sold him." Allah's statement,

(وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ)

(And Allah was the All-Knower of what they did. ) states that Allah knew what Yusuf's brothers, and those who bought him, did. He was able to stop them and prevent them from committing their actions, but out of His perfect wisdom He decreed otherwise. He let them do what they did, so that His decision prevails and His appointed destiny rules,

(أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ)

(Surely, His is the creation and commandment. Blessed is Allah, the Lord of the all that exists!) )7:54( This reminds Allah's Messenger Muhammad , that Allah has perfect knowledge in the persecution that his people committed against him and that He is able to stop them. However, He decided to give them respite, then give Muhammad the victory and make him prevail over them, just as He gave Yusuf victory and made him prevail over his brothers. Allah said next,

(وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ)

(And they sold him for a Bakhs price, - for a few Dirhams) in reference to Yusuf's brothers selling him for a little price, according to Mujahid and `Ikrimah. `Bakhs' means decreased, just as Allah the Exalted said in another Ayah,

(فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا)

(shall have no fear, either of a Bakhs (a decrease in the reward of his good deeds) or a Rahaq (an increase in the punishment for his sins.) )72:13( meaning that Yusuf's brothers exchanged him for a miserably low price. Yet, he was so insignificant to them that had the caravan people wanted him for free, they would have given him for free to them! Ibn `Abbas, Mujahid and Ad-Dahhak said that,

(وَشَرَوْهُ)

(And they sold him), is in reference to Yusuf's brothers. They sold Yusuf for the lowest price, as indicated by Allah's statement next,

(دَرَهُمْ مَعْدُودَةً)

(for a few Dirhams), twenty Dirhams, according to `Abdullah bin Mas`ud. Similar was said by Ibn `Abbas, Nawf Al-Bikali, As-Suddi, Qatadah and `Atiyah Al-`Awfi, who added that they divided the Dirhams among themselves, each getting two Dirhams. Ad-Dahhak commented on Allah's statement,

(وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ)

(And they were of those who regarded him insignificant.) "Because they had no knowledge of his prophethood and glorious rank with Allah, the Exalted and Most Honored."

(وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِن تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ - وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ )

(21. And he (the man) from Egypt who bought him, said to his wife: "Make his stay comfortable, maybe he will profit us or we shall adopt him as a son." Thus did We establish Yusuf in the land, that We might teach him the interpretation of events. And Allah has full power and control over His affairs, but most of men know not.) (22. And when he )Yusuf( attained his full manhood, We gave him wisdom and knowledge (the prophethood), thus We reward the doers of good.)

## Yusuf in Egypt

Allah mentions the favors that He granted Yusuf, peace be on him, by which He made the man from Egypt who bought him, take care of him and provide him with a comfortable life. He also ordered his wife to be kind to Yusuf and had good hopes for his future, because of his firm righteous behavior. He said to his wife,

(أَكْرَمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا)

(Make his stay comfortable, maybe he will profit us or we shall adopt him as a son.) The man who bought Yusuf was the minister of Egypt at the time, and his title was `Aziz'. Abu Ishaq narrated that Abu `Ubaydah said that `Abdullah bin Mas`ud said, "Three had the most insight: the `Aziz of Egypt, who said to his wife,

(أَكْرَمِي مَثْوَاهُ)

(Make his stay comfortable...), the woman who said to her father,

(يَأْتِ اسْتَجِرَهُ)

(O my father! Hire him...), )28:26( and Abu Bakr As-Siddiq when he appointed `Umar bin Al-Khattab to be the Khalifah after him, may Allah be pleased with them both." Allah said next that just as He saved Yusuf from his brothers,

(كَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ)

(Thus did We establish Yusuf in the land), in reference to Egypt,

(وَلِنُعَلِّمَهُ مِن تَأْوِيلِ الْأَحَادِيثِ)

(that We might teach him the interpretation of events.) the interpretation of dreams, according to Mujahid and As-Suddi. Allah said next,

(وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ)

(And Allah has full power and control over His affairs,) if He wills something, then there is no averting His decision, nor can it ever be stopped or contradicted. Rather, Allah has full power over everything and everyone else. Sa`id bin Jubayr said while commenting on Allah's statement,

(وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ)

(And Allah has full power and control over His affairs,) "He does what ever He wills." Allah said,

(وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

(but most of men know not.) meaning, have no knowledge of Allah's wisdom with regards to His creation, compassion and doing what He wills. Allah said next,

(وَلَمَّا بَلَغَ)

(And when he attained), in reference to Prophet Yusuf, peace be upon him,

(أَشَدَّهُ)

(his full manhood), sound in mind and perfect in body,

(آتَيْنَاهُ حُكْمًا وَعِلْمًا)

(We gave him wisdom and knowledge), which is the prophethood that Allah sent him with for the people he lived among,

(وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ)

(thus We reward the doers of good.) because Yusuf used to do good in the obedience of Allah the Exalted.

(وَرَأَوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَن نَّفْسِهِ وَغَلَقَتِ  
الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي  
أَحْسَنَ مَثْوَىٰ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ )

(23. And she, in whose house he was, sought to seduce him (to do an evil act), and she closed the doors and said: "Come on, O you." He said: "I seek refuge in Allah! Truly, he is my Rabb! He made my living in a great comfort! Verily, the wrongdoers will never be successful.")

## Wife of the `Aziz loves Yusuf and plots against Him

Allah states that the wife of the `Aziz of Egypt, in whose house Yusuf resided and whose husband recommended that she takes care of him and be generous to him, tried to seduce Yusuf! She called him to do an evil act with her, because she loved him very much. Yusuf was very handsome, filled with manhood and beauty. She beautified herself for him, closed the doors and called him,

(وَقَالَتْ هَيْتَ لَكَ)

(and (she) said: "Come on, O you.") But he categorically refused her call,

(قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ)

(He said: "I seek refuge in Allah! Truly, he is my Rabb! He made my living in a great comfort!") as they used to call the chief and master a `Rabb', Yusuf said to her, `your husband is my master who provided me with comfortable living and was kind to me, so I will never betray him by committing immoral sins with his wife,'

(إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ)

(Verily, the wrongdoers will never be successful.) This was said by Mujahid, As-Suddi, Muhammad bin Ishaq and several others. The scholars differ in their recitation of,

(هَيْتَ لَكَ)

(Hayta Laka), whereby Ibn `Abbas, Mujahid and several other scholars said that it means that she was calling him to herself. Al-Bukhari said; "Ikrimah said that,

(هَيْتَ لَكَ)

(Hayta Laka) means, `come on, O you', in the Aramaic language." Al-Bukhari collected this statement from `Ikrimah without a chain of narration. Other scholars read it with the meaning, `I am ready for you'. Ibn `Abbas, Abu `Abdur-Rahman As-Sulami, Abu Wa'il, `Ikrimah and Qatadah were reported to have read this part of the Ayah this way and explained it in the manner we mentioned, as `I am ready for you'.

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ  
رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ  
مِنْ عِبَادِنَا الْمُخْلَصِينَ )

(24. And indeed she did desire him, and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and immoral sins. Surely, he was one of Our Mukhlasin servants.) This is about the thoughts that cross the mind, according to Al-Baghawi who mentioned this opinion from some of the analysts. Al-Baghawi next mentioned here a Hadith that he narrated from `Abdur Razzaq, from Ma`mar, from Hammam, from Abu Hurayrah, from the Messenger of Allah ,

«يَقُولُ اللَّهُ تَعَالَى: إِذَا هَمَّ عَبْدِي بِحَسَنَةٍ فَاكْتُبُوهَا  
لَهُ حَسَنَةً، فَإِنْ عَمِلَهَا فَاكْتُبُوهَا لَهُ بِعَشْرِ أَمْثَالِهَا،  
وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا فَاكْتُبُوهَا حَسَنَةً، فَإِنَّمَا  
تَرَكَهَا مِنْ جَرَّائِي، فَإِنْ عَمِلَهَا فَاكْتُبُوهَا بِمِثْلِهَا»

(Allah the Exalted said, `If my slave intends to perform a good deed, then record it for him as one good deed; if he performs it, then record it for him multiplied ten folds. If he intends to commit an evil act but did not commit it, then record it for him as one good deed, if he left it for My sake. But if he commits it, then write it as one evil deed.) This Hadith was also collected in the Two Sahihs using various wording, this is one of them. It was also reported that the Ayah means that Yusuf was about to beat her. As for the evidence that Yusuf saw at that moment, there are conflicting opinions to what it was. Ibn Jarir At-Tabari said, "The correct opinion is that we should say that he saw an Ayah from among Allah's Ayat that repelled the thought that crossed his mind. This evidence might have been the image of Ya`qub, or the image of an angel, or a divine statement that forbade him from doing that evil sin, etc. There are no clear proofs to support any of these statements in specific, so it should be left vague, as Allah left it. Allah's statement next,

كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ )

(Thus it was, that We might turn away from him evil and immoral sins.) means, `Just as We showed him the evidence that turned him away from that sin, We save him from all types of evil and illegal sexual activity in all his affairs,' because,

إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ )

(Surely, he was one of Our Mukhlasin servants. ) meaning, chosen, purified, designated, appointed and righteous. May Allah's peace and blessings be on him."

(وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفِيَا سَيِّدَهَا لَدَى الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ - قَالَ هِيَ رَاوَدْتَنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدٌّ مِّنْ قَبْلِ فَصَدَقَتْ وَهُوَ مِنَ الْكَذِبِينَ - وَإِنْ كَانَ قَمِيصُهُ قُدٌّ مِّنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ - فَلَمَّا رَأَى قَمِيصَهُ قُدٌّ مِّنْ دُبُرٍ قَالَ إِنَّهُ مِّنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ )

(يُوسُفُ أَعْرَضَ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنبِكِ إِنَّكِ كُنْتِ مِنَ الْخَاطِئِينَ )

(25. So they raced with one another to the door, and she tore his shirt from the back. They both found her master (i.e. her husband) at the door. She said: "What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment") (26. He )Yusuf( said: "It was she that sought to seduce me;" and a witness of her household bore witness (saying): "If it be that his shirt is torn from the front, then her tale is true and he is a liar!") (27. "But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!") (28. So when he (her husband) saw his )Yusuf`s( shirt torn at the back, he (her husband) said: "Surely, it is a plot of you women! Certainly mighty is your plot!") (29. "O Yusuf ! Turn away from this! (O woman!) Ask forgiveness for your sin, verily, you were of the sinful.") Allah says that Yusuf and the wife of the `Aziz raced to the door, Yusuf running away from her and her running after him to bring him back to the room. She caught up with him and held on to his shirt from the back, tearing it so terribly that it fell off Yusuf's back. Yusuf continued running from her, with her in pursuit. However, they found her master, her husband, at the front door. This is when she responded by deceit and evil plots, trying to exonerate herself and implicate him, saying,

(مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا)

(What is the recompense (punishment) for him who intended an evil design against your wife...), in reference to illegal sexual intercourse,



(إِلَّا أَنْ يُسْجَنَ)

(except that he be put in prison)

(أَوْ عَذَابٌ أَلِيمٌ)

(or a painful torment) tormented severely with painful beating. Yusuf did not stand idle, but he declared the truth and exonerated himself from the betrayal she accused him of,

(قَالَ)

(He )Yusuf( said), in truth and honesty,

(هِيَ رَاوَدَّتْنِي عَنْ نَفْسِي)

(It was she that sought to seduce me), and mentioned that she pursued him and pulled him towards her until she tore his shirt.

(وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ  
قَبْلِ)

(And a witness of her household bore witness (saying): "If it be that his shirt is torn from the front...", not from the back,

(فَصَدَقَتْ)

(then her tale is true) that he tried to commit an illegal sexual act with her. Had he called her to have sex with him and she refused, she would have pushed him away from her and tore his shirt from the front,

(وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ  
الصَّادِقِينَ)

(But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!) Had Yusuf run away from her, and this is what truly happened, and she set in his pursuit, she would have held to his shirt from the back to bring him back to her, thus tearing his shirt from the back. There is a difference of opinion over the age and gender of the witness mentioned here. `Abdur-Razzaq recorded that Ibn `Abbas said that,

(وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا)

(and a witness of her household bore witness) "was a bearded man," meaning an adult male. Ath-Thawri reported that Jabir said that Ibn Abi Mulaykah said that Ibn `Abbas said, "He was from the king's entourage." Mujahid, `Ikrimah, Al-Hasan, Qatadah, As-Suddi, Muhammad bin Ishaq and others also said that the witness was an adult male. Al-`Awfi reported that Ibn `Abbas said about Allah's statement,

(وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا)

(and a witness of her household bore witness) "He was a babe in the cradle. " Similar was reported from Abu Hurayrah, Hilal bin Yasaf, Al-Hasan, Sa`id bin Jubayr and Ad-Dahhak bin Muzahim, that the witness was a young boy who lived in the `Aziz's house. Ibn Jarir At-Tabari preferred this view. Allah's statement,

(فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ)

(So when he saw his )Yusuf's( shirt torn at the back,) indicates that when her husband became certain that Yusuf was telling the truth and that his wife was lying when she heralded the accusation of betrayal at Yusuf,

(قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ)

(he said: "Surely, it is a plot of you women!..." ) He said, `This false accusation and staining the young man's reputation is but a plot of many that you, women, have,'

(إِنَّ كَيْدِكُنَّ عَظِيمٌ)

(Certainly mighty is your plot!) The `Aziz ordered Yusuf, peace be upon him, to be discrete about what happened,

(يُوسُفُ أَعْرِضْ عَنْ هَذَا)

(O Yusuf ! Turn away from this!), do not mention to anyone what has happened,

(وَاسْتَغْفِرِي لِذَنْبِكِ)

(And ask forgiveness for your sin, ) addressing his wife. The `Aziz was an easy man, or gave excuse to his wife because she saw in Yusuf an appeal she could not resist. He said to her, `Ask forgiveness for your sin, the evil desire that you wanted to satisfy with this young man, and then inventing false accusations about him,'

## (إِنَّكَ كُنْتَ مِنَ الْخَاطِئِينَ)

(verily, you were of the sinful.)

(وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَن نَّفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ - فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكِنًا وَءَاتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ - قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ وَلَقَدْ رَاودْنَاهُ عَنِ نَفْسِهِ فَأَسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا ءَامَرُهُ لَيُسْجَنَنَّ وَلَيَكُونًا مِّنَ الصَّغِيرِينَ - قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ - فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ )

(30. And women in the city said: "The wife of the `Aziz is seeking to seduce her (slave) young man, indeed she loves him violently; verily, we see her in plain error.") (31. So when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife, and she said )to Yusuf(: "Come out before them." Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: "How perfect is Allah! No man is this! This is none other than a noble angel!") (32. She said: "This is he (the young man) about whom you did blame me, and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced.") (33. He said: "O my Lord! Prison is dearer to me than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards

them and be one of the ignorant.") (34. So his Lord answered his invocation and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower.)

### The News reaches Women in the City, Who also plot against Yusuf

Allah states that the news of what happened between the wife of the `Aziz and Yusuf spread in the city, that is, Egypt, and people talked about it,

(وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ)

(And women in the city said...), such as women of chiefs and princes said, while admonishing and criticizing the wife of the `Aziz,

(امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَن نَّفْسِهِ)

(The wife of the `Aziz is seeking to seduce her (slave) young man, she is luring her servant to have sex with her,

(قَدْ شَغَفَهَا حُبًّا)

(indeed she loves him violently;), her love for him filled her heart and engulfed it,

(إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ)

(verily, we see her in plain error.), by loving him and trying to seduce him.

(فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ)

(So when she heard of their accusation,) especially their statement, "indeed she loves him violently." Muhammad bin Ishaq commented, "They heard of Yusuf's beauty and wanted to see him, so they said these words in order to get a look at him. " This is when,

(أَرْسَلَتْ إِلَيْهِنَّ)

(she sent for them), invited them to her house,

(وَأَعْتَدَتْ لَهُنَّ مُتَّكِنًا)

(and prepared a banquet for them.) Ibn `Abbas, Sa'id bin Jubayr, Mujahid, Al-Hasan, As-Suddi and several others commented that she prepared a sitting room which had couches, pillows (to recline on) and food that requires knives to cut, such as citron. This is why Allah said next,

(وَأَتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا)

(and she gave each one of them a knife), as a part of her plan of revenge for their plot to see Yusuf,

(وَقَالَتْ أَخْرِجْ عَلَيَّهِنَّ)

(and she said )to Yusuf(: "Come out before them."), for she had asked him to stay somewhere else in the house,

(فَلَمَّا)

(Then, when) he went out and,

(رَأَيْنَهُ أَكْبَرْنَاهُ)

(they saw him, they exalted him) they thought highly of him and were astonished at what they saw. They started cutting their hands in amazement at his beauty, while thinking that they were cutting the citron with their knives. Therefore, they injured their hands with the knives they were holding, according to several reports of Tafsir. Others said that after they ate and felt comfortable, and after having placed citron in front of them, giving each one of them a knife, the wife of the `Aziz asked them, "Would you like to see Yusuf" They said, "Yes." So she sent for him to come in front of them and when they saw him, they started cutting their hands. She ordered him to keep coming and going, so that they saw him from all sides, and he went back in while they were still cutting their hands. When they felt the pain, they started screaming and she said to them, "You did all this from one look at him, so how can I be blamed

(وَقُلْنَا حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ)

(They said: "How perfect is Allah! No man is this! This is none other than a noble angel!") They said to her, "We do not blame you anymore after the sight that we saw." They never saw anyone like Yusuf before, for he, peace be upon him, was given half of all beauty. An authentic Hadith stated that the Messenger of Allah passed by Prophet Yusuf, during the Night of Isra' in the third heaven and commented,

«فَإِذَا هُوَ قَدْ أُعْطِيَ شَطْرَ الْحُسْنِ»

(He was given a half of all beauty.) Mujahid and others said )they said(: "We seek refuge from Allah,"

(مَا هَذَا بَشَرًا)

(No man is this!) They said next,

(إِنَّ هَذَا إِلَّا مَلَكٌ كَرِيمٌ قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ)

("This is none other than a noble angel!" She said: "This is he (the young man) about whom you did blame me...") She said these words to them so that they excuse her behavior, for a man who looks this beautiful and perfect, is worthy of being loved, she thought. She said,

(وَلَقَدْ رَاوَدتُّهُ عَن نَّفْسِهِ فَاسْتَعْصَمَ)

(and I did seek to seduce him, but he refused) to obey me. Some scholars said that when the women saw Yusuf's beauty, she told them about his inner beauty that they did not know of, being chaste and beautiful from the inside and outside. She then threatened him,

(وَلَئِن لَّمْ يَفْعَلْ مَا ءَامُرُهُ لَيُسْجَنَنَّ وَلَيَكُونًا مِّنَ الصَّغِيرِينَ)

(And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced.) This is when Prophet Yusuf sought refuge with Allah from their evil and wicked plots,

(قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ)

(He said: "O my Lord! Prison is dearer to me than that to which they invite me...") illegal sexual acts,

(وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ)

(Unless You turn away their plot from me, I will feel inclined towards them) Yusuf invoked Allah: If You abandon me and I am reliant on myself, then I have no power over myself, nor can I bring harm or benefit to myself, except with Your power and will. Verily, You are sought for each and everything, and our total reliance is on You Alone for each and everything. Please, do not abandon me and leave me to rely on myself, for then,

(أَصْنَبُ إِلَيْهِنَّ وَأَكُنْ مِنَ الْجَاهِلِينَ فَاسْتَجَابَ لَهُ رَبُّهُ)

("I will feel inclined towards them and be one of the ignorant." So his Lord answered his invocation) Yusuf, peace be upon him, was immune from error by Allah's will, and He saved him from accepting the advances of the wife of the `Aziz'. He preferred prison, rather than accept her illicit call. This indicates the best and most perfect grade in this case, for Yusuf was youthful, beautiful and full of manhood. His master's wife was calling him to herself, and she was the wife of the `Aziz of Egypt. She was also very beautiful and wealthy, as well as having a great social rank. He refused all this and preferred prison, for he feared Allah and hoped to earn His reward. It is recorded in the Two Sahihs that the Messenger of Allah said,

«سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَادِلٌ، وَشَابٌ نَشَأَ فِي عِبَادَةِ اللَّهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ بِالْمَسْجِدِ إِذَا خَرَجَ مِنْهُ حَتَّى يَعُودَ إِلَيْهِ، وَرَجُلَانِ تَحَابَّا فِي اللَّهِ، اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا أَنْفَقَتْ يَمِينُهُ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ: إِنِّي أَخَافُ اللَّهَ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ»

(Allah will give shade to seven, on the Day when there will be no shade but His: A just ruler, a youth who has been brought up in the worship of Allah, a man whose heart is attached to the Masjid, from the time he goes out of the Masjid until he gets back to it, two persons who love each other only for Allah's sake and they meet and part in Allah's cause only, a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: "I am afraid of Allah, and a person who remembers Allah in seclusion and his eyes are then flooded with tears.")

(ثُمَّ بَدَأَ لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْآيَاتِ لِيَسْجُنَّهٗ حَتَّى حِينٍ)

(35. Then it occurred to them, after they had seen the proofs (of his innocence), to imprison him for a time.)

### Yusuf is imprisoned without Justification

Allah says, 'Then it occurred to them that it would be in their interest to imprison Yusuf for a time, even after they were convinced of his innocence and saw the proofs of his truth, honesty and chastity.' It appears, and Allah knows best, that they imprisoned him after the news of what happened spread. They wanted to pretend that Yusuf was the one who tried to seduce the `Aziz's wife and that they punished him with imprisonment. This is why when the Pharaoh asked Yusuf to leave jail a long time afterwards, he refused to leave until his innocence was ascertained and the allegation of his betrayal was refuted. When this was successfully achieved, Yusuf left the prison with his honor intact, peace be upon him.

(وَدَخَلَ مَعَهُ السَّجْنَ فَتَيَانِ قَالَ أَحَدُهُمَا إِنِّي  
أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي  
أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِّئْنَا  
بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ )

(36. And there entered with him two young men in the prison. One of them said: "Verily, I saw myself (in a dream) pressing wine." The other said: "Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof." (They said): "Inform us of the interpretation of this. Verily, we think you are one of the doers of good.")

### Two Jail Mates ask Yusuf to interpret their Dreams

Qatadah said, "One of them was the king's distiller and the other was his baker." Each of these two men had a dream and asked Yusuf to interpret it for them.

(قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَّأُكُمَا بِتَأْوِيلِهِ  
قَبْلَ أَنْ يَأْتِيكُمَا ذَلِكَمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي  
تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ  
كَافِرُونَ - وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ  
وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ



ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ  
أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ )

(37. He said: "No food will come to you as your provision, but I will inform its interpretation before it comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allah and are disbelievers in the Hereafter.") (38. "And I have followed the religion of my fathers, - Ibrahim, Ishaq and Ya'qub and never could we attribute any partners whatsoever to Allah. This is from the grace of Allah to us and to mankind, but most men thank not.)

### Yusuf calls His Jail Mates to Tawhid even before He interprets Their Dreams

Yusuf, peace be upon him, told the two men that he has knowledge in the interpretation of whatever they saw in their dream, and that he will tell them about the interpretation of the dreams before they become a reality. This is why he said,

(لَا يَأْتِيَكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ)

(No food will come to you as your provision, but I will inform you of its interpretation) Mujahid commented,

(لَا يَأْتِيَكُمَا طَعَامٌ تُرْزَقَانِهِ)

(No food will come to you as your provision,) this day,

(إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا)

(but I will inform you of its interpretation before it comes.) As-Suddi said similarly. Yusuf said that, this knowledge is from Allah Who taught it to me, because I shunned the religion of those who disbelieve in Him and the Last Day, who neither hope for Allah's reward nor fear His punishment on the Day of Return,

(وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ)

(And I have followed the religion of my fathers, - Ibrahim, Ishaq and Ya`qub) Yusuf said, 'I have avoided the way of disbelief and polytheism, and followed the way of these honorable Messengers,' may Allah's peace and blessings be on them. This, indeed, is the way of he who seeks the path of guidance and follows the way of the Messengers, all the while shunning the path of deviation. It is he whose heart Allah will guide, teaching him what he did not know beforehand. It is he whom Allah will make an Imam who is imitated in the way of righteousness, and a caller to the path of goodness. Yusuf said next,

(مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ)

(and never could we attribute any partners whatsoever to Allah. This is from the grace of Allah to us and to mankind,) this Tawhid -Monotheism-, affirming that there is no deity worthy of worship except Allah alone without partners,

(مِنْ فَضْلِ اللَّهِ عَلَيْنَا)

(is from the grace of Allah to us), He has revealed it to us and ordained it on us,

(وَعَلَى النَّاسِ)

(and to mankind,), to whom He has sent us as callers to Tawhid,

(وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ)

(but most men thank not.) they do not admit Allah's favor and blessing of sending the Messengers to them, but rather,

(بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ)

(Have changed the blessings of Allah into disbelief, and caused their people to dwell in the house of destruction.) 14:28(

(يَصَاحِبِيَ السَّجْنَ ءَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ - مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ )

(39. "O two companions of the prison! Are many different lords (gods) better or Allah, the One, the Irresistible") (40. "You do not worship besides Him but only names which you have named (forged) - you and your fathers - for which Allah has sent down no authority. The command is for none but Allah. He has commanded that you worship none but Him; that is the straight religion, but most men know not.") Prophet Yusuf went on calling his two prison companions to worship Allah alone, without partners, and to reject whatever is being worshipped instead of Him like the idols, which were worshipped by the people of the two men, Yusuf said,

(ءَأَرْبَابٌ مُّتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ)

(Are many different lords (gods) better or Allah, the One, the Irresistible) to Whose grace and infinite kingdom everything and everyone has submitted in humiliation. Prophet Yusuf explained to them next that it is because of their ignorance that they worship false deities and give them names, for these names were forged and are being transferred from one generation to the next generation. They have no proof or authority that supports this practice, hence his statement to them,

(مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ)

(for which Allah has sent down no authority) or proof and evidence. He then affirmed that the judgement, decision, will and kingdom are all for Allah alone, and He has commanded all of His servants to worship none but Him. He said,

(ذَلِكَ الدِّينُ الْقَيِّمُ)

(that is the straight religion,) `this, Tawhid of Allah and directing all acts of worship at Him alone in sincerity, that I am calling you to is the right, straight religion that Allah has ordained and for which He has revealed what He wills of proofs and evidences,'

(وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

(but most men know not.), and this is why most of them are idolators,

(وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ)

(And most of mankind will not believe even if you eagerly desire it.) )12:103( When Yusuf finished calling them, he started interpreting their dreams for them,

(يَصَاحِبِيَ السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقَى رَبَّهُ خَمْرًا  
وَأَمَّا الْآخَرُ فَيُصَلِّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ  
فُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ)

(41. "O two companions of the prison! As for one of you, he will pour out wine for his master to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire.")

## The Interpretation of the Dreams

Yusuf said,

(يَصَاحِبِي السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا)

(O two companions of the prison! As for one of you, he will pour out wine for his master to drink;) to the man who saw in a dream that he was pressing wine. He did not direct this speech at him, however, so that to lessen the grief of the other person. This is why he made his statement indirect,

(وَأَمَّا الْآخَرُ فَيُصَلَّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ)

(and as for the other, he will be crucified and birds will eat from his head.) which is the interpretation of the other man's dream in which he saw himself carrying bread above his head. Yusuf told them that the decision about their matter has already been taken and it shall come to pass. This is because the dream is tied to a bird's leg, as long as it is not truthfully interpreted. If it is interpreted, then it becomes a reality. Ath-Thawri said that `Imarah bin Al-Qa`qa` narrated that Ibrahim said that `Abdullah bin Mas`ud said, "When they said what they said to him, and he explained their dreams to them, they replied, `We did not see anything at all.' This is when he said,

(قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ)

(Thus is the case judged concerning which you both did inquire.)" The understanding in this is that he who claims that he saw a dream and was given its interpretation, then he will be tied to its interpretation, and Allah has the best knowledge. There is an honorable Hadith that Imam Ahmad collected from Mu`awiyah bin Haydah that the Prophet said,

«الرُّؤْيَا عَلَى رَجُلٍ طَائِرٍ مَا لَمْ تُعْبَرْ، فَإِذَا  
عُبِرَتْ وَقَعَتْ»

(The dream is tied to a bird's leg, as long as it is not interpreted. If it is interpreted, it becomes a reality.)

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ  
رَبِّكَ فَأَنَسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ  
بِضْعَ سِنِينَ )

(42. And he said to the one whom he knew to be saved: "Mention me to your king." But Shaytan made him forget to mention it to his master. So )Yusuf( stayed in prison a few (more) years.)

### Yusuf asks the King's Distiller to mention Him to the King

Yusuf knew that the distiller would be saved. So discretely, so that the other man's suspicion that he would be crucified would not intensify, he said,

(اذْكُرْنِي عِنْدَ رَبِّكَ)

(Mention me to your King.) asking him to mention his story to the king. That man forgot Yusuf's request and did not mention his story to the king, a plot from the devil, so that Allah's Prophet would not leave the prison. This is the correct meaning of,

(فَأَنَسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ)

(But Shaytan made him forget to mention it to his master.) that it refers to the man who was saved. As was said by Mujahid, Muhammad bin Ishaq and several others. As for, `a few years', or, Bida` in Arabic, it means between three and nine, according to Mujahid and Qatadah. Wahn bin Munabbih said, "Ayyub suffered from the illness for seven years, Yusuf remained in prison for seven years and Bukhtanassar (Nebuchadnezzar - Chaldean king of Babylon) was tormented for seven years."

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ  
سَبْعُ عِجَافٍ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ  
يَأْتِيهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِن كُنْتُمْ لِلرُّؤْيَا  
تَعْبُرُونَ - قَالُوا أَضْغَتْ أَحْلَمٌ وَمَا نَحْنُ بِتَأْوِيلِ  
الْأَحْلَمِ بِعَلَمِينَ - وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ  
بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُون - يُوسُفُ أَيُّهَا

الصَّدِيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ  
عِجَافٌ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَبْسَتٍ  
لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ - قَالَ  
تَزْرَعُونَ سَبْعَ سِنِينَ دَأْبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي  
سُنْبُلِهِ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ - ثُمَّ يَأْتِي مِنْ بَعْدِ  
ذَلِكَ سَبْعُ شِدَادٍ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا  
نُحْصِنُونَ - ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ  
النَّاسُ وَفِيهِ يَعْصِرُونَ )

(43. And the king (of Egypt) said: "Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry. O notables! Explain to me my dream, if it be that you can interpret dreams." (44. They said: "Mixed up false dreams and we are not skilled in the interpretation of dreams.") (45. Then the man who was released, now at length remembered and said: "I will tell you its interpretation, so send me forth." (46. (He said): "O Yusuf, the man of truth! Explain to us seven fat cows whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know." (47. )Yusuf( said: "For seven consecutive years, you shall sow as usual and that which you reap you shall leave it in the ears, (all) except a little of it which you may eat." (48. "Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored)." (49. "Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil).")

### The Dream of the King of Egypt

The King of Egypt had a dream that Allah the Exalted made a reason for Yusuf's release from prison, with his honor and reputation preserved. When the king had this dream, he was astonished and fearful and sought its interpretation. He gathered the priests, the chiefs of his state and the princes and told them what he had seen in a dream, asking them to interpret it for him. They did not know its interpretation and as an excuse, they said,

(أَضْغَثُ أَحْلَمٍ)

(Mixed up false dreams), which you saw,

(وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَمِ بِعَالِمِينَ)

(and we are not skilled in the interpretation of dreams.) They said, had your dream been a vision rather than a mixed up false dream, we would not have known its interpretation. The man who was saved from the two, who were Yusuf's companions in prison, remembered. Shaytan plotted to make him forget the request of Yusuf, to mention his story to the king. Now, years later, he remembered after forgetfulness and said to the king and his entourage,

(أَنَا أَنْبِئُكُمْ بِتَأْوِيلِهِ)

(I will tell you its interpretation,) he interpretation of this dream,

(فَأَرْسِلُونِ)

(so send me forth.) to the prison, to Yusuf, the man of truth. So they sent him, and he said to Yusuf,

(يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا)

(O Yusuf, the man of truth! Explain to us..) and mentioned the king's dream to him.

### Yusuf's Interpretation of the King's Dream

This is when Yusuf, peace be upon him, told the interpretation of the dream, without criticizing the man for forgetting his request that he had made to him. Neither did he make a precondition that he be released before explaining the meaning. Rather, he said,

(تَزْرَعُونَ سَبْعَ سِنِينَ دَأْبًا)

(For seven consecutive years, you shall sow as usual) `you will receive the usual amount of rain and fertility for seven consecutive years.' He interpreted the cows to be years, because cows till the land that produce fruits and vegetables, which represent the green ears of corn in the dream. He next recommended what they should do during these fertile years,

(فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ)

(and that (the harvest) which you reap you shall leave it in the ears, (all) except a little of it which you may eat.) He said, `Whatever you harvest during those seven fertile years, leave it in the ears so as to preserve it better. This will help the harvest stay healthy longer, except the amount that you need to eat, which should not be substantial. Stay away from extravagance, so that you use what remains of the harvest during the seven years of drought that will follow the seven fertile years.' This was represented by the seven lean cows that eat the seven fat cows. During the seven years of drought, they will eat from the harvest they collected during the seven fertile years, as represented by the dry ears of corn in the dream. Yusuf told them

that during these years, the remaining ears will not produce anything and whatever they try to plant, will not produce any harvest, so he said,

(يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تُحْصِنُونَ)

(which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored).) He delivered the good news to them that after the consecutive years of drought, there will come a fertile year, during which people will receive rain and the land will produce in abundance. The people will then press wine and oil as usual.

(وَقَالَ الْمَلِكُ انْتُونِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ  
ارْجِعْ إِلَىٰ رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ الَّتِي  
قَطَعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ - قَالَ مَا  
خَطْبُكُنَّ إِذْ رَاوَدْتُنَّ يُوسُفَ عَنِ نَفْسِهِ قُلْنَ حَاشَ  
لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَتُ الْعَزِيزِ  
النَّ حَصْحَصَ الْحَقُّ أَنَا رَاوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ  
لَمِنَ الصَّادِقِينَ - ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ  
وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ - وَمَا أُبْرِيءُ  
نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي  
إِنَّ رَبِّي غَفُورٌ رَحِيمٌ )

(50. And the king said: "Bring him to me." But when the messenger came to him, )Yusuf( said: "Return to your king and ask him, `What happened to the women who cut their hands Surely, my Lord (Allah) is Well-Aware of their plot.") (51. (The king) said (to the women): "What was your affair when you did seek to seduce Yusuf" The women said: "Allah forbid! No evil know we against him!" The wife of the `Aziz said: "Now the truth is manifest (to all); it was I who sought to seduce him, and he is surely of the truthful. ") (52. )Then Yusuf said: "I asked for this inquiry( in order that he may know that I betrayed him not in (his) absence." And, verily, Allah guides not the plot of the betrayers.) (53. "And I free not myself (from the blame). Verily, the self is inclined to evil, except when my Lord bestows His mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful.")



## The King investigates what happened between the Wife of the `Aziz, the Women in the City, and Yusuf

Allah narrates to us that when the king was conveyed the interpretation of his dream, he liked Yusuf's interpretation and felt sure that it was true. He realized the virtue of Prophet Yusuf, recognized his knowledge in the interpretation of dreams and valued his good conduct with his subjects in his country. The king said,

(اِئْتُونِي بِهِ)

(Bring him to me.) `Release him from prison and bring him to me.' When the king's emissary came to Yusuf and conveyed the news of his imminent release, Yusuf refused to leave the prison until the king and his subjects declare his innocence and the integrity of his honor, denouncing the false accusation that the wife of the `Aziz made against him. He wanted them to know that sending him to prison was an act of injustice and aggression, not that he committed an offense that warranted it. He said,

(ارْجِعْ إِلَى رَبِّكَ)

(Return to your lord (i.e. king...)) The Sunnah of our Prophet praised Prophet Yusuf and asserted his virtues, honor, elevated rank and patience, may Allah's peace and blessings be on him. The Musnad and the Two Sahihs recorded that Abu Hurayrah said that the Messenger of Allah said,

«نَحْنُ أَحَقُّ بِالشَّكِّ مِنْ إِبْرَاهِيمَ إِذْ قَالَ»

(We are more liable to be in doubt than Ibrahim when he said,)

(رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى)

(My Lord! Show me how You give life to the dead. ...)

«وَيَرْحَمُ اللهُ لوطًا لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ، وَلَوْ لَبِثْتُ فِي السَّجْنِ مَا لَبِثَ يُوسُفُ لِأَجَبْتُ الدَّاعِيَ»

(And may Allah send His mercy on Lut! He wished to have powerful support! If I were to stay in prison for such a long time as Yusuf did, I would have accepted the offer.) In another narration collected by Ahmad from Abu Hurayrah, the Prophet said about Yusuf's statement,

فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ الَّتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ

("...and ask him, `What happened to the women who cut their hands Surely, my Lord (Allah) is Well-Aware of their plot.")

«لَوْ كُنْتُ أَنَا، لَأَسْرَعْتُ الْإِجَابَةَ وَمَا ابْتَغَيْتُ  
الْعُذْرَ»

(If it was me, I would have accepted the offer rather than await my exoneration first.) Allah said (that the king asked),

قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدْتُنَّ يُوسُفَ عَنِ نَفْسِهِ

(He said, "What was your affair when you did seek to seduce Yusuf") The king gathered those women who cut their hands, while being hosted at the house of the wife of the `Aziz. He asked them all, even though he was directing his speech at the wife of his minister, the `Aziz in particular. He asked the women who cut their hands,

(مَا خَطْبُكُنَّ)

(What was your affair...), what was your story with regards to,

إِذْ رَاوَدْتُنَّ يُوسُفَ عَنِ نَفْسِهِ

(when you did seek to seduce Yusuf) on the day of the banquet

قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ

(The women said: "Allah forbid! No evil know we against him!") The women answered the king, `Allah forbid that Yusuf be guilty of this, for by Allah, we never knew him to do evil.' This is when,

قَالَتْ امْرَأَتُ الْعَزِيزِ النَّ حَصْحَصَ الْحَقُّ

(The wife of the `Aziz said: "Now the truth has Hashasa...") or the truth is manifest to all, according to Ibn `Abbas, Mujahid and others. Hashasa also means, `became clear and plain',

أَنَا رَوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ)

(it was I who sought to seduce him, and he is surely of the truthful.) when he said,

(هِيَ رَاوَدَّتْنِي عَنْ نَفْسِي)

(It was she that sought to seduce me.)

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ)

(in order that he may know that I betrayed him not in (his) absence. ) She said, `I admit this against myself so that my husband knows that I did not betray him in his absence and that adultery did not occur. I tried to seduce this young man and he refused, and I am admitting this so that he knows I am innocent,'

وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ وَمَا أَبْرَأُ  
نَفْسِي)

(And, verily, Allah guides not the plot of the betrayers. And I free not myself (from the blame).) She said, `I do not exonerate myself from blame, because the soul wishes and lusts, and this is what made me seduce him,' for,

(النَّفْسَ لَأَمَّارَةً بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي)

(Verily, the (human) self is inclined to evil, except when my Lord bestows His mercy (upon whom He wills).) whom Allah the Exalted wills to grant them immunity,

(إِنَّ رَبِّي غَفُورٌ رَحِيمٌ)

(Verily, my Lord is Oft-Forgiving, Most Merciful.) This is the most viable and suitable understanding for the continuity of the story and the meanings of Arabic speech. Al-Mawardi mentioned this in his Tafsir, in support of it, it was also preferred by Imam Abu Al-` Abbas Ibn Taymiyyah who wrote about it in detail in a separate work. It was said Yusuf peace be upon him is the one who said,

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ)

(in order that he (the `Aziz) may know that I betrayed him not) with his wife,

(بِالْغَيْبِ)

(in (his) absence.) until the end of Ayah (53) He said, `I sent back the emissary, so that the king would investigate my innocence and the `Aziz be certain that,

(أَنْتَى لَمْ أَخْنُهُ)

(I betrayed him not), with his wife,

(بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ)

(in (his) absence. And, verily, Allah guides not the plot of the betrayers.)' This is the only explanation presented by Ibn Jarir At-Tabari and Ibn Abi Hatim, but the first view is stronger and more obvious because it is a continuation of what the wife of the `Aziz said in the presence of the king. Yusuf was not present at all during this time, for he was released later on and brought to the king by his order.

(وَقَالَ الْمَلِكُ ائْتُونِي بِهِ أَسْتَخْلِصُهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ - قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْمُ)

(54. And the king said: "Bring him to me that I may attach him to my person." Then, when he spoke to him, he said: "Verily, this day, you are with us high in rank and fully trusted.") (55. )Yusuf( said: "Set me over the storehouses of the land; I will indeed guard them with full knowledge.")

### Yusuf's Rank with the King of Egypt

Allah states that when he became aware of Yusuf's innocence and his innocense of what he was accused of, the king said,

(ائْتُونِي بِهِ أَسْتَخْلِصُهُ لِنَفْسِي)

(Bring him to me that I may attach him to my person.), `that I may make him among my close aids and associates,'

(فَلَمَّا كَلَّمَهُ)

(Then, when he spoke to him), when the king spoke to Yusuf and further recognized his virtues, great ability, brilliance, good conduct and perfect mannerism, he said to him,

(إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ)

(Verily, this day, you are with us high in rank and fully trusted.) The king said to Yusuf, 'You have assumed an exalted status with us and are indeed fully trusted.' Yusuf, peace be upon him said,

(اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ)

(Set me over the storehouses of the land; I will indeed guard them with full knowledge.) Yusuf praised himself, for this is allowed when one's abilities are unknown and there is a need to do so. He said that he is,

(حَفِيظٌ)

(Hafiz), an honest guard,

(عَلِيمٌ)

(`Alim), having knowledge and wisdom about the job he is to be entrusted with. Prophet Yusuf asked the king to appoint him as minister of finance for the land, responsible for the harvest storehouses, in which they would collect produce for the years of drought which he told them will come. He wanted to be the guard, so that he could dispense the harvest in the wisest, best and most beneficial way. The king accepted Yusuf's offer, for he was eager to draw Yusuf close to him and to honor him. So Allah said,

(وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُونَ مِنْهَا  
حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ  
أَجْرَ الْمُحْسِنِينَ - وَلَا جَزَاءُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ  
ءَامَنُوا وَكَانُوا يَتَّقُونَ)

(56. Thus did We give full authority to Yusuf in the land, to take possession therein, when or where he likes. We bestow of Our mercy on whom We will, and We make not to be lost the reward of the good doers.) (57. And verily, the reward of the Hereafter is better for those who believed and had Taqwa.) a

## Yusuf's Reign in Egypt

Allah said next,

(وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ)

(Thus did We give full authority to Yusuf in the land), in Egypt,

(يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ)

(to take possession therein, when or where he likes.) As-Suddi and `Abdur-Rahman bin Zayd bin Aslam said that this part of the Ayah means, "To do whatever he wants therein." Ibn Jarir at Tabari said that it means, "He used to move about freely in the land after being imprisoned, suffering from hardship and the disgrace of slavery." Allah said next,

(نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ  
الْمُحْسِنِينَ)

(We bestow of Our mercy on whom We will, and We make not to be lost the reward of the good doers.) Allah says here, We did not let the patience of Yusuf, from the harm his brothers exerted on him and being imprisoned because of the wife of the `Aziz, to be lost. Instead, Allah the Exalted and Most Honored rewarded him with His aid and victory,

(وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا  
حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ  
أَجْرَ الْمُحْسِنِينَ - وَلَا جُزْءَ الْآخِرَةِ خَيْرٌ لِلَّذِينَ  
ءَامَنُوا وَكَانُوا يَتَّقُونَ )

(And We make not to be lost the reward of the good doers. And verily, the reward of the Hereafter is better for those who believed and had Taqwa.) Allah states that what He has prepared for His Prophet Yusuf, peace be upon him, in the Hereafter is much greater, substantial and honored than the authority He gave him in this life. Allah said about His Prophet Sulayman (Solomon), peace be upon him,

(هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ -  
وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ )

("This is Our gift, so spend or withhold, no account will be asked of you." And verily, for him is a near access to Us, and a good (final) return (Paradise).) 38:39-40( Yusuf, peace be upon him, was appointed minister of finance by Ar-Rayyan bin Al-Walid, king of Egypt at the time, instead

of the `Aziz who bought him and the husband of she who tried to seduce him. The king of Egypt embraced Islam at the hands of Yusuf, peace be upon him, according to Mujahid.

(وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ  
لَهُ مُنْكَرُونَ - وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ ائْتُونِي  
بِأَخٍ لَكُمْ مِّنْ أَبِيكُمْ أَلَا تَرَوْنَ أَنِّي أُوْفِي الْكَيْلَ وَأَنَا  
خَيْرُ الْمُنْزِلِينَ - فَإِن لَّمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ  
عِنْدِي وَلَا تَقْرَبُون - قَالُوا سُرُودُ عَنْهُ أَبَاهُ وَإِنَّا  
لَفَاعِلُونَ - وَقَالَ لِفِتْيَانِهِ اجْعَلُوا بِضَعَتَهُمْ فِي  
رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ  
لَعَلَّهُمْ يَرْجِعُونَ )

(58. And Yusuf's brethren came and they entered unto him, and he recognized them, but they recognized him not.) (59. And when he furnished them with their provisions, he said: "Bring me a brother of yours from your father. See you not that I give full measure, and that I am the best of the hosts") (60. "But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me.") (61. They said: "We shall try to get permission (for him) from his father, and verily, we shall do it.") (62. And )Yusuf( told his servants to put their money into their bags, so that they might know it when they go back to their people; in order that they might come again.)

### Yusuf's Brothers travel to Egypt

As-Suddi, Muhammad bin Ishaq and several others said that the reason why Yusuf's brothers went to Egypt, is that after Yusuf became minister of Egypt and the seven years of abundance passed, then came the seven years of drought that struck all areas of Egypt. The drought also reached the area of Kana`an (Canaan), where Prophet Ya`qub, peace be upon him, and his children resided. Prophet Yusuf efficiently guarded the people's harvest and collected it, and what he collected became a great fortune for the people. This also permitted Yusuf to give gifts to the people who sought his aid from various areas who came to buy food and provisions for their families. Yusuf would not give a family man more than whatever a camel could carry, as annual provisions for them. Yusuf himself did not fill his stomach from this food, nor did the king and his aids eat except one meal a day. By doing so, the people could sustain themselves with what they had for the remainder of the seven years. Indeed, Yusuf was a mercy from Allah sent to the people of Egypt. Yusuf's brothers were among those who came to Egypt to buy food supplies, by the order of their father. They knew that the `Aziz of Egypt was selling food to people who need it for a low price, so they took some merchandise from their land with them to exchange it for food. They were ten, because Ya`qub peace be upon him kept his son and

Yusuf's brother Binyamin with him. Binyamin was the dearest of his sons to him after Yusuf. When Prophet Yusuf's brothers entered on him in his court and the center of his authority, he knew them the minute he saw them. However, they did not recognize him because they got rid of him when he was still young, and sold him to a caravan of travelers while unaware of their destination. They could not have imagined that Yusuf would end up being a minister, and this is why they did not recognize him, while he did recognize them. As-Suddi said that Yusuf started talking to his brothers and asked them, "What brought you to my land" They said, "O, `Aziz, we came to buy provisions." He asked them, "You might be spies." They said, "Allah forbids." He asked them, "Where are you from" They said, "From the area of Kana`an, and our father is Allah's Prophet Ya`qub." He asked them, "Does he have other children besides you" They said, "Yes, we were twelve brothers. Our youngest died in the desert, and he used to be the dearest to his father. His full brother is alive and his father kept him, so that his closeness compensates him for losing our youngest brother )who died(." Yusuf ordered that his brothers be honored and allowed to remain,

(وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ)

(And when he furnished them with their provisions,) according to their needs and gave them what they wanted to buy, he said to them, "Bring me your brother from your father's side whom you mentioned, so that I know that you have told me the truth." He continued,

(أَلَا تَرَوْنَ أَنِّي أُوْفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ)

(See you not that I give full measure, and that I am the best of the hosts) encouraging them to return to him. He then threatened them,

(فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي)

(But if you bring him not to me, there shall be no measure (of corn) for you with me. ) He threatened them that if the next time they come without Binyamin with them, they will not be allowed to buy the food that they need,

(فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرَبُون - قَالُوا سَنُرَوِّدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَعْلُونَ )

("...nor shall you come near me." They said: "We shall try to get permission (for him) from his father, and verily, we shall do it.") They said, `We will try our best to bring him with us, so that we spare no effort to prove to you that we are truthful in what we told you about ourselves.' Allah said,

(وَقَالَ لِفَتْيَانِهِ)

(And )Yusuf( told his servants), or his slaves,



(اجْعَلُوا بِضَعَتَهُمْ)

(to put their money), or the merchandise they brought with them to exchange for food,

(فِي رِحَالِهِمْ)

(into their bags,), while they were unaware,

(لَعَلَّهُمْ يَرْجِعُونَ)

(in order that they might come again.) It was said that Yusuf did this because he feared that his brothers might not have any more merchandise they could bring with them to exchange for food.

(فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ  
فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَافِظُونَ - قَالَ  
هَلْ آمَنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمِنْتُكُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ  
قَالَ لَهُ خَيْرٌ حَفِظًا وَهُوَ أَرْحَمُ الرَّحِمِينَ )

(63. So, when they returned to their father, they said: "O our father! No more measure of grain shall we get (unless we take our brother). So send our brother with us, and we shall get our measure and truly, we will guard him.") (64. He said: "Can I entrust him to you except as I entrusted his brother )Yusuf( to you aforetime But Allah is the Best to guard, and He is the Most Merciful of those who show mercy.")

### **Yusuf's Brothers ask Ya`qub's Permission to send Their Brother Binyamin with Them to Egypt**

Allah says that when they went back to their father,

(قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ)

(they said: "O our father! No more measure of grain shall we get...") ` after this time, unless you send our brother Binyamin with us. So send him with us, and we shall get our measure and we shall certainly guard him.' Some scholars read this Ayah in a way that means, ` and he shall get his ration.' They said,

(وَإِنَّا لَهُ لَحَافِظُونَ)

(and truly, we will guard him.), `do not fear for his safety, for he will be returned back to you.'  
This is what they said to Ya`qub about their brother Yusuf,

(أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبُ وَإِنَّا لَهُ لَحَافِظُونَ  
(

("Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him."  
)12:12( This is why Prophet Ya`qub said to them,

(هَلْ أَمْنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمْنُكُمْ عَلَىٰ أَخِيهِ مِن  
قَبْلُ)

(Can I entrust him to you except as I entrusted his brother )Yusuf( to you aforetime) He asked them, `Will you do to him except what you did to his brother Yusuf before, when you took him away from me and separated me from him'

(قَالَ اللَّهُ خَيْرٌ حَافِظًا)

(وَهُوَ أَرْحَمُ الرَّاحِمِينَ)

(But Allah is the Best to guard, and He is the Most Merciful of those who show mercy.) Ya`qub said, `Allah has the most mercy with me among all those who show mercy, He is compassionate with me for my old age, feebleness and eagerness for my son. I invoke Allah to return him to me, and to allow him and I to be together; for surely, He is the Most Merciful of those who show mercy.'

(وَلَمَّا فَتَحُوا مَتْعَهُمْ وَجَدُوا بِضَعَتَهُمْ رُدَّتْ إِلَيْهِمْ  
قَالُوا يَا أَبَانَا مَا نَبْغِي هَذِهِ بِضَعَتُنَا رُدَّتْ إِلَيْنَا  
وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزِدَادُ كَيْلَ بَعِيرٍ ذَلِكَ  
كَيْلٌ يَسِيرٌ - قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّىٰ تُؤْتُونِ

مَوْتِقًا مِّنَ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا أَن يُحَاطَ بِكُمْ فَلَمَّا  
ءَاتَوْهُ مَوْتِقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ )

(65. And when they opened their bags, they found their money had been returned to them. They said: "O our father! What (more) can we desire This, our money has been returned to us; so we shall get (more) food for our family, and we shall guard our brother and add one more measure of a camel's load. This quantity is easy (for the king to give).") (66. He )Ya`qub( said: "I will not send him with you until you swear a solemn oath to me in Allah's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies)," And when they had sworn their solemn oath, he said: "Allah is the Witness to what we have said.")

### They find Their Money returned to Their Bags

Allah says, when Yusuf's brothers opened their bags, they found their merchandise inside them, for Yusuf had ordered his servants to return it to their bags. When they found their merchandise in their bags,

(قَالُوا يَا أَبَانَا مَا نَبْغِي)

(They said: "O our father! What (more) can we desire..."), what more can we ask for,

(هَذِهِ بَضْعُنَا رُدَّتْ إِلَيْنَا)

(This, our money has been returned to us;) Qatadah commented (that they said), "What more can we ask for, our merchandise was returned to us and the `Aziz has given us the sufficient load we wanted" They said next,

(وَنَمِيرُ أَهْلَنَا)

(so we shall get (more) food for our family,), `if you send our brother with us the next time we go to buy food for our family,'

(وَنَحْفَظُ أَخَانَا وَنَزِدَادُ كَيْلَ بَعِيرٍ)

(and we shall guard our brother and add one more measure of a camel's load.) since Yusuf, peace be upon him, gave each man a camel's load of corn.

(ذَلِكَ كَيْلٌ يَسِيرٌ)

(This quantity is easy (for the king to give).) They said these words to make their case more appealing, saying that taking their brother with them is worth this gain,

قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقًا مِّنَ  
اللَّهِ

(He )Ya` qub (Jacob)( said: "I will not send him with you until you swear a solemn oath to me in Allah's Name..."), until you swear by Allah with the strongest oath,

(لَتَأْتِنَنِي بِهِ إِلَّا أَنْ يُحَاطَ بِكُمْ)

(that you will bring him back to me unless you are yourselves surrounded (by enemies)), unless you were all overwhelmed and were unable to rescue him,

(فَلَمَّا ءَاتَوْهُ مَوْثِقَهُمْ)

(And when they had sworn their solemn oath), he affirmed it further, saying,

(اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ)

(Allah is the Witness to what we have said.) Ibn Ishaq commented, "Ya` qub did that because he had no choice but to send them to bring necessary food supplies for their survival. So he sent Binyamin with them."

(وَقَالَ يَبْنَى لَا تَدْخُلُوا مِن بَابٍ وَاحِدٍ وَادْخُلُوا  
مِنَ أَبْوَابٍ مُّتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ  
شَيْءٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ  
فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ - وَلَمَّا دَخَلُوا مِنْ حَيْثُ  
أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ  
شَيْءٍ إِلَّا حَاجَةٌ فِي نَفْسِ يَعْقُوبَ قَضَاهَا وَإِنَّهُ  
لُدُو عِلْمٍ لَّمَّا عَلِمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ  
(

(67. And he said: "O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allah at all. Verily, the decision rests only with Allah. In Him, I put my trust and let all those that trust, put their trust in Him.") (68. And when they entered according to their father's advice, it did not avail them in the least against (the will of) Allah; it was but a need of Ya`qub's inner self which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not.)

### Ya`qub orders His Children to enter Egypt from Different Gates

Allah says that Ya`qub, peace be upon him, ordered his children, when he sent Binyamin with them to Egypt, to enter from different gates rather than all of them entering from one gate. Ibn `Abbas, Muhammad bin Ka`b, Mujahid, Ad-Dahhak Qatadah, As-Suddi and several others said that he feared the evil eye for them, because they were handsome and looked beautiful and graceful. He feared that people might direct the evil eye at them, because the evil eye truly harms, by Allah's decree, and brings down the mighty warrior-rider from his horse. He next said, I

(وَمَا أُغْنِي عَنْكُمْ مِّنَ اللَّهِ مِنْ شَيْءٍ)

(and I cannot avail you against Allah at all.) this precaution will not resist Allah's decision and appointed decree. Verily, whatever Allah wills, cannot be resisted or stopped,

(إِنِ الْحُكْمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ قَلَيْتَوَكَّلُ  
الْمُتَوَكِّلُونَ لَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا  
كَانَ يُغْنِي عَنْهُمْ مِّنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةٌ فِي  
نَفْسٍ يَعْفُو بَقَضَاهَا)

("Verily, the decision rests only with Allah. In Him, I put my trust and let all those that trust, put their trust in Him." And when they entered according to their father's advice, it did not avail them in the least against (the will of) Allah; it was but a need of Ya`qub's inner self which he discharged. ), as a precaution against the evil eye,

(وَإِنَّهُ لَدُوٌّ عَلِيمٌ لَّمَّا عَلَّمْنَاهُ)

(And verily, he was endowed with knowledge because We had taught him,) he had knowledge that he implemented, according to Qatadah and Ath-Thawri. Ibn Jarir said that this part of the Ayah means, he has knowledge that We taught him,

(وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

(but most men know not.)

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَى إِلَيْهِ أَخَاهُ قَالَ إِنِّي  
أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ )

(69. And when they went in before Yusuf, he took his brother (Binyamin) to himself and said: "Verily, I am your brother, so grieve not for what they used to do.")

### Yusuf comforts Binyamin

Allah states that when Yusuf's brothers went in before him along with his full brother Binyamin, he invited them to a place of honor as privileged guests. He granted them gifts and generous hospitality and kindness. He met his brother in confidence and told him the story of what happened to him and that he was in fact his brother. He said to him,

(لَا تَبْتَئِسْ)

'(grieve not) nor feel sad for what they did to me.' He ordered Binyamin to hide the news from them and to refrain from telling them that the `Aziz is his brother Yusuf. He plotted with him to keep him in Egypt enjoying honor and great hospitality.

(فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السَّقَايَةَ فِي رَحْلِ  
أَخِيهِ ثُمَّ أَدْنَى مُؤَدِّنُ أَيُّهَا الْعَيْرُ إِنَّكُمْ لَسَارِقُونَ -  
قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقَدُونَ - قَالُوا نَقَدْنَا  
صُوعَ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ  
زَعِيمٌ )

(70. So when he furnished them forth with their provisions, he put the bowl in his brother's bag. Then a crier cried: "O you (in) the caravan! Surely, you are thieves!") (71. They, turning towards them, said: "What is it that you have lost") (72. They said: "We have lost the bowl of the king and for him who produces it is (the reward of) a camel load; and I will be bound by it.")

### Yusuf had His Golden Bowl placed in Binyamin's Bag; a Plot to keep Him in Egypt

After Yusuf supplied them with their provisions, he ordered some of his servants to place his silver bowl (in Binyamin's bag), according to the majority of scholars. Some scholars said that

the king's bowl was made from gold. Ibn Zayd added that the king used it to drink from, and later, measured food grains with it since food became scarce in that time, according to Ibn `Abbas, Mujahid, Qatadah, Ad-Dahhak and `Abdur-Rahman bin Zayd. Shu`bah said that Abu Bishr narrated that Sa`id bin Jubayr said that Ibn `Abbas said that the king's bowl was made from silver and he used it to drink with. Yusuf had the bowl placed in Binyamin's bag while they were unaware, and then had someone herald,

(أَيُّهَا الْعَيْرُ إِنَّكُمْ لَسَارِقُونَ)

(O you (in) the caravan! Surely, you are thieves!) They looked at the man who was heralding this statement and asked him,

(مَاذَا تَفْقَدُونَ قَالُوا نَفَقَدُ صَوَاعَ الْمَلِكِ)

("What is it that you have lost" They said: "We have lost the bowl of the king..."), which he used to measure food grains,

(وَلِمَنْ جَاءَ بِهِ حِمْلٌ بَعِيرٍ)

(and for him who produces it is a camel load;), as a reward,

(وَأَنَا بِهِ زَعِيمٌ)

(and I will be bound by it.), as assurance of delivery of the reward.

(قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ  
وَمَا كُنَّا سَرِقِينَ - قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ  
كَذِبِينَ - قَالُوا جَزَاؤُهُ مَنْ وَجَدَ فِي رَحْلِهِ فَهُوَ  
جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ - قَبْدًا بِأَوْعِيَّتِهِمْ  
قَبْلَ وَعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وَعَاءِ أَخِيهِ  
كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ  
الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ  
وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ )

(73. They said: "By Allah! Indeed you know that we came not to make mischief in the land, and we are no thieves!") (74. They said: "What then shall be the penalty of him, if you are (proved to be) liars.") (75. They )Yusuf's brothers( said: "His penalty should be that he, in whose bag it is found, should be held for the punishment (of the crime). Thus we punish the wrongdoers!") (76. So he )Yusuf( began (the search) in their bags before the bag of his brother. Then he brought it out of his brother's bag. Thus did We plan for Yusuf. He could not take his brother by the law of the king (as a slave), except that Allah willed it. We raise to degrees whom We will, but over all those endowed with knowledge is the All-Knowing (Allah).) After Yusuf's servants accused his brothers of theft, they said,

تَاللّٰهِ لَقَدْ عَلِمْتُمْ مَّا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا  
كُنَّا سَرِقِينَ

(By Allah! Indeed you know that we came not to make mischief in the land, and we are no thieves!) ` Ever since you knew us, you, due to our good conduct, became certain that,

مَّا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَرِقِينَ

(we came not to make mischief in the land, and we are no thieves!) They said, ` Theft is not in our character, as you came to know.' Yusuf's men said,

فَمَا جَزَاؤُهُ

` (What then shall be the penalty of him), in reference to the thief, if it came out that he is one of you,'

إِنْ كُنْتُمْ كٰذِبِينَ

(if you are (proved to be) liars) They asked them, ` What should be the thief's punishment if he is one of you'

قَالُوا جَزَاؤُهُ مَن وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ  
كَذٰلِكَ نَجْزِي الظّٰلِمِينَ

(They said: "His penalty should be that he, in whose bag it is found, should be held for the punishment. Thus we punish the wrongdoers!") This was the law of Prophet Ibrahim, peace be upon him, that the thief be given as a slave to the victim of theft. This is what Yusuf wanted, and this is why he started with their bags first before his brother's bag, to perfect the plot,

ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ



(Then he brought it out of his brother's bag.) Therefore, Yusuf took Binyamin as a slave according to their judgement and the law which they believed in. So Allah said;

(كَذَلِكَ كِدْنَا لِيُوسُفَ)

(Thus did We plan for Yusuf.) and this is a good plot that Allah likes and prefers, because it seeks a certain benefit using wisdom and the benefit of all. Allah said next,

(مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ)

(He could not take his brother by the law of the king,) as a captive, for this was not the law of king of Egypt, according to Ad-Dahhak and several other scholars. Allah only allowed Yusuf to take his brother as a captive after his brothers agreed to this judgement beforehand, and he knew that this was their law. This is why Allah praised him when He said,

(نَرْفَعُ دَرَجَاتٍ مَّن نَّشَاءُ)

(We raise to degrees whom We will,) just as He said in another Ayah,

(يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ)

(Allah will exalt in degree those of you who believe.) )58:11( Allah said next,

(وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ)

(but over all those endowed with knowledge is the All-Knowing.) Al-Hasan commented, "There is no knowledgeable person, but there is another person with more knowledge until it ends at Allah the Exalted and Most Honored. In addition, `Abdur-Razzaq recorded that Sa`id bin Jubayr said, "We were with Ibn `Abbas when he narrated an amazing Hadith. A man in the audience said, `All praise is to Allah! There is an all-knowing above every person endowed with knowledge.' Ibn `Abbas responded, `Worse it is that which you said! Allah is the All-Knowing and His knowledge is above the knowledge of every knowledgeable person.' Smak narrated that `Ikrimah said that Ibn `Abbas said about Allah's statement,

(وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ)

(but over all those endowed with knowledge is the All-Knowing (Allah).) "This person has more knowledge than that person, and Allah is above all knowledgeable persons." Similar was narrated from `Ikrimah. Qatadah said, "Over every person endowed with knowledge is a more knowledgeable person until all knowledge ends with Allah. Verily, knowledge started from Allah, and from Him the scholars learn, and to Him all knowledge returns." `Abdullah bin Mas`ud read the Ayah this way, (عَلِيمٌ عَالِمٌ كُلِّ وَفَوْقَ) "And above every scholar, is the All-Knower (Allah)."

قَالُوا إِن يَسْرِقَ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ  
فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنْتُمْ  
شَرٌّ مَكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ )

(77. They )Yusuf's brothers( said: "If he steals, there was a brother of his )Yusuf( who did steal before (him). " But these things did Yusuf keep in himself, revealing not the secrets to them. He said (within himself): "You are in an evil situation, and Allah is the Best Knower of that which you describe!")

### Yusuf's Brothers accuse Him of Theft!

After Yusuf's brothers saw that the king's bowl was taken out of Binyamin's bag, they said,

إِن يَسْرِقَ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ)

(If he steals, there was a brother of his who did steal before.) They tried to show themselves as innocent from being like Binyamin, saying that he did just like a brother of his did beforehand, meaning Yusuf, peace be upon him! Allah said,

فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ)

(But these things did Yusuf keep in himself), meaning the statement that he said afterwards,

أَنْتُمْ شَرٌّ مَكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ)

(You are in an evil situation, and Allah is the Best Knower of that which you describe!) Yusuf said this to himself and did not utter it aloud, thus intending to hide what he wanted to say to himself even before he said it. Al-`Awfi reported that Ibn `Abbas said about Allah's statement,

فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ)

(But these things did Yusuf keep in himself), "He kept in himself )his statement next(,

أَنْتُمْ شَرٌّ مَكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ)

(You are in an evil situation, and Allah is the Best Knower of that which you describe!)."

(قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ  
أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ - قَالَ مَعَادَ  
اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَّعْنَا عِنْدَهُ إِنَّا إِذَا  
لُظْلِمُونَ )

(78. They said: "O `Aziz! Verily, he has an old father (who will grieve for him); so take one of us in his place. Indeed we think that you are one of the doers of good.") (79. He said: "Allah forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be wrongdoers.")

### **Yusuf's Brothers offer taking One of Them instead of Binyamin as a Slave, Yusuf rejects the Offer**

When it was decided that Binyamin was to be taken and kept with Yusuf according to the law they adhered by, Yusuf's brothers started requesting clemency and raising compassion in his heart for them,

(قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا)

(They said, "O `Aziz! Verily, he has an old father..." ) who loves him very much and is comforted by his presence from the son that he lost,

(فَخُذْ أَحَدَنَا مَكَانَهُ)

(so take one of us in his place.), instead of Binyamin to remain with you,

(إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ)

(Indeed we think that you are one of the doers of good.), the good doers, just, and accepting fairness,

(قَالَ مَعَادَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَّعْنَا  
عِنْدَهُ)

(He said: "Allah forbid, that we should take anyone but him with whom we found our property..."), ` according to the judgement that you gave for his punishment,

(إِنَّا إِذَا لُظِمُونَ)

(Indeed, we should be wrongdoers.), if we take an innocent man instead of the guilty man. '

(فَلَمَّا اسْتَيْأَسُوا مِنْهُ خَلَصُوا نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِن قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكَمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ - ارْجِعُوا إِلَىٰ آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمَنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ - وَاسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ )

(80. So, when they despaired of him, they consulted in private. The eldest among them said: "Know you not that your father did take an oath from you in Allah's Name, and before this you did fail in your duty with Yusuf Therefore I will not leave this land until my father permits me, or Allah decides my case and He is the Best of the judges.) (81. "Return to your father and say, 'O our father! Verily, your son has stolen, and we testify not except according to what we know, and we could not know the Unseen!) (82. "And ask (the people of) the town where we have been, and the caravan in which we returned; and indeed we are telling the truth.")

### **Yusuf's Brothers consult Each Other in Confidence; the Advice Their Eldest Brother gave Them**

Allah narrates to us that Yusuf's brothers were desperate because they could not secure the release of their brother Binyamin, even though they had given a promise and sworn to their father to bring him back. They were unable to fulfill their promise to their father, so,

(خَلَصُوا)

(in private), away from people's eyes,

(نَجِيًّا)

(they consulted), among themselves,

(قَالَ كَبِيرُهُمْ)

(The eldest among them said), and his name, as we mentioned, was Rubil, or Yahudha. He was the one among them who recommended throwing Yusuf into a well, rather than killing him. So Rubil said to them,

(أَلَمْ تَعْلَمُوا أَنَّ آبَاءَكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْتِقًا مِّنَ  
اللَّهِ)

a` (Know you not that your father did take an oath from you in Allah's Name,) that you will return Binyamin to him However, you were not able to fulfill this promise and, before you caused Yusuf to be lost from his father,

(فَلَنْ أُبْرَحَ الْأَرْضَ)

(Therefore I will not leave this land), I will not leave Egypt,

(حَتَّى يَأْذَنَ لِي أَبِي)

(until my father permits me, ) allows me to go back to him while he is pleased with me,

(أَوْ يَحْكُمَ اللَّهُ لِي)

(or Allah decides my case) by using the sword, or, they says; by allowing me to secure the release of my brother,

(وَهُوَ خَيْرُ الْحَكَمِينَ)

(and He is the Best of the judges.), He next ordered them to narrate to their father what happened so that they could present their excuse about that happened to Binyamin and as claim their innocence before him. Rubil said to them (to say to their father),

(وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ)

(and we could not know the Unseen!) or, `we did not know that your son had committed theft,' according to Qatadah and `Ikrimah. `Abdur-Rahman bin Zayd bin Aslam said that it means, `we

did not know that Binyamin stole something that belonged to the king, we only stated the punishment of the thief,'

(وَاسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا)

(And ask (the people of) the town where we have been,), in reference to Egypt, according to Qatadah, or another town.

(وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا)

(and the caravan in which we returned), `about our truthfulness, honesty, protection and sincere guardianship,

(وَإِنَّا لَصَادِقُونَ)

(and indeed we are telling the truth.) in what we have told you, that Binyamin stole and was taken as a captive as compensation for his theft.'

(قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ  
عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ  
الْحَكِيمُ - وَتَوَلَّى عَنْهُمْ وَقَالَ يَا سَفَا عَلَى يُونُسَ  
وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ - قَالُوا  
تَاللَّهِ تَفَتًا تَذَكَّرُ يُونُسَ حَتَّى تَكُونَ حَرَضًا أَوْ  
تَكُونَ مِنَ الْهَالِكِينَ - قَالَ إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي  
إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ )

(83. He )Ya`qub( said: "Nay, but your own selves have beguiled you into something. So patience is most fitting (for me). May be Allah will bring them (back) all to me. Truly, He! Only He is All-Knowing, All-Wise.") (84. And he turned away from them and said: "Alas, my grief for Yusuf!" And he lost his sight because of the sorrow that he was suppressing.) (85. They said: "By Allah! You will never cease remembering Yusuf until you become weak with old age, or until you be of the dead.") (86. He said: "I only complain of my grief and sorrow to Allah, and I know from Allah that which you know not.")

**Allah's Prophet Ya`qub receives the Grievous News**

Allah's Prophet Ya`qub repeated to his children the same words he said to them when they brought false blood on Yusuf' shirt,

(بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ)

(Nay, but your own selves have beguiled you into something. So patience is most fitting (for me).) Muhammad bin Ishaq said, "When they went back to Ya`qub and told him what happened, he did not believe them and thought that this was a repetition of what they did to Yusuf. So he said,

(بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ)

(Nay, but your own selves have beguiled you into something. So patience is most fitting (for me).) Some said that since this new development came after what they did before )to Yusuf(, they were given the same judgement to this later incident that was given to them when they did what they did )to Yusuf(. Therefore, Ya`qub's statement here is befitting,

(بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ)

(Nay, but your own selves have beguiled you into something. So patience is most fitting (for me).) He then begged Allah to bring back his three sons: Yusuf, Binyamin and Rubil to him." Rubil had remained in Egypt awaiting Allah's decision about his case, either his father's permission ordering him to go back home, or to secure the release of his brother in confidence. This is why Ya`qub said,

(عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ)

(May be Allah will bring them (back) all to me. Truly, He! Only He is All-Knowing,), in my distress,

(الْحَكِيمُ)

(the All-Wise), in His decisions and the decree and preordainment He appoints. Allah said next,

(وَتَوَلَّى عَنْهُمْ وَقَالَ يَا سَفَا عَلَى يُوسُفَ)

(And he turned away from them and said: "Alas, my grief for Yusuf!") He turned away from his children and remembered his old grief for Yusuf,

(يَا سَفَا عَلَى يُوسُفَ)

(Alas, my grief for Yusuf!) The new grief, losing Binyamin and Rubil, renewed his old sadness that he kept to himself. `Abdur-Razzaq narrated that Ath-Thawri said that Sufyan Al-`Ufuri

said that Sa`id bin Jubayr said, "Only this nation (the following of Prophet Muhammad) were given Al-Istirja'. Have you not heard the statement of Ya`qub, peace be upon him,

(يَأْسَفًا عَلَى يُوسُفَ وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ  
فَهُوَ كَظِيمٌ)

("Alas, my grief for Yusuf !" And he lost his sight because of the sorrow that he was suppressing.)" Ya`qub suppressed his sorrow and did not complain to a created being, according to Qatadah and other scholars. Ad-Dahhak also commented, "Ya`qub was aggrieved, sorrowful and sad." Ya`qub's children felt pity for him and said, while feeling sorrow and compassion,

(تَاللَّهِ تَقَاتًا تَذَكَّرُ يُوسُفَ)

(By Allah! You will never cease remembering Yusuf), `you will keep remembering Yusuf,

(حَتَّى تَكُونَ حَرَضًا)

(until you become weak with old age,), until your strength leaves you,'

(أَوْ تَكُونَ مِنَ الْهَالِكِينَ)

(or until you be of the dead.) They said, `if you continue like this, we fear for you that you might die of grief,'

(قَالَ إِنَّمَا أَشْكُو بِنِّي وَحُزْنِي إِلَى اللَّهِ)

(He said: "I only complain of my grief and sorrow to Allah.") When they said these words to him, Ya`qub said,

(إِنَّمَا أَشْكُو بِنِّي وَحُزْنِي)

`(I only complain of my grief and sorrow) for the afflictions that struck me,

(إِلَى اللَّهِ)

(to Allah, ) alone,

(وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ)



(and I know from Allah that which you know not.) I anticipate from Allah each and every type of goodness.' Ibn `Abbas commented on the meaning of,

(وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ)

(and I know from Allah that which you know not.) "The vision that Yusuf saw is truthful and Allah will certainly make it come true."

(يَبْنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَأْيَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْيَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ - فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَّا الضَّرَّ وَجِئْنَا بِبِضَاعَةٍ مُزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ )

(87. "O my sons! Go you and inquire about Yusuf and his brother, and never give up hope of Allah's mercy. Certainly no one despairs of Allah's mercy, except the people who disbelieve.")

(88. Then, when they entered unto him, they said: "O `Aziz! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, Allah does reward the charitable.")

### Ya`qub orders His Children to inquire about Yusuf and His Brother

Allah states that Ya`qub, peace be upon him, ordered his children to go back and inquire about the news of Yusuf and his brother Binyamin, in a good manner, not as spies. He encouraged them, delivered to them the good news and ordered them not to despair of Allah's mercy. He ordered them to never give up hope in Allah, nor to ever discontinue trusting in Him for what they seek to accomplish. He said to them that only the disbelieving people despair of Allah's mercy.

### Yusuf's Brothers stand before Him

Allah said next,

(فَلَمَّا دَخَلُوا عَلَيْهِ)

(Then, when they entered unto him), when they went back to Egypt and entered upon Yusuf,

(قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ)

(they said: "O Aziz! A hard time has hit us and our family..."), because of severe droughts and the scarcity of food,

(وَجِئْنَا بِبِضَاعَةٍ مُّزْجَاةٍ)

(and we have brought but poor capital,) means, 'we brought money for the food we want to buy, but it is not substantial,' according to Mujahid, Al-Hasan and several others. Allah said that they said next,

(فَأَوْفِ لَنَا الْكَيْلَ)

(so pay us full measure) meaning, 'in return for the little money we brought, give us the full measure that you gave us before.' Ibn Mas'ud read this Ayah in a way that means, "So give the full load on our animals and be charitable with us." Ibn Jurayj commented, "So be charitable to us by returning our brother to us." And when Sufyan bin 'Uyaynah was asked if the Sadaqah (charity) was prohibited for any Prophet before our Prophet, he said, "Have you not heard the Ayah,

(فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي  
الْمُتَصَدِّقِينَ)

(so pay us full measure and be charitable to us. Truly, Allah does reward the charitable.)" Ibn Jarir At-Tabari collected this statement.

(قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ  
جَاهِلُونَ - قَالُوا أَعْيُنَكَ لِأَنْتَ يُوسُفُ قَالَ أَنَا  
يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ  
وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ - قَالُوا  
تَاللَّهِ لَقَدْ آتَرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَطِيئِينَ - قَالَ  
لَا تَتْرِبَ عَلَيْكُمُ الْيَوْمَ يَعْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ  
الرَّحِمِينَ )

(89. He said: "Do you know what you did with Yusuf and his brother, when you were ignorant") (90. They said: "Are you indeed Yusuf" He said: "I am Yusuf , and this is my brother. Allah has indeed been gracious to us. He who has Taqwa, and is patient, then surely, Allah makes not the reward of the gooddoers to be lost.") (91. They said: "By Allah! Indeed Allah has preferred you above us, and we certainly have been sinners.") (92. He said: "No reproach on you this day; may Allah forgive you, and He is the Most Merciful of those who show mercy!")

## Yusuf reveals His True Identity to His Brothers and forgives Them

Allah says, when Yusuf's brothers told him about the afflictions and hardship, and shortages in food they suffered from in the aftermath of the drought that struck them, and he remembered his father's grief for losing his two children, he felt compassion, pity and mercy for his father and brothers. He felt this way, especially since he was enjoying kingship, authority and power, so he cried and revealed his true identity to them when he asked them,

(هَلْ عَلِمْتُمْ مَّا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ)

(Do you know what you did with Yusuf and his brother, when you were ignorant) meaning, 'when you separated between Yusuf and his brother,'

(إِذْ أَنْتُمْ جَاهِلُونَ)

(when you were ignorant) He said, 'What made you do this is your ignorance of the tremendous sin you were about to commit.' It appears, and Allah knows best, that Yusuf revealed his identity to his brothers only then by Allah's command, just as he hid his identity from them in the first two meetings, by Allah's command. When the affliction became harder, Allah sent His relief from that affliction, just as He said He does,

(فَإِنَّ مَعَ الْعُسْرِ يُسْرًا - إِنَّ مَعَ الْعُسْرِ يُسْرًا )

(Verily, along with every hardship is relief. Verily, along with every hardship is relief.)94:5-6( This is when they said to Yusuf,

(أَءَنْتَ لَأَنْتَ يُونُسُ)

(Are you indeed Yusuf), in amazement, because they had been meeting him for more than two years while unaware of who he really was. Yet, he knew who they were and hid this news from them. Therefore, they asked in astonishment,

(أَءَنْتَ لَأَنْتَ يُونُسُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي)

(Are you indeed Yusuf He said: "I am Yusuf, and this is my brother..." ) Yusuf said next,

(قَدْ مَنَّ اللَّهُ عَلَيْنَا)

`(Allah has indeed been gracious to us.) by gathering us together after being separated all this time,'

(إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ  
الْمُحْسِنِينَ قَالُوا تَاللَّهِ لَقَدْ آتَرَكَ اللَّهُ عَلَيْنَا)

("Verily, he who has Taqwa, and is patient, then surely, Allah makes not the reward of the gooddoers to be lost." They said: "By Allah! Indeed Allah has preferred you above us.") They affirmed Yusuf's virtue above them, being blessed with beauty, conduct, richness, kingship, authority and, above all, prophethood. They admitted their error and acknowledged that they made a mistake against him,

(قَالَ لَا تَثْرِبَ عَلَيْكُمْ الْيَوْمَ)

(He said: "No reproach on you this day.") He said to them, `There will be no blame for you today or admonishment, and I will not remind you after today of your error against me.' He then multiplied his generosity by invoking Allah for them for mercy,

(يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّحِيمِينَ)

(may Allah forgive you, and He is the Most Merciful of those who show mercy!)

(اذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ  
بَصِيرًا وَأَنْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ - وَلَمَّا فَصَلَتِ  
الْعِيرُ قَالَ أَبُوهُمْ إِنَّي لأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ  
تُفَنِّدُون - قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ )

(93. "Go with this shirt of mine, and cast it over the face of my father, his vision will return, and bring to me all your family.") (94. And when the caravan departed, their father said: "I do indeed sense the smell of Yusuf, if only you think me not senile.") (95. They said: "By Allah! Certainly, you are in your old Dalal (error).")

### Ya` qub finds the Scent of Yusuf in his Shirt!

Yusuf said, `Take this shirt of mine,

(فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا)

(and cast it over the face of my father, his vision will return),' because Ya`qub had lost his sight from excessive crying,

(وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ)

(and bring to me all your family.) all the children of Ya`qub.

(وَلَمَّا فَصَلَتِ الْعِيرُ)

(And when the caravan departed) from Egypt,

(قَالَ أَبُوهُمْ)

(their father said...), Ya`qub, peace be upon him, said to the children who remained with him,

(إِنِّي لِأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَن تُفَنِّدُونِ)

(I do indeed feel the smell of Yusuf, if only you think me not senile.), except that you might think me senile because of old age.' `Abdur-Razzaq narrated that Ibn `Abbas said, "When the caravan departed )from Egypt(, a wind started blowing and brought the scent of Yusuf's shirt to Ya`qub. He said,

(إِنِّي لِأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَن تُفَنِّدُونِ)

(I do indeed feel the smell of Yusuf, if only you think me not senile.) He found his scent from a distance of eight days away!" Similar was also reported through Sufyan Ath-Thawri and Shu`bah and others reported it from Abu Snan. Ya`qub said to them,

(لَوْلَا أَن تُفَنِّدُونِ)

(if only you think me not senile.) Ibn `Abbas, Mujahid, `Ata, Qatadah and Sa'id bin Jubayr commented, "If only you think me not a fool!" Mujahid and Al-Hasan said that it means, "If only you think me not old." Their answer to him was,

(إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ)

(Certainly, you are in your old Dalal.) meaning, 'in your old error,' according to Ibn `Abbas. Qatadah commented, "They meant that, 'because of your love for Yusuf you will never forget him.' So they uttered a harsh word to their father that they should never have uttered to him, nor to a Prophet of Allah." Similar was said by As-Suddi and others.

(فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ  
بَصِيرًا قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا  
تَعْلَمُونَ - قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا  
خَاطِئِينَ - قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ  
الْغَفُورُ الرَّحِيمُ )

(96. Then, when the bearer of the good news arrived, he cast it (the shirt) over his face, and his vision returned. He said: "Did I not say to you, `I know from Allah that which you know not") (97. They said: "O our father! Ask forgiveness (from Allah) for our sins, indeed we have been sinners.") (98. He said: "I will ask my Lord for forgiveness for you, verily, He! Only He is the Oft-Forgiving, the Most Merciful.")

### Yahudha brings Yusuf's Shirt and Good News

Ibn `Abbas and Ad-Dahhak said;

(الْبَشِيرُ)

(good news) means information. Mujahid and As-Suddi said that the bearer of good news was Yahudha, son of Ya`qub. As-Suddi added, "He brought it (Yusuf's shirt) because it was he who brought Yusuf's shirt stained with the false blood. So he liked to erase that error with this good act, by bringing Yusuf's shirt and placing it on his father's face. His father's sight was restored to him." Ya`qub said to his children,

(أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ)

(Did I not say to you, `I know from Allah that which you know not'), that I know that Allah will return Yusuf to me and that,

(إِنِّي لِأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُقَدِّدُونَ)

(I do indeed feel the smell of Yusuf, if only you think me not senile.)

### Yusuf's Brothers feel Sorry and Regretful

This is when Yusuf's brothers said to their father, with humble-ness,

(قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ -  
قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ  
الرَّحِيمُ)

("O our father! Ask forgiveness (from Allah) for our sins, indeed we have been sinners." He said: "I will ask my Lord for forgiveness for you, verily, He! Only He is the Oft-Forgiving, the Most Merciful.") and He forgives those who repent to Him. `Abdullah bin Mas'ud, Ibrahim At-Taymi, `Amr bin Qays, Ibn Jurayj and several others said that Prophet Ya`qub delayed fulfilling their request until the latter part of the night.

(فَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَيْهِ أَبَوَيْهِ وَقَالَ  
ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ ءَامِنِينَ - وَرَفَعَ أَبَوَيْهِ  
عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا  
تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ  
أَحْسَنَ بِي إِذْ أَخْرَجْتَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ  
الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَعَ الشَّيْطَانُ بَيْنِي وَبَيْنَ  
إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ  
الْحَكِيمُ)

(99. Then, when they came in before Yusuf, he took his parents to himself and said: "Enter Egypt, if Allah wills, in security.") (100. And he raised his parents to the `Arsh and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin life, after Shaytan had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He wills. Truly, He! Only He is the All-Knowing, the All-Wise.)

### **Yusuf welcomes His Parents; His Dream comes True**

Allah states that Ya`qub went to Yusuf in Egypt. Yusuf had asked his brothers to bring all of their family, and they all departed their area and left Kana`an to Egypt. When Yusuf received news of their approach to Egypt, he went out to receive them. The king ordered the princes and notable people to go out in the receiving party with Yusuf to meet Allah's Prophet Ya`qub,

peace be upon him. It is said that the king also went out with them to meet Ya`qub. Yusuf said to his family, after they entered unto him and he took them to himself,

(وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ ءَامِنِينَ)

(and said: "Enter Egypt, if Allah wills, in security.") He said to them, `enter Egypt', meaning, `reside in Egypt', and added, `if Allah wills, in security', in reference to the hardship and famine that they suffered. Allah said next,

(ءَاوَىٰ إِلَيْهِ أَبَوَيْهِ)

(and he took his parents to himself) As-Suddi and `Abdur-Rahman bin Zayd bin Aslam said that his parents were his father and maternal aunt, as his mother had died long ago. Muhammad bin Ishaq and Ibn Jarir At-Tabari said, "His father and mother were both alive." Ibn Jarir added, "There is no evidence that his mother had died before then. Rather, the apparent words of the Qur'an testify that she was alive." This opinion has the apparent and suitable meaning that this story testifies to. Allah said next,

(وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ)

(And he raised his parents to Al-'Arsh) he raised them to his bedstead where he sat, according to Ibn `Abbas, Mujahid and several others. Allah said,

(وَاخْرَوْا لَهُ سُجَّدًا)

(and they fell down before him prostrate.) Yusuf's parents and brothers prostrated before him, and they were eleven men,

(وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَىٰ مِن قَبْلُ)

(And he said: "O my father! This is the Ta'wil (interpretation) of my dream aforetime..."), in reference to the dream that he narrated to his father before,

(إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا)

(I saw (in a dream) eleven stars...) In the laws of these and previous Prophets, it was allowed for the people to prostrate before the men of authority, when they met them. This practice was allowed in the law of Adam until the law of `Isa, peace be upon them, but was later prohibited in our law. Islam made prostration exclusively for Allah Alone, the Exalted and Most Honored. The implication of this statement was collected from Qatadah and other scholars. When Mu`adh bin Jabal visited the Sham area, he found them prostrating before their priests. When he returned (to Al-Madinah), he prostrated before the Messenger of Allah, who asked him,



«مَا هَذَا يَا مُعَاذُ؟»

(What is this, O, Mu`adh) Mu`adh said, "I saw that they prostrate before their priests. However, you, O Messenger of Allah, deserve more to be prostrated before." The Messenger said,

«لَوْ كُنْتُ أَمِيرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ، لِأَمَرْتُ  
الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا لِعِظَمِ حَقِّهِ عَلَيْهَا»

(If I were to order anyone to prostrate before anyone else (among the creation), I would have ordered the wife to prostrate before her husband because of the enormity of his right on her.) Therefore, this practice was allowed in previous laws, as we stated. This is why they (Ya`qub and his wife and eleven sons) prostrated before Yusuf, who said at that time,

(يَأْتِ هَذَا تَأْوِيلُ رُؤْيَى مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي  
حَقًّا)

(O my father! This is the Ta'wil of my dream aforetime! My Lord has made it come true!) using the word, `Ta'wil', to describe what became of the matter, later on. Allah said in another Ayah,

(هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلُهُ)

(Await they just for its Ta'wil On the Day the event is finally fulfilled...), meaning, on the Day of Judgement what they were promised of good or evil will surely come to them. Yusuf said,

(قَدْ جَعَلَهَا رَبِّي حَقًّا)

(My Lord has made it come true!) mentioning that Allah blessed him by making his dream come true,

(وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ  
بِكُمْ مِنَ الْبَدْوِ)

(He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin life,) out of the desert, for they lived a bedouin life and raised cattle, according to Ibn Jurayj and others. He also said that they used to live in the Arava, Ghur area of Palestine, in Greater Syria. Yusuf said next,

(مِنْ بَعْدِ أَنْ نَزَعَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ)

(after Shaytan had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He wills.) for when Allah wills something, He brings forth its reasons and elements of existence, then wills it into existence and makes it easy to attain,

(إِنَّهُ هُوَ الْعَلِيمُ)

(Truly, He! Only He is the All-Knowing.) what benefits His servants,

(الْحَكِيمُ)

(the All-Wise.) in His statements, actions, decrees, preordainment and what He chooses and wills.

(رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ  
الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيٌّ  
فِي الدُّنْيَا وَالْآخِرَةِ تَوَقَّنِي مُسْلِمًا وَالْحَقَنِي  
بِالصَّالِحِينَ)

(101. "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 Wali in this world and in the Hereafter. Cause me to die as a Muslim, and join me with the righteous.")

### Yusuf begs Allah to die as A Muslim

This is the invocation of Yusuf, the truthful one, to his Lord the Exalted and Most Honored. He invoked Allah after His favor was complete on him by being reunited with his parents and brothers, after He had bestowed on him prophethood and kingship. He begged his Lord the Exalted and Ever High, that as He has perfected His bounty on him in this life, to continue it until the Hereafter. He begged Him that, when he dies, he dies as a Muslim, as Ad-Dahhak said, and to join him with the ranks of the righteous, with his brethren the Prophets and Messengers, may Allah's peace and blessings be on them all. It is possible that Yusuf, peace be upon him, said this supplication while dying. In the Two Sahihs it is recorded that `A'ishah, may Allah be pleased with her, said that while dying, the Messenger of Allah was raising his finger and said - thrice,

## «اللَّهُمَّ فِي الرَّفِيقِ الْأَعْلَى»

ثَلَاثًا (O Allah to Ar-Rafiq Al-A`la) the uppermost, highest company in heaven(.) It is also possible that long before he died, Yusuf begged Allah to die as a Muslim and be joined with the ranks of the righteous.

(ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ  
لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ - وَمَا  
أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ - وَمَا تَسْأَلُهُمْ  
عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ )

(102. That is of the news of the Ghayb (Unseen) which We reveal to you. You were not (present) with them when they arranged their plan together, and (while) they were plotting.) (103. And most of mankind will not believe even if you desire it eagerly.) (104. And no reward you ask of them for it; it (the Qur'an) is no less than a Reminder unto the `Alamin (men and Jinn).)

### This Story is a Revelation from Allah

Allah narrated to Muhammad, peace be upon him, the story of Yusuf and his brothers and how Allah raised him over them, giving him the better end, triumph, the sovereignty and wisdom (i.e., prophethood), even though they tried to harm and kill him. Allah said, `This and similar stories are part of the unseen incidents of the past, O Muhammad,

(نُوحِيهِ إِلَيْكَ)

(which We reveal to you.) and inform you of, O Muhammad, because it carries a lesson, for you to draw from and a reminder to those who defy you.' Allah said next,

(وَمَا كُنْتَ لَدَيْهِمْ)

`(You were not (present) with them), you did not witness their conference nor saw them,

(إِذْ أَجْمَعُوا أَمْرَهُمْ)

(when they arranged their plan together,) to throw Yusuf into the well,

(وَهُمْ يَمْكُرُونَ)

(and (while) they were plotting) against him. We taught you all this through Our Revelation which We sent down to you.' Allah said in other Ayat,

(وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلقُونَ أَقْلَمَهُمْ)

(You were not with them, when they cast lots with their pens..) and,

(وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَىٰ  
الْأَمْرَ)

(And you were not on the western side, when We made clear to Musa the commandment...)  
)28:44( until,

(وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا)

(And you were not at the side of the Tur when We did call.))28:46( Allah also said,

(وَمَا كُنْتَ تَأْوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ  
ءآيَاتِنَا)

(And you were not a dweller among the people of Madyan, reciting Our verses to them.) )28:45( Allah states that Muhammad is His Messenger and that He has taught him the news of what occurred in the past, which carry lessons for people to draw from, so that they acquire their safety in their religious affairs as well as their worldly affairs. Yet, most people did not and will not believe, so Allah said,

(وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ )

(And most of mankind will not believe even if you desire it eagerly.) Allah said in similar Ayat,

(وَإِنْ تُطِيعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَن  
سَبِيلِ اللَّهِ)

(And if you obey most of those on the earth, they will mislead you far away from Allah's path)  
)6:116(, and,

(إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ )

(Verily, in this is an Ayah, yet most of them are not believers.) )26:8( Allah said next,

(وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ)

(And no reward you ask of them for it;) Allah says, `You, O Muhammad, do not ask them in return for this advice and your call to all that is good and righteous, for any price or compensation for delivering it. Rather, you do so seeking Allah's Face and to deliver good and sincere advice to His creatures,

(إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ )

(it (the Qur'an) is no less than a Reminder unto the `Alamin (men and Jinn)) with which they remember, receive guidance and save themselves in this life and the Hereafter.'

(وَكَايِن مِّنْ آيَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ  
عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ - وَمَا يُؤْمِنُ أَكْثَرُهُمْ  
بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ - أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ  
غَاشِيَةٌ مِّنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً  
وَهُمْ لَا يَشْعُرُونَ )

(105. And how many a sign in the heavens and the earth they pass by, while they are averse therefrom.) (106. And most of them believe not in Allah except that they attribute partners unto Him. ) (107. Do they then feel secure from the coming against them of the covering veil of the torment of Allah, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not)

### People neglect to ponder the Signs before Them

Allah states that most people do not think about His signs and proofs of His Oneness that He created in the heavens and earth. Allah created brilliant stars and rotating heavenly objects and planets, all made subservient. There are many plots of fertile land next to each other on earth, and gardens, solid mountains, lively oceans, with their waves smashing against each other, and spacious deserts. There are many live creatures and others that have died; and animals, plants and fruits that are similar in shape, but different in taste, scent, color and attributes. All praise is due to Allah the One and Only, Who created all types of creations, Who Alone will remain and last forever. It is He Who is unique in His Names and Attributes. Allah said next,

(وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ )

(And most of them believe not in Allah except that they attribute partners unto Him.) Ibn `Abbas commented, "They have a part of faith, for when they are asked, `Who created the heavens Who created the earth Who created the mountains' They say, `Allah did.' Yet, they associate others with Him in worship." Similar is said by Mujahid, `Ata, `Ikrimah, Ash-Sha`bi, Qatadah, Ad-Dahhak and `Abdur-Rahman bin Zayd bin Aslam. In the Sahih, it is recorded that during the Hajj season, the idolators used to say in their Talbiyah: "Here we rush to Your service. You have no partners with You, except a partner with You whom You own but he owns not!" Allah said in another Ayah,

(إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ)

(Verily, joining others in worship with Allah is a great Zulm (wrong) indeed.) 31:13( This indeed is the greatest type of Shirk, associating others with Allah in worship. It is recorded in the Two Sahihs that `Abdullah bin Mas`ud said, "I said, `O Allah's Messenger! What is the greatest sin' He said,

«أَنْ تَجْعَلَ لِلَّهِ نِدَاءً وَهُوَ خَلَقَكَ»

(That you call a rival to Allah while He alone created you.)" Al-Hasan Al-Basri commented on Allah's statement,

(وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ )

(And most of them believe not in Allah except that they attribute partners unto Him.) "This is the hypocrite; if he performs good deeds, he does so to show off with the people, and he is an idolator while doing this." Al-Hasan was referring to Allah's statement,

(إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا )

(Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up for As-Salah, they stand with laziness and to be seen of men, and they do not remember Allah but little.) 4:142( There is another type of hidden Shirk that most people are unaware of. Hammad bin Salamah narrated that `Asim bin Abi An-Najud said that `Urwah said, "Hudhayfah visited an ill man and saw a rope tied around his arm, so he ripped it off while reciting,

(وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ )

(And most of them believe not in Allah except that they attribute partners unto Him.) In a Hadith, from Ibn `Umar collected by At-Tirmidhi who said it was Hasan, the Prophet said,

«مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ أَشْرَكَ»

(He who swears by other than Allah, commits Shirk.) Imam Ahmad, Abu Dawud and other scholars of Hadith narrated that `Abdullah bin Mas`ud said that the Messenger of Allah said,

«إِنَّ الرُّقَى وَالْتَّمَائِمَ وَالتَّوَلَةَ شِرْكَ»

(Verily, Ar-Ruqa, At-Tama'im and At-Tiwalah are all acts of Shirk.) In another narration collected by Ahmad and Abu Dawud, the Prophet said,

«الطَّيْرَةُ شِرْكٌَ وَمَا مِنَّا إِلَّا، وَلَكِنَّ اللَّهَ يُدْهِبُهُ  
بِالتَّوَكُّلِ»

(Verily, At-Tiyarah )omen( is Shirk; everyone might feel a glimpse of it, but Allah dissipates it with Tawakkul.)" Allah said next,

(أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِّنْ عَذَابِ اللَّهِ)

(Do they then feel secure from the coming against them of the covering veil of the torment of Allah) Allah asks, `Do these idolators who associate others with Allah in the worship, feel secure from the coming of an encompassing torment from where they perceive not' Allah said in other `Ayat,

(أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ  
الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ  
- أَوْ يَأْخُذَهُمْ فِي تَقْلِبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ - أَوْ  
يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَؤُوفٌ رَّحِيمٌ )

(Do then those who devise evil plots feel secure that Allah will not sink them into the earth, or that the torment will not seize them from directions they perceive not Or that He may catch them in the midst of their going to and from, so that there be no escape for them (from Allah's punishment) Or that He may catch them with gradual wasting (of their wealth and health) Truly, Your Lord is indeed full of kindness, Most Merciful.) )16:45-47( and,

(أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا بَيِّنًا وَهُمْ  
نَائِمُونَ - أَوْ أَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا  
ضَحَىٰ وَهُمْ يَلْعَبُونَ )

(أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ  
الْخَاسِرُونَ )

(Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing Did they then feel secure against the plan of Allah None feels secure from the plan of Allah except the people who are the losers.)  
)7:97-99(

(قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا  
وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ  
(

(108. Say "This is my way; I invite unto Allah with sure knowledge, I and whosoever follows me. And Glorified and Exalted be Allah. And I am not of the idolators.")

### The Messenger's Way

Allah orders His Messenger to say to mankind and the Jinns that this is his way, meaning, his method, path and Sunnah, concentrating on calling to the testimony that there is no deity worthy of worship except Allah alone without partners. The Messenger calls to this testimonial with sure knowledge, certainty and firm evidence. He calls to this way, and those who followed him call to what Allah's Messenger called to with sure knowledge, certainty and evidence, whether logical or religious evidence,

(وَسُبْحَانَ اللَّهِ)

(And Glorified and Exalted be Allah.) This part of the Ayah means, I glorify, honor, revere and praise Allah from having a partner, equal, rival, parent, son, wife, minister or advisor. All praise and honor be to Allah, glorified He is from all that they attribute to Him,



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

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

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِيَ إِلَيْهِمْ مِنْ  
أَهْلِ الْقُرَى أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا  
كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ  
خَيْرٌ لِلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ )

(109. And We sent not before you (as Messengers) any but men unto whom We revealed, from among the people of townships. Have they not traveled in the land and seen what was the end of those who were before them And verily, the home of the Hereafter is the best for those who have Taqwa. Do you not then understand)

### All of the Prophets are Humans and Men

Allah states that He only sent Prophets and Messengers from among men and not from among women, as this Ayah clearly states. Allah did not reveal religious and legislative laws to any woman from among the daughters of Adam. This is the belief of Ahlus-Sunnah wal-Jama`ah. Shaykh Abu Al-Hasan, `Ali bin Isma`il Al-Ash`ari mentioned that it is the view of Ahlus-Sunnah wal-Jama`ah, that there were no female Prophets, but there were truthful believers from among women. Allah mentions the most honorable of the truthful female believers, Maryam, the daughter of `Imran, when He said,

(مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ  
قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ)

(The Messiah )'Isa(, son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother was a Sddiqah )truthful believer(. They both used to eat food.) )5:75( Therefore, the best description Allah gave her is Sddiqah. Had she been a Prophet, Allah would have mentioned this fact when He was praising her qualities and honor. Therefore, Mary was a truthful believer according to the words of the Qur'an.

## All Prophets were Humans not Angels

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

(وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا)

(And We sent not before you (as Messengers) any but men) "They were not from among the residents of the heaven (angels), as you claimed." This statement of Ibn ` Abbas is supported by Allah's statements,

(وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لِيَأْكُلُونَ  
الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ)

(And We never sent before you any of the Messengers, but verily, they ate food and walked in the markets), )25:20(

(وَمَا جَعَلْنَاهُمْ جَسَدًا لَّا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا  
خَالِدِينَ - ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ  
نَشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ )

(And We did not create them with bodies that ate not food, nor were they immortals. Then We fulfilled to them the promise. So We saved them and those whom We willed, but We destroyed extravagants), )21:8-9( and,

(قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ)

(Say: "I am not a new thing among the Messengers.") )46:9( Allah said next,

(مِّنْ أَهْلِ الْقُرَىٰ)

(from among the people of townships), meaning, from among the people of cities, not that they were sent among the bedouins who are some of the harshest and roughest of all people.

## Drawing Lessons from the Incidents of the Past

Allah said next,

(أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ)

(Have they not traveled in the land), meaning, 'Have not these people who rejected you, O Muhammad, traveled in the land,'

(فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ)

(and seen what was the end of those who were before them) that is, the earlier nations that rejected the Messengers, and how Allah destroyed them. A similar end is awaiting all disbelievers. Allah said in another Ayah,

(أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا)

(Have they not traveled through the land, and have they hearts wherewith to understand) )22:46( When they hear this statement, they should realize that Allah destroyed the disbelievers and saved the believers, and this is His way with His creation. This is why Allah said,

(وَلَدَارُ الْآخِرَةِ خَيْرٌ لِّلَّذِينَ اتَّقَوْا)

(And verily, the home of the Hereafter is the best for those who have Taqwa.) Allah says, 'Just as We saved the faithful in this life, We also wrote safety for them in the Hereafter, which is far better for them than the life of the present world.' Allah said in another Ayah,

(إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ  
الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهُدُ - يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ  
مَعذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ )

(Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth (i.e. Day of Resurrection). The Day when their excuses will be of no profit to the wrongdoers. Theirs will be the curse, and theirs will be the evil abode (in Hellfire).) )40:51-52(

(حَتَّىٰ إِذَا اسْتَيْسَرَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا  
جَاءَهُمْ نَصْرُنَا فَنُجِّىَ مَنْ نَشَاءُ وَلَا يُرَدُّ بَأْسُنَا  
عَنِ الْقَوْمِ الْمُجْرِمِينَ )

(110. (They were reprieved) until, when the Messengers gave up hope and thought that they were denied, then came to them Our help, and whomsoever We willed were rescued. And Our punishment cannot be warded off from the people who are criminals.)

### Allah's Prophets are aided by Victory in Times of Distress and Need

Allah states that He sends His aid and support to His Messengers, peace be upon them, when distress and hardship surround them and they eagerly await Allah's aid. Allah said in another Ayah,

(وَزُلْزِلُوا حَتَّىٰ يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا  
مَعَهُ مَتَىٰ نَصْرُ اللَّهِ)

(..and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allah") )2:214( As for saying of Allah,

(كَذَّبُوا)

(they were denied) There are two recitations for it. One of them is with a Shadda (meaning: they were betrayed by their people). And this is the way `A'ishah, may Allah be pleased with her, recited it. Al-Bukhari said that `Urwah bin Az-Zubayr narrated that he asked `Aishah about the meaning of the following verse,

(حَتَّىٰ إِذَا اسْتَيْسَرَ الرُّسُلُ)

(` Until when the Messengers give up hope...), Respite will be granted, is it denied or betrayed `A'ishah replied, "betrayed." `Urwah said, "I said, ` They were sure that their people betrayed them, so why use the word `thought" She said, ` Yes, they were sure that they betrayed them.' I said,

(وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا)

(and they thought that they were denied (by Allah)) `A'ishah said, `Allah forbid! The Messengers did not suspect their Lord of such a thing.' I asked, ` So what does this Ayah mean' She said, ` This Verse is concerned with the Messengers' followers who had faith in their Lord

and believed in their Messengers. The period of trials for those followers was long and Allah's help was delayed until the Messengers gave up hope for the conversion of the disbelievers amongst their nation and suspected that even their followers were shaken in their belief, Allah's help then came to them." Ibn Jurayj narrated that Ibn Abi Mulaikah said that Ibn ` Abbas read this Ayah this way,

(وَضَنُّوْا اَنْهُمْ قَدْ كَذِبُوْا)

(and they thought they were denied.) ` Abdullah bin Abi Mulaikah said, "Then Ibn ` Abbas said to me that they were humans. He then recited this Ayah,

(حَتَّى يَقُوْلَ الرَّسُوْلُ وَالَّذِيْنَ ءَامَنُوْا مَعَهُ مَتَى نَصْرُ اللّٰهِ اِلَّا اِنْ نَصَرَ اللّٰهُ قَرِيْبٌ)

(..even the Messenger and those who believed along with him said, "When (will come) the help of Allah" Yes! Certainly, the help of Allah is near!))2:214(" Ibn Jurayj also narrated that Ibn Abi Mulaykah said that ` Urwah narrated to him that ` Aishah did not agree to this and rejected it. She said, "Nothing that Allah has promised Muhammad, peace be upon him, but Muhammad knew for certainty that it shall come, until he died. However, the Messengers were tried with trials until they thought that those believers, who were with them, did not fully support them." Ibn Abi Mulaykah said that ` Urwah narrated that ` Aishah recited this Ayah this way, (قَدْ اُنْهَمُ وَظَنُّوْا) (كَذَّبُوْا) "and they thought that they were betrayed." Therefore, there is another way of reciting this word, and there is a difference of opinion about its meaning. We narrated the meaning that Ibn ` Abbas gave. Ibn Mas` ud said, as Sufyan Ath-Thawri narrated from him, that he read the Ayah this way,

(حَتَّى اِذَا اسْتَيْسَرَ الرَّسُوْلُ وَظَنُّوْا اَنْهُمْ قَدْ كَذِبُوْا)

(until, when the Messengers gave up hope and thought that they were denied.) ` Abdullah commented that this is the recitation that you dislike. Ibn ` Abbas also commented on the Ayah,

(حَتَّى اِذَا اسْتَيْسَرَ الرَّسُوْلُ وَظَنُّوْا اَنْهُمْ قَدْ كَذِبُوْا)

(until, when the Messengers gave up hope and thought that they were denied) "When the Messengers gave up hope that their people would accept their messages, and their people thought that their Messengers had not said the truth to them, Allah's victory came then,

(فَقُجِّىَ مِنْ نِّسَاءٍ)

(and whomsoever We willed were rescued.) Ibn Jarir At-Tabari narrated that Ibrahim bin Abi Hamzah )Hurrah( Al-Jazari said, "A young man from Quraysh asked Sa'id bin Jubayr ` O, Abu ` Abdullah! How do you read this word, for when I pass by it, I wish I had not read this Surah,

(حَتَّىٰ إِذَا اسْتَيْسَرَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا)

(until, when the Messengers gave up hope and thought that they were denied...) He said, `Yes, it means, when the Messengers gave up hope that their people will believe in them and those to whom the Messengers were sent thought that the Messengers were not truthful.'" Ad-Dahhak bin Muzahim commented, "I have not seen someone who is called to knowledge and is lazy accepting the invitation, until today! If you traveled to Yemen just to get this explanation, it will still be worth it." Ibn Jarir At-Tabari narrated that Muslim bin Yasar asked Sa`id bin Jubayr about the same Ayah and he gave the same response. Muslim stood up and embraced Sa`id bin Jubayr, saying, "May Allah relieve a distress from you as you relieved a distress from me!" This was reported from Sa`id bin Jubayr through various chains of narration. This is also the Tafsir that Mujahid bin Jabr and several other Salaf scholars gave for this Ayah. However, some scholars said that the Ayah,

(وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا)

(and thought that they were denied), is in reference to the believers who followed the Messengers, while some said it is in reference to the disbelievers among the Messengers' nation. In the latter case, the meaning becomes: `and the disbelievers thought that the Messengers were not given a true promise of victory.' Ibn Jarir At-Tabari narrated that Tamim bin Hadhram said, "I heard `Abdullah bin Mas`ud comment on this Ayah,

(حَتَّىٰ إِذَا اسْتَيْسَرَ الرُّسُلُ)

(until, when the Messengers gave up hope) that their people will believe in them, and their people thought when the respite was long, that the Messengers were not given a true promise."

(لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولِي الْأَلْبَابِ مَا  
كَانَ حَدِيثًا يُنْتَرَىٰ وَلَكِن تَصَدِّقَ الَّذِي بَيْنَ يَدَيْهِ  
وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ  
(

(111. Indeed in their stories, there is a lesson for men of understanding. It (the Qur'an) is not a forged statement but a confirmation of that which was before it and a detailed explanation of everything and a guide and a mercy for the people who believe.)

### **A Lesson for Men Who have Understanding**

Allah states here that the stories of the Messengers and their nations and how we saved the believers and destroyed the disbelievers are,

(عِبْرَةٌ لِّأُولِي الْأَلْبَابِ)

(a lesson for men of understanding), who have sound minds,

(مَا كَانَ حَدِيثًا يُفْتَرَى)

(It is not a forged statement.) Allah says here that this Qur'an could not have been forged; it truly came from Allah,

(وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ)

(but a confirmation of that which was before it) in reference to the previously revealed Divine Books, by which this Qur'an testifies to the true parts that remain in them and denies and refutes the forged parts that were added, changed and falsified by people. The Qur'an accepts or abrogates whatever Allah wills of these Books,

(وَتَفْصِيلَ كُلِّ شَيْءٍ)

(and a detailed explanation of everything) Meaning the allowed, the prohibited, the preferred and the disliked matters. The Qur'an deals with the acts of worship, the obligatory and recommended matters, forbids the unlawful and discourages from the disliked. The Qur'an contains major facts regarding the existence and about matters of the future in general terms or in detail. The Qur'an tells us about the Lord, the Exalted and Most Honored, and about His Names and Attributes and teaches us that Allah is glorified from being similar in any way to the creation. Hence, the Qur'an is,

(هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ)

(a guide and a mercy for the people who believe.) with which their hearts are directed from misguidance to guidance and from deviation to conformance, and with which they seek the mercy of the Lord of all creation in this life and on the Day of Return. We ask Allah the Most Great to make us among this group in the life of the present world and in the Hereafter, on the Day when those who are successful will have faces that radiate with light, while those whose faces are dark will end up with the losing deal. This is the end of the Tafsir of Surah Yusuf; and all the thanks and praises are due to Allah, and all our trust and reliance are on Him Alone.

## The Tafsir of Surat Ar-Ra`d

(Chapter -13)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(المر تلك آيت الكتاب والذى أنزل إليك من ربك الحق ولكن أكثر الناس لا يؤمنون )

(1. Alif Lam-Mim Ra. These are the verses of the Book (the Qur'an), and that which has been revealed unto you from your Lord is the truth, but most men believe not.)

### The Qur'an is Allah's Kalam (Speech)

We talked before, in the beginning of Surat Al-Baqarah (chapter 2) about the meaning of the letters that appear in the beginnings of some chapters in the Qur'an. We stated that every Surah that starts with separate letters, affirms that the Qur'an is miraculous and is an evidence that it is a revelation from Allah, and that there is no doubt or denying in this fact. This is why Allah said next,

(تلك آيت الكتاب)

(These are the verses of the Book), the Qur'an, which Allah described afterwards,

(والذى أنزل إليك)

(and that which has been revealed unto you), O Muhammad,

(من ربك الحق)

(from your Lord is the truth,) Allah said next,

(ولكن أكثر الناس لا يؤمنون)

(but most men believe not.) just as He said in another Ayah,

(وما أكثر الناس ولو حرصت بمؤمنين )

(And most of mankind will not believe even if you desire it eagerly.) )12:103( Allah declares that even after this clear, plain and unequivocal explanation (the Qur'an), most men will still not believe, due to their rebellion, stubbornness and hypocrisy.



(اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ  
اسْتَوَىٰ عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ  
يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأُمْرَ يُفَصِّلُ الْآيَاتِ  
لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ )

(2. Allah is He Who raised the heavens without any pillars that you can see. Then, He rose above (Istawa) the `Arsh )Throne(. He has subjected the sun and the moon, each running (its course) for a term appointed. He manages and regulates all affairs; He explains the Ayat in detail, that you may believe with certainty in the meeting with your Lord.)

### Clarifying Allah's Perfect Ability

Allah mentions His perfect ability and infinite authority, since it is He Who has raised the heavens without pillars by His permission and order. He, by His leave, order and power, has elevated the heavens high above the earth, distant and far away from reach. The heaven nearest to the present world encompasses the earth from all directions, and is also high above it from every direction. The distance between the first heaven and the earth is five hundred years from every direction, and its thickness is also five hundred years. The second heaven surrounds the first heaven from every direction, encompassing everything that the latter carries, with a thickness also of five hundred years and a distance between them of five hundred years. The same is also true about the third, the fourth, the fifth, the sixth and the seventh heavens. Allah said,

(اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ  
مِثْلَهُنَّ)

(It is Allah who has created seven heavens and of the earth the like thereof.) 65:12( Allah said next,

(بِغَيْرِ عَمَدٍ تَرَوْنَهَا)

(..without any pillars that you can see.) meaning, `there are pillars, but you cannot see them,' according to Ibn `Abbas, Mujahid, Al-Hasan, Qatadah, and several other scholars. Iyas bin Mu`awiyah said, "The heaven is like a dome over the earth," meaning, without pillars. Similar was reported from Qatadah, and this meaning is better for this part of the Ayah, especially since Allah said in another Ayah,

(وَيُمسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ)

(He withholds the heaven from falling on the earth except by His permission. ))22:65( Therefore, Allah's statement,

(تَرَوْنَهَا)

(..that you can see), affirms that there are no pillars. Rather, the heaven is elevated (above the earth) without pillars, as you see. This meaning best affirms Allah's ability and power.

### **Al-Istawa', Rising above the Throne**

Allah said next,

(ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ)

(Then, He rose above (Istawa) the Throne.) We explained the meaning of the Istawa' in Surat Al-A`raf (7:54), and stated that it should be accepted as it is without altering, equating, annulling its meaning, or attempts to explain its true nature. Allah is glorified and praised from all that they attribute to Him.

### **Allah subjected the Sun and the Moon to rotate continuously**

Allah said,

(وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلًّا يَجْرِى لِأَجَلٍ مُّسَمًّى)

(He has subjected the sun and the moon, each running (its course) for a term appointed.) It was said that the sun and the moon continue their course until they cease doing so upon the commencement of the Final Hour, as Allah stated,

(وَالشَّمْسُ تَجْرى لِمُسْتَقَرٍّ لَّهَا)

(And the sun runs on its fixed course for a term (appointed).))36:38( It was also said that the meaning is: until they settle under the Throne of Allah after passing the other side of the earth. So when they, and the rest of the planetary bodies reach there, they are at the furthest distance from the Throne. Because according to the correct view, which the texts prove, it is shaped like a domb, under which is all of the creation. It is not circular like the celestial bodies, because it has pillars by which it is carried. This fact is clear to those who correctly understand the Ayat and authentic Hadiths. All the (praise is due to) Allah and all the favors are from Him. Allah mentioned the sun and the moon here because they are among the brightest seven heavenly objects. Therefore, if Allah subjected these to His power, then it is clear that He has also subjected all other heavenly objects. Allah said in other Ayat,

(لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ  
الَّذِي خَلَقَهُنَّ إِن كُنْتُمْ إِيَّاهُ تَعْبُدُونَ)

(Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allah Who created them, if you (really) worship Him.) 41:37( and,

(وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ إِلَّا  
لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ)

(And (He created) the sun, the moon, the stars subjected to His command. Surely, His is the creation and commandment. Blessed is Allah, the Lord of all that exists!) 7:54( Allah's statement next,

(يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ)

(He explains the Ayat in detail, that you may believe with certainty in the Meeting with your Lord.) means, He explains the signs and clear evidences that testify that there is no deity worthy of worship except Him. These evidences prove that He will resurrect creation if He wills, just as He started it.

(وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ  
وَأَنْهَاراً وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ  
إِثْنَيْنِ يُغْشَى اللَّيْلَ النَّهَارَ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ  
يَتَفَكَّرُونَ - وَفِي الْأَرْضِ قِطْعٌ مُتَّجِرَاتٌ  
وَجَبَّتْ مِنْ أَعْنَابٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَنٌ وَغَيْرُ  
صِنْوَنٍ يُسْقَى بِمَاءٍ وَحَدِيدٍ وَنُفُضِّلُ بَعْضَهَا عَلَى  
بَعْضٍ فِي الْأَكْلِ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ  
(

(3. And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruit He made Zawjajn lthnayn (two in pairs). He brings the night as a cover over

the day. Verily, in these things, there are Ayat (signs) for people who reflect. ) (4. And in the earth are neighboring tracts, and gardens of vines, and green crops (fields), and date palms, growing into two or three from a single stem root, or otherwise, watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are Ayat (signs) for the people who understand.)

## Allah's Signs on the Earth

After Allah mentioned the higher worlds, He started asserting His power, wisdom and control over the lower parts of the world. Allah said,

(وَهُوَ الَّذِي مَدَّ الْأَرْضَ)

(And it is He Who spread out the earth) made it spacious in length and width. Allah has placed on the earth firm mountains and made rivers, springs and water streams run through it, so that the various kinds of fruits and plants of every color, shape, taste and scent are watered with this water,

(مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ)

(and of every kind of fruit He made Zawjain Ithnayn.), two types from every kind of fruit,

(يُعْشَى الْيَلَّ النَّهَارَ)

(He brings the night as a cover over the day.) Allah made the day and night pursue each other, when one is about to depart, the other overcomes it, and vice versa. Allah controls time just as He controls space and matter,

(إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ)

(Verily, in these things, there are Ayat for people who reflect.) who reflect on Allah's signs and the evidences of His wisdom. Allah said,

(وَفِي الْأَرْضِ قِطْعٌ مُتَّجِرَاتٌ)

(And in the earth are neighboring tracts, ) Meaning, next to each other, some of them are fertile and produce what benefits people, while others are dead, salty and do not produce anything. This meaning was collected from Ibn `Abbas, Mujahid, Sa`id bin Jubayr, Ad-Dahhak and several others. This also covers the various colors and types of diverse areas on the earth; some red, some white, or yellow, or black, some are stony, or flat, or sandy, or thick, or thin, all made to neighbor each other while preserving their own qualities. All this indicates the existence of the Creator Who does what He wills, there is no deity or lord except Him. Allah said next,

(وَجَبَّتْ مِّنْ أَعْنَبٍ وَزَرَءٌ وَنَخِيلٍ)

(and gardens of vines, and green crops (fields), and date palms...) Allah's statement, next,

(صِنُونٌ وَغَيْرُ صِنُونٍ)

(Snwanun wa (or) Ghayru Snwan.) `Snwan' means, growing into two or three from a single stem, such as figs, pomegranate and dates. `Ghayru Snwan' means, having one stem for every tree, as is the case with most plants. From this meaning, the paternal uncle is called one's `Snw' of his father. There is an authentic Hadith that states that the Messenger of Allah said to `Umar bin Al-Khattab,

«أَمَا شَعَرْتَ أَنَّ عَمَّ الرَّجُلِ صِنُونُ أَبِيهِ»

(Do you not know that man's paternal uncle is the Snw of his father) Allah said next,

(وَحِدٍ وَتُفْضَلٌ بَعْضُهَا عَلَى بَعْضٍ فِي الْأَكْلِ)

(watered with the same water; yet some of them We make more excellent than others to eat.) Abu Hurayrah narrated that the Prophet commented on Allah's statement,

(وَتُفْضَلٌ بَعْضُهَا عَلَى بَعْضٍ فِي الْأَكْلِ)

(yet some of them We make more excellent than others to eat.)

«الدَّقْلُ، وَالْفَارِسِيُّ، وَالْحَلْوُ، وَالْحَامِضُ»

(The Dagal, the Persian, the sweet, the bitter...) At-Tirmidhi collected this Hadith and said, "Hasan Gharib." Therefore, there are differences between plants and fruits with regards to shape, color, taste, scent, blossoms and the shape of their leaves. There are plants that are very sweet or sour, bitter or mild, fresh; some plants have a combination of these attributes, and the taste then changes and becomes another taste, by Allah's will. There is also some that are yellow in color, or red, or white, or black, or blue, and the same can be said about their flowers; and all these variances and complex diversities are watered by the same water. Surely, in this there are signs for those who have sound reasoning, and surely, all this indicates the existence of the Creator Who does what He wills and Whose power made distinctions between various things and created them as He wills. So Allah said,

(إِنَّ فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ)

(Verily, in these things there are Ayat for the people who understand.)

(وَإِنْ تَعَجَبُ فَعَجَبٌ قَوْلُهُمْ أَعِدَّا كُنَّا ثُرَابًا أَعْيَا  
لَفِي خَلْقٍ جَدِيدٍ أَوْلِيكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ  
وَأَوْلِيكَ الْأَغْلُلُ فِي أَعْنَاقِهِمْ وَأَوْلِيكَ أَصْحَابُ  
النَّارِ هُمْ فِيهَا خَالِدُونَ )

(5. And if you wonder, then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation" They are those who disbelieved in their Lord! They are those who will have iron chains linking their hands to their necks. They will be dwellers of the Fire to abide therein forever.)

### Denying Resurrection after Death, is Strange

Allah says to His Messenger Muhammad, peace and blessings be upon him,

(وَإِنْ تَعَجَبُ)

(And if you wonder.) at the rejection of the polytheists who deny Resurrection, even though they witness Allah's signs and evidences that He made in His creation which testify that He is able to do everything. Yet, they admit that Allah originated the creation of all things and brought them into existence after they were nothing. However, they deny Allah's claim that He will resurrect the world anew, even though they admit to what is more amazing than what they deny and reject. Therefore, it is amazing that they said,

(أَعِدَّا كُنَّا ثُرَابًا أَعْيَا لَفِي خَلْقٍ جَدِيدٍ)

(When we are dust, shall we indeed then be (raised) in a new creation) It is an obvious fact to every sane and knowledgeable person that creating the heavens and earth is a greater feat than creating men, and that He Who has originated creation is more able to resurrect it anew,

(أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ  
وَالْأَرْضَ وَلَمْ يَعْزُبْ عَنْهُ خَلْقُهُمْ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ )

(Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead Yes, He surely is able to do all things)46:33 Allah described those who deny Resurrection,

(أُولَئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَئِكَ الْأَغْلَى فِي  
أَعْنَاقِهِمْ)

(They are those who disbelieved in their Lord! They are those who will have iron chains linking their hands to their necks. ) They will be dragged in the Fire by these chains,

(وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ)

(They will be dwellers of the Fire to abide therein forever.), for they will remain in Hell forever and will never escape it or be removed from it.

(وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ  
قَبْلِهِمُ الْمَثَلَتُ وَإِنَّ رَبَّكَ لَدُوٌّ مَعْفِرَةٌ لِلنَّاسِ عَلَى  
ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ )

(6. They ask you to hasten the evil before the good, while exemplary punishments have indeed occurred before them. But verily, your Lord is full of forgiveness for mankind, in spite of their wrongdoing. And verily, your Lord is (also) severe in punishment.)

**The Disbelievers ask for the Punishment to be delivered now!**

Allah said,

(وَيَسْتَعْجِلُونَكَ)

(They ask you to hasten), in reference to the disbelievers,

(بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ)

(the evil before the good,) meaning, the punishment. Allah said in other Ayat that they said,

(وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ  
- لَوْ مَا تَأْتِينَا بِالْمَلَكَةِ إِن كُنْتَ مِنَ الصَّادِقِينَ -

مَا نُنَزِّلُ الْمَلِيكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا  
مُنْظَرِينَ )

(And they say: "O you to whom the Dhikr (the Qur'an) has been sent down! Verily, you are a mad man! Why do you not bring angels to us if you are of the truthful" We send not the angels down except with the truth (i.e. for torment), and in that case, they (the disbelieves) would have no respite!))15:6-8(, and two Ayat;

(وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ)

(And they ask you to hasten on the torment!))29:53-54( Allah also said,

(سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ )

(A questioner asked concerning a torment about to befall.) )70:1(,

(يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ  
ءَامَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ)

(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(, and,

(وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْنَا)

(They say: "Our Lord! Hasten to us Qittana.)38:16(, meaning, our due torment and reckoning. Allah said that they also supplicated,

(وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ  
عِنْدِكَ)

(And (remember) when they said: "O Allah! If this (the Qur'an) is indeed the truth from You.)8:32( They were such rebellious, stubborn disbelievers that they asked the Messenger to bring them Allah's torment. Allah replied,

(وَقَدْ خَلْتُ مِنْ قَبْلِهِمُ الْمُتْلِتُ)



(while exemplary punishments have indeed occurred before them.) Meaning, 'We have exerted Our punishment on the previous disbelieving nations, and made them a lesson and example for those who might take heed from their destruction.' If it was not for His forbearance and forgiveness, Allah would have indeed punished them sooner. Allah said in another Ayah,

(وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى  
ظَهْرَهَا مِنْ دَابَّةٍ)

(And if Allah were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth.)35:45( Allah said in this honorable Ayah,

(وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ)

(But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing.) He is full of forgiveness, pardoning and covering the mistakes of people, in spite of their wrongdoing and the errors committed night and day. Allah next reminds that His punishment is severe, so that fear and hope are both addressed and mentioned. Allah said in other Ayat,

(فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَسِعَةِ وَلَا يُرَدُّ  
بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ )

(If they belie you, say: "Your Lord is the Owner of vast mercy, and never will His wrath be turned back from the people who are criminals.")6:147(

(إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ)

(Verily, your Lord is quick in retribution and certainly He is Oft-Forgiving, Most Merciful.)7:167(, and,

(نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ - وَأَنَّ  
عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ )

(Declare unto My servants that truly I am the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment.)15:49-50( There are many other Ayat that mention both fear and hope.

(وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ  
إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ )

(7. And the disbelievers say: "Why is not a sign sent down to him from his Lord" You are only a warner, and to every people there is a guide.)

### The Idolators ask for a Miracle

Allah states that out of their disbelief and stubbornness, the idolators asked why is not a miracle sent down to the Messenger from his Lord, just like the earlier Messengers For instance, the disbelievers were being stubborn when they asked the Prophet to turn As-Safa into gold, to remove the mountains from around them, and to replace them with green fields and rivers. Allah said,

(وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا  
الْأَوَّلُونَ)

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

(إِنَّمَا أَنْتَ مُنذِرٌ)

(You are only a warner), and your duty is only to convey Allah's Message which He has ordered you,

(لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ)

(Not upon you is their guidance, but Allah guides whom He wills.))2:272( Allah said;

(وَلِكُلِّ قَوْمٍ هَادٍ)

(And to every people there is a guide.) meaning that for every people there has been a caller, according to Ibn `Abbas and as narrated from him by Ali bin Abi Talhah. Allah said in a similar Ayah, a

(وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ)

(And there never was a nation but a warner had passed among them.))35:24( Similar has reported from Qatadah and `Abdur-Rahman bin Zayd.

(اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ  
وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ - عِلْمُ الْغَيْبِ  
وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ )

(8. Allah knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion.) (9. All-Knower of the unseen and the seen, the Most Great, the Most High.)

### Allah is All-Knower of Al-Ghayb (Unseen)

Allah affirms His perfect knowledge, from which nothing is hidden, and that He has complete knowledge of whatever every female creature is carrying,

(وَيَعْلَمُ مَا فِي الْأَرْحَامِ)

(And He knows that which is in the wombs.)31:34(, whether male or female, fair or ugly, miserable or happy, whether it will have a long or a short life. Allah said in other Ayat,

(هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِّنَ الْأَرْضِ وَإِذْ أَنْتُمْ  
أُحْيَاءُ)

(He knows you well when He created you from the earth, and when you were fetuses.)53:32(, and,

(يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّن بَعْدِ خَلْقٍ  
فِي ظُلُمَاتٍ ثَلَاثٍ)

(He creates you in the wombs of your mother: creation after creation in three veils of darkness.)39:6( meaning stage after stage. Allah also said,

(وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِن سُلَالَةٍ مِّن طِينٍ - ثُمَّ  
جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ - ثُمَّ خَلَقْنَا النُّطْفَةَ  
عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا

فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ  
فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ )

(And indeed We created man out of an extract of clay. Thereafter We made him as a Nutfah in a safe lodging. Then We made the Nutfah into a clot, then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allah, the Best of creators.)23:12-14( In the two Sahihs it is recorded that `Abdullah bin Mas`ud said that the Messenger of Allah said,

«إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ  
يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً  
مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ مَلَكًا فَيُؤَمِّرُ بِأَرْبَعِ  
كَلِمَاتٍ، يَكْتُبُ رِزْقَهُ، وَعُمُرَهُ، وَعَمَلَهُ، وَشَقِيًّا  
أَوْ سَعِيدًا»

(The matter of the creation of one of you is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his provisions, his life span, his deeds, and whether he will be blessed or wretched.") In another Hadith, the Prophet said,

«فَيَقُولُ الْمَلَكُ: أَيُّ رَبِّ أَذْكَرٌ أَمْ أَنْثَى؟ أَيُّ رَبِّ  
أَشَقِيٌّ أَمْ سَعِيدٌ؟ فَمَا الرِّزْقُ؟ فَمَا الْأَجَلُ؟ فَيَقُولُ  
اللَّهُ: وَيَكْتُبُ الْمَلَكُ»

(Then the angel asks, "O my Lord! Is it a male or a female, miserable or happy, what is its provisions and life span" Allah then ordains and the angel records it.) Allah said next,

(وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزِدَادُ)

(and by how much the wombs fall short or exceed.) Al-Bukhari recorded that `Abdullah bin `Umar said that the Messenger of Allah said,

«مَفَاتِيحُ الْغَيْبِ خَمْسٌ، لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ: لَا يَعْلَمُ مَا فِي غَدِ إِلَّا اللَّهُ، وَلَا يَعْلَمُ مَا تَغِيضُ الْأَرْحَامُ إِلَّا اللَّهُ، وَلَا يَعْلَمُ مَتَى يَأْتِي الْمَطَرُ أَحَدٌ إِلَّا اللَّهُ، وَلَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ، وَلَا يَعْلَمُ مَتَى تَقُومُ السَّاعَةُ إِلَّا اللَّهُ»

(The Keys of the Ghayb (unseen knowledge) are five, nobody knows them but Allah. Nobody knows what will happen tomorrow except Allah; nobody knows what is in the womb except Allah; nobody knows when it will rain except Allah; no soul knows at what place he will die except Allah; and nobody knows when the (Final) Hour will begin except Allah.) Al-`Awfi reported from Ibn `Abbas that he said,

(وَمَا تَغِيضُ الْأَرْحَامُ)

(and by how much the wombs fall short), this refers to miscarriages,

(وَمَا تَزِدَادُ)

(or exceed), this refers to carrying her fetus in her womb for the full term. Some women carry their fetus for ten months, while others for nine months. Some terms are longer or shorter than others. This is the falling short or exceeding that Allah the Exalted mentioned, and all this occurs by His knowledge." Qatadah commented on Allah's statement,

(وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ)

(Everything with Him is in proportion.) "For a term appointed. Allah has the records of the provisions and terms of His creation and made an appointed term for everything." An authentic Hadith mentioned that one of the Prophet's daughters sent (a messenger) to him requesting him to come as her child was dying, but the Prophet returned the messenger and told him to say to her,

«إِنَّ لِلَّهِ مَا أَخَذَ، وَلَهُ مَا أُعْطِيَ، وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُّسَمًّى، فَمُرُوهَا فَلْتَصْبِرْ وَلْتَحْتَسِبْ»

(Verily, whatever Allah takes is for Him and whatever He gives is for Him, and everything with Him has a limited fixed term (in this world), and so she should be patient and hope for Allah's reward.) Allah said next,

## (عَلِمُ الْغَيْبِ وَالشَّهَادَةِ)

(All-Knower of the Ghayb (the unseen) and the Shahadah (the witnessable),) Who knows everything that the servants see and all what they cannot see, and none of it ever escapes His knowledge,

## (الْكَبِيرُ)

(the Most Great), greater than everything,

## (الْمُتَعَالِ)

(the Most High.) above everything,

## (قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا)

((Allah) surrounds all things in (His) knowledge.)65:12(, and has full power over all things, the necks are under His control and the servants are subservient to Him, willingly or unwillingly.

(سَوَاءٌ مِّنْكُمْ مَّنْ أَسْرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ - لَهُ مُعَقِّبَاتٌ مِّن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِّن دُونِهِ مِن وَالٍ )

(10. It is the same (to Him) whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.) (11. For him (each person), there are angels in succession, before and behind him. They guard him by the command of Allah. Verily, Allah will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves. But when Allah wills a people's punishment, there can be no turning it back, and they will find besides Him no protector.)

**Allah's Knowledge encompasses all Things Apparent and Hidden**

Allah declares that His knowledge is encompassing all of His creation, those who declare their speech or hide it, He hears it and nothing of it ever escapes His observation. Allah said in other Ayat,

(وَإِنْ تَجْهَرُ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى )

(And if you speak aloud, then verily, He knows the secret and that which is yet more hidden.)20:7(, and,

(وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ)

(And (Allah) knows what you conceal and what you reveal.) `A'ishah said, "All praise is due to Allah Whose hearing has encompassed all voices! By Allah, she who came to complain about her husband to the Messenger of Allah was speaking while I was in another part of the room, yet I did not hear some of what she said. Allah sent down,

(قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا  
وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ  
سَمِيعٌ بَصِيرٌ )

(Indeed Allah has heard the statement of her that disputes with you concerning her husband and complains to Allah. And Allah hears the argument between you both. Verily, Allah is All-Hearer, All-Seer.)58:1( Allah said next,

(وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ)

(whether he be hid by night), in his house in the darkness of the night,

(وَسَارِبٌ بِالنَّهَارِ)

(or goes forth freely by day.) moves about during the daylight; both are encompassed by Allah's knowledge. Allah said in other Ayat,

(أَلَا حِينَ يَسْتَعْشُونَ نِيَابَهُمْ)

(Surely, even when they cover themselves with their garments.) 11:5(, and,

(وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْءَانٍ  
وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ  
نُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ  
فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ  
وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ )

(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 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.)10:61(

### The Guardian Angels

Allah said next,

(لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ  
مِنْ أَمْرِ اللَّهِ)

(For him (each person), there are angels in succession, before and behind him. They guard him by the command of Allah.) Allah states that there are angels who take turns guarding each servant, some by night and some by day. These angels protect each person from harm and accidents. There are also angels who take turns recording the good and evil deeds, some angels do this by day and some by night. There are two angels, one to the right and one to the left of each person, recording the deeds. The angel to the right records the good deeds, while the angel to the left records the evil deeds. There are also two angels that guard and protect each person, one from the back and one from in front. Therefore, there are four angels that surround each person by day and they are replaced by four others at night, two scribes and two guards. An authentic Hadith states,

«يَتَعَاقَبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ،  
وَيَجْتَمِعُونَ فِي صَلَاةِ الصُّبْحِ وَصَلَاةِ الْعَصْرِ،  
فَيَصْعَدُ إِلَيْهِ الَّذِينَ بَاتُوا فِيكُمْ فَيَسْأَلُهُمْ وَهُوَ أَعْلَمُ



بِكُمْ: كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: أَتَيْنَاهُمْ وَهُمْ  
يُصَلُّونَ، وَتَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ»

(Angels take turns around you, some at night and some by day, and all of them assemble together at the time of the Fajr and `Asr prayers. Then those who have stayed with you throughout the night, ascend to Allah Who asks them, and He knows the answer better than they about you, "How have you left My servants" They reply, "As we have found them praying, we have left them praying.") Imam Ahmad recorded that `Abdullah said that the Messenger of Allah said,

«مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ وَكَّلَ بِهِ قَرِينَهُ مِنَ  
الْجِنِّ وَقَرِينُهُ مِنَ الْمَلَائِكَةِ»

(Verily, every one among you has his companion from the Jinn and his companion from the angels.") They said, "And you too, O Allah's Messenger" He said,

«وَإِيَّايَ، وَلَكِنَّ اللَّهَ أَعَانَنِي عَلَيْهِ، فَلَا يَأْمُرُنِي إِلَّا  
بِخَيْرٍ»

(And I too, except that Allah has helped me against him, so he only orders me to do good.) Muslim collected this Hadith. Ibn Abi Hatim narrated that Ibrahim said, "Allah revealed to a Prophet from among the Children of Israel, ` Say to your nation: every people of a village or a house who used to obey Allah but changed their behavior to disobeying Him, then He will take away from them what they like and exchange it for what they dislike." Ibrahim next said that this statement has proof in Allah's Book,

(إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا  
بِأَنْفُسِهِمْ)

(Verily, Allah will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves.)

(هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنزِلُ السَّحَابَ الثَّقَالَ - وَيَسْبِحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ

مِنْ خَيْفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ  
يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ )

(12. It is He Who shows you the lightning, as a fear and as a hope. And it is He Who brings up the clouds, heavy (with water).) (13. And Ar-Ra'd (thunder) glorifies and praises Him, and so do the angels because of His awe. He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allah. And He is Mighty in strength and Severe in punishment.)

### Clouds, Thunder and Lightning are Signs of Allah's Power

Allah states that He has full power over Al-Barq (lightning), which is the bright light that originates from within clouds. Ibn Jarir recorded that Ibn `Abbas once wrote to Abu Al-Jald asking about the meaning of Al-Barq, and he said that it is water. Qatadah commented on Allah's statement,

(خَوْفًا وَطَمَعًا)

(as a fear and as a hope.) "Fear for travelers, for they feel afraid of its harm and hardship, and hope for residents, awaiting its blessing and benefit and anticipating Allah's provisions." Allah said next,

(وَيُنشِئُ السَّحَابَ الثَّقَالَ)

(And it is He Who brings up the clouds, heavy.) meaning, He originates the clouds that are heavy and close to the ground because of being laden with rain. Mujahid said that this part of the Ayah is about clouds that are heavy with rain. Allah's statement,

(وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ)

(And Ar-Ra'd (thunder) glorifies and praises Him), is similar to His other statement,

(وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ)

(And there is not a thing but glorifies His praise.) 17:44( Imam Ahmad recorded that Ibrahim bin Sa`d said, "My father told me that he was sitting next to Hamid bin `Abdur Rahman in the Masjid. A man from the tribe of Ghifar passed and Hamid sent someone to him to please come to them. When he came, Hamid said to me, `My nephew! Make space for him between me and you, for he had accompanied Allah's Messenger .' When that man came, he sat between me and Hamid and Hamid said to him, `What was the Hadith that you narrated to me from the Messenger of Allah ' He said, `A man from Ghifar said that he heard the Prophet say, i

«إِنَّ اللَّهَ يُنْشِئُ السَّحَابَ فَيَنْطِقُ أَحْسَنَ النُّطْقِ،  
وَيَضْحَكُ أَحْسَنَ الضَّحِكِ»

(Verily, Allah originates the clouds, and they speak in the most beautiful voice and laugh in the most beautiful manner.) It appears, and Allah has the best knowledge, that the cloud's voice is in reference to thunder and its laughter is the lightning. Musa bin `Ubaydah narrated that Sa`d bin Ibrahim said, "Allah sends the rain and indeed, none has a better smile than it, nor more comforting voice. Its smile is lightning and its voice is thunder."

### Supplicating to Allah upon hearing Ar-Ra`d (Thunder)

Imam Ahmad recorded that Salim bin `Abdullah narrated that his father said that the Messenger of Allah used to say upon hearing the thunder and thunderbolts,

«اللَّهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ، وَلَا تُهْلِكْنَا بِعَذَابِكَ،  
وَعَافِنَا قَبْلَ ذَلِكَ»

(O Allah! Do not kill us with Your anger, nor destroy us with Your torment, and save us before that." This Hadith was recorded by At-Tirmidhi, Al-Bukhari in his book Al-Adab Al-Mufrad, An-Nasa'i in `Amal Al-Yawm wal-Laylah, and Al-Hakim in Al-Mustadrak. When `Abdullah bin Az-Zubayr used to hear thunder, he would stop talking and would supplicate, "All praise is to He Whom Ar-Ra`d (thunder) glorifies and praises, and so do the angels because of His awe." He would then say, "This is a stern warning to the people of earth." Malik collected this Hadith in Al-Muwatta', and Al-Bukhari in Al-Adab Al-Mufrad. Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah said,

«قَالَ رَبُّكُمْ عَزَّ وَجَلَّ: لَوْ أَنَّ عِبِيدِي أَطَاعُونِي  
لَأَسْقِيَهُمُ الْمَطَرَ بِاللَّيْلِ، وَأَطْلَعْتُ عَلَيْهِمُ الشَّمْسَ  
بِالنَّهَارِ، وَلَمَّا أَسْمَعْتُهُمْ صَوْتَ الرَّعْدِ»

(Your Lord, the Exalted and Most High, said, `Had My servants obeyed Me, I would have given them rain by night and the sun by day, and would not have made them hear the sound of the Ra`d (thunder).') Allah's statement,

(وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ)

(He sends the thunderbolts, and therewith He strikes whom He wills,) indicates that He sends thunderbolts as punishment upon whom He wills, and this is why thunderbolts increase as time comes to an end. Al-Hafiz Abu Al-Qasim At-Tabarani narrated that Ibn `Abbas said that Arbad

bin Qays bin Juzu' bin Julayd bin Ja`far bin Kulab, and `Amir bin At-Tufayl bin Malik came to Al-Madinah to the Messenger of Allah and sat where he was sitting. `Amir bin At-Tufayl said, "O Muhammad! What will you give me if I embrace Islam" The Messenger of Allah said,

«لَكَ مَا لِلْمُسْلِمِينَ وَعَلَيْكَ مَا عَلَيْهِمْ»

(You will have the rights and duties of all Muslims.) `Amir bin At-Tufayl said, "Will you make me your successor if I embrace Islam" The Messenger of Allah said,

«لَيْسَ ذَلِكَ لَكَ وَلَا لِقَوْمِكَ، وَلَكِنْ لَكَ أَعِنَّةَ  
الْخَيْلِ»

(That is not your right, nor your people's right. However, I could appoint you a commander of the horsemen (i.e., war).) `Amir said, "I am already the commander of the horsemen of Najd (in the north of Arabia). Give me control over the desert and you keep the cities." The Messenger of Allah refused. When these two men were leaving the Messenger of Allah, `Amir said, "By Allah! I will fill it (Al-Madinah) with horses and men (hostile to Muslims)." The Messenger of Allah replied,

«يَمْنَعُكَ اللَّهُ»

(Rather, Allah will prevent you. ) When `Amir and Arbad left, `Amir said, "O Arbad! I will keep Muhammad busy while talking to him, so you can strike him with the sword. Verily, if you kill Muhammad, the people (Muslims) will agree to take blood money and will hate to wage war over his murder. Then we will give them the blood money." Arbad said, "I will do that," and they went back to the Messenger. `Amir said, "O Muhammad! Stand next to me so that I can talk to you." The Messenger stood up, and they both stood next to a wall talking to each other. Arbad wanted to grab his sword, but his hand froze when it touched the sword's handle and he could not take the sword out of its sheath. Arbad did not strike the Messenger as `Amir suggested, and the Messenger of Allah looked at Arbad and realized what he was doing, so he departed. When Arbad and `Amir left the Messenger of Allah and arrived at Al-Harrah of Waqim area, they dismounted from their horses. However, Sa`d bin Mu`adh and Usayd bin Hudayr came out saying, "Come, O enemies of Allah! May Allah curse you." `Amir asked, "Who is this with you, O Sa`d" Sa`d said, "This is Usayd bin Hudayr." They fled until they reached the Riqm area, where Allah struck Arbad with a bolt of lightning and he met his demise. As for `Amir, he went on until he reached the Kharim area, where Allah sent an open ulcer that struck him. During that night, `Amir took refuge in a woman's house, from Banu Salul. `Amir kept touching his open ulcer and saying, "An ulcer as big as a camel's hump, while I am at the house of a woman from Bani Salul, seeking to bring my death in her house!" He rode his horse, but he died while riding it headed to his area. Allah sent down these Ayat (13:8-11) in their case,

(اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ)

(Allah knows what every female bears) until,

(وَمَا لَهُمْ مِّنْ دُونِهِ مِنْ وَالٍ)

(..and they will find besides Him no protector.) Ibn `Abbas commented, "The angels in succession, guard Muhammad, peace be upon him, by the command of Allah." He next mentioned the demise of Arbad by Allah's command, reciting this Ayah,

(وَيُرْسِلُ الصَّوَاعِقَ)

(He sends the thunderbolts,)" Allah said next,

(وَهُمْ يُجَادِلُونَ فِي اللَّهِ)

(yet they (disbelievers) dispute about Allah.) they doubt Allah's greatness and that there is no deity worthy of worship except Him,

(وَهُوَ شَدِيدُ الْمِحَالِ)

(And He is Mighty in strength and Severe in punishment.) Allah's torment is severe against those who rebel against Him, defy Him and persist in disbelief, according to the Tafsir of Ibn Jarir At-Tabari. There is a similar Ayah in the Qur'an,

(وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ -  
فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَا دَمَرْنَهُمْ  
وَقَوْمَهُمْ أَجْمَعِينَ )

(So they plotted a plot, and We planned a plan, while they perceived not. Then see how was the end of their plot! Verily, We destroyed them and their nation all together.)27:50-51( `Ali bin Abi Talib said that,

(وَهُوَ شَدِيدُ الْمِحَالِ)

(And He is Mighty in strength and Severe in punishment (Al-Mihal)), means, His punishment is severe.

(لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِن دُونِهِ لَا  
يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبْسِطٍ كَقَيْهِ إِلَى الْمَاءِ

لِيَبْلُغَ فَاَهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا  
فِي ضَلَالٍ (

(14. For Him is the Word of Truth. And those whom they invoke besides Him, answer them no more than one who stretches forth his hand for water to reach his mouth, but it reaches him not; and the invocation of the disbelievers is nothing but misguidance.)

### A Parable for the Weakness of the False Gods of the Polytheists

Ali bin Abi Talib said that Allah's statement,

(لَهُ دَعْوَةُ الْحَقِّ)

(For Him is the Word of Truth.) is in reference to Tawhid, according to Ibn Jarir At-Tabari. Ibn `Abbas, Qatadah, and Malik who narrated it from Muhammad bin Al-Munkadir, said that,

(لَهُ دَعْوَةُ الْحَقِّ)

(For Him is the Word of Truth.) means, "La ilaha illallah." Allah said next,

(وَالَّذِينَ يَدْعُونَ مِن دُونِهِ)

(And those whom they invoke besides Him...), meaning, the example of those who worship others besides Allah,

(كَبَسِطَ كَفَّيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاَهُ)

(like one who stretches forth his hand for water to reach his mouth,) `Ali bin Abi Talib commented, "Like he who stretches his hand on the edge of a deep well to reach the water, even though his hands do not reach it; so how can the water reach his mouth" Mujahid said about,

(كَبَسِطَ كَفَّيْهِ)

(like one who stretches forth his hand) "Calling the water with his words and pointing at it, but it will never come to him this way." The meaning of this Ayah is that he who stretches his hand to water from far away, to either collect some or draw some from far away, will not benefit from the water which will not reach his mouth, where water should be consumed. Likewise, those idolators who call another deity besides Allah, will never benefit from these deities in this life or the Hereafter, hence Allah's statement,

(وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ)

(and the invocation of the disbelievers is nothing but misguidance.)

(وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا  
وَكَرْهًا وَظِلُّهُمْ بِالْعُدُوِّ وَالْأَصَالِ)

(15. And unto Allah falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons.)

### Everything prostrates unto Allah

Allah affirms His might and power, for He has full control over everything, and everything is subservient to Him. Therefore, everything, including the believers, prostrate to Allah willingly, while the disbelievers do so unwillingly,

(وَظِلُّهُمْ بِالْعُدُوِّ)

(and so do their shadows in the mornings), in the beginning of the days,

(وَالْأَصَالِ)

(and in the afternoons.) towards the end of the days. Allah said in another Ayah,

(أَوْ لَمِيرُوا إِلَى خَلْقِ اللَّهِ مِنْ شَيْءٍ يَتَفَيَّأُ)

(Have they not observed things that Allah has created: (how) their shadows incline.) )16:48(

(قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلْ اللَّهُ قُلْ  
أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ أَنْفُسِهِمْ نَفَعًا  
وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ  
هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ

شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ  
خَلَقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ )

(16. Say: "Who is the Lord of the heavens and the earth" Say: "(It is) Allah." Say: "Have you then taken (for worship) Awliya' (protectors) other than Him, such as have no power either for benefit or for harm to themselves" Say: "Is the blind equal to the one who sees Or darkness equal to light Or do they assign to Allah partners who created the like of His creation, so that the creation seemed alike to them" Say: "Allah is the Creator of all things; and He is the One, the Irresistible.")

### Affirming Tawhid

Allah affirms here that there is no deity worthy of worship except Him, since they admit that He alone created the heavens and the earth and that He is their Lord and the Disposer of all affairs. Yet, they take as lords others besides Allah and worship them, even though these false gods do not have the power to benefit or harm themselves, or those who worship them. Therefore, the polytheists will not benefit or have harm removed from them by these false deities. Are those who worship the false deities instead of Allah equal to those who worship Him alone, without partners, and thus have a light from their Lord This is why Allah said here,

(قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ  
تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ  
خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ)

(Say: "Is the blind equal to the one who sees Or darkness equal to light Or do they assign to Allah partners who created the like of His creation, so that the creations seemed alike to them") Allah asks, `Do these polytheists worship gods besides Him that rival Him in what He created Have their false deities created similar creations to those Allah created and, thus, they are confused between the two types of creations, not knowing which was created by others besides Allah' Rather, the Ayah proves that the truth is nothing like this. There is none similar to Allah, nor does He have an equal, a rival, anyone like Him, a minister, a son, or a wife. Allah is glorified in that He is far away from all that is ascribed to Him. These idolators worship gods that they themselves admit were created by Allah and are subservient to Him. They used to say during their Talbiyah: "Here we rush to Your obedience. There is no partner for You, except Your partner, You own him and he owns not." Allah also mentioned their polytheistic statements in other Ayat,

(مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى)

(We worship them only that they may bring us near to Allah.) 39:3( Allah admonished them for this false creed, stating that only those whom He chooses are allowed to intercede with Him,



(وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ)

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

(وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ)

(And there are many angels in the heavens.....)53:26(, and,

(إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنَ عَبْدًا - لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا -  
وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَمَةِ فَرْدًا )

(There is none in the heavens and the earth but comes unto the Most Gracious (Allah) 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.) 19:93-95( If all are Allah's servants, then why do any of them worships each other without proof or evidence that allows them to do so Rather, they rely on sheer opinion and innovation in the religion, even though Allah has sent all of His Prophets and Messengers, from beginning to end, prohibiting this practice (polytheism) and ordering them to refrain from worshipping others besides Allah. They defied their Messengers and rebelled against them, and this is why the word of punishment struck them as a worthy recompense, e

(وَلَا يَظْلِمُ رَبُّكَ أَحَدًا)

(And your Lord treats no one with injustice) 18:49

(أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَهُ بِقَدَرِهَا  
فَأَحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي  
النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَعٍ زَبَدٌ مِثْلَهُ كَذَلِكَ  
يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ  
جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُتُ فِي الْأَرْضِ  
كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ )

(17. He sends down water from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface - and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils, rises a foam like unto it, thus does Allah (by parables) show forth truth and falsehood. Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allah sets forth parables.)

## Two Parables proving that Truth remains and Falsehood perishes

This honorable Ayah contains two parables which affirm that truth remains and increases, while falsehood diminishes and perishes. Allah said,

(أَنْزَلَ مِنَ السَّمَاءِ مَاءً)

(He sends down water from the sky,) He sends rain,

(فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا)

(and the valleys flow according to their measure,) each valley taking its share according to its capacity, for some valleys are wider and can retain more water than others which are small and thus retain smaller measures of water. This Ayah indicates that hearts differ, for some of them can retain substantial knowledge while others cannot entertain knowledge, but rather are bothered by knowledge,

(فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا)

(but the flood bears away the foam that mounts up to the surface) of the water that ran down the valleys; this is the first parable. Allah said next,

(وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حُلِيٍّ أَوْ  
مَتَعٍ)

(and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils..) This is the second parable, whereas gold and silver ore is heated with fire to make adornments with it, and iron and copper ore are heated to make pots and the like with it. Foam also rises to the surface of these ores, just as in the case with water,

(كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ)

(thus does Allah (by parables) show forth truth and falsehood.) when they both exist, falsehood does not remain, just as foam does not remain with the water or the gold and silver ores which are heated in fire. Rather, foam dissipates and vanishes,

(فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً)

(Then, as for the foam it passes away as scum upon the banks,) for it carries no benefit and dissipates and scatters on the banks of the valley. The foam also sticks to trees or is dissipated by wind, just as the case with the scum that rises on the surface of gold, silver, iron and copper ores; it all goes away and never returns. However, water, gold and silver remain and are used to man's benefit. This is why Allah said next,

(وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُتُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ)

(while that which is for the good of mankind remains in the earth. Thus Allah sets forth parables.) Allah said in a similar Ayah,

(وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ)

(And these similitudes We put forward for mankind; but none will understand them except those who have knowledge.) )29:43( Some of the Salaf (rightly guided ancestors) said, "When I would read a parable in the Qur'an that I could not comprehend, I would cry for myself because Allah the Exalted says,

(وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ)

(But none will understand them except those who have knowledge.)" )29:43( `Ali bin Abi Talhah reported that `Abdullah bin `Abbas commented on Allah's statement,

(أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا)

(He sends down water from the sky, and the valleys flow according to their measure,) "This is a parable that Allah has set; the hearts carry knowledge from Him, and certainty according to the amount of doubt. As for doubt, working good deeds does not benefit while it exists. As for certainty, Allah benefits its people by it, hence Allah's statement,

(فَأَمَّا الزَّبَدُ)

(Then, as for the foam), which refers to doubt,

(فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُتُ فِي  
الْأَرْضِ)

(it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth.) in reference to certainty. And just as when jewelry is heated in fire and is rid of its impurity, which remains in the fire, similarly Allah accepts certainty and discards doubt."

### The Qur'an and the Sunnah contain Parables that use Water and Fire

Allah has set two examples in the beginning of Surat Al-Baqarah (chapter 2) about the hypocrites, one using fire and another using water. Allah said,

(مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا  
حَوْلَهُ)

(Their likeness is as the likeness of one who kindled a fire; then, when it illuminated all around him.) )2:17( then He said,

(أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَةٌ وَّرَعْدٌ  
وَبَرْقٌ)

(Or like a rainstorm in the sky, bringing darkness, thunder, and lightning.) )2:19( Allah also has set two parables for the disbelievers in Surat An-Nur (chapter 24), one of them is,

(وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ)

(As for those who disbelieved, their deeds are like a mirage in a desert.))24:39( The mirage occurs during intense heat. It is recorded in the Two Sahihs that the Messenger of Allah said,

«فَيُقَالُ لِلْيَهُودِ يَوْمَ الْقِيَامَةِ: فَمَا تُرِيدُونَ؟  
فَيَقُولُونَ: أَيُّ رَبَّنَا عَطِشْنَا فَاَسْقِنَا. فَيُقَالُ: أَلَا

تَرْدُونَ؟ فَيَرْدُونَ النَّارَ فَإِذَا هِيَ كَسْرَابٍ يَحْطِمُ  
بَعْضُهَا بَعْضًا»

(It will be said to the Jews on the Day of Resurrection, "What do you desire" They will reply, "We need to drink, for we have become thirsty, O our Lord!" It will be said, "Will you then proceed to drink," and they will head towards the Fire, which will appear as a mirage, its various parts consuming the other parts.") Allah said in the second parable (in Surat An-Nur);

(أَوْ كَظُلْمَةٍ فِي بَحْرٍ لُجِّيٍّ)

(Or is like the darkness in a vast deep sea.)24:40( In the Two Sahihs it is recorded that Abu Musa Al-Ash`ari said that the Messenger of Allah said,

«إِنَّ مَثَلَ مَا بَعَثَنِي اللَّهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ،  
كَمَثَلِ غَيْثٍ أَصَابَ أَرْضًا، فَكَانَ مِنْهَا طَائِفَةٌ  
قَبِلَتِ الْمَاءَ فَأَنْبَتَتِ الْكَلَّاءَ وَالْعُشْبَ الْكَثِيرَ، وَكَانَتْ  
مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ، فَنَفَعَ اللَّهُ بِهَا النَّاسَ،  
فَشَرِبُوا، وَرَعَوْا، وَسَقَوْا، وَزَرَعُوا، وَأَصَابَتْ  
طَائِفَةٌ مِنْهَا أُخْرَى، إِنَّمَا هِيَ قَيْعَانٌ لَا تُمْسِكُ مَاءً  
وَلَا تُنْبِتُ كَلًّا، فَذَلِكَ مَثَلُ مَنْ فَقَهُ فِي دِينِ اللَّهِ  
وَنَفَعَهُ اللَّهُ بِمَا بَعَثَنِي وَنَفَعَ بِهِ، فَعَلِمَ وَعَلَّمَ، وَمَثَلُ  
مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي  
أُرْسِلْتُ بِهِ»

(The example of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed the rain water and brought forth vegetation and grass in abundance. And another portion of it was hard, it held the rain water and Allah benefited the people with it and they utilized it for drinking, grazing, making their animals drink from it and for irrigation purposes. And another portion of it fell on barren land, which could neither hold the water nor bring forth vegetation. The first is the example of

the person who comprehends Allah's religion and gets benefit, as well as benefiting others (from the knowledge and guidance) which Allah has revealed through me and learns and then teaches others. The last example is that of a person who does not care for it and does not embrace Allah's guidance revealed through me.) This parable uses water in it. In another Hadith that Imam Ahmad collected, Abu Hurayrah narrated that the Messenger of Allah said,

«مَثَلِي وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ، جَعَلَ الْفَرَاشُ وَهَذِهِ الدَّوَابُّ الَّتِي يَقَعْنَ فِي النَّارِ يَقَعْنَ فِيهَا، وَجَعَلَ يَحْجُزُهُنَّ وَيَعْلِبُنَّهُ فَيَقْتَحِمْنَ فِيهَا قَالَ : فِدْلِكُمْ مَثَلِي وَمَثَلُكُمْ، أَنَا آخِذٌ بِحُجْرِكُمْ عَنِ النَّارِ، هَلُمَّ عَنِ النَّارِ، فَتَعْلِبُونِي، فَتَقْتَحِمُونَ فِيهَا»

(My example and the example of you is like that of a person who lit a fire. When the fire illuminated his surroundings, butterflies and insects started falling into it, as they usually do, and he started swatting at them to prevent them from falling; but they overwhelmed him and kept falling into the fire. This is the parable of me and you, I am holding you by the waist trying to save you from the Fire, saying, "Go away from the Fire," yet you overwhelm me and fall into it.) The Two Sahihs also collected this Hadith. This is a parable using fire.

(لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمُ الْحُسْنَى وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ أُولَئِكَ لَهُمْ سُوءُ الْحِسَابِ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ )

(18. For those who answered their Lord's call is Al-Husna. But those who answered not His call, if they had all that is in the earth together with its like, they would offer it in order to save themselves. For them there will be the terrible reckoning. Their dwelling place will be Hell; and worst indeed is that place for rest.)

### Reward of the Blessed and Wretched Ones

Allah mentions the final destination of the blessed ones and the wretched ones,

## (الَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ)

(For those who answered their Lord's call) obeyed Allah and followed His Messenger (Muhammad, peace be upon him) by obeying his commands and believing in the narrations he brought about the past and the future, theirs will be,

## (الْحُسْنَى)

(Al-Husna), which is the good reward. Allah said that Dhul-Qarnayn declared,

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نَعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ  
فِيُعَذِّبُهُ عَذَابًا تُكْرَهُ - وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا  
فَلَهُ جَزَاءٌ الْحُسْنَىٰ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا )

(As for him who does wrong, we shall punish him, and then he will be brought back unto his Lord, Who will punish him with a terrible torment (Hell). But as for him who believes and works righteousness, he shall have the best reward (Al-Husna), and we shall speak unto him mild words by our command))18: 87-88( Allah said in another Ayah,

## (الَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ)

(For those who have done good is the best (Al-Husna) and even more.) )10: 26( Allah said next,

## (وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ)

(But those who answered not His call,) disobeyed Allah,

## (لَوْ أَنَّ لَهُمْ مَّا فِي الْأَرْضِ جَمِيعًا)

(if they had all that is in the earth together) meaning, in the Hereafter. This Ayah says: Had the earth's fill of gold and its like with it, they would try to ransom themselves from Allah's torment at that time. However, this will not be accepted from them. Verily, Allah the Exalted will not accept any type of exchange from,

## (أُولَٰئِكَ لَهُمْ سُوءُ الْحِسَابِ)

(For them there will be the terrible reckoning.) in the Hereafter, when they will be reckoned for the Naqir and the Qitmir, the big and the small. Verily, he who is reckoned in detail on that Day will receive punishment, hence Allah's statement next,

(وَمَا أَوْأَاهُمْ جَهَنَّمَ وَيُسَّ الْمِهَادُ)

(Their dwelling place will be Hell; and worst indeed is that place for rest.)

(أَفَمَنْ يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ إِنَّمَا يَتَذَكَّرُ أُولَئِذَا الْأَبْصَارُ)

(19. Shall he then who knows that what has been revealed unto you from your Lord is the truth, be like him who is blind But it is only the men of understanding that pay heed.)

### The Believer and the Disbeliever are never Equal

Allah says, ` They could never be equal; those among people who know that what,

(أَنْزَلَ إِلَيْكَ)

(has been revealed unto you), O Muhammad,

(مِنْ رَبِّكَ)

(from your Lord) is the truth about which there is no doubt and in which there is no confusion, vagueness or contradiction. Rather, they believe that all of it is the truth, each part of it testifying to another. They believe that none of its parts contradicts the others, that all its information is true and that all its commandments and prohibitions are just,

(وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا)

(And the Word of your Lord has been fulfilled in truth and in justice.) )6:15( It is accurate in its information and stories and just in what it orders. Therefore, the Ayah says, those who believe in the truth that you brought, O Muhammad, are not at all similar to those who are blind and cannot find guidance to what benefits them, which they cannot even comprehend. And even if they comprehend the guidance, they will not follow it, believe in it or abide by it.' Allah said in another Ayah,

(لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ )

(Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.) )59:20( Allah said in this honorable Ayah,



(أَفَمَنْ يَعْلَمُ أَنَّ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى)

(Shall he then who knows that what has been revealed unto you from your Lord is the truth, be like him who is blind) They are not equal. Allah said next,

(إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ)

(But it is only the men of understanding that pay heed.) meaning, it is those who have sound minds who draw lessons, gain wisdom and understand. We ask Allah to make us among them.

(الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ -  
وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ  
وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ -  
وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا  
الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً  
وَيَذَرُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ لَهُمْ عُقْبَى  
الدَّارِ - جَنَّتٌ عَدْنٌ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ  
ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ  
عَلَيْهِمْ مِنْ كُلِّ بَابٍ - سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ  
فَنِعْمَ عُقْبَى الدَّارِ )

=(20. Those who fulfill, the covenant of Allah and break not the trust.) (21. And those who join that which Allah has commanded to be joined and fear their Lord, and dread the terrible reckoning. ) (22. And those who remain patient, seeking their Lord's Face, perform the Salah, and spend out of that which We have bestowed on them, secretly and openly, and repel evil with good, for such there is a good end.) (23. `Adn Gardens, which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate (saying):) (24. "Salamun `Alaykum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!")

## Qualities of the Blessed Ones, which will lead to Paradise

Allah states that those who have these good qualities, will earn the good, final home: victory and triumph in this life and the Hereafter,

(الَّذِينَ يُوفُونَ بَعْدَ اللَّهِ وَلَا يَنْفُضُونَ الْمِيثَاقَ )

(Those who fulfill the covenant of Allah and break not the trust.) They are nothing like the hypocrites who when one of them makes a covenant, he breaks it; if he disputes, he is most quarrelsome; if he speaks, he lies; and if he is entrusted, he betrays his trust. Allah said next,

(وَالَّذِينَ يَصِلُونَ مَا آمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ)

(And those who join that which Allah has commanded to be joined) they are good to their relatives and do not sever the bond of kinship. They are also kind to the poor and the needy and generous in nature,

(وَيَخْشَوْنَ رَبَّهُمْ)

(and fear their Lord), in what they do or do not do of actions and statements. They remember that Allah is watching during all of this and are afraid of His terrifying reckoning in the Hereafter. Therefore, all their affairs are on the straight path and correct, whether they are active or idle, and in all of their affairs, including those that affect others,

(وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ)

(And those who remain patient, seeking their Lord's Face,) They observe patience while staying away from sins and evil deeds, doing so while dedicating themselves to the service of their Lord the Exalted and Most Honored and seeking His pleasure and generous reward,

(وَأَقَامُوا الصَّلَاةَ)

(and perform the Salah), preserving its limits, times, bowing, prostration and humbleness, according to the established limits and rulings of the religion,

(وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ)

(and spend out of that which We have bestowed on them,) They spend on those whom they are obliged to spend on them, such as their spouses, relatives and the poor and needy in general,

(سِرًّا وَعَلَانِيَةً)

(secretly and openly,) They spend during all conditions and times, whether during the night or the day, secretly and openly,

(وَيَذْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ)

(and repel evil with good) they resist evil with good conduct. When the people harm them they face their harm with good patience, forbearing, forgiveness and pardon. Allah said in another Ayah,

(وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ - وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا دُونَ حَظٍّ عَظِيمٍ )

(Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it except those who are patient - and none is granted it except the owner of the great portion in this world.)41:34-35( This is why Allah states here that those who have these good qualities, the blessed ones, will earn the final home, which He explained next,

(جَنَّتِ عَدْنِ)

(` Adn Gardens), where, ` Adn, indicates continuous residence; they will reside in the gardens of everlasting life. Allah said next,

(وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ)

(and (also) those who acted righteously from among their fathers, and their wives, and their offspring.) Allah will gather them with their loved ones, from among their fathers, family members and offspring, those who are righteous and deserve to enter Paradise, so that their eyes are comforted by seeing them. He will also elevate the grade of those who are lower, to the grades of those who are higher, a favor from Him out of His kindness, without decreasing the grade of those who are higher up (in Paradise). Allah said in another Ayah,

(وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ)

(And those who believe and whose offspring follow them in faith: to them shall We join their offspring.) 52:21( Allah said next,

(جَنَّتْ عَدْنٌ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ  
وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ  
كُلِّ بَابٍ - سَلَّمَ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعَمَ عُقْبَى  
الدَّارِ )

(And angels shall enter unto them from every gate (saying): "Salamun `Alaykum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!") The angels will enter on them from every direction congratulating them for entering Paradise. The angels will welcome them with the Islamic greeting and commend them for earning Allah's closeness and rewards, as well as, being admitted into the Dwelling of Peace, neighbors to the honorable Messengers, the Prophets and the truthful believers. Imam Ahmad recorded that `Abdullah bin `Amr bin Al-`As, may Allah be pleased with them both, narrated that the Messenger of Allah said,

«هَلْ تَدْرُونَ أَوَّلَ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ خَلْقِ  
اللَّهِ؟»

(Do you know who among Allah's creation will enter Paradise first) They said, "Allah and His Messenger have more knowledge." He said,

«أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ خَلْقِ اللَّهِ الْفُقَرَاءُ  
الْمُهَاجِرُونَ الَّذِينَ نُسِدُّ بِهِمُ النَّعُورُ، وَنَتَّقَى بِهِمُ  
الْمَكَارَهُ، وَيَمُوتُ أَحَدُهُمْ وَحَاجَّتُهُ فِي صَدْرِهِ، لَا  
يَسْتَطِيعُ لَهَا قِضَاءً، فَيَقُولُ اللَّهُ تَعَالَى لِمَنْ يَشَاءُ  
مِنْ مَلَائِكَتِهِ: ائْتُوهُمْ فَحَيُّوهُمْ، فَتَقُولُ الْمَلَائِكَةُ:  
نَحْنُ سُكَّانُ سَمَاوَاتِكِ، وَخَيْرُكَ مِنْ خَلْقِكَ،  
أَفْتَأْمُرُنَا أَنْ نَأْتِيَ هَؤُلَاءِ وَنُسَلِّمَ عَلَيْهِمْ؟ فَيَقُولُ:  
إِنَّهُمْ كَانُوا عِبَادًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا،

وَأَسَدُّ بِهِمُ التُّغُورُ، وَتَنَقَّى بِهِمُ الْمَكَارَهُ، وَيَمُوتُ  
أَحَدُهُمْ وَحَاجَّتُهُ فِي صَدْرِهِ لَا يَسْتَطِيعُ لَهَا قِضَاءً  
قَالَ : فَتَأْتِيهِمُ الْمَلَائِكَةُ عِنْدَ ذَلِكَ فَيَدْخُلُونَ عَلَيْهِمْ  
مِنْ كُلِّ بَابٍ»

(The first among Allah's creation to enter Paradise are the poor emigrants (in Allah's cause) with whom the outposts (of the land) are secured and the various afflictions are warded off. One of them would die while his need is still in his chest, because he was unable to satisfy it himself. Allah will say to whom He will among His angels, "Go to them and welcome them with the Salam." The angels will say, "We are the residence of Your heaven and the best of Your creation, do You command us to go to them and welcome them with the Salam" Allah will say, "They are My servants who worshipped Me and did not associate anyone or anything with Me in worship. With them, the outposts were secured and the afflictions were warded off. One of them would die while his need is in his chest, unable to satisfy it." So the angels will go to them from every gate (of Paradise),) saying,

(سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ )

(Salamun `Alaykum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!)"

(وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ  
وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ  
فِي الْأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ )

(25. And those who break the covenant of Allah, after its ratification, and sever that which Allah has commanded to be joined, and work mischief in the land, on them is the curse, and for them is the unhappy (evil) home (i.e. Hell).)

### Characteristics of the Wretched Ones which will lead to the Curse and the Evil Home

This is the destination of the Wretched ones and these are their characteristics. Allah mentioned their end in the Hereafter, to contrast the end that the believers earned, since their characteristics were to the opposite of the believer's qualities in this life. The latter used to keep Allah's covenant and join that which Allah has ordained on them to join. As for the former, they used to,

يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا  
أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ)

(break the covenant of Allah, after its ratification, and sever that which Allah has commanded to be joined, and work mischief in the land,) An authentic Hadith states that,

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ  
أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ»

(The signs of a hypocrite are three: Whenever he speaks, he tells a lie; whenever he promises, he always breaks it (his promise); if you entrust him, he proves to be dishonest.) In another narration, the Prophet said,

«وَإِذَا عَاهَدَ غَدَرَ وَإِذَا خَاصَمَ فَجَرَ»

(If he enters into a covenant, he betrays it; and if he disputes, he proves to be most quarrelsome.) This is why Allah said next,

(أُولَئِكَ لَهُمُ اللَّعْنَةُ)

(on them is the curse,) they will be cast away from Allah's mercy,

(وَلَهُمْ سُوءُ الدَّارِ)

(and for them is the unhappy home. ) the evil end and destination,

(وَمَا أَوَاهُمْ جَهَنَّمَ وَيَسُوءُ الْمِهَادُ)

(Their dwelling place will be Hell; and worst indeed is that place for rest.) )13:18(

(اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَقَرِحُوا  
بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا  
مَتَعٌ)

(26. Allah increases the provision for whom He wills, and straitens (it for whom He wills), and they rejoice in the life of the world, whereas the life of this world compared to the Hereafter is but a brief passing enjoyment.)

### Increase and Decrease in Provision is in Allah's Hand

Allah states that He alone increases the provisions for whom He wills and decreases it for whom He wills, according to His wisdom and perfect justice. So, when the disbelievers rejoice with the life of the present world that was given to them, they do not know that they are being tested and tried. Allah said in other Ayat,

(أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ -  
نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ )

(Do they think that in wealth and children with which We enlarge them. We hasten unto them with good things. Nay, but they perceive not.)23:55-56( Allah belittled the life of the present world in comparison to what He has prepared for His believing servants in the Hereafter,

(وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَعٌ)

(whereas the life of this world compared to the Hereafter is but a brief passing enjoyment.)  
Allah said in other Ayat,

(قُلْ مَتَعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى وَلَا  
نُظْلَمُونَ فَتِيلًا)

(Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who has Taqwa, and you shall not be dealt with unjustly even equal to the amount of a Fatila.)4:77( and,

(بَلْ تُؤْتِرُونَ الْحَيَاةَ الدُّنْيَا - وَالْآخِرَةُ خَيْرٌ وَأَبْقَى  
(

(Nay, you prefer the life of this world, although the Hereafter is better and more lasting.)87:16-17( Imam Ahmad recorded that Al-Mustawrid, from Bani Fihri, said that the Messenger of Allah said,

«مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا كَمَا يَجْعَلُ أَحَدُكُمْ  
إِصْبَعَهُ هَذِهِ فِي الْيَمِّ، فَلْيَنْظُرْ بِمَ تَرْجِعُ»

(The life of the present world, compared to the Hereafter, is just like when one of you inserts his finger in the sea, so let him contemplate how much of it will it carry.) and he pointed with the index finger. Imam Muslim also collected this Hadith in his Sahih. In another Hadith, the Prophet passed by a dead sheep, whose ears were small, and said,

«وَاللَّهِ لِلدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ هَذَا عَلَى أَهْلِهِ  
حِينَ أَلْقَوْهُ»

(By Allah! The life of this present world is as insignificant to Allah as this sheep was to its owners when they threw it away.)

(وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِّن  
رَّبِّهِ قُلْ إِنَّ اللَّهَ يُضِلُّ مَن يَشَاءُ وَيَهْدِي إِلَيْهِ مَن  
أَنَابَ - الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ  
أَلَّا يَذَّكَّرَ اللَّهُ تَطْمَئِنُّ الْقُلُوبُ - الَّذِينَ ءَامَنُوا  
وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ وَحَسَنُ مَا بِ )

(27. And those who disbelieved say: "Why is not a sign sent down to him from his Lord" Say: "Verily, Allah sends astray whom He wills and guides unto Himself those who turn to Him in repentance.") (28. Those who believed and whose hearts find rest in the remembrance of Allah. Verily, in the remembrance of Allah do hearts find rest.) (29. Those who believed, and work righteousness, Tuba is for them and a beautiful place of (final) return.)

### Disbelievers ask for Miracles, Allah's Response to Them

Allah says that the idolators said,

(لَوْلَا)

(Why is not), meaning, there should be,



(أَنْزَلَ عَلَيْهِ آيَةً مِّن رَّبِّهِ)

(a sign sent down to him from his Lord) The idolators also said,

(فَلْيَأْتِنَا بآيَةٍ كَمَا أُرْسِلَ الْاَوَّلُونَ)

(Let him then bring us an Ayah like the ones (Prophets) that were sent before (with signs)!)  
(21:5) We mentioned this subject several times before and stated that Allah is able to bring them what they wanted. There is a Hadith which mentions that the idolators asked the Prophet to turn Mount As-Safa into gold and, they also asked him for a spring to gush forth for them and to remove the mountains from around Makkah and replace them with green fields and gardens. Allah revealed to His Messenger : "If You wish, O Muhammad, I will give them what they asked for. However, if they disbelieve thereafter, I will punish them with a punishment that I did not punish any among the `Alamin (mankind and the Jinns). Or, if you wish, I will open for them the door to repentance and mercy." The Prophet said,

«بَلْ تَفْتَحُ لَهُمْ بَابَ التَّوْبَةِ وَالرَّحْمَةَ»

(Rather, open for them the door to repentance and mercy.) This is why Allah said to His Messenger next,

(قُلْ إِنْ اَللّٰهُ يُضِلُّ مَن يَشَاءُ وَيَهْدِي اِلَيْهِ مَن اُنَابَ)

(Say: "Verily, Allah sends astray whom He wills and guides unto Himself those who turn to Him in repentance.") Allah states that He brings misguidance or guidance whether the Messenger was given a sign (a miracle) according to their asking or not. Verily, earning the misguidance or the guidance are not connected to the miracles or the lack of them. Allah said in other Ayat, f

(وَمَا تُغْنِي الْاٰيٰتُ وَالنُّذُرُ عَن قَوْمٍ لَا يُؤْمِنُوْنَ)

(But neither Ayat nor warners benefit those who believe not.) )10:101(

(إِنَّ الَّذِيْنَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُوْنَ -  
وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّىٰ يَرَوْا الْعَذَابَ الْاَلِيْمَ )

(Truly, those, against whom the Word of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.) )10:96-97(, and,

وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى  
وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قَبْلًا مَا كَانُوا لِيُؤْمِنُوا  
إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ )

(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 said here,

قُلْ إِنْ كَانَ اللَّهُ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ  
أَنَابَ)

(Say: "Verily, Allah sends astray whom He wills and guides unto Himself those who turn to Him in repentance.") meaning, He guides to Him those who repent, turn to Him, beg Him, seek His help and humbly submit to Him.

### The Believer's Heart finds Comfort in the Remembrance of Allah

Allah said,

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ )

(Those who believed, and whose hearts find rest in the remembrance of Allah.) for their hearts find comfort on the side of Allah, become tranquil when He is remembered and pleased to have Him as their Protector and Supporter. So Allah said,

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ )

(Verily, in the remembrance of Allah do hearts find rest.) and surely, He is worthy of it.

### The Meaning of Tuba

Allah said,

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ  
وَحُسْنُ مَآبٍ )

(Those who believed, and work righteousness, Tuba is for them and a beautiful place of (final) return.) `Ali bin Abi Talhah reported that Ibn `Abbas said that Tuba means, "Happiness and comfort or refreshment of the eye." `Ikrimah said that Tuba means, "How excellent is what they earned," while Ad-Dahhak said, "A joy for them." Furthermore, Ibrahim An-Nakh`i said that Tuba means, "Better for them," while Qatadah said that it is an Arabic word that means, `you have earned a good thing.' In another narration, Qatadah said that `Tuba for them' means, "It is excellent for them,"

## (وَحُسْنُ مَابٍ)

(and a beautiful place of return.) and final destination. These meanings for Tuba are all synonymous and they do not contradict one another. Imam Ahmad recorded that Abu Sa`id Al-Khudri said that a man asked, "O Allah's Messenger! Tuba for those who saw you and believed in you!" The Prophet said,

«طُوبَى لِمَنْ رَأَى بِي وَأَمَّنَ بِي، وَطُوبَى لِمَنْ طُوبَى  
ثُمَّ طُوبَى لِمَنْ آمَنَ بِي وَلَمْ يَرِنِي»

(Tuba is for he who saw me and believed in me. Tuba, and another Tuba, and another Tuba for he who believed in me, but did not see me.) A man asked, "What is Tuba" The Prophet said,

«شَجَرَةٌ فِي الْجَنَّةِ مَسِيرُهَا مِائَةٌ عَامٍ تِيَابُ أَهْلِ  
الْجَنَّةِ تَخْرُجُ مِنْ أَكْمَامِهَا»

(A tree in Paradise whose width is a hundred years, and the clothes of the people of Paradise are taken from its bark.) Al-Bukhari and Muslim recorded that Sahl bin Sa`d said that the Messenger of Allah said,

«إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّكَّابُ فِي ظِلِّهَا  
مِائَةَ عَامٍ لَا يَقْطَعُهَا»

(There is a tree in Paradise, if a rider travels in its shade for one hundred years, he would not be able to cross it.) An-Nu`man bin Abi `Ayyash Az-Zuraqi added, "Abu Sa`id Al-Khudri narrated to me that the Prophet said,

«إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّكَّابُ الْجَوَادَ  
الْمُضْمَرَّ السَّرِيعَ مِائَةَ عَامٍ مَا يَقْطَعُهَا»

(There is a tree in Paradise, if a rider travels in its shade on a fast, sleek horse for one hundred years, he would not be able to cross it.)" In his Sahih, Imam Muslim recorded that Abu Dharr narrated that the Messenger of Allah said that Allah the Exalted and Most Honored said,

«يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ  
قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ  
إِنْسَانٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا إِلَّا  
كَمَا يَنْقُصُ الْمَخِيطُ إِذَا أُدْخِلَ فِي الْبَحْرِ»

(O My slaves! If the first and the last among you, mankind and Jinns among you, stood in one spot and asked Me and I gave each person what he asked, it will not decrease from My dominion, except what the needle decreases (or carries) when entered into the sea.) Khalid bin Ma`ddan said, "There is a tree in Paradise called Tuba, that has breasts that nurse the children of the people of Paradise. Verily, the miscarriage of a woman will be swimming in one of the rivers of Paradise until the Day of Resurrection commences, when he will be gathered with people while forty years of age." Ibn Abi Hatim collected this statement.

(كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ  
لَتَتْلُوَ عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ  
بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ  
تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ )

(30. Thus have We sent you to a community before whom other communities have passed away, in order that you might recite unto them what We have revealed to you, while they disbelieve in the Most Gracious (Allah). Say: "He is my Lord! None has the right to be worshipped but He! In Him is my trust, and to Him I turn.")

### Our Prophet was sent to recite and call to Allah's Revelation

Allah says, `Just as We sent you, O Muhammad, to your Ummah,

(لَتَتْلُوَ عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ)

(..in order that you might recite unto them what We have revealed to you,) so that you deliver to them Allah's Message. Likewise, We sent others to earlier nations that disbelieved in Allah. The Messengers whom We sent before you, were also denied and rejected, so you have an

example in what they faced. And since We sent Our torment and revenge on those people, then let these people fear what will strike them, for their denial of you is harsher than the denial that the previous Messengers faced,'

**(تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ)**

(By Allah, We indeed sent (Messengers) to the nations before you.)16-63( Allah said in another Ayah,

**(وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأَوْدُوا حَتَّىٰ أَنهَم نَصْرُنَا وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِن نَّبَاِ الْمُرْسَلِينَ )**

(Verily, many Messengers were denied before you, with patience they bore the denial and suffering until; till Our help reached them, and none can alter the Words (decree) of Allah. Surely, there has reached you the information (news) about the Messengers (before you).)6-34(, meaning, `How We gave them victory and granted the best end for them and their followers in this life and the Hereafter. ' Allah said next,

**(وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ)**

(while they disbelieve in the Most Gracious (Allah).) Allah says, `These people, that We sent you to, disbelieve in the Most Gracious and deny Him, because they dislike describing Allah by Ar-Rahman Ar-Rahim (the Most Gracious, Most Merciful).' This is why on the day of Al-Hudaybiyyah, as Al-Bukhari narrated, they refused to write, "In the Name of Allah, Ar-Rahman Ar-Rahim," saying, "We do not know Ar-Rahman Ar-Rahim!" Qatadah narrated this words. Allah the Exalted said,

**(قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ)**

(Say: "Invoke Allah or invoke the Most Gracious (Allah), by whatever name you invoke Him, for to Him belong the Best Names.) )17:110( In his Sahih, Imam Muslim recorded that `Abdullah bin `Umar said that the Messenger of Allah said,

**«إِنَّ أَحَبَّ الْأَسْمَاءِ إِلَى اللَّهِ تَعَالَى عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ»**

(The most beloved names to Allah the Exalted are: `Abdullah and `Abdur-Rahman.) Allah said next,

(قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ)

(Say: "He is my Lord! None has the right to be worshipped but He!") meaning: for I believe in Allah in Whom you disbelieve and affirm His Divinity and Lordship. He is my Lord, there is no deity worthy of worship except Him,

(عَلَيْهِ تَوَكَّلْتُ)

(In Him is my trust,) in all of my affairs,

(وَالِيهِ مَتَّابٍ)

(and to Him I turn.) meaning: to Him I return and repent, for He alone is worthy of all this and none else besides Him.

(وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ  
الْأَرْضُ أَوْ كَلَّمَ بِهِ الْمَوْتَى بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا  
أَفَلَمْ يَأْتِسَّ الَّذِينَ ءَامَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهْدَى  
النَّاسَ جَمِيعًا وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا  
صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّنْ دَارِهِمْ حَتَّى  
يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ )

(31. And if there had been a Qur'an with which mountains could be moved (from their places), or the earth could be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur'an). But the decision of all things is certainly with Allah. Have not then those who believed yet known that had Allah willed, He could have guided all mankind And a disaster will not cease to strike those who disbelieved because of their (evil) deeds or it (i.e. the disaster) settles close to their homes, until the promise of Allah comes to pass. Certainly, Allah breaks not His promise.)

### **Virtues of the Qur'an and the Denial of Disbelievers**

Allah praises the Qur'an which He has revealed to Muhammad, peace be upon him, and prefers it to all other divinely revealed Books before it,

(وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ)

(And if there had been a Qur'an with which mountains could be moved,) Allah says, 'If there were a Book among the previous Divine Books with which the mountains could be moved from their places, or the earth could be cleaved asunder, or the dead speak in their graves, it would have been this Qur'an and none else.' Or, this Qur'an is more worthy to cause all this, because of its marvelous eloquence that defies the ability of mankind and the Jinns, even if all of them gather their forces together to invent something like it or even a Surah like it. Yet, these idolators disbelieve in the Qur'an and reject it. Allah said,

(بَلِ لِلَّهِ الْأَمْرُ جَمِيعًا)

(But the decision of all things is certainly with Allah.) The decision over all affairs is with Allah Alone, whatever He wills, occurs and whatever He does not will, never occurs. Certainly, he whom Allah misguides, will never find enlightenment and he whom Allah guides, will never be misled. We should state here that it is possible to call other Divine Books, 'Qur'an', since this Qur'an is based on all of them. Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah said,

«حُقِّقْتُ عَلَى دَاوُدَ الْقِرَاءَةَ فَكَانَ يَأْمُرُ بِدَابَّتِهِ أَنْ  
تُسْرَجَ، فَكَانَ يَقْرَأُ الْقُرْآنَ مِنْ قَبْلِ أَنْ تُسْرَجَ  
دَابَّتُهُ، وَكَانَ لَا يَأْكُلُ إِلَّا مِنْ عَمَلِ يَدَيْهِ»

(Reciting was made easy for (Prophet) Dawud (David) in that he used to order that his animal be prepared for him to ride and in the meantime he would read the entire Qur'an. He used to eat only from what his hand made.) Al-Bukhari collected this Hadith. The Qur'an mentioned here is refers to the Zabur. Allah said next,

(أَفَلَمْ يَأْيَسَ الَّذِينَ ءَامَنُوا)

(Have not then those who believed yet known) that not all people would believe and understand and that,

(أَنْ لَوْ يَشَاءُ اللَّهُ لَهَدَى النَّاسَ جَمِيعًا)

(had Allah willed, He could have guided all mankind) Surely, there is not a miracle or evidence more eloquent or effective on the heart and mind than this Qur'an. Had Allah revealed it to a mountain, you would see the mountain shake and humbled from fear of Allah. The Sahih recorded that the Messenger of Allah said,

«مَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أُوتِيَ مَا آمَنَ عَلَىٰ مِثْلِهِ  
الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيَهُ وَحِيًّا أَوْحَاهُ اللَّهُ  
إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ»

(Every Prophet was given (a miracle) the type of which would make (some) people believe. What I was given, however, is a revelation from Allah to me, and I hope that I will have the most following among them (Prophets) on the Day of Resurrection.) This Hadith indicates that every Prophet's miracle disappeared upon his death, but this Qur'an will remain as evidence for all times. Verily, the miracle of the Qur'an will never end, nor will it become old the more it is read, nor will scholars ever have enough of it. The Qur'an is serious and is not meant for jest; any tyrant that abandons it, Allah will destroy him; he who seeks guidance in other than the Qur'an, then Allah will misguide him. Allah said next,

(بَلِ لِلَّهِ الْأَمْرُ جَمِيعًا)

(But the decision of all things is certainly with Allah.) Ibn `Abbas commented, "He will only do what He wills and He decided that He will not do that." Ibn Ishaq reported a chain for this, and Ibn Jarir At-Tabari agreed with it. Allah said next,

(وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا  
قَارَعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّنْ دَارِهِمْ)

(And a disaster will not cease to strike those who disbelieved because of their (evil) deeds or it settles close to their homes,) because of their denial, disasters will still strike them in this life or strike those all around them, as a lesson and example for them. Allah said in other Ayat,

(وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِّنَ الْقُرَىٰ وَصَرَّفْنَا  
الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ )

(And indeed We have destroyed towns round about you, and We have shown (them) the Ayat in various ways that they might return (to the truth).)46-27(, and,

(أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ  
أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ)



(See they not that We gradually reduce the land (in their control) from its outlying borders Is it then they who will overcome) )21:44( Qatadah narrated that Al-Hasan commented on Allah's statement,

(أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ)

(or it settles close to their homes,) "It is in reference to the disaster." This is the apparent meaning here. Al-`Awfi reported that bin `Abbas said about,

(نُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةً)

(And a Qari`ah (disaster) strikes them because of their (evil) deeds) "A torment that descends on them from heaven,

(أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ)

(or it settles close to their homes,) when the Messenger of Allah camps near their area and fights them." Similar was reported from Mujahid and Qatadah. `Ikrimah said in another narration he reported from Ibn `Abbas that,

(قَارِعَةً)

(Qari'ah) means affliction. These scholars also said that,

(حَتَّى يَأْتِيَ وَعْدُ اللَّهِ)

(until the promise of Allah comes to pass.) refers to the conquering of Makkah. Al-Hasan Al-Basri said that it refers to the Day of Resurrection. Allah said next,

(إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ)

(Certainly, Allah breaks not His promise.) to His Messengers to aid them and their followers in this life and the Hereafter,

(فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفًا وَعْدِهِ رُسُلَهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انتِقَامٍ )

(So think not that Allah will fail to keep His promise to His Messengers. Certainly, Allah is All-Mighty, All-Able of Retribution.)14:47(

وَلَقَدْ اسْتَهْزَىءَ بِرُسُلٍ مِّن قَبْلِكَ فَأَمَلَيْتُ لِلَّذِينَ  
كَفَرُوا ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ )

(32. And indeed (many) Messengers were mocked at before you but I granted respite to those who disbelieved, and finally I punished them. Then how (terrible) was My punishment!)

### Comforting the Messenger of Allah

Allah says to His Messenger, while comforting him in facing his people's denial of him,

وَلَقَدْ اسْتَهْزَىءَ بِرُسُلٍ مِّن قَبْلِكَ )

(And indeed (many) Messengers were mocked at before you), so you have a good example in them,

فَأَمَلَيْتُ لِلَّذِينَ كَفَرُوا )

(but I granted respite to those who disbelieved,) deferred their judgment for a term appointed,

ثُمَّ أَخَذْتُهُمْ )

(and finally I punished them.) with encompassing punishment. How did you obtain the news of how I gave them respite and then took them with punishment' Allah said in another Ayah,

وَكَأَيِّن مِّن قَرْيَةٍ أَمَلَيْتُ لَهَا وَهِيَ ظَلِمَةٌ ثُمَّ  
أَخَذْتُهَا وَإِلَى الْمَصِيرِ )

(And many a township did I give respite while it was given to wrongdoing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all).)22:48( It is recorded in the Two Sahihs that the Prophet said,

«إِنَّ اللَّهَ لِيُمْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُقْلِتْهُ»

(Verily, Allah gives respite to the unjust until when He seizes him, He never lets go of him.)  
The Messenger next recited this Ayah,

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقَرْيَ وَهِيَ ظَلِمَةٌ إِنَّ  
أَخْذَهُ أَلِيمٌ شَدِيدٌ )

(Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His punishment is painful, (and) severe.)11:102(

(أَفَمَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا  
لِلَّهِ شُرَكَاءَ قُلْ سَمُّوهُمْ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي  
الْأَرْضِ أَمْ بِظَهْرِ أُمَّ الْقَوْلِ بَلْ زَيْنٌ لِلَّذِينَ  
كَفَرُوا مَكْرُهُمْ وَصُدُّوا عَنِ السَّبِيلِ وَمَنْ يُضِلِلِ  
اللَّهُ فَمَا لَهُ مِنْ هَادٍ )

(33. Is then He (Allah) Who takes charge of every person and knows all that he has earned (like any other deity who knows nothing) Yet, they ascribe partners to Allah. Say: "Name them! Is it that you will inform Him of something He knows not in the earth or is it (just) a show of false words." Nay! To those who disbelieved, their plotting is made fair-seeming, and they have been hindered from the right path; and whom Allah sends astray, for him there is no guide.)

### There is no Similarity between Allah and False Deities in any Respect

Allah said,

(أَفَمَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ)

(Is then He (Allah) Who takes charge of every person and knows all that he has earned) Allah is the guard and watcher over every living soul and knows what everyone does, whether good or evil, and nothing ever escapes His perfect observation. Allah said in other Ayat,

(وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْءَانٍ  
وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ  
نُفِيضُونَ 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.) 10:61( and Allah said,

(وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا)

(Not a leaf falls, but He knows it.) 6:59(

(وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا  
وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلُّ فِي كِتَابٍ مُبِينٍ  
(

(And no moving creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposits. All is in a Clear Book.))11:6(

(سَوَاءٌ مِنْكُمْ مَنْ أَسْرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ  
هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ )

(It is the same (to Him) whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.) 13:10(

(يَعْلَمُ السِّرَّ وَأَخْفَى)

(He knows the secret and that which is yet more hidden.) 20:7( and,

(وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ  
بَصِيرٌ)

(And He is with you wherever you may be. And Allah is the All-Seer of what you do.) 57:4( Is He Who is like this similar to the idols, that the polytheists worship, which can neither hear nor see nor do they have a mind nor able to bring good to themselves or to their worshippers nor prevent harm from themselves or their worshippers The answer to the question in the Ayah was omitted, because it is implied, for Allah said next,

(وَجَعَلُوا لِلَّهِ شُرَكَاءَ)

(Yet, they ascribe partners to Allah.) which they worshipped besides Him, such as idols, rivals and false deities,

(قُلْ سَمُّوهُمْ)

(Say: "Name them!") make them known to us and uncover them so that they are known, for surely, they do not exist at all! So Allah said,

(أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ)

(Is it that you will inform Him of something He knows not in the earth) for had that thing existed in or on the earth, Allah would have known about it because nothing ever escapes His knowledge,

(أَمْ يَظْهَرُ مِّنَ الْقَوْلِ)

(or is it (just) a show of words) or doubts expressed in words, according to Mujahid, while Ad-Dahhak and Qatadah said, false words. Allah says, you (polytheists) worshipped the idols because you thought that they had power to bring benefit or harm, and this is why you called them gods,

(إِنَّ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مَّا  
أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ  
وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِّن رَّبِّهِمْ الْهُدَى  
(

(They are but names which you have named - you and your fathers - for which Allah has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the guidance from their Lord!)53:23( Allah said next,

(بَلْ زَيْنَ لِّلَّذِينَ كَفَرُوا مَكْرُهُمْ)

(Nay! To those who disbelieved, their plotting is made fair seeming,) or their words, according to Mujahid. This Ayah refers to the misguidance of the polytheists and their propagation night and day. Allah said in another Ayah,

(وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّوْا لَهُمْ)

(And We have assigned for them (devils) intimate companions, who have made fair-seeming to them.) Allah said next,

## (وَصُدُّوا عَنِ السَّبِيلِ)

(and they have been hindered from the right path;) Some read with Fatha over the Sad (i.e. wa Saddu), which would mean, 'and they hindered from the right path, feeling fond of the misguidance they are in, thinking that it is correct, they called to it and thus hindered the people from following the path of the Messengers.' Others read it with Damma over the Sad (i.e. wa Saddu), which would mean, 'and they have been hindered from the right path,' explained it this way: because they thought that their way looked fair or correct, they were hindered by it from the right path, so Allah said,

## (وَمَنْ يُضِلِّ اللَّهُ فَمَا لَهُ مِنْ هَادٍ)

(and whom Allah sends astray, for him there is no guide.) Allah said in similar instances,

## (وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا)

(And whomsoever Allah wants to suffer a trial, you can do nothing for him against Allah.)  
5:41(, and,

## (إِنْ تَحْرَصْ عَلَىٰ هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ)

(If you covet for their guidance, then verily, Allah guides not those whom He makes to go astray. And they will have no helpers.)16:37(

## (لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَعَذَابٌ الْآخِرَةِ أَشَقُّ وَمَا لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ - مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ أُكُلُهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ)

(34. For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no defender (or protector) against Allah.) (35. The description of the Paradise which those who have Taqwa have been promised: Underneath it rivers flow, its provision is eternal and so is its shade; this is the end (final destination) of those who have Taqwa, and the end (final destination) of the disbelievers is Fire.)

## Punishment of the Disbelievers and Reward of the Pious Believers

Here, Allah mentions the punishment of the disbelievers and the reward of the righteous believers, after describing the Kufur and Shirk that the disbelievers indulge in,

(لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا)

(For them is a torment in the life of this world,) by the hands of the believers, killing and capturing them,

(وَلِعَذَابٍ الْآخِرَةِ)

(and certainly, the torment of the Hereafter.) which will come after they suffer humiliation in this life,

(أَشَقُّ)

(is harder) many times harder. The Messenger of Allah said to those who agreed to Mula`anaah,

«إِنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ»

(Surely, the torment of this life, is easier than the torment of the Hereafter.) Indeed, and just as the Messenger of Allah stated, the torment of this life ends but the torment of the Hereafter is everlasting in a Fire that is seventy times hot than our fire, where there are chains whose thickness and hardness are unimaginable. Allah said in other Ayat,

(فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ - وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ)

(So on that Day none will punish as He will punish. And none will bind as He will bind.)89:25-26(, and,

(بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا - إِذَا رَأَوْهُمْ مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغِيظًا وَزَفِيرًا - وَإِذَا أَلْفَاؤُا مِنْهَا مَكَانًا ضَيِّقًا

مُقَرَّنِينَ دَعَوًا هُنَالِكَ يُبُورًا - لَا تَدْعُوا الْيَوْمَ  
بُورًا وَحِدًا وَاذْعُوا بُورًا كَثِيرًا - قُلْ أَذَلِكَ خَيْرٌ  
أَمْ جَنَّةُ الْخُلْدِ الَّتِي وَعَدَ الْمُتَّقُونَ كَانَتْ لَهُمْ جَزَاءً  
وَمَصِيرًا )

(And for those who deny the Hour, We have prepared a flaming Fire. When it (Hell) sees them from a far place, they will hear its raging and its roaring. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction. Exclaim not today for one destruction, but exclaim for many destructions. Say: "Is that (torment) better, or the Paradise of Eternity promised for those who have Taqwa" It will be theirs as a reward and as a final destination.) 25:11-15( Similarly He said;

(مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ)

(The description of the Paradise which those who have Taqwa have been promised) meaning its description and qualities;

(تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ)

(Underneath it rivers flow,) these rivers flow in the various parts and grades of Paradise and wherever its people wish they flow and gush forth for them. Allah also said,

(مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ  
مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ  
وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّرِيبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ  
مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ)

(The description of Paradise which those who have Taqwa have been promised (is that) in it are rivers of water the taste and smell of which are not changed, rivers of wine delicious to those who drink, and rivers of clarified honey, therein for them is every kind of fruit, and forgiveness.) 47:15( Allah said next,

(أَكْلُهَا دَائِمٌ وَظِلُّهَا)



(its provision is eternal and so is its shade) for Paradise has foods, fruits and drinks that never end or finish. It is recorded in the Two Sahih's that Ibn `Abbas narrated in the Hadith about the Eclipse prayer that the Companions said, "O Allah's Messenger! While you were standing (in prayer), we saw you reach for something with your hand and then you brought it back." The Messenger said,

«إِنِّي رَأَيْتُ الْجَنَّةَ أَوْ أُرِيْتُ الْجَنَّةَ فَتَنَاوَلْتُ مِنْهَا  
عُنُقُودًا، وَلَوْ أَخَذْتُهُ لَأَكَلْتُمْ مِنْهُ مَا بَقِيََتِ الدُّنْيَا»

(I saw Paradise - or was shown Paradise - and reached for a cluster (of grapes or other fruit), and had I kept it, you would have eaten from it as long as this life remains.) Imam Muslim recorded that Jabir bin `Abdullah said that the Messenger of Allah said,

«يَأْكُلُ أَهْلُ الْجَنَّةِ وَيَشْرَبُونَ، وَلَا يَتَمَخَّطُونَ وَلَا  
يَتَغَوَّطُونَ، وَلَا يَبُولُونَ، طَعَامُهُمْ جُشَاءٌ كَرِيحِ  
الْمِسْكِ، وَيُلْهَمُونَ التَّسْيِيحَ وَالتَّقْدِيسَ كَمَا يُلْهَمُونَ  
النَّفْسَ»

(The people of Paradise eat and drink, and they do not need to blow their noses, or answer the call of nature, or urinate, for they pass the food excrements in belches, which smell like musk. They will be inspired to praise and glorify (Allah) as spontaneously as they breathe.) Imams Ahmad and An-Nasa'i recorded that Thumamah bin `Uqbah said that he heard Zayd bin Arqam say, "A man from the People of the Scriptures came and said (to the Prophet (, `O Abul-Qasim! You claim that the people of Paradise eat and drink' The Prophet said,

«نَعَمْ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، إِنَّ الرَّجُلَ مِنْهُمْ  
لَيُعْطَى قُوَّةَ مِائَةِ رَجُلٍ فِي الْأَكْلِ وَالشُّرْبِ  
وَالْجِمَاعِ وَالشَّهْوَةِ»

(Yes. By He in Whose Hand is Muhammad's life, a man among them will be given the strength of a hundred men in eating, drinking, sexual intercourse and appetite.) That man asked, `He who eats and drinks needs to relieve the call of nature, but Paradise is pure (from feces and urine)' The Prophet said,

«تَكُونُ حَاجَةً أَحَدِهِمْ رَشْحًا يَفِيضُ مِنْ جُلُودِهِمْ  
كَرِيحِ الْمِسْكِ فَيَضْمُرُ بَطْنَهُ»

(One of them (residents of Paradise) relieves the call of nature through a sweat that emanates from the skin, with the scent of musk, and the stomach becomes empty again.) Imam Ahmad and An-Nasa'i collected this Hadith. Allah said in other Ayat,

(وَفَكِهَةٌ كَثِيرَةٌ - لَا مَقْطُوعَةٌ وَلَا مَمْنُوعَةٌ )

(And fruit in plenty, whose supply is not cut off nor are they out of reach.)56:32-33(, and,

(وَدَانِيَةٌ عَلَيْهِمْ ظِلُّهَا وَذُلَّتْ قُطُوفُهَا تَدْلِيلاً )

(And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.)76:14( The shade of Paradise is everlasting and never shrinks, just as Allah said,

(وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ  
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا  
لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا )

(But those who believe and do deeds of righteousness, We shall admit them to Gardens under which rivers flow, abiding therein forever. Therein they shall have pure mates, and We shall admit them to shades wide and ever deepening.)4:57( Allah often mentions the description of Paradise and the description of the Fire together, to make Paradise appealing and warn against the Fire. This is why, after Allah mentioned the description of Paradise here, He next said,

(تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ)

(this is the end (final destination) of those who have Taqwa, and the end (final destination) of the disbelievers is Fire.) Allah said in another Ayah ,

(لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ  
أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ )

(Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.) 59:20(

وَالَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ  
وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ قُلْ إِنَّمَا أُمِرْتُ  
أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُو وَإِلَيْهِ مَآبِ  
- وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا وَلَئِنِ اتَّبَعْتَ  
أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ  
مِنْ وَلِيٍّ وَلَا وَاقٍ )

(36. Those to whom We have given the Book, rejoice at what has been revealed unto you, but there are among the Ahzab (Confederates) those who reject a part thereof. Say: "I am commanded only to worship Allah and not to join partners with Him. To Him I call and to Him is my return.") (37. And thus have We sent it (the Qur'an) down to be a judgement of authority in Arabic. Were you to follow their (vain) desires after the knowledge which has come to you, then you will not have any Wali (protector) or defender against Allah.)

### **The Truthful Ones from among the People of the Scriptures rejoice at what Allah has revealed to Muhammad**

Allah said,

(وَالَّذِينَ آتَيْنَهُمُ الْكِتَابَ)

(Those to whom We have given the Book,) and they adhere by it,

(يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ)

(rejoice at what has been revealed unto you,) i.e. the Qur'an, because they have evidence in their Books affirming the truth of the Qur'an and conveying the good news of its imminent revelation, just as Allah said in another Ayah,

(الَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ)

(Those to whom We gave the Book recite it as it should be recited.) )2:121( Allah said,

(قُلْ ءَامِنُوا بِهِ أَوْ لَا تُؤْمِنُوا)

(Say: "Believe in it (the Qur'an) or do not believe.") 17:107(, until,

(إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا)

(Truly, the promise of our Lord must be fulfilled.) 17:109( meaning, Allah's promise to us in our Books to send Muhammad is true. It is certain and will surely come to pass and be fulfilled, so all praise to our Lord, how truthful is His promise, all the thanks are due to Him,

(وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا )

(And they fall down on their faces weeping and it increases their humility.) 17:109( Allah said next,

(وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ)

(but there are among the Ahzab (Confederates) those who reject a part thereof.) meaning, `There are those among the sects who disbelieve in some of what was revealed to you (O Muhammad).' Mujahid said that,

(وَمِنَ الْأَحْزَابِ)

(but there are among the Ahzab (Confederates)), refers to Jews and Christians,

(مَنْ يُنْكِرُ بَعْضَهُ)

(those who reject a part thereof), meaning, `They reject a part of the truth that came down to you - O Muhammad.' Similar was reported from Qatadah and `Abdur-Rahman bin Zayd bin Aslam. Allah said in similar Ayat,

(وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ)

(And there are, certainly, among the People of the Scripture, those who believe in Allah.) 3:199( Allah said next,

(قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ)

(Say: "I am commanded only to worship Allah and not to join partners with Him...") meaning, `I (Muhammad) was sent with the religion of worshipping Allah alone without partners, just as the Messengers before me,

(إِلَيْهِ أَدْعُو)

(To Him (alone) I call), I call the people to His path,

(وَالِيهِ مَابِ)

(and to Him is my return.) final destination and destiny.' Allah said,

(وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا)

(And thus have We sent it (the Qur'an) down to be a judgement of authority in Arabic.) Allah says, `Just as We sent Messengers before you and revealed to them Divine Books from heaven, We sent down to you the Qur'an, a judgement of authority in Arabic, as an honor for you, and We preferred you among all people with this clear, plain and unequivocal Book that,

(لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ  
تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ)

(Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise.)' 41:42( Allah's statement,

(وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ)

(Were you to follow their (vain) desires), means, their opinions,

(بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ)

(after the knowledge which has come to you) from Allah, all praise to Him,

(مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ)

(then you will not have any Wali (protector) or defender against Allah.) This part of the Ayah warns people of knowledge against following the paths of misguidance after they had gained knowledge in (and abided by) the Prophetic Sunnah and the path of Muhammad, may Allah's best peace and blessings be on him.

(وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا  
وَدُرِيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ

اللَّهُ لِكُلِّ أَجَلٍ كِتَابٌ - يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ  
وَعِنْدَهُ أُمُّ الْكِتَابِ )

(38. And indeed We sent Messengers before you, and made for them wives and offspring. And it was not for a Messenger to bring a sign except by Allah's leave. (For) every matter there is a decree (from Allah).) (39. Allah blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book.)

### All Prophets and Messengers were Humans

Allah says, 'Just as We have sent you O Muhammad, a Prophet and a human, We sent the Messengers before you from among mankind, that eat food, walk in the markets, and We gave them wives and offspring.' Allah said to the most honorable and Final Messenger,

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ﴾

(Say: "I am only a man like you. It has been revealed to me.") 18:110 (It is recorded in the Two Sahihs that the Messenger of Allah said,

«أَمَّا أَنَا فَأَصُومُ وَأَقِطِرُ، وَأَقُومُ وَأَنَامُ، وَأَكُلُ  
اللَّحْمَ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَن سُنَّتِي  
فَلَيْسَ مِنِّي»

(As for me, I fast and break the fast, stand in prayer at night and sleep, eat meat and marry women; so whoever turns away from my Sunnah is not of mine.)

### No Prophet can bring a Miracle except by Allah's Leave

Allah said,

﴿وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ﴾

(And it was not for a Messenger to bring a sign except by Allah's leave.) meaning, no Prophet could have brought a miracle to his people except by Allah's permission and will, for this matter is only decided by Allah the Exalted and Most Honored, not the Prophets; surely Allah does what He wills and decides what He wills.

## (لِكُلِّ أَجَلٍ كِتَابٌ)

((For) every matter there is a decree (from Allah.) for every term appointed, there is a record (or decree) that keeps it, and everything has a specific due measure with Allah,

(أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ)

(Know you not that Allah knows all that is in the heaven and on the earth Verily, it is (all) in the Book. Verily, that is easy for Allah.)22:70(

### Meaning of Allah blotting out what He wills and confirming what He wills of the Book

Allah said,

(يَمْحُو اللَّهُ مَا يَشَاءُ)

(Allah blots out what He wills) of the divinely revealed Books,

(وَيُثَبِّتُ)

(and confirms), until the Qur'an, revealed from Allah to His Messenger peace be upon him, abrogated them all. Mujahid commented;

(يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ)

(Allah blots out what He wills and confirms (what He wills).) "Except life and death, misery and happiness )i.e., faith and disbelief(, for they do not change." Mansur said that he asked Mujahid, "Some of us say in their supplication, `O Allah! If my name is with those who are happy (believers), affirm my name among them, and if my name is among the miserable ones (disbelievers), remove it from among them and place it among the happy ones." Mujahid said. "This supplication is good." I met him a year or more later and repeated the same question to him and he recited these Ayat,

(إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ)

(We sent it (this Qur'an) down on a blessed night.) Mujahid commented next, "During Laylatul-Qadr (Night of the Decrees), Allah decides what provisions and disasters will occur in the next year of. He then brings forward or back (or blots out) whatever He wills. As for the Book containing the records of the happy (believers) and the miserable (disbelievers), it does not change." Al-A` mash narrated that Abu Wa'il, Shaiq bin Salamah said that he used to recite this supplication often, "O Allah, if You wrote us among the wretched ones, remove this status from

us and write us among the blessed ones. If You wrote us among the blessed ones, please let us stay that way, for surely, You blot out and confirm what You will, and with You is the Mother of the Book." Ibn Jarir At-Tabari collected this. Similar statements were collected from `Umar bin Al-Khattab and `Abdullah bin Mas`ud, indicating that Allah blots out (or abrogates) and affirms what He wills in the Book of Records. What further supports this meaning is that Imam Ahmad recorded that Thawban said that the Messenger of Allah said,

«إِنَّ الرَّجُلَ لِيُحْرَمَ الرِّزْقَ بِالدَّنْبِ يُصِيبُهُ، وَلَا يَرُدُّ الْقَدَرَ إِلَّا الدُّعَاءُ، وَلَا يَزِيدُ فِي الْعُمُرِ إِلَّا الْبِرُّ»

(A man might be deprived of a provision (that was written for him) because of a sin that he commits; only supplication changes Al-Qadar (Predestination); and only Birr (righteousness) can increase the life span.) An-Nasa'i and Ibn Majah collected this Hadith. There is also a Hadith recorded in the Sahih that affirms that maintaining the ties of the womb increases the life span. Al-`Awfi reported that Ibn `Abbas said about Allah's statement,

(يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ الْكِتَابِ )

(Allah blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book.) "A man might work in Allah's obedience for a while but he reverts to the disobedience of Him and then dies while misguided. This is what Allah blots out, while what He confirms is a man who works in His disobedience, but since goodness was destined for him, he dies after reverting to the obedience of Allah. This is what Allah confirms." It was also reported that Sa`id bin Jubayr said that this Ayah is in the meaning of another Ayah,

(فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(Then He forgives whom He wills and punishes whom He wills. And Allah is able to do all things.) )2:284(

(وَإِن مَّا تُرِيكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَقَّيْكَ فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ - أَوْلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا وَاللَّهُ يَحْكُمُ لَا مُعَقَّبَ لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ )



a(40. Whether We show you part of what We have promised them or cause you to die, your duty is only to convey (the Message) and on Us is the reckoning.) (41. See they not that We gradually reduce the land from its outlying borders. And Allah judges, there is none to put back His judgement, and He is swift at reckoning.)

## **Punishment is by Allah, and the Messenger's Job is only to convey the Message**

Allah said to His Messenger ,

(وَإِنْ مَا نُرِيكَ)

` (Whether We show you) O Muhammad, part of the disgrace and humiliation We have promised your enemies in this life,

(أَوْ نَتَوَقَّيْكَ)

(or cause you to die) before that,

(فَإِنَّمَا عَلَيْكَ الْبَلْغُ)

(your duty is only to convey We have only sent you to convey to them Allah's Message, and by doing so, you will have fulfilled the mission that was ordained on you,

(وَ عَلَيْنَا الْحِسَابُ)

(and on Us is the reckoning), their reckoning and recompense is on Us.' Allah said in similar Ayat,

(فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ - لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ -  
إِلَّا مَنْ تَوَلَّى وَكَفَرَ - فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ  
- إِنَّ إِلَيْنَا إِيَابَهُمْ - ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ )

(So remind them - you are only one who reminds. You are not a dictator over them - Save the one who turns away and disbelieves. Then Allah will punish him with the greatest punishment. Verily, to Us will be their return, Then verily, for Us will be their reckoning.)88:21-26( Allah said next,

(أَوْلَمَ يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا)

(See they not that We gradually reduce the land from its outlying borders.) Ibn `Abbas commented, "See they not that We are granting land after land to Muhammad ()" Al-Hasan and Ad-Dahhak commented that this Ayah refers to Muslims gaining the upper hand over idolators, just as Allah said in another Ayah,

(وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِّنَ الْقُرَىٰ)

(And indeed We have destroyed towns round about you.) 46:27(

(وَقَدْ مَكَرَ الَّذِينَ مِن قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ وَسَيَعْلَمُ الْكُفْرُ لِمَن عُقِبِيَ الدَّارِ)

(42. And verily, those before them did devise plots, but all planning is Allah's. He knows what every person earns, and the disbelievers will know who gets the good end (final destination).)

### The Disbelievers plot, but the Believers gain the Good End

Allah says,

(وَقَدْ مَكَرَ الَّذِينَ مِن قَبْلِهِمْ)

(And verily, those before them did devise plots,) against their Messengers, they wanted to expel them from their land, but Allah devised plots against the disbelievers and gave the good end to those who fear Him. Allah said in other Ayat,

(وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُبْنِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ)

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

(وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ -  
فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَا دَمَّرْنَاهُمْ  
وَقَوْمَهُمْ أَجْمَعِينَ )

(So they plotted a plot, and We planned a plan, while they perceived not. Then see how was the end of their plot! Verily, We destroyed them and their nation, all together.)27:50,51( Allah said next,

(يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ)

(He knows what every person earns,) meaning, He alone knows all secrets and concealed thoughts and will reckon each person according to his work, (

(وَسَيَعْلَمُ الْكَافِرُ)

and the Kafir (disbeliever) will know

(الْكَافِرُ)

or the Kuffar (disbelievers) according to another way of reciting,

(لِمَنْ عُقِبِيَ الدَّارِ)

(who gets the good end.) who will earn the ultimate and final victory, they or the followers of the Messengers. Indeed, the followers of the Messengers will earn the good end in this life and the Hereafter, all thanks and praise is due to Allah.

(وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ كَفَىٰ بِاللَّهِ  
شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ )

(43. And those who disbelieved, say: "You are not a Messenger." Say: "Sufficient as a witness between me and you is Allah and those too who have knowledge of the Scripture.")

## Allah and those who have Knowledge of the Scripture are Sufficient as Witness to the Message of the Prophet

Allah says, the disbelievers reject you and say,

(لَسْتَ مُرْسَلًا)

(You are not a Messenger.) from Allah,

(قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ)

(Say: "Sufficient as a witness between me and you is Allah...") meaning, say, `Allah is sufficient for me and He is the witness over me and you. He is witness that I (Muhammad) have conveyed the Message from Him and over you, O rejecters, to the falsehood that you invent.' Allah said,

(وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ)

(and those too who have knowledge of the Scripture.) This refers to `Abdullah bin Salam, according to Mujahid. However, this opinion is not plausible, since this Ayah was revealed in Makkah and `Abdullah bin Salam embraced Islam soon after the Prophet emigrated to Al-Madinah. A more suitable explanation is that narrated by Al-`Awfi from Ibn `Abbas that this Ayah refers to Jews and Christians. Qatadah said that among them are, `Abdullah bin Salam, Salman (Al-Farisi) and Tamim Ad-Dari. The correct view is that this Ayah,

(وَمَنْ عِنْدَهُ)

(and those too who have. ...), refers to the scholars of the People of the Scriptures who find the description of Muhammad in their Books and the good news of his advent that were conveyed to them by their Prophets. Allah said in other Ayat,

(وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ  
يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا  
يُؤْمِنُونَ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي  
يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ)

(And My mercy embraces all things. That (mercy) I shall ordain for those who have Taqwa, and give Zakah; and those who believe in Our Ayat; Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the Tawrah and the Injil.)  
)7:156-157( and,

(أَوْلَمَيَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَائِيلَ)

(It is not a sign to them that the learned scholars of the Children of Israel knew it (as true))26:197( There are similar Ayat that affirm that the scholars of the Children of Israel know this fact from their divinely revealed Books. This is the end of Surat Ar-Ra`d, and all praise is due to Allah and all favors are from Him.

## The Tafsir of Surah Ibrahim

(Chapter -14)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(الر كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ - اللَّهُ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ - الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا أُولَئِكَ فِي ضَلَالٍ بَعِيدٍ)

(1. Alif-Lam-Ra. (This is) a Book which We have revealed unto you in order that you might lead mankind out of darkness into light by their Lord's leave to the path of the Almighty, the Praised.) (2. Allah to Whom belongs all that is in the heavens and all that is in the earth! And woe unto the disbelievers from a severe torment.) (3. Those who prefer the life of this world to the Hereafter, and hinder (men) from the path of Allah and seek crookedness therein - they are far astray.)

**Describing the Qur'an and warning Those Who defy it**

Previously we discussed the meaning of the separate letters that appear in the beginnings of some Surahs.

## (كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ)

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

## (لِنُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ)

(in order that you might lead mankind out of darkness into light) We sent you, O Muhammad, with this Book in order that you might lead mankind away from misguidance and crookedness to guidance and the right way,'

## (اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ)

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

## (هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ ءَايَاتٍ بَيِّنَاتٍ لِّيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ)

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

## (بِإِذْنِ رَبِّهِمْ)

(by their Lord's leave), He guides those whom He destined to be guided by the hand of His Messenger , whom He sent to guide them by His command,

## (إِلَى صِرَاطِ الْعَزِيزِ)

(to the path of the All-Mighty,) Who can never be resisted or overpowered. Rather, Allah is Irresistible above everything and everyone else,

## (الْحَمِيدِ)

(the Praised.) Who is glorified and praised in all His actions, statements, legislation, commandments and prohibitions and Who only says the truth in the information He conveys. Allah's statement,

(اللَّهُ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ)

(Allah to Whom belongs all that is in the heavens and all that is in the earth!), is similar to,

(قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا  
الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ)

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

(وَوَيْلٌ لِّلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ)

(And woe unto the disbelievers from a severe torment. ) means, 'woe to them on the Day of Judgment because they defied you, O Muhammad, and rejected you.' Allah described the disbelievers as preferring the life of the present world to the Hereafter, coveting the former life and working hard for its sake. They have forgotten the Hereafter and abandoned it behind their backs,

(وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ)

(and hinder (men) from the path of Allah), from following the Messengers,

(وَيَبْغُونَهَا عِوَجًا)

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

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ  
لَهُمْ فَيُضِلَّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَهُوَ  
الْعَزِيزُ الْحَكِيمُ )

(4. And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allah misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise.)

### Every Prophet was sent with the Language of His People; Guidance or Misguidance follows the Explanation

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

فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ )

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

(وَهُوَ الْعَزِيزُ )

(And He is the All-Mighty,) whatever He wills occurs and whatever He does not will never occurs,

(الْحَكِيمُ )

(the All-Wise.) in His decisions, misleading those who deserve to be misled and guiding those who deserve guidance. This is from Allah's wisdom with His creation, every Prophet He sent to a people spoke their language and everyone of these Prophets were only sent to their people. Muhammad bin `Abdullah, Allah's Messenger, peace and blessings be upon him, was sent to all people. It is recorded in the Two Sahihs that Jabir said that the Messenger of Allah said,

«أَعْطَيْتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ  
قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِي



الْأَرْضُ مَسْجِدًا وَطَهُورًا، وَأَحَلَّتْ لِيَ الْغَنَائِمُ وَلَمْ  
تُحَلَّ لِأَحَدٍ قَبْلِي، وَأَعْطَيْتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ  
يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ  
عَامَّةً»

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

(قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا)

(Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah...")7:158(

وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ  
الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ إِنَّ فِي  
ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ )

(5. And indeed We sent Musa with Our Ayat (saying): "Bring out your people from darkness into light, and remind them of the annals (or days) of Allah. Truly, therein are Ayat for every patient, thankful (person).")

### Story of Musa and His People

Allah says here, `Just as We sent you (O, Muhammad) and sent down to you the Book, in order that you might guide and call all people out of darkness into the light, We also sent Musa to the Children of Israel with Our Ayat (signs, or miracles).' Mujahid said that this part of the Ayah refers to the nine miracles.

(أَنْ أَخْرِجَ قَوْمَكَ)

(Bring out your people) he is being commanded;

(أُخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ)

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

(وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ)

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

(إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ)

(Truly, therein are Ayat for every patient, thankful (person).) Allah says, `Our delivering of Our loyal supporters among the Children of Israel from the grasp of Fir`awn and saving them from the disgraceful torment, provides a lesson to draw from for those who are patient in the face of affliction, and thankful in times of prosperity. Qatadah said, "Excellent is the servant who if he is tested, he observes patience, and if he is granted prosperity, he is thankful for it." It is recorded in the Sahih that the Messenger of Allah said,

«إِنَّ أَمْرَ الْمُؤْمِنِ كُلَّهُ عَجَبٌ، لَا يَقْضِي اللَّهُ لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ، فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ، فَكَانَ خَيْرًا لَهُ»

(Verily, all of the matter of the believer is amazing, for every decision that Allah decrees for him is good for him. If an affliction strikes him, he is patient and this is good for him; if a bounty is give to him, he is thankful and this is good for him.)

(وَإِذْ قَالَ مُوسَى لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيَدَّبُّونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ

وَفِي ذَلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ - وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ - وَقَالَ مُوسَىٰ إِنَّ تَكْفُرُوا أَنْتُمْ وَمَن فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ )

(6. And (remember) when Musa said to his people: "Call to mind Allah's favor to you, when He delivered you from Fir`awn's people who were afflicting you with horrible torment, and were slaughtering your sons and letting your women live; and in it was a tremendous trial from your Lord.") (7. And (remember) when your Lord proclaimed: "If you give thanks, I will give you more; but if you are thankless, verily, My punishment is indeed severe.") (8. And Musa said: "If you disbelieve, you and all on earth together, then verily, Allah is Rich (free of all needs), Worthy of all praise.")

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

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

(وَفِي ذَلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ)

(and in it was a tremendous trial from your Lord.) `for He granted you (O Children of Israel) a great favor for which you are unable to perfectly thank Him.' Some scholars said that this part of the Ayah means, `what Fir`awn used to do to you was a tremendous

(بَلَاءٌ)

(trial.)' Both meanings might be considered here and Allah knows best. Allah said in another Ayah ,

(وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ)

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

(وَإِذْ تَأْتِيَنَّكُمْ رَبُّكُمْ)

(And (remember) when your Lord proclaimed) means, proclaimed and made known His promise to you. It is possible that this Ayah means, your Lord has vowed and sworn by His might, grace and exaltness. Allah said in a similar Ayah,

(وَإِذْ تَأْتِيَنَّكُمْ رَبُّكُمْ لِيَبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَامَةِ)

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

(لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ)

(If you give thanks, I will give you more;) meaning, `if you appreciate My favor on you, I will give you more of it,

(وَلَئِنْ كَفَرْتُمْ)

(but if you are thankless) if you are not thankful for My favors, covering and denying, them,

(إِنَّ عَذَابِي لَشَدِيدٌ)

(verily, My punishment is indeed severe), by depriving you of the favor and punishing you for being unappreciative of it.' A Hadith states that,

«إِنَّ الْعَبْدَ لَيُحْرَمُ الرِّزْقَ بِالدَّنْبِ يُصِيبُهُ»

(A servant might be deprived of a provision (that was written for him) because of a sin that he commits. ) Allah said,

(وَقَالَ مُوسَىٰ إِنَّ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ )

(And Musa said: "If you disbelieve, you and all on earth together, then verily, Allah is Rich (free of all needs), Worthy of all praise.") Allah does not need the gratitude of His servants, and He is worthy of all praise even if the disbelievers disbelieve in Him,

(إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ)

(If you disbelieve, then verily, Allah is not in need of you) )39:7( and,

﴿فَكَفَرُوا وَتَوَلَّوْا وَاسْتَعْنَى اللَّهُ وَاللَّهُ غَنِيٌّ حَمِيدٌ﴾

(So they disbelieved and turned away. But Allah was not in need (of them). And Allah is Rich (free of all needs), Worthy of all praise.) 64:6( In his Sahih, Muslim recorded that Abu Dharr said that the Messenger of Allah said that his Lord the Exalted and Most Honored said,

«يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَثْقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا، يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا نَقَصَ ذَلِكَ فِي مُلْكِي شَيْئًا، يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ، فَسَأَلُونِي، فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ، مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا إِلَّا كَمَا يَنْقُصُ الْمَخِيطُ إِذَا أُدْخِلَ الْبَحْرَ»

(O My servants. If the first and the last among you, mankind and Jinns among you, had the heart of the most pious and righteous man among you, that will not increase my kingdom in the least. O My servants! If the first and the last among you, mankind and the Jinns among you, had the heart of the most wicked man among you, that will not decrease My kingdom in the least. O My servants! If the first and the last among you, the mankind and Jinns among you, stood in one flat area and each asked me (what they wish), and I gave each one of them what they asked, that will not decrease My kingdom except by that which the needle carries (of water) when inserted in the ocean.") Verily, all praise and glory are due to Allah, the Rich (free of need), the Worthy of all praise.

﴿الْمَ يَأْتِكُمْ نَبَأَ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي

أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي  
شَكٍّ مِّمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ )

(9. Has not the news reached you, of those before you, the people of Nuh, `Ad, and Thamud And those after them None knows them but Allah. To them came their Messengers with clear proofs, but they put their hands in their mouths and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us.")

### Earlier Nations disbelieved in Their Prophets

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

(جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ)

(To them came their Messengers with clear proofs,) they brought them evidences and plain, tremendous proofs and signs. Ibn Ishaq reported that `Amr bin Maymun said that `Abdullah said about Allah's statement,

(لَا يَعْلَمُهُمْ إِلَّا اللَّهُ)

(None knows them but Allah.) "The genealogists utter lies." This is why `Urwah bin Az-Zubayr said, "We did not find anyone who knows the forefathers of Ma`dd bin `Adnan."

### Meaning of, 'They put Their Hands in Their Mouths

Allah said next,

(فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ)

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

وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ  
مِّمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ

(and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us.") Al-`Awfi reported that Ibn `Abbas said, "When they heard Allah's Word, they were amazed and placed their hands on their mouths,"

وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ

(and said: "Verily, we disbelieve in that with which you have been sent.") They said, We do not believe what you brought us, and have strong doubt in its authenticity. '

قَالَتْ رُسُلُهُمْ أَفِى اللّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ  
وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ  
وَيُؤَخِّرَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى قَالُوا إِنَّ أَنْتُمْ إِلَّا  
بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ  
ءَابَاؤُنَا فَأْتُونَا بِسُلْطَنٍ مُّبِينٍ - قَالَتْ لَهُمْ رُسُلُهُمْ  
إِنْ نَحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ وَلَكِنَّ اللّاهَ يَمُنُّ عَلَىٰ مَنْ  
يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَنٍ  
إِلَّا بِإِذْنِ اللّاهِ وَعَلَىٰ اللّاهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ - وَمَا  
لَنَا أَلَّا نَتَّوَكَّلَ عَلَىٰ اللّاهِ وَقَدْ هَدَانَا سُبُلَنَا  
وَلَنَصِيرَنَّ عَلَىٰ مَا آدِينُمُونَ وَعَلَىٰ اللّاهِ فَلْيَتَوَكَّلِ  
الْمُتَوَكِّلُونَ )

(10. Their Messengers said: "(What!) Can there be a doubt about Allah, the Creator of the heavens and the earth He calls you that He may forgive you of your sins and give you respite for a term appointed." They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority.") (11. Their

Messengers said to them: "We are no more than human beings like you, but Allah bestows His grace to whom He wills of His servants. It is not ours to bring you an authority (proof) except by the permission of Allah. And in Allah (alone) let the believers put their trust." (12. "And why should we not put our trust in Allah while He indeed has guided us in our ways And we shall certainly bear with patience all the hurt you may cause us, and in Allah (alone) let those who trust, put their trust.")

## The Argument between the Prophets and the Disbelievers

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

(أَفِي اللَّهِ شَكٌّ)

((What!) Can there be a doubt about Allah...) about His Lordship and having the exclusive right to be worshipped alone, being the only Creator of all creatures Verily, none besides Allah is worthy of worship, alone without partners with Him. Most nations were, and still are, affirming the existence of the Creator, but they call upon intermediaries besides Him whom they think will benefit them or bring them closer to Allah. Their Messengers said to them,

(يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ)

(He calls you that He may forgive you of your sins) in the Hereafter,

(وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى)

(and give you respite for a term appointed.), in this worldly life. Allah said in other Ayat,

(وَأَن اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَّتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ)

(Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding grace to every owner of grace.) )10:3( However, their nations went on arguing against their prophethood, after they had to submit to the first evidence (that Allah Alone created everything).

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



Their nations said,

(إِنَّ أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا)

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

(فَأْتُونَا بِسُلْطَنٍ مُّبِينٍ)

(Then bring us a clear authority.), a miracle of our choice.

(قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ)

(Their Messengers said to them: "We are no more than human beings like you...") affirming that truly, they were only human being like their nations,

(وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ)

(but Allah bestows His grace to whom He wills of His servants.), with prophethood and messengership which is His choice,

(وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَنٍ)

(It is not ours to bring you an authority) according to your choice,

(إِلَّا بِإِذْنِ اللَّهِ)

((except by the permission of Allah. ), after we beg Him and He provides us with a miracle,

(وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ)

(And in Allah (alone) let the believers put their trust.) in all their affairs. Their Messengers said to them next,

(وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ)

(And why should we not put our trust in Allah), after He had guided us to the best, most clear and plain way,

(وَلَنَنْصِيرَنَّ عَلَىٰ مَا آدَيْتُمُونَا)

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

(وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ)

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

(وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِّنْ أَرْضِنَا أَوْ لَتَعُوذُنَّ فِي مِلَّتِنَا فَأَوْحَى إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ - وَلَنُسْكِنَنَّكُمُ الْأَرْضَ مِنْ بَعْدِهِمْ ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ - وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ - مَنْ وَرَأَاهُ جَهَنَّمَ وَيُسْقَى مِنْ مَّاءٍ صَدِيدٍ - يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِيغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ وَرَأَاهُ عَذَابٌ غَلِيظٌ )

(13. And those who disbelieved, said to their Messengers: "Surely, we shall drive you out of our land, or you shall return to our religion." So their Lord revealed to them: "Truly, We shall destroy the wrongdoers.") (14. "And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me and also fears My threat.") (15. And they sought victory and help; and every obstinate, arrogant dictator (who refuses to believe in the Oneness of Allah) was brought to a complete loss and destruction.) (16. In front of him is Hell, and he will be made to drink boiling, festering water.) (17. He will sip it unwillingly, and he will find great difficulty in swallowing it down his throat, and death will come to him from every side, yet he will not die, and in front of him, will be a great torment.)

### Disbelieving Nations threaten Their Messengers with Expulsion

Allah narrates to us how the disbelieving nations threatened their Messengers, that being, expulsion from their land and bannishment. For instance, the people of Prophet Shu`ayb, peace be upon him, said to him and to those who believed in him,

لُخْرِجَنَّكَ يَشُعَيْبُ وَالَّذِينَ ءَامَنُوا مَعَكَ مِنَ  
قَرْيَتِنَا)

(We shall certainly drive you out from our town, O Shu`ayb, and those who have believed with you.) )7:88( The people of Prophet Lut, peace be upon him, said,

(أُخْرِجُوا ءَالَ لُوطٍ مِّن قَرْيَتِكُمْ)

(Drive out the family of Lut from your city.) )27:56( Allah said about the idolators of Quraysh,

وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ  
مِنْهَا وَإِذَا لَا يَلْبَثُونَ خِلفَكَ إِلَّا قَلِيلًا )

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

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ  
أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ  
الْمَكْرِينِ )

(And when the disbelievers plotted against you to imprison you, or to kill you, or to expel you out; they were plotting and Allah too was plotting; and Allah is the Best of those who plot. ) )8:30( Allah gave victory and aid to His Messenger after he emigrated from Makkah and gathered followers, supporters, and soldiers around him, who fought in the cause of Allah, the Exalted. Allah kept granting His Messenger more dominance until He opened for him Makkah, which sought to expel him. Allah gave him dominance over it, even when his enemies from Makkah and the rest of the people of the earth disliked it. Soon after, people began embracing the religion of Allah in large crowds and in a very short time Allah's Word and religion became high over all other religions, from the eastern and western parts of the world. Hence Allah's statement,

فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ وَلَنُسْكِنَنَّكُمُ  
الْأَرْضَ مِنْ بَعْدِهِمْ)

(So their Lord revealed to them: "Truly, We shall destroy the wrongdoers. And indeed, We shall make you dwell in the land after them.") )14:13, 14( Allah said in other Ayat,

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ - إِنَّهُمْ لَهُمُ  
الْمَنْصُورُونَ - وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ )

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

كَتَبَ اللَّهُ لَا غَلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ  
عَزِيزٌ )

(Allah has decreed: "Verily, it is I and My Messengers who shall be the victorious. Verily, Allah is All-Powerful, All-Mighty.")58:21(

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ )

(And indeed We have written in Az-Zabur after Adh-Dhikr.) 21:05(

قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ  
الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ  
لِلْمُتَّقِينَ )

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

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَعُونَ مَشْرِقَ  
الْأَرْضِ وَمَغْرِبَهَا الَّتِي بَارَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ  
رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا  
وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا  
يَعْرِشُونَ )

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

**(ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ)**

(This is for him who fears standing before Me and also fears My threat. ) this warning is for he who fears standing before Him on the Day of Resurrection and fears His warnings and torment. Allah said in other instances,

**(فَأَمَّا مَنْ طَغَى - وَءَاثَرَ الْحَيَاةَ الدُّنْيَا - فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى )**

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

**(وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ )**

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

**(وَاسْتَقْتَحُوا)**

(And they sought victory and help) refers to the Messengers who sought the help and victory of their Lord over their nations, according to `Abdullah bin `Abbas, Mujahid and Qatadah. `Abdur-Rahman bin Zayd bin Aslam said that this Ayah refers to the nations, invoking Allah's victory against themselves! Some idolators said,

**(اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ)**

(O Allah ! If this (Qur'an) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment.) 8:32( It is possible that both meanings are desired here, for the idolators (of Quraysh) invoked Allah against themselves on the day of Badr, and the Messenger of Allah invoked Him for victory and support. Allah said to the idolators then,

إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْقِتْحُ وَإِنْ تَنْتَهُوا فَهُوَ  
خَيْرٌ لَكُمْ)

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

(وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ)

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

(أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ - مَّعٍ لِلْخَيْرِ مُعْتَدٍ  
مُّرِيبٍ - الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيَهُ  
فِي الْعَذَابِ الشَّدِيدِ )

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

«إِنَّهُ يُؤْتَى بِجَهَنَّمَ يَوْمَ الْقِيَامَةِ، فَنُنَادِي الْخَلَائِقَ،  
فَتَقُولُ: إِنِّي وَكَّلْتُ بِكُلِّ جَبَّارٍ عَنِيدٍ»

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

(مَنْ وَرَأَيْهِ جَهَنَّمُ)

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

(وَيُسْقَى مِنْ مَاءٍ صَدِيدٍ)

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

(هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ - وَءَاخِرُ مِنْ شَكْلِهِ  
أَزْوَاجٌ)

(This is so! Then let them taste it - Hamim and Ghassaq. And other (torments) of similar kind all together!))38:57-58( Mujahid and `Ikrimah said that this festering water is made of puss and blood. Allah said in other Ayat,

(وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ)

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

(وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي  
الْوُجُوهُ)

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

(يَتَجَرَّعُهُ)

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

(وَلَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ )

(And for them are hooked rods of iron.)22:21( Allah said next,

(وَلَا يَكَادُ يُسِيغُهُ)

(and he will find great difficulty in swallowing it down his throat,) meaning, he will hate to swallow it because of its awful taste, color and unbearable heat or coldness,

(وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ)

(and death will come to him from every side,) his organs, limbs and entire body will suffer pain because of this drink. `Amr bin Maymun bin Mahran commented, "Every bone, nerve and blood vessel." Ad-Dahhak reported that Ibn `Abbas commented on Allah's statement,

(وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ)

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

(لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا)

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

(وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ)

(and death will come to him from every side, yet he will not die,) Allah said,

(وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ)

(and in front of him, will be a great torment.) even in this condition, he will still suffer another severe type of torment, more severe and painful from the one before it, harsher more bitter. Allah described the tree of Zaqqum,

(إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ - طَلْعُهَا  
كَأَنَّ رُءُوسَ الشَّيَاطِينِ - فَإِنَّهُمْ لَأَكَلُونَ مِنْهَا  
فَمَالِئُونَ مِنْهَا الْبُطُونَ - ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا  
مِنْ حَمِيمٍ - ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ )

(Verily, it is a tree that springs out of the bottom of Hellfire, the shoots of its fruits stalks are like the heads of Shayatin; Truly, they will eat thereof and fill their bellies therewith. Then on top of that they will be given boiling water to drink so that it becomes a mixture. Then thereafter, verily, their return is to the flaming fire of Hell.)37:64-68( Allah states that they will either be eating from the Zaqqum, drinking the Hamim, or being tormented in the Fire, again and again; we seek refuge with Allah from all of this. Allah also said,



(هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ -  
يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانَ )

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

(إِنَّ شَجَرَةَ الزَّقُّومِ - طَعَامُ الْأَثِيمِ - كَالْمُهْلِ يَغْلَى  
فِي الْبُطُونِ - كَغَلَى الْحَمِيمِ - خُدُّوهُ فَأَعْتَلُوهُ إِلَى  
سَوَاءِ الْجَحِيمِ - ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ  
الْحَمِيمِ - ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ - إِنَّ هَذَا  
مَا كُنْتُمْ بِهِ تَمْتَرُونَ )

(Verily, the tree of Zaqqum will be the food of the sinners. Like boiling oil, it will boil in the bellies, like the boiling of scalding water. (It will be said) "Seize him and drag him into the midst of blazing Fire, then pour over his head the torment of boiling water. Taste you (this)! Verily, you were the mighty, the generous! Verily, this is that whereof you used to doubt!")44:43-50(,

(وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ - فِي  
سَمُومٍ وَحَمِيمٍ - وَظِلٌّ مِّنْ يَّحْمُومٍ - لَّا بَارِدٍ وَلَا  
كَرِيمٍ )

(And those on the Left Hand - how (unfortunate) will be those on the Left Hand In fierce hot wind and boiling water, and shadow of black smoke, neither cool nor pleasant.)56:41-44(, and,

(هَذَا وَإِنَّ لِلطَّغْيِينَ لَشَرَّ مَآبٍ - جَهَنَّمَ يَصْلَوْنَهَا  
فَيَبْسُ الْمِهَادُ - هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ -  
وَأَخْرُ مِنْ شَكْلِهِ أَزْوَاجٌ )

(This is so! And for the Taghun will be an evil final return. Hell! Where they will burn, and worst is that place to rest! This is so! Then let them taste it Hamim and Ghassaq. And other (torments) of similar kind all together!))38:55-58( There are many other similar Ayat that indicate that the punishment they will receive is of different kinds, and that it is repeated in various types and forms that only Allah the Exalted knows, as just recompense,

(وَمَا رَبُّكَ بِظَلَمٍ لِّلْعَبِيدِ)

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

(مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ  
بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَّا يَقْدِرُونَ مِمَّا كَسَبُوا  
عَلَى شَيْءٍ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ )

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

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

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

(مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ)

(The parable of those who disbelieved in their Lord is that their works) on the Day of Judgment, when they will seek their rewards from Allah the Exalted. They used to think that they had something, but they will find nothing, except what remains of ashes when a strong wind blows on it,

(فِي يَوْمٍ عَاصِفٍ)

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

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنَّ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً  
مَّنثُورًا )

(And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust.)25:23(,

(مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ  
فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنفُسَهُمْ  
فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنِ أَنفُسَهُمْ يَظْلِمُونَ )

(The parable of what they spend in this world is that of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it. Allah wronged them not, but they wronged themselves.)3:117(,and,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ  
وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ  
بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ  
تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ  
عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ  
الْكَافِرِينَ )

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

(ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ)

(That is the straying, far away from the right path) meaning, their work and deeds were not based on firm, correct grounds, and thus, they lost their rewards when they needed them the most,

ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ)

(That is the straying, far away from the right path.)

(أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ  
إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ - وَمَا ذَلِكَ  
عَلَى اللَّهِ بِعَزِيزٍ )

(19. Do you not see that Allah has created the heavens and the earth with truth If He wills, He can remove you and bring (in your place) a new creation!) (20. And for Allah that is not hard or difficult.)

### Proof that Resurrection occurs after Death

Allah affirms His ability to resurrect the bodies on the Day of Resurrection, stating that He has created the heavens and earth which are stronger than the creation of man. Is not He Who is able to create the heavens, high, wide and strongly built, which include in them the planets and stars and the various heavenly objects and clear signs. Is not He Who created this earth with all what it contains of land, valleys, mountains, deserts, green fields, barren lands, seas and various shapes, benefits, species and colors of trees, plants and animals

(أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ  
وَالْأَرْضَ وَلَمْ يَعْزُبْ عَنْهُمُ الْجَبَلُ بِخَلْقِهِنَّ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ  
الْمَوْتَى بَلَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ )

(Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead Yes, He surely, is able to do all things.)46:33(,

(أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ  
خَصِيمٌ مُّبِينٌ - وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ  
مَنْ يُحْيِي الْعِظْمَ وَهِيَ رَمِيمٌ - قُلْ يُحْيِيهَا الَّذِي  
أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ - الَّذِي

جَعَلَ لَكُمْ مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِّنْهُ  
تُوقِدُونَ - أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ  
يَقْدِرُ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ  
الْعَلِيمُ - إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ  
فَيَكُونُ - فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ  
وَالِيهِ تُرْجَعُونَ )

(Does not man see that We have created him from Nutfah (drop of sperm). Yet behold he (stands forth) as an open opponent. And he puts forth for Us a parable, and forgets his own creation He says: "Who will give life to these bones after they are rotten and have become dust" Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!" He Who produces for you fire out of the green tree, when behold you kindle therewith. Is not He Who created the heavens and the earth, able to create the like of them Yes, indeed! He is the All-Knowing Supreme Creator. Verily, His command, when He intends a thing, is only that He says to it, "Be!" - and it is! So glorified is He and exalted above all that they associate with Him, and in Whose Hands is the dominion of all things: and to Him you shall be returned.)36:77-83( Allah's statement,

(إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ وَمَا ذَلِكَ  
عَلَى اللَّهِ بِعَزِيزٍ )

(If He wills, He can remove you and bring (in your place) a new creation! And for Allah that is not hard or difficult.) means, it is not hard or impossible for Allah to do that. Rather, it is easy for Him, that if you defy His order, He takes you away and brings in your place another creation who is unlike you. Allah said in other Ayat,

(يَأْيُهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ  
الْحَمِيدُ - إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ وَمَا  
ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ )

(O mankind! It is you who stand in need of Allah. But Allah is Rich, Worthy of all praise. If He willed, He could destroy you and bring about a new creation. And that is not hard for Allah.)35:15-17(,

(الْفُقَرَاءُ وَإِنْ تَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا)

(And if you turn away, He will exchange you for some other people and they will not be your likes.) 47:38

(يَأْتِيهَا الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ  
فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ)

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

(إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ وَكَانَ  
اللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا )

(If He wills, He can take you away, O people, and bring others. And Allah is Ever All-Potent over that.) 4:133

(وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ  
اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُّعْتَدُونَ عَلَيْنَا  
مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ هَدَانَا اللَّهُ  
لَهَدَيْنَاكُمْ سَوَاءٌ عَلَيْنَا أَجْرُ عَلَيْنَا أَمْ صَبْرُنَا مَا لَنَا  
مِنْ مَحِيصٍ )

(21. And they all shall appear before Allah; then the weak will say to those who were arrogant: "Verily, we were following you; can you avail us anything against Allah's torment" They will say: "Had Allah guided us, we would have guided you. It makes no difference to us (now) whether we rage, or bear (these torments) with patience; there is no place of refuge for us.")

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

Allah said,

(وَبَرَزُوا)

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

(فَقَالَ الضُّعَفَاءُ)

(then the weak will say) the followers who used to obey their chiefs, leaders and notables will say,

(لِلَّذِينَ اسْتَكْبَرُوا)

(to those who were arrogant) who rebelled against worshipping Allah alone without partners and obeying the Messengers,

(إِنَّا كُنَّا لَكُمْ تَبَعًا)

(Verily, we were following you,) we obeyed your orders and implemented them,

(فَهَلْ أَنْتُمْ مُّعْتَدُونَ عَلَيْنَا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ)

(can you avail us anything against Allah's torment) They will ask, 'can you prevent any of Allah's torment from striking us as you used to promise and vow to us' The leaders will say in response,

(لَوْ هَدَانَا اللَّهُ لَهَدَيْنَاكُمْ)

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

(سَوَاءٌ عَلَيْنَا أَجْرَعْنَا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَّحِيصٍ)

(It makes no difference to us (now) whether we rage, or bear (these torments) with patience; there is no place of refuge for us.) we have no means of escape from what we are in, whether we face it with patience or grief.' I (Ibn Kathir) say that it appears that this conversation will occur in the Fire after they enter it, just as Allah said in other Ayat,

(وَإِذْ يَتَحَاوُونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ  
اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُّعْتَدُونَ عَنَّا  
نَصِيبًا مِّنَ النَّارِ - قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ  
فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ )

(And, when they will dispute in the Fire, the weak will say to those who were arrogant: "Verily, we followed you, can you then take from us some portion of the Fire" Those who were arrogant will say: "We are all (together) in this (Fire)! Verily, Allah has judged between (His servants!)"40:47-48(,

(قَالَ ادْخُلُوا فِي أُمَّةٍ قَدْ خَلَتْ مِن قَبْلِكُمْ مِّنَ الْجِنِّ  
وَالإِنْسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا  
حَتَّىٰ إِذَا ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ  
لأُولَهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا  
مِّنَ النَّارِ قَالَ لِكُلِّ ضِعْفٌ وَلَكِن لَّا تَعْلَمُونَ -  
وَقَالَتْ أُولَهُمْ لَأُخْرَاهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِن  
فَضْلٍ قَدْ وُفُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ )

((Allah) will say: "Enter you in the company of nations who passed away before you, of men and Jinn, into the Fire." Every time a new nation enters, it curses its sister nation (that went before) until they will be gathered all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not." The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn.")7:38-39(, and,



وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا  
السَّبِيلَا - رَبَّنَا ءَاتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنَهُمُ  
لَعْنًا كَبِيرًا )

(Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (right) way. Our Lord! Give them a double torment and curse them with a mighty curse!)33:67-68( Disbelievers will also dispute on the Day of Gathering,

وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْءَانِ وَلَا  
بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ تَرَى إِذِ الظَّالِمُونَ مَوْقُوفُونَ  
عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ يَقُولُ  
الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا  
مُؤْمِنِينَ - قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتُضْعِفُوا  
أَنْحُنُّ صَدَدْنَاكُمْ عَنِ الْهُدَى بَعْدَ إِذْ جَاءَكُمْ بَلْ  
كُنْتُمْ مُجْرِمِينَ - وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ  
اسْتَكْبَرُوا بَلْ مَكَرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ  
نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا وَأَسْرُوا النَّدَامَةَ لَمَّا  
رَأُوا الْعَذَابَ وَجَعَلْنَا الْأَغْلَالَ فِي أَعْنَاقِ الَّذِينَ  
كَفَرُوا هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ )

(But if you could see when the wrongdoers will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we certainly have been believers!" And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you Nay, but you were wrongdoers." Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day: when you ordered us to disbelieve in Allah and set up rivals to Him!" And We shall put iron collars round

the necks of those who disbelieved. Are they requited aught except what they used to do))34:31-33(

(وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقُّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلَوْلَمْؤَا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ - وَأَدْخِلَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّةٌ لَهُمْ فِيهَا سَلَامٌ )

(22. And Shaytan will say when the matter has been decided: "Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Shaytan) as a partner with Allah (by obeying me in the life of the world). Verily, there is a painful torment for the wrongdoers.") K(23. And those who believed and did righteous deeds, will be made to enter Gardens under which rivers flow, - to dwell therein for ever (i.e. in Paradise), with the permission of their Lord. Their greeting therein will be: "Salam (peace!).")

### Shaytan disowns His Followers on the Day of Resurrection

Allah narrates to us what Iblis will say to his followers after Allah finishes with the judgement between His servants, sending the believers to the gardens of Paradise and the disbelievers to the lows (of the Fire). Iblis, may Allah curse him, will stand and address the latter, in order to add depression to their depression, sorrow to their sorrow and grief to their grief. He will declare,

(إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقُّ)

` (Verily, Allah promised you a promise of truth.) by the words of His Messengers that if you follow them, you will gain safety and deliverance. Truly, Allah's promise was true and correct news, while I promised you then betrayed you.' Allah said in another Ayah,

(يَعِدُّهُمْ وَيُمْنِّيهِمْ وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا  
(

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

(وَمَا كَانَ لِيَ عَلَيْكُمْ مِّنْ سُلْطٰنٍ)

(I had no authority over you) Shaytan will say, `I had no proof for what I called you to, nor evidence for what I promised you,

(إِلَّا أَن دَعَوْتِكُمْ فَأَسْتَجَبْتُمْ لِي)

(except that I called you, and you responded to me.) even though the Messengers establish the proof and unequivocal evidences against you and affirmed the truth of what they were sent to you with. But you disobeyed the Messengers and ended up earning this fate,

(فَلَا تَلُومُونِي)

(So blame me not,) today,

(وَلُومُوا أَنفُسَكُمْ)

(but blame yourselves.), because it is your fault for defying the proofs and following me in the falsehood that I called you to.' Shaytan will say next,

(مَا أَنَا بِمُصْرِخِكُمْ)

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

(وَمَا أَنْتُمْ بِمُصْرِخِيَّ)

(nor can you help me.), nor can you save me and deliver me from the torment and punishment I am suffering,

(إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونَ مِن قَبْلُ)

(I deny your former act of associating me (Shaytan) as a partner with Allah.) or because you associated me with Allah before,' according to Qatadah. Ibn Jarir commented; "I deny being a partner with Allah, the Exalted and Most Honored." This opinion is the most plausible, for Allah said in other Ayat,

(وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِن دُونِ اللَّهِ مَن لَّا  
يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ  
غَفْلُونَ - وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً  
وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ )

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

(كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا )

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

(إِنَّ الظَّالِمِينَ)

(Verily, the wrongdoers), who deviate from truth and follow falsehood, will earn a painful torment. It appears that this part of the Ayah narrates the speech that Shaytan will deliver to the people of the Fire after they enter it, as we stated. `Amir Ash-Sha`bi said, "On the Day of Resurrection, two speakers will address the people. Allah the Exalted will say to `Isa, son of Maryam,

(أَعَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ مِن  
دُونِ اللَّهِ)

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

(قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ)

(Allah will say: "This is a Day on which the truthful will profit from their truth.))5:119( Shaytan, may Allah curse him, will stand and address the people,

وَمَا كَانَ لِيَ عَلَيْكُمْ مِّنْ سُلْطٰنٍ اِلَّا اَنۡ دَعَوْتُكُمْ  
فَاَسْتَجَبْتُمْ لِيۡ

(I had no authority over you except that I called you, and you responded to me.) Allah next mentioned the final destination of the miserable ones, who earned the disgrace and torment and having to listen to Shaytan address them, then He mentioned the final destination of the happy ones,

وَاَدْخِلَ الَّذِيْنَ ءَامَنُوْا وَعَمِلُوا الصَّٰلِحٰتِ جَنَّٰتٍ  
تَجْرٰى مِنْ تَحْتِهَا الْاَنْهٰرُ

(And those who believed and did righteous deeds, will be made to enter Gardens under which rivers flow,) wherever they wish them to flow and wherever they may be,

(خٰلِدِيْنَ فِيْهَا)

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

(بِاِذْنِ رَبِّهِمْ تَحِيَّٰتُهُمْ فِيْهَا سَلٰمٌ)

(with the permission of their Lord. Their greeting therein will be: "Salam (peace!). ") Allah said in other Ayat,

(حَتّٰىۤ اِذَا جَآءُوْهَا وَفُتِحَتْۢ اَبْوَابُهَا وَقَالَ لَهُمْ  
خَزٰنَتُهَا سَلٰمٌ عَلَيْكُمْ)

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

(وَالْمَلٰٓئِكَةُ يَدْخُلُوْنَ عَلَيْهِمْ مِّنۡ كُلِّۭ بَابٍۭ سَلٰمٌ عَلَيْكُمْ)

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

(وَيُلَقَّوْنَ فِيْهَا تَحِيَّۃً وَسَلٰمًا)

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

دَعَوْهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ  
وَأَخِرُ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ )

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

(أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً  
كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ -  
تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ  
الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ - وَمَثَلُ كَلِمَةٍ  
خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا  
لَهَا مِنْ قَرَارٍ )

(24. See you not how Allah sets forth a parable A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky.) (25. Giving its fruit at all times, by the leave of its Lord, and Allah sets forth parables for mankind in order that they may remember.) (26. And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability.)

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

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

(مَثَلًا كَلِمَةً طَيِّبَةً)

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

(كَشَجَرَةٍ طَيِّبَةٍ)

(as a goodly tree), refers to the believer, and that,

## (أصلها ثابتٌ)

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

## (وَقَرَعُهَا فِي السَّمَاءِ)

(and its branches (reach) to the sky.) with which the believer's works are ascended to heaven. Similar is said by Ad-Dahhak, Sa'id bin Jubayr, `Ikrimah, Mujahid and several others. They stated that this parable describes the believer's deeds, good statements and good actions. The believer is just like the beneficial date tree, always having good actions ascending at all times, by day and by night. Al-Bukhari recorded that `Abdullah bin `Umar said, "We were with the Messenger of Allah when he asked,

«أَخْبِرُونِي عَنْ شَجَرَةٍ تُشْبِهُهُ أَوْ كَالرَّجُلِ الْمُسْلِمِ  
لَا يَتَّحَاتُ وَرَقُهَا صَيْفًا وَلَا شِتَاءً، وَتُؤْتِي أَكْلَهَا  
كُلَّ حِينٍ بِإِذْنِ رَبِّهَا»

(Tell me about a tree that resembles the Muslim, the leaves of which do not fall in summer or winter and gives its fruit at all times by the leave of its Lord.)" Ibn `Umar said, "I thought of the date palm tree, but felt shy to answer when I saw that Abu Bakr and `Umar did not talk. When they did not give an answer, the Messenger of Allah said,

## «هِيَ النَّخْلَةُ»

(It is the date palm tree.) When we departed, I said to `Umar, `My father, by Allah! I thought that it was the date tree.' He said, `Why did you not speak then' I said, `I saw you were silent and I felt shy to say anything.' `Umar said, `Had you said it, it would have been more precious to me than such things (i.e., would have been very precious to me)."' `Abdullah bin `Abbas said that,

## (كَشَجَرَةٍ طَيِّبَةٍ)

(as a goodly tree), is a tree in Paradise. Allah said next,

## (تُؤْتِي أَكْلَهَا كُلَّ حِينٍ)

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

(بِإِذْنِ رَبِّهَا)

(by the leave of its Lord, ) thus earning perfection and becoming beneficial, plentiful, pure and blessed,

(وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ)

(and Allah sets forth parables for mankind in order that they may remember.) Allah said next,

(وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ)

(And the parable of an evil word is that of an evil tree) describing the disbelief of the disbeliever, for it has no basis or stability. It is similar to the colocynth tree (a very bitter, unscented plant) which is also called, `Ash-Shiryah'. Shu` bah narrated that Mu` awiyah bin Abi Qurrah narrated that Anas bin Malik said that it is the colocynth tree. Allah said,

(اجْتُنَّتْ)

(uprooted), meaning, was cutoff from the root,

(مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ)

(from the surface of earth, having no stability.) therefore, existing without basis or stability, just like Kufr (disbelief), for it does not have a basis or roots. Surely, the works of the disbelievers will never ascend nor will any of them be accepted.

(يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي  
الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ  
وَيَفْعَلُ اللَّهُ مَا يَشَاءُ )

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

**Allah keeps the Believers Firm in This Life and in the Hereafter  
with a Word that stands Firm**

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



«المُسْلِمُ إِذَا سُئِلَ فِي الْقَبْرِ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ،  
وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَذَلِكَ قَوْلُهُ:

(يُنَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي  
الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ)

«

(When the Muslim is questioned in the grave, he will testify that, 'La ilaha illallah', and that Muhammad is Allah's Messenger, hence Allah's statement, (Allah will keep firm those who believe, with word that stands firm in this world, and in the Hereafter.) Muslim and the rest of the Group recorded it. Imam Ahmad recorded that Al-Bara bin `Azib said, "We went with the Messenger of Allah to attend a funeral procession of an Ansari man. We reached the grave site when it had not yet been completed. The Messenger of Allah sat, and we sat all around him, as if there were birds hovering above our heads. The Prophet was holding a piece of wood in his hand, poking the ground with it. He next raised his head and said twice or thrice,

«استَعِيدُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ»

(Seek refuge with Allah from the punishment of the grave.) He said next,

«إِنَّ الْعَبْدَ الْمُؤْمِنَ إِذَا كَانَ فِي انْقِطَاعِ مِنَ الدُّنْيَا  
وَإِقْبَالِ مِنَ الْآخِرَةِ، نَزَلَ إِلَيْهِ مَلَائِكَةٌ مِنَ السَّمَاءِ  
بِیضُ الْوُجُوهِ، كَأَنَّ وُجُوهُهُمُ الشَّمْسُ، مَعَهُمْ  
كَفَنٌ مِنْ أَكْفَانِ الْجَنَّةِ، وَحَنُوطٌ مِنْ حَنُوطِ الْجَنَّةِ،  
حَتَّى يَجْلِسُوا مِنْهُ مَدَّ الْبَصَرِ، ثُمَّ يَجِيءُ مَلَكُ  
الْمَوْتِ حَتَّى يَجْلِسَ عِنْدَ رَأْسِهِ، فَيَقُولُ: أَيُّهَا  
النَّفْسُ الطَّيِّبَةُ أَخْرِجِي أَخْرَجِي إِلَى مَغْفِرَةٍ مِنْ اللَّهِ  
وَرِضْوَانٍ قَالَ : فَتَخْرُجُ تَسِيلٌ، كَمَا تَسِيلُ

الْقَطْرَةَ مِنْ فِي السَّقَاءِ، فَيَأْخُذُهَا، فَإِذَا أَخَذَهَا لَمْ  
يَدَعُوهَا فِي يَدِهِ طَرْفَةَ عَيْنٍ حَتَّى يَأْخُذُوهَا  
فَيَجْعَلُوهَا فِي ذَلِكَ الْكَفَنِ وَفِي ذَلِكَ الْحَنُوطِ،  
وَيَخْرُجُ مِنْهَا كَأَطِيبِ نَفْحَةٍ مِسْكِ وَجِدَتْ عَلَى  
وَجْهِ الْأَرْضِ، فَيَصْعَدُونَ بِهَا فَلَا يَمُرُّونَ بِهَا،  
يَعْنِي عَلَى مَلَأَ مِنَ الْمَلَائِكَةِ، إِلَّا قَالُوا: مَا هَذِهِ  
الرُّوحُ الطَّيِّبَةُ؟ فَيَقُولُونَ: فُلَانُ بْنُ فُلَانٍ بِأَحْسَنِ  
أَسْمَائِهِ الَّتِي كَانُوا يُسَمُّونَهُ بِهَا فِي الدُّنْيَا حَتَّى  
يَنْتَهُوا بِهِ إِلَى السَّمَاءِ الدُّنْيَا فَيَسْتَفْتِحُونَ لَهُ، فَيُفْتَحُ  
لَهُ فَيُشَيِّعُهُ مِنْ كُلِّ سَمَاءٍ مُقَرَّبُوهَا إِلَى السَّمَاءِ  
الَّتِي تَلِيهَا، حَتَّى يُنْتَهَى بِهَا إِلَى السَّمَاءِ السَّابِعَةِ،  
فَيَقُولُ اللَّهُ: اكْتُبُوا كِتَابَ عَبْدِي فِي عِلِّيِّينَ  
وَأَعِيدُوهُ إِلَى الْأَرْضِ، فَإِنِّي مِنْهَا خَلَقْتُهُمْ وَفِيهَا  
أَعِيدُهُمْ، وَمِنْهَا أَخْرَجْتُهُمْ تَارَةً أُخْرَى، قَالَ: فَنَعَادُ  
رُوحَهُ فِي جَسَدِهِ، فَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِهِ فَيَقُولَانِ  
لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّي اللَّهُ، فَيَقُولَانِ لَهُ: مَا  
دِينُكَ؟ فَيَقُولُ: دِينِي الْإِسْلَامُ، فَيَقُولَانِ لَهُ: مَا هَذَا  
الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟ فَيَقُولُ: هُوَ رَسُولُ اللَّهِ،

فَيَقُولَانِ لَهُ: وَمَا عِلْمُكَ؟ فَيَقُولُ: قَرَأْتُ كِتَابَ اللَّهِ  
فَأَمَنْتُ بِهِ وَصَدَّقْتُ، فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ: أَنْ  
صَدَقَ عَبْدِي فَأَفْرِشُوهُ مِنَ الْجَنَّةِ، وَالْأَيْسُوهُ مِنَ  
الْجَنَّةِ، وَافْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ قَالَ: فَيَأْتِيهِ مِنْ  
رَوْحِهَا وَطَيِّبِهَا وَيُقَسَّحُ لَهُ فِي قَبْرِهِ مَدًّا بَصْرَهُ  
وَيَأْتِيهِ رَجُلٌ حَسَنُ الْوَجْهِ، حَسَنُ الثِّيَابِ، طَيِّبُ  
الرِّيْحِ، فَيَقُولُ: أَبَشِّرُ بِالَّذِي يَسْرُكَ، هَذَا يَوْمُكَ  
الَّذِي كُنْتَ تُوعِدُ، فَيَقُولُ لَهُ: مَنْ أَنْتَ فَوْجَهُكَ  
الْوَجْهُ الَّذِي يَأْتِي بِالْخَيْرِ؟ فَيَقُولُ: أَنَا عَمَلُكَ  
الصَّالِحُ، فَيَقُولُ: رَبِّ أَقِمِ السَّاعَةَ رَبِّ أَقِمِ  
السَّاعَةَ، حَتَّى أَرْجِعَ إِلَى أَهْلِي وَمَالِي.

(When a believing slave is reaching the end of his term in the life of this world and the beginning of his term in the Hereafter, a group of angels, whose faces are white and as radiant as the sun, will descend onto him from heaven. They will carry with them white shroud from Paradise, and fragrance for enshrouding from Paradise. They will sit as far from him as the sight goes. Then, the angel of death, will come until he sits right next to his head, saying, "O, good and pure soul! Depart (your body) to Allah's forgiveness and pleasure." So the soul flows (out of its body), just as the drop flows out from the tip of the jug, and the angel of death captures it. When he captures the soul, they (the group of angels) will not leave it with him for more than an instance, and they will seize it and wrap it in that shroud, and in that fragrance. A most pleasant musk scent ever found on the earth, will flow out of the soul, and the angels will ascend it (to heaven). They will not pass by, but they will say, "Whose is this Tayyib (good) soul" They (the angels who are ascending the soul) will reply, "Such person, the son of such and such person," -- calling him by the best names that he used to be called in the world. They will reach the lower heaven and will ask that its door be opened for him, and it will be opened for them. The best residents of every heaven will then see him to the next heaven, until he is brought to the seventh heaven. Allah, the Exalted and Ever High, will say, "List my servants record in `Illiyyin and send him back to earth, for I have created them from it, and into it I shall return them, and from it I shall bring them out once again." The soul will be joined with its body, and two angels will come to him, sit him up and ask him, "Who is your Lord" He will say, "Allah is my Lord." They will ask him, "What is your religion" He will say, "My religion is Islam." They will say to him, "What do you say about this man (Prophet Muhammad) who was sent to you" He will say, "He is the Messenger of Allah." They will ask him, "And what proof do

you have about it" He will say, "I read the Book of Allah (the Qur'an), and had faith and belief in him." Then, a caller (Allah) will herald from heaven, "My servant has said the truth. Therefore, furnish him from Paradise, and let him wear from (the clothes of) Paradise, and open a door for him to Paradise." So he is given from Paradise's tranquillity and good scent, and his grave will be expanded for him as far as his sight can reach. Then, a man, with a handsome face and handsome clothes and whose scent is pleasant, will come to him, saying, "Receive the glad tidings with that which pleases you. This is the Day which you were promised." He will ask him, "Who are you; for yours is the face that carries the good news" He will reply, "I am your good works." He will say, "O Lord! Hurry up with the commencement of the Hour, hurry up with the commencement of the Hour, so I can return to my family and my wealth.")

قَالَ: وَإِنَّ الْعَبْدَ الْكَافِرَ إِذَا كَانَ فِي انْقِطَاعٍ مِنَ الدُّنْيَا وَإِقْبَالٍ مِنَ الْآخِرَةِ، نَزَلَ إِلَيْهِ مَلَائِكَةٌ مِنَ السَّمَاءِ سَوْدُ الْوُجُوهِ مَعَهُمُ الْمُسُوحُ، فَجَلَسُوا مِنْهُ مَدَّ الْبَصَرَ، ثُمَّ يَجِيءُ مَلَكُ الْمَوْتِ فَيَجْلِسُ عِنْدَ رَأْسِهِ، فَيَقُولُ: أَيُّهَا النَّفْسُ الْخَبِيثَةُ، أَخْرِجِي إِلَى سَخَطٍ مِنَ اللَّهِ وَغَضَبٍ قَالَ: فَتَفَرَّقَ فِي جَسَدِهِ فَيَنْتَزِعُهَا كَمَا يُنْتَزَعُ السَّقُّودُ مِنَ الصُّوفِ الْمَبْلُولِ، فَيَأْخُذُهَا فَإِذَا أَخَذَهَا لَمْ يَدْعُوهَا فِي يَدِهِ طَرْفَةَ عَيْنٍ حَتَّى يَجْعَلُوهَا فِي تِلْكَ الْمُسُوحِ، فَيَخْرُجُ مِنْهَا كَأَنَّ رِيحَ حَيْفَةٍ وَجِدَتْ عَلَى وَجْهِ الْأَرْضِ، فَيَصْنَعُونَ بِهَا، فَلَا يَمُرُّونَ بِهَا عَلَى مَلَأٍ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا: مَا هَذِهِ الرُّوحُ الْخَبِيثَةُ؟ فَيَقُولُونَ: فُلَانُ بْنُ فُلَانٍ بِأَقْبَحِ أَسْمَائِهِ الَّتِي كَانَ يُسَمِّي بِهَا فِي الدُّنْيَا، حَتَّى يُنْتَهَى بِهَا

إِلَى السَّمَاءِ الدُّنْيَا، فَيُسْتَفْتَحُ لَهُ فَلَا يُفْتَحُ لَهُ ثُمَّ قَرَأَ  
رَسُولُ اللّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

(لَا تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ  
حَتَّى يَلْجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ)

قَرَأَ ثُمَّ طَرَحَا رُوحَهُ فَنَطَرَحُ السُّفْلَى، الْأَرْضُ فِي سَجِينٍ فِي كِتَابِهِ اَكْتُبُوا: اللهُ قَيُّوْلُ

(وَمَنْ يُشْرِكْ بِاللّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ  
فَتَخَطَفَهُ الطَّيْرُ أَوْ تَهَوَّى بِهِ الرِّيحُ فِي مَكَانٍ  
سَحِيقٍ)

فَتَعَادُ رُوحُهُ فِي جَسَدِهِ، وَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِهِ  
وَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: هَاهُ هَاهُ لَا أُدْرِي،  
فَيَقُولَانِ لَهُ: مَا دِينُكَ؟ فَيَقُولُ: هَاهُ هَاهُ لَا أُدْرِي،  
فَيَقُولَانِ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟  
فَيَقُولُ: هَاهُ هَاهُ لَا أُدْرِي، فَيُنَادِي مُنَادٍ مِنَ  
السَّمَاءِ: أَنْ كَذَبَ عَبْدِي فَأَفْرَشُوهُ مِنَ النَّارِ،  
وَاقْتَحُوا لَهُ بَابًا إِلَى النَّارِ، فَيَأْتِيهِ مِنْ حَرِّهَا  
وَسَمُومِهَا، وَيَضِيقُ عَلَيْهِ قَبْرُهُ حَتَّى تَخْتَلِفَ فِيهِ  
أَضْلَاعُهُ، وَيَأْتِيهِ رَجُلٌ قَبِيحُ الْوَجْهِ، قَبِيحُ الثِّيَابِ،  
مُنْتِنُ الرِّيحِ، فَيَقُولُ: أَبْشِرْ بِالَّذِي يَسُوءُكَ، هَذَا

يَوْمَكَ الَّذِي كُنْتَ تُوعَدُ، فَيَقُولُ: وَمَنْ أَنْتَ،  
فَوَجْهُكَ الْوَجْهُ يَجِيءُ بِالشَّرِّ؟ فَيَقُولُ: أَنَا عَمَّاكَ  
الْخَبِيثُ، فَيَقُولُ: رَبِّ لَأُثْقِمَ السَّاعَةَ»

(And when the disbelieving person is reaching the end of his term in the world and the beginning of his term in the Hereafter, there will descend onto him from heaven angels with dark faces. They will bring with them Musuh, and will sit as far from him as the sight reaches. Then the angel of death will come forward and sit right next to his head, saying, "O impure, evil soul! Depart (your body) to the anger of Allah and a wrath from Him." The soul will scatter throughout his body, and the angel of death will seize it as when the thorny branch is removed from wet wool. The angel of death will seize the soul, and when he does, they (the group of angels) will not let it stay in his hand for more than an instance, and they will wrap it in the Musuh. The most putrid smell a dead corpse can ever have on earth will emit from the soul, and the angels will ascend with it. Whenever they pass by a group of angels, they will ask, "Whose is this evil soul" The angels will respond, "He is such person son of such person," -- calling him by the worst names he was known by in the world. When they reach the lowest heaven, they will request that its door be opened for him, and their request will be denied. "For them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle." )7:40( Allah will declare, "List his record in Sjjin in the lowest earth." The wicked soul will then be thrown )from heaven(. "And whoever assigns partners to Allah, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.")22:31( His soul will be returned to his body, and two angels will come to him, sit him up and ask him, "Who is your Lord" He will say, "Oh, oh! I do not know." They will ask him, "What is your religion", and he will say, "Oh, oh! I do not know." They will ask him, "What do you say about this man (Prophet Muhammad) who was sent to you" He will say, "Oh, oh, I do not know!" A caller (Allah) will herald from heaven, "My servant has lied, so furnish him with the Fire and open a door for him to the Fire." He will find its heat and fierce hot wind. And his grave will be reduced in size, until his bones crush each other. Then, a man with a dreadful face, wearing dreadful clothes and with a disgusting smell emitting from him will come to him, saying, "Receive the glad tidings with that which will displease you! This is the Day that you have been promised." He will ask that man, "And who are you, for yours is the face that brings about evil" He will say, "I am your evil work." He will therefore cry, "O, my Lord! Do not commence the Hour!") Abu Dawud and Ibn Majah collected this Hadith. In his Musnad, Imam ` Abd bin Humayd recorded that Anas bin Malik said that the Messenger of Allah said,

«إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ، وَتَوَلَّى عَنْهُ  
أَصْحَابُهُ، وَإِنَّهُ لَيَسْمَعُ قَرَعَ نِعَالِهِمْ، فَيَأْتِيهِ مَلَكَانِ  
فَيُقْعِدَانِهِ فَيَقُولَانِ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا  
الرَّجُلِ؟ قَالَ: فَأَمَّا الْمُؤْمِنُ فَيَقُولُ: أَشْهَدُ أَنَّهُ

عَبْدُ اللَّهِ وَرَسُولُهُ، قَالَ: فَيُقَالُ لَهُ: انْظُرْ إِلَى  
مَقْعَدِكَ مِنَ النَّارِ قَدْ أَبْدَلَكَ اللَّهُ بِهِ مَقْعَدًا مِنَ  
الْجَنَّةِ»

(Verily, when the servant is placed in his grave and his friends (or family) depart, as he hears the sound of their shoes, two angels will come to him. They will sit him up and ask him, `What do you say about this man (Muhammad)' As for the believer, he will say, `I bear witness that He is Allah's servant and Messenger.' He will be told, `Look at your seat in the Fire, Allah has replaced it for you with a seat in Paradise.') The Prophet said next,

«فَيَرَاهُمَا جَمِيعًا»

(So he will see both seats. ) Qatadah added, "We were told that his grave will be enlarged up to seventy forearms length and will be filled with greenery for him until the Day of Judgement." Muslim collected this Hadith also from `Abd bin Humayd, while An-Nasa'i collected it from Yunus bin Muhammad bin Al-Mu'addah. Al-Hafiz Abu `Isa At-Tirmidhi, may Allah grant him mercy, recorded that Abu Hurayrah said that the Messenger of Allah said,

«إِذَا فُيِّرَ الْمَيِّتُ أَوْ قَالَ: أَحَدُكُمْ أَتَاهُ مَلَكَانِ  
أَسْوَدَانِ أَزْرَقَانِ، يُقَالُ لِأَحَدِهِمَا مُنْكَرٌ وَالْآخَرُ  
نَكِيرٌ، فَيَقُولَانِ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟  
فَيَقُولُ: مَا كَانَ يَقُولُ هُوَ عَبْدُ اللَّهِ وَرَسُولُهُ، أَشْهَدُ  
أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ،  
فَيَقُولَانِ: قَدْ كُنَّا نَعْلَمُ أَنَّكَ تَقُولُ هَذَا، ثُمَّ يُفْسَحُ لَهُ  
فِي قَبْرِهِ سَبْعُونَ ذِرَاعًا فِي سَبْعِينَ، وَيُنَوَّرُ لَهُ  
فِيهِ، ثُمَّ يُقَالُ لَهُ: نَمْ، فَيَقُولُ: أَرْجِعْ إِلَى أَهْلِي  
فَأَخْبِرْهُمْ، فَيَقُولَانِ: نَمْ نَوْمَةَ الْعَرُوسِ الَّذِي لَا  
يُوقِظُهُ إِلَّا أَحَبُّ أَهْلِهِ إِلَيْهِ حَتَّى يَبْعَثَهُ اللَّهُ مِنْ

مَضْجَعِهِ ذَلِكَ، وَإِنْ كَانَ مُنَافِقًا قَالَ: سَمِعْتُ  
النَّاسَ يَقُولُونَ: فَقُلْتُ مِثْلَهُمْ لَأُذْرِي، فَيَقُولَانِ: قَدْ  
كُنَّا نَعْلَمُ أَنَّكَ تَقُولُ هَذَا، فَيُقَالُ لِلأَرْضِ: التَّيْمِي  
عَلَيْهِ فَنَلْتَمُّ عَلَيْهِ حَتَّى تَخْتَلِفَ أَضْلَاعُهُ، فَلَا يَزَالُ  
فِيهَا مُعَذَّبًا حَتَّى يَبْعَثَهُ اللهُ مِنْ مَضْجَعِهِ ذَلِكَ»

(When the dead - or one of you - is buried, two dark and blue angels will come to him; one is called `Munkir' and the other is called `Nakir'. They will ask him, `What did you say about this man (Muhammad)' He will reply, `What he used to say, that he is Allah's servant and Messenger. I bear witness that there is no true deity except Allah and that Muhammad is His servant and Messenger.' They will say, `We know that you used to say that,' and his grave will be made larger for him to seventy forearms length by seventy forearms length and will be filled with light for him. He will be told, `Sleep,' but he will reply, `Let me go back to my family in order that I tell them.' They will say, `Sleep, just like the bridegroom who is awakened by the dearest of his family, until Allah resurrects him from that sleep.' If he was a hypocrite, his answer will be, `I do not know! I heard people say something, so I used to repeat what they were saying.' They will say, `We know that you used to say that.' The earth will be commanded, `Come closer all around him,' and it will come closer to him until his ribs cross each other. He will remain in this torment, until Allah resurrects him from his sleep.) At-Tirmidhi said, "This Hadith is Hasan, Gharib." Abu Hurayrah narrated that the Messenger of Allah said,

(يُنَبِّتُ اللهُ الَّذِينَ ءَامَنُوا بِالقَوْلِ الثَّابِتِ فِي  
الحَيَوةِ الدُّنْيَا وَفِي الأُخْرَةِ)

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

ذَلِكَ إِذَا قِيلَ لَهُ فِي القَبْرِ مَنْ رَبُّكَ، وَمَا دِينُكَ،  
وَمَنْ نَبِيُّكَ؟ فَيَقُولُ: رَبِّي اللهُ، وَدِينِي الإِسْلَامُ،  
وَنَبِيِّ مُحَمَّدٌ جَاءَنَا بِالبَيِّنَاتِ مِنْ عِنْدِ اللهُ، فَأَمَنْتُ



بِهِ وَصَدَّقْتُ، فَيُقَالُ لَهُ: صَدَقْتَ، عَلَى هَذَا  
عِشْتِ، وَعَلَيْهِ مِتَّ، وَعَلَيْهِ تُبْعَثُ»

(When he will be asked in the grave, 'Who is your Lord What is your religion Who is your Prophet' He will reply, 'Allah is my Lord, Islam is my religion and Muhammad is my Prophet who brought the clear proofs from Allah. I believed in him and had faith in him.' He will be told, 'You have said the truth; you have lived on this, died on it and will be resurrected on it.')  
Ibn Jarir At-Tabari recorded that Abu Hurayrah said that the Prophet said,

«وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّ الْمَيِّتَ لَيَسْمَعُ خَفَقَ  
نِعَالِكُمْ حِينَ تُوَلُّونَ عَنْهُ مُدِيرِينَ، فَإِنْ كَانَ مُؤْمِنًا  
كَانَتْ الصَّلَاةُ عِنْدَ رَأْسِهِ وَالزَّكَاةُ عَنْ يَمِينِهِ  
وَالصَّوْمُ عَنْ يَسَارِهِ وَكَانَ فِعْلُ الْخَيْرَاتِ مِنَ  
الصَّدَقَةِ وَالصَّلَاةِ وَالْمَعْرُوفِ وَالْإِحْسَانِ إِلَى  
النَّاسِ عِنْدَ رِجْلَيْهِ، فَيُوتَى مِنْ قِبَلِ رَأْسِهِ، فَتَقُولُ  
الصَّلَاةُ: مَا قِبَلِي مَدْخَلٌ، فَيُوتَى عَنْ يَمِينِهِ فَتَقُولُ  
الزَّكَاةُ: مَا قِبَلِي مَدْخَلٌ، فَيُوتَى عَنْ يَسَارِهِ فَيَقُولُ  
الصِّيَامُ: مَا قِبَلِي مَدْخَلٌ، فَيُوتَى عِنْدَ رِجْلَيْهِ  
فَيَقُولُ فِعْلُ الْخَيْرَاتِ: مَا قِبَلِي مَدْخَلٌ، فَيُقَالُ لَهُ:  
اجْلِسْ، فَيَجْلِسُ قَدْ مَثَلَتْ لَهُ الشَّمْسُ قَدْ دَنَتْ  
لِلْعُرُوبِ، فَيُقَالُ لَهُ: أَخْبِرْنَا عَمَّا نَسَأَلُكَ، فَيَقُولُ:  
دَعْنِي حَتَّى أَصَلِّيَ، فَيُقَالُ لَهُ: إِنَّكَ سَتَفْعَلُ،  
فَأَخْبِرْنَا عَمَّا نَسَأَلُكَ، فَيَقُولُ: وَعَمَّ تَسَأَلُونِي؟

فَيُقَالُ: أَرَأَيْتَ هَذَا الرَّجُلَ الَّذِي كَانَ فِيكُمْ مَاذَا  
 تَقُولُ بِهِ، وَمَاذَا تَشْهَدُ بِهِ عَلَيْهِ؟ فَيَقُولُ: أُمَحَمَّدٌ؟  
 فَيُقَالُ لَهُ: نَعَمْ، فَيَقُولُ: أَشْهَدُ أَنَّهُ رَسُولُ اللَّهِ، وَأَنَّهُ  
 جَاءَنَا بِالْبَيِّنَاتِ مِنْ عِنْدِ اللَّهِ فَصَدَّقْنَا، فَيُقَالُ لَهُ:  
 عَلَى ذَلِكَ حَيِّتَ وَعَلَى ذَلِكَ مِتَّ، وَعَلَيْهِ تُبْعَثُ  
 إِنْ شَاءَ اللَّهُ، ثُمَّ يُفْسَحُ لَهُ فِي قَبْرِهِ سَبْعُونَ ذِرَاعًا  
 وَيُنَوَّرُ لَهُ فِيهِ، وَيُقْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ فَيُقَالُ لَهُ:  
 انْظُرْ إِلَى مَا أَعَدَّ اللَّهُ لَكَ فِيهَا، فَيَزِدَادُ غِبْطَةً  
 وَسُرُورًا، ثُمَّ تُجْعَلُ نَسَمَتُهُ فِي النَّسَمِ الطَّيِّبِ،  
 وَهِيَ طَيْرٌ خُضِرُ تَعْلُقُ بِشَجَرِ الْجَنَّةِ، وَيَعَادُ  
 الْجَسَدُ إِلَى مَا بُدِيَءَ مِنَ التُّرَابِ»

(By He Who owns my life! The dead person hears the sound of your slippers (or shoes) when you depart and leave him. If he is a believer, the prayer will stand by his head, Zakah to his right and the fast by his left; the righteous deeds, such as charity, keeping relations with kith and kin and acts of kindness to people will stand by his feet. He will be approached from his head, and the prayer will declare, `No entrance from my side.' He will be approached from his right, and Zakah will declare, `There is no entrance from my side.' He will be approached from his left, and the fast will declare, `There is no entrance from my side.' He will be approached from his feet, and the acts of righteousness will declare, `There is no entrance from our side.' He will be commanded to sit up, and he will sit up while the sun appears to him just like when it is about to set. He will be told, `Tell us about what we are going to ask you.' He will say, `Leave me until I pray.' He will be told, `You will pray, but first tell us what we want to know.' He will ask, `What are your questions' He will be told, `This man who was sent among you, what do you say about him and what is your testimony about him' He will ask, `Muhammad' He will be answered in the positive and he will reply, `I bear witness that he is the Messenger of Allah and that he has brought us the proofs from our Lord. We believed in him.' He will be told, `This is the way you lived and died and Allah willing, you will be resurrected on it.' His grave will be made wider for him seventy forearms length, and it will be filled with light. A door will also be opened for him to Paradise. He will be told, `Look at what Allah has prepared for you in it.' He will increase in joy and delight and then his soul will be placed with the pure souls, inside green birds eating from the trees of Paradise. The body will be returned to its origin, dust. So Allah said, o

(يُتَبَّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي  
الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ)

(Allah will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.) Ibn Hibban collected this Hadith, and his narration added the disbeliever's answer and his torment. `Abdur-Razzaq recorded that Tawus said,

(يُتَبَّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي  
الْحَيَاةِ الدُّنْيَا)

(Allah will keep firm those who believe, with the word that stands firm in this world,) is in reference to La ilaha ilallah, while,

(وَفِي الْآخِرَةِ)

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

(وَفِي الْآخِرَةِ)

(and in the Hereafter.) in the grave." Several others among the Salaf said the same.

(أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا  
قَوْمَهُمْ دَارَ الْبَوَارِ - جَهَنَّمَ يَصَلُّونَهَا وَيُبْسِ  
الْقَرَارُ - وَجَعَلُوا لِلَّهِ أُنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ قُلْ  
تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ )

(28. Have you not seen those who have changed the blessings of Allah into disbelief (by denying Prophet Muhammad and his Message of Islam), and caused their people to dwell in the house of destruction) (29. Hell, in which they will burn, - and what an evil place to settle in!) (30. And they set up rivals to Allah, to mislead (men) from His path! Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!")

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

Al-Bukhari said, "Allah's statement,

(أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا)

Have you not seen those who have changed the blessings of Alla0h into disbelief..., means, do you have knowledge in. Alla0h said in other Aya0t,

(أَلَمْ تَرَ كَيْفَ)

(Saw you not how.) and,

(أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا)

(Did you not think of those who went forth.)

(قَوْمًا بُورًا)

(A lost people) )25:18( Ali bin `Abdullah narrated that Sufyan said that `Amr said that `Ata said that he heard Ibn `Abbas saying that,

(أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا)

"(Have you not seen those who have changed the blessings of Allah into disbelief), is in reference to the people of Makkah." Ibn Abi Hatim recorded that Abu At-Tufayl said that Ibn Al-Kawwa' asked `Ali about Allah's statement,

(الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ  
الْبُورِ)

(those who have changed the blessings of Allah into disbelief, and caused their people to dwell in the house of destruction) and `Ali said that it refers to the disbelievers of Quraysh on the day of Badr. He also said that the blessing of Allah was faith that came to the polytheists of Quraysh, and they changed this blessing into disbelief and led their people to utter destruction. This includes all disbelievers, for Allah sent Muhammad as a mercy and a blessing to all mankind. Those who accepted this blessing and were thankful for it, will enter Paradise, while those who denied it and disbelieved in it, will enter the Fire. Allah said next,

(وَجَعَلُوا لِلَّهِ أَنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ)

(And they set up rivals to Allah, to mislead from His path!) meaning, they set up partners to Allah whom they worship besides Him and called the people to worship them. Allah threatened them and warned them by the words of His Prophet ,

(قُلْ تَمَتُّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ)

(Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!") ` Whatever you are able to do in this life, then do it, for no matter what will happen,

(فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ)

(But certainly, your destination is the (Hell) Fire!) for to Us will be your destination and end.' Allah said in other Ayat,

(نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ )

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

(مَتَّعْ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نَذِيفُهُمُ  
العَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ )

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

(قُلْ لِعِبَادِيَ الَّذِينَ ءَامَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا  
مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ  
لَّا بَيْعُ فِيهِ وَلَا خِلٌّ )

(31. Say to My servants who have believed, that they should perform the Salah, and spend (in charity) out of the sustenance We have given them, secretly and openly, before the coming of a Day on which there will be neither mutual bargaining nor befriending.)

## The Command for Prayer and Charity

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

preserving its act of bowing having humility during it, and preserving its prostrations. Allah has ordained spending from what He granted, in secret and public, so that the people save themselves,

(مِّن قَبْل أَن يَأْتِيَ يَوْمٌ)

(before the coming of a Day), the Day of Resurrection,

(لَا بَيْعٌ فِيهِ وَلَا خِلٌّ)

(on which there will be neither mutual bargaining nor befriending.) on which no ransom will be accepted from anyone, if he seeks to buy himself. Allah said in another Ayah,

(قَالِيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا)

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

(وَلَا خِلٌّ)

(nor befriending.) Ibn Jarir commented, "Allah says that on that Day, there will be no friendship between friends that might save those deserving punishment from it. Rather, on that Day, there will be fairness and justice." Qatadah said, "Allah knows that in this life, there is mutual bargaining and there are friendships which people benefit from. A man chooses his friends and the reasons behind befriending them; if it was for Allah's sake, their friendship should be maintained, but if it was for other than Allah, their friendship is bound to be cutoff." I say that the meaning of this, is that Allah the Exalted is declaring that on that Day, no mutual bargaining or ransom will avail anyone, even if he ransoms himself with the earth's fill of gold if he could find that amount! No friendship or intercession shall avail one if he meets Allah while a disbeliever. Allah the Exalted said,

(وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَعَةٌ وَلَا هُمْ يُنصَرُونَ)

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

(يَأْتِيهَا الَّذِينَ ءَامَنُوا أَنفِقُوا مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ  
أَن يَأْتِيَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَعَةٌ  
وَالْكَافِرُونَ هُمُ الظَّالِمُونَ )

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

(اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ  
السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ  
وَسَخَّرَ لَكُمْ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ  
وَسَخَّرَ لَكُمْ الْأَنْهَارَ - وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ  
دَائِبِينَ وَسَخَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ - وَأَتَاكُمْ مِّن كُلِّ  
مَا سَأَلْتُمُوهُ وَإِن تَعُدُّوا نِعْمَةَ اللَّهِ لَّا تُحْصُوهَا إِن  
الْإِنْسَانَ لظَلُومٌ كَفَّارٌ )

(32. Allah is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His command; and He has made rivers (also) to be of service to you.) (33. And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day to be of service to you.) (34. And He gave you of all that you asked for, and if you )try to( count the blessings of Allah, never will you be able to count them. Verily, man is indeed an extreme wrongdoer, ungrateful.)

### Describing Some of Allah's Tremendous Favors

Allah mentions some of the favors He has done for His creatures, such as creating the heavens as a protective ceiling and the earth as a bed. He also sends down rain from the sky and, in its aftermath brings forth a variety of vegetation, fruits and plants of different colors, shapes, tastes, scents and uses. Allah also made the ships sail on the surface of the water by His command and He made the sea able to carry these ships in order that travelers can transfer from one area to another to transport goods. Allah also created the rivers that flow through the

earth from one area to another as provision for the servants which they use to drink and irrigate, and for other benefits,

(وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبِينَ)

(And He has made the sun and the moon, both constantly pursuing their courses), rotating by night and by day,

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

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

(يُعْشَى اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ إِلَّا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ)

(He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His command. His is the creation and commandment. Blessed is Allah, the Lord of all that exists!) 7:54( The sun and the moon rotate in succession, and the night and the day are opposites, each taking from the length of the other or giving up some of its length,

(يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ)

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

(وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلًّا يَجْرِي لِأَجَلٍ مُّسَمًّى إِلَّا هُوَ الْعَزِيزُ الْغَفَّارُ)

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

(وَأَتَاكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ)



(And He gave you of all that you asked for), He has prepared for you all that you need in all conditions, and what you ask Him to provide for you,

(وَأِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا)

(and if you )try to( count the blessings of Allah, never will you be able to count them.) Allah states that the servants are never able to count His blessings, let alone thank Him duly for them. In Sahih Al-Bukhari it is recorded that the Messenger of Allah used to supplicate;

«اللَّهُمَّ لَكَ الْحَمْدُ غَيْرَ مَكْفِيٍّ وَلَا مُوَدَّعٍ وَلَا مُسْتَعْنَى عَنْهُ رَبَّنَا»

(O Allah ! All praise is due to You, without being able to sufficiently thank You, nor ever wish to be cutoff from You, nor ever feeling rich from relying on You; our Lord!) It was reported that Prophet Dawud, peace be upon him, used to say in his supplication, "O Lord! How can I ever duly thank You, when my thanking You is also a favor from You to me" Allah the Exalted answered him, "Now, you have thanked Me sufficiently, O Dawud," meaning, `when you admitted that you will never be able to duly thank Me.'

(وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا  
وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ - رَبِّ إِنَّهُمْ  
أَضَلَّلَنِي كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي  
وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ)

(35. And (remember) when Ibrahim said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols.) (36. "O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily, is of me. And whoso disobeys me, still You are indeed Oft-Forgiving, Most Merciful.)

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

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

(رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا)

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

(أَوْلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا)

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

(إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا  
وَهُدًى لِلْعَالَمِينَ فِيهِ ءَايَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ  
وَمَنْ دَخَلَهُ كَانَ ءَامِنًا)

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

(رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا)

(O my Lord! Make this city (Makkah) a of peace and security, ) saying, "this city", after he established it, and this is why he said afterwards,

(الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ  
وَإِسْحَاقَ)

(All praise is due to Allah, Who has given me in old age Isma`il and Ishaq.) )14:39( It is well-known that Isma`il was thirteen years older than Ishaq. When Ibrahim took Isma`il and his mother to Makkah, while Isma`il was still young enough to nurse, he supplicated to Allah,

(رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا)

(O my Lord! Make this city (Makkah) a place of peace and security.) )2:126( as we in explained in Surat Al-Baqarah. Ibrahim then said,

(وَاجْتَنِبِي وَبَنِيَّ أَن تَعْبُدَ الْأَصْنَامَ)

(and keep me and my sons away from worshipping idols.) It is proper for whoever supplicates to Allah to also ask for the benefit of his parents and offspring, as well as himself. Ibrahim next mentioned that many among mankind were led astray because of idols, and he disowned those who worship them and referred their matter to Allah; if Allah wills, He will punish them, and if He wills, He will forgive them. `Isa, peace be upon him, said similar words,

إِن تُعَذِّبَهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرَ لَهُمْ فَإِنَّكَ  
أَنْتَ الْعَزِيزُ الْحَكِيمُ )

(If You punish them, they are Your servants, and if You forgive them, verily, You, only You are the Almighty, the All-Wise.)5:118( This supplication refers this and all matters to Allah, not that it is actually going to happen. `Abdullah bin `Amr narrated that the Messenger of Allah recited Ibrahim's supplication,

(رَبِّ إِنَّهُنَّ أَضَلَّلْنَ كَثِيرًا مِّنَ النَّاسِ)

(O my Lord! They have indeed led astray many among mankind.), and the supplication of `Isa,

(إِن تُعَذِّبَهُمْ فَإِنَّهُمْ عِبَادُكَ)

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

«اللَّهُمَّ أُمَّتِي، اللَّهُمَّ أُمَّتِي، اللَّهُمَّ أُمَّتِي»

(O Allah, Save my Ummah! O, Allah, Save my Ummah! O, Allah, Save my Ummah!) and cried. Allah said to the angel Jibril, "O Jibril, go to Muhammad, and Your Lord has more knowledge, and ask him what makes him cry." Jibril came to the Prophet and asked him, and he repeated to him what he said (in his supplication). Allah said, "Go to Muhammad and tell him this; `We will make you pleased with your Ummah, O Muhammad, and will not treat them in a way you dislike.""

(رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي  
زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ  
فَاجْعَلْ أَفْئِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِّنَ  
الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ )

(37. "O our Lord! I have made some of my offspring dwell in an uncultivable valley by Your Sacred House in order, O our Lord, that they may perform Salah. So fill some hearts among men with love towards them, and (O Allah) provide them with fruits so that they may give thanks.) This Ayah indicates that this was different supplication than the first one that Ibrahim said when he left Hajar and her son Isma`il in Makkah, before the Sacred House was built. This prayer, it appears, was said after the House was built, begging Allah and seeking His favor, and He is the Exalted and Most Honored. Ibrahim said here,

(عِنْدَ بَيْتِكَ الْمُحَرَّمِ)

(by Your Sacred House...) then he,

(رَبَّنَا لِتُقِيمُوا الصَّلَاةَ)

(O our Lord, that they may perform Salah.) Ibn Jarir At-Tabari commented that this, "Refers to his earlier statement,

(الْمُحَرَّمِ)

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

(فَاجْعَلْ أَفْئِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ)

(So fill some hearts among men with love towards them,) Ibn `Abbas, Mujahid and Sa'id bin Jubayr said, "Had Ibrahim said, `The hearts of mankind', Persians, Romans, the Jews, the Christians and all other people would have gathered around it." However, Ibrahim said,

(مِنَ النَّاسِ)

(among men), thus making it exclusive to Muslims only. He said next,

(وَأَرْزُقْهُمْ مِّنَ الثَّمَرَاتِ)

(and (O Allah) provide them with fruits) in order that they may be helped in obeying You, and because this is a barren valley; bring to them fruits that they might eat. Allah accepted Ibrahim's supplication,

(أَوَلَمْ نُمْكِّنْ لَهُمْ حَرَمًا ءَامِنًا يُجْبَىٰ إِلَيْهِ ثَمَرَاتُ  
كُلِّ شَيْءٍ رَّزَقًا مِّنْ لَّدُنَّا)

(Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves.) 28:57( This only indicates Allah's compassion, kindness, mercy and blessing, in that there are no fruit producing trees in the Sacred City, Makkah, yet all kinds of fruits are being brought to it from all around; this is how Allah accepted the supplication of the Khalil - Allah's intimate friend, Prophet Ibrahim, peace be upon him.

(رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى  
 عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ -  
 الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ  
 وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ - رَبِّ اجْعَلْنِي  
 مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ -  
 رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ  
 الْحِسَابُ )

(38. "O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allah.") (39. "All praise is due to Allah, Who has given me in old age Isma'il and Ishaq. Verily, my Lord is indeed the All-Hearer of invocations.") (40. "O my Lord! Make me one who performs Salah, and (also) from my offspring, our Lord! And accept my invocation.") (41. "Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established.") Ibn Jarir At-Tabari said, "Allah said that Ibrahim, His Khalil, said,

(رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ)

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

(الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ  
 وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ )

(All praise is due to Allah, Who has given me in old age Isma'il (Ishmael) and Ishaq (Isaac). Verily, my Lord is indeed the All-Hearer of invocations.) `He accepts the supplication of those who invoke Him, and has accepted my invocation when I asked Him to grant me offspring. ' Ibrahim said next,

(رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ)

(O my Lord! Make me one who performs Salah,), preserving its obligations and limits,

(وَمِنْ ذُرِّيَّتِي)

(and (also) from my offspring,), make them among those who establish the prayer, as well,

(رَبَّنَا وَتَقَبَّلْ دُعَاءِ)

(our Lord! And accept my invocation.), all of my invocation which I invoked You with herein,

(رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ)

(Our Lord! Forgive me and my parents,) Ibrahim said this before he declared himself innocent from his father, after he became sure that he was an enemy of Allah,

(وَالْمُؤْمِنِينَ)

(and the believers), all of them,

(يَوْمَ يَقُومُ الْحِسَابُ)

(on the Day when the reckoning will be established.) on the Day when You will reckon Your servants and recompense or reward them for their deeds - good for good and evil for evil.

(وَلَا تَحْسَبَنَّ اللَّهَ غَفْلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخَّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ - مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ)

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

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

Allah says, `O Muhammad, do not think that Allah is unaware of what the unjust disbelievers do. Do not think because Allah gave them respite and delayed their punishment that He is

unaware or ignoring punishing them for what they do. Rather, Allah keeps full account of this for them and keeps it on record against them,

(إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ)

(but He gives them respite up to a Day when the eyes will stare in horror.) from the horror of the Day of Resurrection.' Allah next mentions how they will all be raised up from their graves and hurriedly gathered for the Day of Gathering,

(مُهْطِعِينَ)

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

(مُهْطِعِينَ إِلَى الدَّاعِ)

(Hastening towards the caller.) )54:8(

(يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ)

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

(وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ)

(And (all) faces shall be humbled before the Ever Living, the Sustainer.) )20:111( Allah said: another Ayah,

(يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَّاعًا)

(The Day when they will come out of the graves quickly.) )70:43( Allah said next,

(مُقْنِعِي رُءُوسِهِمْ)

(with necks outstretched) meaning, raising their heads up, according to Ibn `Abbas, Mujahid and several others. Allah said next,

(لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ)

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

(وَأَفْئِدَتُهُمْ هَوَاءٌ)

(and their hearts empty.) meaning, their hearts are empty due to extreme fear and fright. Qatadah and several others said that the places of their hearts are empty then, because the hearts will ascend to the throats due to extreme fear. Allah said next to His Messenger ,

(وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ نُجِيبُ دَعْوَتَكَ وَنَتَّبِعِ الرَّسُولَ أُولَمْ تَكُونُوا أَقْسَمْتُمْ مِّنْ قَبْلُ مَا لَكُمْ مِّنْ زَوَالٍ - وَسَكَنتُمْ فِي مَسْكَانِ الَّذِينَ ظَلَمُوا أَنفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمْ الْأَمْثَالَ - وَقَدْ مَكَرُوا مَكَرَهُمْ وَعِنْدَ اللَّهِ مَكَرُهُمْ وَإِن كَانَ مَكَرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ )

(44. And warn mankind of the Day when the torment will come unto them; then the wrongdoers will say: "Our Lord! Respite us for a little while, we will answer Your call and follow the Messengers!" (It will be said:) "Had you not sworn aforetime that you would not leave (the world for the Hereafter).") (45. "And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We dealt with them. And We put forth (many) parables for you.") (46. Indeed, they planned their plot, and their plot was with Allah, though their plot was not such as to remove the mountains from their places.)

### **There will be no Respite after the Coming of the Torment**

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

(رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ نُجِيبُ دَعْوَتَكَ وَنَتَّبِعِ  
الرَّسُولَ)

(Our Lord! Respite us for a little while, we will answer Your call and follow the Messengers!)  
Allah said in other Ayat,



(حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ)  
(

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

(يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ)

(O you who believe! Let not your properties divert you.) 63:9-10( Allah described the condition of the wrongdoers on the Day of Gathering, when He said,

(وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ)

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

(وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَلَيْتَنَا نُرَدُّ  
وَلَا نُكَذِّبُ بآيَاتِ رَبِّنَا)

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

(وَهُمْ يَصْطَرِحُونَ فِيهَا)

(Therein they will cry.) 35:27( Allah refuted their statement here,

(أَوْلَمْ تَكُونُوا أَقْسَمْتُمْ مِّن قَبْلُ مَا لَكُمْ مِّن زَوَالٍ)

(Had you not sworn aforetime that you would not leave.) Allah says, `Had you not vowed before, that your previous state will not change, that there will be no Resurrection or Reckoning Therefore, taste this torment because of what you vowed before.' Mujahid commented that,

(مَا لَكُمْ مِّن زَوَالٍ)

(that you would not leave.) refers to leaving this worldly life to the Hereafter. Allah also said,

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَن  
يَمُوتُ)

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

وَسَكَنتُمْ فِي مَسْكَانِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ  
لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ الْأَمْثَالَ )

(And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how  
We had dealt with them. And We put forth (many) parables for you.) Allah says, `you have  
witnessed or heard of the news of what happened to the earlier disbelieving nations, but you  
did not draw a lesson from their end, nor did what We punished them with provide an example  
for you,'

(حِكْمَةٌ بَلِغَةٌ فَمَا تُغْنِي النُّذُرُ )

(Perfect wisdom but the warners benefit then not.)54:5( Shu` bah narrated that Abu Ishaq said  
that `Abdur-Rahman bin Dabil said that `Ali bin Abi Talib commented on Allah's statement,

(وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ)

(though their plot was not such as to remove the mountains from their places.) "He who  
disputed with Ibrahim about his Lord, took two eaglets and raised them until they became  
adult eagels. Then he tied each eagel's leg to a wooden box with ropes and left them go  
hungry. He and another man sat inside the wooden box and raised a staff with a piece of meat  
on its tip. So, the two eagles started flying. The king asked his companion to tell him what he  
was seeing, and he described the scenes to him, until he said that he saw the earth as a fly. So,  
the king brought the staff closer to the eagels and they started landing slowly. This is why Allah  
said, (الْجِبَالُ مِنْهُ لِيَرُودَ مَكْرُهُمْ كَذَّ وَإِنْ) `though their plot was hardly one to remove the mountains from  
their places." Mujahid also mentioned that this story was about Nebuchadnezzar, and that  
when the king's sight was far away from earth and its people, he was called, `O tyrant one!  
Where are you headed to' He became afraid and brought the staff closer to the eagels, which  
flew faster with such haste that the mountains almost shook from the noise they made. The  
mountains were almost moved from their places, so Allah said,

(وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ)

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

(وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ)

(though their plot was not such as to remove the mountains from their places.) indicates that their plot was not such as to remove the mountains from their places. Similar was said by Al-Hasan Al-Basri. Ibn Jarir reasoned that, "Associating others with Allah and disbelieving in Him, which they brought upon themselves, did not bother the mountains nor other creatures. Rather, the harm of their actions came to haunt them." I (Ibn Kathir) said, this meaning is similar to Allah's statement,

(وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ  
الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا )

(And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height.)17:37( There is another way of explaining this Ayah; `Ali bin Abi Talhah reported that Ibn `Abbas said that,

(وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ)

(though their plot was not such as to remove the mountains from their places.) refers to their Shirk, for Allah said in another Ayah,

(تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْهُ)

(Whereby the heavens are almost torn.) )19:90( Ad-Dahhak and Qatadah said similarly.

(فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفًا وَعَدِهِ رُسُلُهُ إِنَّ اللَّهَ  
عَزِيزٌ ذُو انتِقَامٍ - يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ  
الْأَرْضِ وَالسَّمَوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ )

(47. So think not that Allah will fail to keep His promise to His Messengers. Certainly, Allah is All-Mighty, All-Able of Retribution.) (48. On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allah, the One, the Irresistible.)

### Allah never breaks a Promise

Allah affirms His promise,

(فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفًا وَعَدِهِ رُسُلُهُ)

(So think not that Allah will fail to keep His promise to His Messengers.) His promise to grant them victory in this life and on the Day when the Witnesses shall come forth. Allah affirms that He is All-Able and that nothing He wills escapes His power and none can resist Him. Allah affirms that He is Able to exact retribution from those who disbelieve in Him and deny Him,

(وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ )

(Woe that Day to the deniers!))77:15( Allah said here,

(يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ)

(On the Day when the earth will be changed to another earth and so will be the heavens,) meaning, His promise shall come to pass on the Day when the earth will be changed to an earth other than this earth that we know and recognize. It is recorded in the Two Sahihs that Sahl bin Sa`d said that the Messenger of Allah said,

«يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ عَلَى أَرْضٍ بَيْضَاءَ  
عَفْرَاءَ كَقُرْصَةِ النَّقِيِّ لَيْسَ فِيهَا مَعْلَمٌ لِأَحَدٍ»

(On the Day of Resurrection, the people will be gathered on a white (barren), flat earth just like the wheat bread, it has no recognizable features for anyone.) Imam Ahmad recorded that `A'ishah said, "I was the first among all people who asked the Messenger of Allah about this Ayah,

(يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ)

(On the Day when the earth will be changed to another earth and so will be the heavens,) saying, `O Allah's Messenger! Where will the people be then' He said,

«عَلَى الصَّرَاطِ»

(On the Strat.)" Muslim, but not Al-Bukhari, collected this Hadith. At-Tirmidhi and Ibn Majah also recorded it, and At-Tirmidhi said "Hasan Sahih". Imam Muslim bin Al-Hajjaj recorded in his Sahih that Thawban the servant of the Messenger of Allah said, "I was standing next to the Messenger of Allah when a Jewish rabbi came to him and said, `Peace be to you, O Muhammad.' I pushed him with such a force that almost caused him to fall down and he asked me why I did that. I said, `Why did you not say, `O Messenger of Allah' The Jew said, `We call him by the name which his family gave him.' The Messenger of Allah said,

«إِنَّ اسْمِي مُحَمَّدٌ الَّذِي سَمَّانِي بِهِ أَهْلِي»

(Muhammad is indeed the name which my family gave me.) The Jew said, 'I came to ask you about something.' The Messenger of Allah replied,

«أَيَنْفَعُكَ شَيْئًا إِنْ حَدَّثْتُكَ؟»

(Would it benefit you if I replied to your question) He said, 'I will hear it with my ear.' The Messenger of Allah poked the ground with a staff he had and said,

«سَلْ»

(Ask.) The Jew said, 'Where will the people be when the earth will be changed to another earth and so will the heavens' The Messenger of Allah said,

«هُمْ فِي الظُّلْمَةِ دُونَ الجَسْرِ»

لأقاف؟ فزاج! سانلا لوأ نمف: لأق

«فُقَرَاءُ المُهَاجِرِينَ»

لأق؟ فنجل نولخدي نيح مهتفحت امف: يذوهيلا لأق ف ،

«زِيَادَةُ كَيْدِ التُّونِ»

لأق؟ امرثا يف مهواذغ امف: لأق

«يُنْحَرُ لَهُمْ ثَوْرُ الجَبَّةِ الَّذِي كَانَ يَأْكُلُ مِنْ  
أَطْرَافِهَا»

لأق؟ هيلع مهبارش امف: لأق

«مِنْ عَيْنٍ فِيهَا تُسَمَّى سَلْسَبِيلًا»

لأق. نالجر وأ لجر وأ يبن الإضرال لهأ نم دحأ مملعي ال عيش نع لكلأسأ تئجو: لأق، تقصدص: لأق .

«أَيَنْفَعُكَ إِنْ حَدَّثْتُكَ؟»

لاق، دلولا نع لئأسأ تئج: لاق. يئذأب عمسأ: لاق

«مَاءُ الرَّجُلِ أْبَيْضٌ، وَمَاءُ الْمَرْأَةِ أَصْفَرٌ، فَإِذَا  
اجْتَمَعَا فَعَلَا مَنِ الرَّجُلِ مَنِ الْمَرْأَةِ، أَذْكَرًا يَأْذِنُ  
اللَّهُ تَعَالَى، وَإِذَا عَلَا مَنِ الْمَرْأَةِ مَنِ الرَّجُلِ، أَتْنَا  
يَأْذِنُ اللَّهُ»

وسلم هيلع مللا ملصلللا لوسرر لاقف، فرصنا مئ يبزل لئنإو تتقدص دقل: يدوهيلا لاق

«لَقَدْ سَأَلَنِي هَذَا عَنِ الَّذِي سَأَلَنِي عَنْهُ، وَمَا لِي  
عِلْمٌ بِشَيْءٍ مِنْهُ حَتَّى أَتَانِي اللَّهُ بِهِ»

(In the darkness before the Bridge (Jasr).) He asked, `Who will be the first to pass it' He said, (The poor emigrants (Muhajirin).) He asked, `What will their (refreshment) be when they enter Paradise' He said, (The caul of fish liver.) He asked, `What will they have after that' He said, (A bull of Paradise which grazed through its pathways will be slaughtered for them.) He asked, `From what will they drink' He said, (From a fountain whose name is Salsabil. ) He said, `You have said the truth. I have come to ask you something about which none of the inhabitants of the earth knows, with the exception of a Prophet or one or two other men.' He said, (Would you benefit by me informing you about it) He replied, `I would listen. I have come to ask you about the child.' He said, (The fluid of the man is white, and the woman's is yellow. When they meet, if the discharge of the man is greater than that of the woman, then it becomes a male, by Allah's permission. When the womans discharge is greater than the man's, it becomes a female by Allah's permission.) The Jew said, `You have told the truth and are indeed a Prophet.' Then he left. So Allah's Messenger said; (He asked me such things that I had no knowledge of it until Allah gave it to me.) Allah said next,

(وَبَرَزُوا لِلَّهِ)

(and they will appear before Allah), describing when the creatures will be resurrected before Allah from their graves,

(الْوَاحِدُ الْقَهَّارُ)

(the One, the Irresisti- ble.) Who has full power and control over all things and to Whom the necks and minds are subservient.

(وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقْرَّنِينَ فِي الْأَصْفَادِ -  
سَرَابِيلُهُمْ مِّنْ قَطِرَانٍ وَتَغْشَىٰ وُجُوهَهُمُ النَّارُ -  
لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ  
الْحِسَابِ )

(49. And you will see the criminals that Day, Muqarranun (bound together) in fetters.) (50. Their garments will be of Qatiran (tar), and fire will cover their faces.) (51. That Allah may requite each person according to what he has earned. Truly, Allah is swift at reckoning.)

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

Allah said,

(يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ)

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

(مُّقْرَّنِينَ)

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

(احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ)

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

(وَإِذَا النُّفُوسُ زُوِّجَتْ )

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

(وَإِذَا أُلْفُوا مِنْهَا مَكَانًا ضَيِّقًا مُّقْرَّنِينَ دَعَوْا هُنَالِكَ  
نُبُورًا )

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

وَالشَّيْطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ - وَءَاخِرِينَ  
مُقَرَّنِينَ فِي الْأَصْفَادِ )

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

(سَرَّابِيلُهُمْ مِّنْ قَطِرَانَ)

(Their garments will be of Qatiran (pitch),) that is used to coat camels. Qatadah commented that Qatiran (tar) is one of the fastest objects to catch fire. Ibn `Abbas used to say that the Qatiran, mentioned in the Ayah, is dissolved lead. It is possible that this Ayah reads as: (سَرَّابِيلُهُمْ) (سَرَّابِيلُهُمْ) referring to heated lead that has reached tremendous heat, according to Mujahid, Ikrimah, Sa`id bin Jubayr Al-Hasan and Qatadah. Allah said next,

(وَتَعَشَىٰ وُجُوهُهُمُ النَّارُ)

(and fire will cover their faces), which is similar to His other statement,

(تَلْفَحُ وُجُوهُهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ )

(The Fire will burn their faces, and therein they will grin, with displaced lips.)23:104( Imam Ahmad recorded that Yahya bin Abi Ishaq said that Aban bin Yazid said that Yahya bin Abi Kathir said that Zayd bin Abi Salam said that Abu Malik Al-Ash`ari said that the Messenger of Allah said,

«أَرْبَعٌ فِي أُمَّتِي مِنْ أَمْرِ الْجَاهِلِيَّةِ لَا يَبْرُكُونَ فِيهَا: الْفَخْرُ بِالْأَنْسَابِ، وَالطَّعْنُ فِي الْأَنْسَابِ، وَالسُّتِيقَاءُ بِالنُّجُومِ، وَالنِّيَاحَةُ عَلَى الْمَيِّتِ، وَالنِّيَاحَةُ إِذَا لَمْ تَنْبُ قَبْلَ مَوْتِهَا، يُقَامُ يَوْمَ الْقِيَامَةِ وَعَلَيْهَا سِرْبَالٌ مِنْ قَطِرَانَ وَدِرْعٌ مِنْ جَرَبٍ»



(Four characteristics from the time of Jahiliyyah will remain in my Ummah, since they will not abandon them: boasting about their family lineage, discrediting family ties, seeking rain through the stars, and wailing for their dead. Verily, if she who wails, dies before she repents from her behavior, she will be resurrected on the Day of Resurrection while wearing a dress of Qatiran and a cloak of mange.) Muslim collected this Hadith. Allah said next,

(لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ)

(That Allah may requite each person according to what he has earned.) meaning, on the Day of Resurrection. Allah said in another Ayah,

(لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا)

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

(إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ)

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

(مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كَنَفْسٍ وَحِدَةٍ)

(The creation of you all and the resurrection of you all are only as a single person. )31:28( And this is why Mujahid said,

(سَرِيعُ الْحِسَابِ)

(swift at reckoning), means "keeping count."

(هَذَا بَلَّغٌ لِلنَّاسِ وَلِيُنذِرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهُ وَاحِدٌ وَلِيَذَّكَّرَ أُولُوا الْأَلْبَابِ )

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

**Allah states that this Qur'an is a Message for mankind,**

(لَا نُذِرْكُمْ بِهِ وَمَنْ بَلَغَ)

((So) that I may therewith warn you and whomsoever it may reach.) )6:19( This Qur'an is for all mankind and the Jinns, just as Allah said in the beginning of this Surah,

(الر كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ)

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

(وَلِيُنذِرُوا بِهِ)

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

(وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌ وَاحِدٌ)

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

(وَلِيَذَّكَّرَ أُولُوا الْأَلْبَابِ)

(and that men of understanding may take heed.) meaning those who have good minds. aThis is the end of the Tafsir of Surah Ibrahim, and all praise is due to Allah.

## The Tafsir of Surat Al-Hijr

### (Chapter -15)

### Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(الرَّ تِلْكَ ءَايَاتُ الْكِتَابِ وَقُرْءَانَ مُبِينٍ - رَبَّمَا  
يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ - ذَرَّهُمْ  
يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ )

(1. Alif-Lam-Ra. These are Ayat of the Book and a plain Qur'an.) (2. How much would those who disbelieved wish that they had been Muslims.) (3. Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!)

### The Disbelievers will someday wish that They had been Muslims

We have already discussed the letters which appear at the beginning of some Surahs. Allah said:

(رَبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا)

(How much would those who disbelieved wish) Here Allah tells us that they will regret having lived in disbelief, and will wish that they had been Muslims in this world. Regarding Allah's saying,

(رَبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ )

(How much would those who disbelieved wish that they had been Muslims.) Sufyan Ath-Thawri reported from Salamah bin Kuhayl, who reported from Abi Az-Za`ra', from `Abdullah, who said: "This is about the Jahannamiyyun (the sinners among the believers who will stay in Hell for some time), when they )the disbelievers( see them being brought out of Hell."

(رَبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ )

(How much would those who disbelieved wish that they had been Muslims.) Ibn Jarir reported that Ibn `Abbas and Anas bin Malik explained that this Ayah refers to the Day when Allah will detain the sinful Muslims in Hell along with the idolators. He said: "The idolators will say to them, `What you used to worship on earth has not helped you.' Then by virtue of His mercy, Allah will be angry for their sake, and He will remove them )from it(. That is when

(رَبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ )

(How much would those who disbelieved wish that they had been Muslims)."

(ذَرَّهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا)

(Leave them to eat and enjoy) this is a stern and definitive threat for them, like His saying,

(قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ)

(Say: "Enjoy your brief life! But certainly, your destination is the Fire!") 14:30

(كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُمْ مُجْرِمُونَ)

((O disbelievers!) Eat and enjoy yourselves (in this worldly life) for a little while. Verily, you are the guilty.) 77:46 (Allah says:

وَيُلْهِمُهُمُ الْأَمْلُ)

(let them be preoccupied with false hope.) i.e., distracted from repentance and turning to Allah, for

(فَسَوْفَ يَعْلَمُونَ)

(They will soon come to know!) that is, their punishment.

(وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَّعْلُومٌ - مَا  
تَسْبِقُ مِنْ أُمَّةٍ أَجْلَهَا وَمَا يَسْتَأْخِرُونَ)

(4. And never did We destroy a township but there was a known decree for it.) (5. No nation can advance its term, nor delay it.)

### Every Township has its allotted Time

Allah is informing us that He never destroys a township until He has established evidences for it and its allotted time has ended. When the time for a nation's destruction has come, He never delays it, and He never moves its appointed time forward. This was a message and a warning to the people of Makkah, telling them to give up their Shirk, their stubbornness and disbelief for which they deserved to be destroyed.

(وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ  
- لَوْ مَا تَأْتِينَا بِالْمَلِئِكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ -  
مَا نُنَزِّلُ الْمَلِئِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا

مُنْظَرِينَ - إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ  
(

(6. And they say: "O you (Muhammad) to whom the Dhikr (the Qur'an) has been revealed! Verily, you are a madman!) (7. "Why do you not bring angels to us if you are of the truthful") (8. We do not send the angels down except with the truth, and in that case, they (the disbelievers) would have no respite!) (9. Verily, We, it is We Who revealed the Dhikr (i.e. the Qur'an) and surely We will guard it (from corruption).)

### The Accusation that the Prophet was a Madman and Demands for Him to bring down Angels

Allah tells us about the disbelief, arrogance and stubbornness of the disbelievers as reflected in their words:

يَأْيُهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ

(O you (Muhammad) to whom the Dhikr (the Qur'an) has been revealed!) i.e., the one who claims to receive it.

إِنَّكَ لَمَجْنُونٌ

(Verily, you are a mad man!) i.e., by your invitation to us to follow you and leave the way of our forefathers.

لَوْ مَا تَأْتِينَا بِالْمَلِكَةِ

(Why do you not bring angels to us) i.e., to bear witness to the accuracy of what you have brought to us is true, if you are really telling the truth This is similar to what Pharaoh said:

فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلِكَةُ مُقْتَرِنِينَ )

(Why then are not golden bracelets bestowed on him, or angels sent along with him)(43:53). And Allah said:

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا  
الْمَلَائِكَةُ أَوْ نَرَى رَبَّنَا لَقَدِ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ  
وَعَتَوْا عُتُوًّا كَبِيرًا - يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا  
بُشْرَى يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حَجْرًا  
مَّحْجُورًا )

(And those who do not expect a meeting with Us (i. e., those who deny the Day of Resurrection and the life of the Hereafter), say: "Why are not the angels sent down to us, or why do we not see our Lord" Indeed they think too highly of themselves, and are scornful with great pride. On the Day that they do see the angels - there will be no good news given on that day to the guilty. And they (angels) will say: "All kinds of glad tidings are forbidden for you.") (25:21-22)  
For this reason Allah said:

(مَا نُنزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا  
مُنْظَرِينَ )

(We do not send the angels down except with the truth, and in that case, they (the disbelievers) would have no respite!) Mujahid said in this Ayah:

(مَا نُنزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ )

(We do not send the angels down except with the truth) "i.e., (with the Message and the punishment." Then Allah, may He be exalted, stated that He is the One Who revealed the Dhikr to him, which is the Qur'an, and He is protecting it from being changed or altered.

(وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شِيَعِ الْأُولِينَ - وَمَا  
يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ -  
كَذَلِكَ نَسُكُّهُ فِي قُلُوبِ الْمُجْرِمِينَ - لَا يُؤْمِنُونَ  
بِهِ وَقَدْ خَلَتْ سُنَّةُ الْأُولِينَ )

(10. Indeed, We sent (Messengers) before you (O Muhammad) amongst the earlier communities.) (11. And there never came a Messenger to them but that they mocked him. )

(12. Thus We allow it to enter the hearts of the guilty.) (13. They would not believe in it (the Qur'an); and already the example of the ancients has gone forth.)

### **The Idolators of Every Nation made a Mockery of their Messengers**

Consoling His Messenger for the rejection of the disbelieving Quraysh, Allah says that He has sent Messengers before him to the nations of the past, and no Messenger came to a nation but they rejected him and mocked him. Then He tells him that He lets disbelief enter the hearts of those sinners who are too stubborn and too arrogant to follow His guidance.

(كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ )

(Thus We allow it to enter the hearts of the guilty.) Anas and Al-Hasan Al-Basri said that this referred to Shirk.

(وَقَدْ خَلَّتْ سُنَّةُ الْأَوَّلِينَ)

(and already the example of the ancients has gone forth.) meaning the destruction wrought by Allah on those who rejected His Messengers, and how He saved His Prophets and their followers in this world and in the Hereafter, is well known.

(وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ  
يَعْرُجُونَ - لَقَالُوا إِنَّمَا سُكَّرَتْ أَبْصَارُنَا بَلْ نَحْنُ  
قَوْمٌ مَّسْحُورُونَ )

(14. And even if We opened to them a gate to the heavens and they were to continue ascending through it (all day long).) (15. They would surely say (in the evening): "Our eyes have been (as if) dazzled (we have not seen any angel or heaven). Nay, we are a people bewitched.")

### **The Stubborn Disbelievers will never believe, no matter what Signs and Wonders They see**

Allah explains the extent of their disbelief and stubborn resistance to the truth by stating that even if a door to heaven were to be opened for them, and they were to be taken up through it, they would still not believe. Rather, they would say:

(إِنَّمَا سُكَّرَتْ أَبْصَارُنَا)

(Our eyes have been (as if) dazzled.) Mujahid, Ibn Kathir and Ad-Dahhak said, ")this means( our vision has been blocked." Qatadah narrated that Ibn ` Abbas said, ")this means( our eyesight has been taken away." Al-` Awfi reported that Ibn ` Abbas said, ")this means( we were confused and put under a spell."

(سُكِّرَتْ أَبْصَرُنَا)

(Our eyes have been (as if) dazzled.) Ibn Zayd said: "The one who is dazzled )lit. intoxicated( is the one who cannot reason."

(وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ  
- وَحَفَظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ - إِلَّا مَنْ  
اسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ شِهَابٌ مُبِينٌ - وَالْأَرْضَ  
مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوْسِيَ وَأُنْبِتْنَا فِيهَا مِنْ كُلِّ  
شَيْءٍ مَّوْزُونٍ - وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشَ وَمَنْ  
لَسْتُمْ لَهُ بِرَزَاقِينَ )

(16. And indeed, We have put the big stars in the heaven and We beautified it for the beholders. ) (17. And We have guarded it (near heaven) from every outcast Shaytan (devil).) (18. Except him (devil) who steals the hearing, then he is pursued by a clear flaming fire.) (19. And We have spread out the earth, and have placed firm mountains in it, and caused all kinds of things to grow in it, in due proportion.) (20. And in it We have provided means of living, for you and for those whom you provide not.)

## The Power of Allah and His Signs in the Heavens and on Earth

To those who ponder, and look repeatedly at the dazzling signs and wonders that are to be seen in the creation, Allah mentions His creation of the heavens, with their immense height, and both the fixed and moving heavenly bodies with which He has adorned it. Here, Mujahid and Qatadah said that Buruj )big stars( refers to the heavenly bodies. (I say): This is like the Ayah :

(تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا)

(Blessed be He Who has placed the big stars in the heavens.) )25:61( ` Atiyah Al-` Awfi said: "Buruj here refers to sentinel fortresses." He made the "shooting stars" to guard it against the evil devils who try to listen to information conveyed at the highest heights. If any devil breaches it and advances hoping to listen, a clear "shooting star" comes to him and destroys



him. He may already have passed on whatever he heard before the fire hit him, to another devil below him; the latter will then take it to his friends )among humans(, as is stated in the Sahih. Explaining this Ayah, Al-Bukhari reported from Abu Hurayrah that the Prophet said:

«إِذَا قَضَى اللَّهُ الْأَمْرَ فِي السَّمَاءِ ضَرَبَتْ  
الْمَلَائِكَةُ بِأَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهِ كَأَنَّهُ سِلْسِلَةٌ  
عَلَى صَفْوَانٍ»

(When Allah decrees any matter in heaven, the angels beat their wings in submission to His Word, )with a sound like( a chain )beating( on a smooth rock.") ( `Ali and other subnarrators said, "The sound reaches them.") "When the fright leaves their (angels') hearts, they (angels) are asked: `What did your Lord say' They respond: "The truth. And He is the Most High, the Most Great.' So those who hope to hear something listen, and they are standing one above the other." Sufyan )the narrator( described them with a gesture, spreading the fingers of his right hand and holding it in such a way that the fingers were above one another. "Sometimes the flaming fire hits one of these listeners before he is able to convey what he has heard to the one who is beneath him, and he is burned up, or sometimes the fire does not hit him until he has pit on to the one beneath him, so he brings it to the earth." Perhaps Sufyan said: "...until it reaches the earth and he puts it into the mouth of the sorcerer or fortune-teller, so that after telling a hundred lies he gets something right, and the people say, `Did he not tell us that on such and such a day such and such would happen, and we found it to be the truth among the statements which were heard from heaven.'" Then Allah mentions His creation of the earth and how He spread it out, and the firm mountains, valleys, lands and sands that he has placed in it, and the plants and fruits that He causes to grow in their appropriate locations.

(مِنْ كُلِّ شَيْءٍ مَّوْزُونٍ)

(all kinds of things in due proportion.) Ibn `Abbas said that this means with their predetermined proportions. This was also the opinion of Sa`id bin Jubayr, `Ikrimah, Abu Malik, Mujahid, Al-Hakim bin `Utaybah, Al-Hasan bin Muhammad, Abu Salih and Qatadah.

(وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشًا)

(And We have provided therein means of living, for you) Here Allah mentions that He created the earth with different means of provisions and livelihood of all kinds.

(وَمَنْ لَسْتُمْ لَهُ بِرَزَقِينَ)

(and for those whom you provide not.) Mujahid said, "This refers to the riding animals and the cattle." Ibn Jarir said, "They are slaves, men and women, as well as the animals and the cattle. The meaning is that Allah, may He be exalted, is reminding them of the ways of earning provision that He has made easy for them, and of the animals that He has subjugated for them to ride and to eat, and the slaves from whom they benefit, but the provision of all of these comes from Allah alone."

(وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنزِّلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ - وَأَرْسَلْنَا الرِّيَّاحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ - وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ - وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ - وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ )

(21. And there is not a thing, but the supplies for it are with Us, and We do not send it down but in a known measure.) (22. And We send the winds fertilizing, then We cause the water to descend from the sky, and We give it to you to drink, and it is not you who are the owners of its supply.) (23. And certainly We! It is We Who give life, and cause death, and We are the Inheritors.) (24. And indeed, We know the first generations of you who have passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards.) (25. And verily, your Lord will gather them together. Truly, He is Most Wise, (and Knowing.)

### The Supplies for All Things are with Allah

Allah tells us that He is the Owner of all things, and that everything is easy for Him. He has the supplies for all things with Him.

(وَمَا نُنزِّلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ)

(and We do not send it down but in a known measure.) meaning, as He wills and as He wants. Doing so out of His great wisdom and mercy towards His servants, in a way that He is under no obligation to do. But He has decreed mercy for Himself. Yazid bin Abi Ziyad reported from Abu Juhayfah that `Abdullah said: "No year has more rain than another, but Allah divides the rain between them as He wills, it rains here a year and there a year. Then he recited:

(وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ)

(And there is not a thing, but the supplies for it are with Us...) Reported by Ibn Jarir.

### Benefits of the Winds

## (وَأَرْسَلْنَا الرِّيَّاحَ لَوَاقِحَ)

(And We send the winds fertilizing.) i.e., fertilizing the clouds so that they give rain, and fertilizing the trees so that they open their leaves and blossoms. These winds are mentioned here in the plural form because they give results, unlike the barren wind (Ar-Rih Al-'Aqim, see Adh-Dhariyat 51:41), which is mentioned in the singular and described as barren since it does not produce anything; because results can only be produced when there are two or more things.

## (وَأَرْسَلْنَا الرِّيَّاحَ لَوَاقِحَ)

(And We sent the winds fertilizing.) `Abdullah bin Mas`ud said, "The wind is sent bearing water from the sky, then it fertilizes the clouds until rain begins to generously fall, just as the milk of the pregnant camel flows generously." This was also the opinion of Ibn `Abbas, Ibrahim An-Nakha`i and Qatadah. Ad-Dahhak said: "Allah sends it to the clouds and it gets fertilized and becomes full of water." `Ubayd bin `Umayr Al-Laythi said: "Allah sends the wind which stirs up the earth, then Allah sends the wind which raises clouds, then Allah sends the wind which forms clouds, then Allah sends the fertilizing wind which pollinates the trees. Then he recited,

## (وَأَرْسَلْنَا الرِّيَّاحَ لَوَاقِحَ)

(And We sent the winds fertilizing,)

### Fresh Water is a Blessing from Allah

## (فَأَسْقَيْنَاكُمُوهُ)

(and We give it to you to drink,) This means, "and We send it down to you fresh and sweet, so that you can drink it; if We had wished, We could have made it salty (and undrinkable)", as Allah points out in another Ayah in Surat Al-Waqi`ah, where He says:

(أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ - أَعْنَمُ أَنْزَلْنَاهُ  
مِنَ الْمُنْزَلِ أَمْ نَحْنُ الْمُنْزِلُونَ - لَوْ نَشَاءُ جَعَلْنَاهُ  
أَجَاجًا فَلَوْلَا تَشْكُرُونَ )

(Tell Me! The water that you drink, is it you who cause it to come down from the rain clouds, or are We the cause of it coming down If We willed, We verily could make it salty (and undrinkable), why then do you not give thanks (to Allah)) (56:68-70). And Allah says:

(هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ  
وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ )

(He it is Who sends water down from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture.) (16:10)

(وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ)

(and it is not you who are the owners of its supply.) The meaning is, "You are not taking care of it; rather We send it down and take care of it for you, making springs and wells flourish on the earth. " If Allah so willed, He could make it disappear, but by His mercy He sends it down and makes it fresh and sweet, maintaining the springs, wells, rivers and so on, so that they may drink from it all year long, water their livestock and irrigate their crops.

### The Power of Allah to initiate and renew Creation

(وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ)

(And certainly We! We it is Who give life, and cause death,) Here Allah tells us of His power to initiate creation and renew it. He is the One Who brings life to creatures out of nothingness, then He causes them to die, then He will resurrect all of them on the Day when He will gather them together. He also tells us that He will inherit the earth and everyone on it, and then it is to Him that they will return. Then He tells us about His perfect knowledge of them, the first and the last of them. He says

(وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ)

(And indeed, We know the first generations of you who had passed away...). Ibn `Abbas said, "The first generations are all those who have passed away since the time of Adam. The present generations and those who will come afterward refer to those who are alive now and who are yet to come, until the Day of Resurrection." Something similar was narrated from `Ikrimah, Mujahid, Ad-Dahhak, Qatadah, Muhammad bin Ka`b, Ash-Sha`bi and others. Ibn Jarir reported from Muhammad bin Abi Ma`shar, from his father, that he heard `Awn bin `Abdullah discussing the following Ayah with Muhammad bin Ka`b:

(وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا  
الْمُسْتَخْرِينَ )

(And indeed, We know the first generations of you who had passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards), and it was stated that it refers to the rows for prayer. Muhammad bin Ka`b said, "This is not the case.

(وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ)

(And indeed, We know the first generations of you who had passed away) it refers to those who are dead or have been killed, and;

(الْمُسْتَخْرِينَ)

(and also those who will come afterwards) meaning those who have yet to be created.

(وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ)

(And verily your Lord will gather them together. Truly, He is Most Wise, (and) Knowing)." `Awn bin `Abdullah said, "May Allah help you and reward you with good."

(وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَلٍ مِّنْ حَمَإٍ  
مَّسْنُونٍ - وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَّارِ السَّمُومِ  
(

(26. And indeed, We created man from dried (sounding) clay of altered mud.) (27. And the Jinn, We created earlier from the smokeless flame of fire.)

### The Substances from which Mankind and Jinns were created

Ibn `Abbas, Mujahid and Qatadah said that Salsal means dry mud. The apparent meaning is similar to the Ayah:

(خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ كَالْفَخَّارِ - وَخَلَقَ  
الْجَانَّ مِنْ مَّارِجٍ مِّنْ نَّارٍ )

(He created man (Adam) from sounding clay like the potter's clay, And He created the Jinns from a smokeless flame of fire.) (55:14-15) It was also reported from Mujahid that,

(صَلْصَلٍ)

(dried (sounding) clay) means "putrid", but it is more appropriate to interpret an Ayah with another Ayah.

(مِّنْ حَمًا مَّسْنُونٍ)

(of altered mud) means the dried clay that comes from mud, which is soil. "Altered" here means smooth.

(وَالْجَانَّ خَلَقْنَاهُ مِن قَبْلُ)

(And the Jinn, We created earlier) means before creating humans.

(مِن نَّارِ السَّمُومِ)

(from the smokeless flame of fire.) Ibn `Abbas said, "It is the smokeless flame that kills." Abu Dawud At-Tayalisi said that Shu`bah narrated to them from Abu Ishaq, who said: "I visited `Umar Al-Asamm when he was sick, and he said: `Shall I not tell you a Hadith that I heard from `Abdullah bin Mas`ud He said: `This smokeless flame is one of the seventy parts of the smokeless fire from which the Jinn were created. Then he recited,

(وَالْجَانَّ خَلَقْنَاهُ مِن قَبْلُ مِن نَّارِ السَّمُومِ)

(And the Jinn, We created earlier from the smokeless flame of fire)." The following is found in the Sahih,

«خُلِقَتِ الْمَلَائِكَةُ مِن نُورٍ، وَخُلِقَتِ الْجَانُّ مِن مَّارِجٍ مِّن نَّارٍ، وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُمْ»

(The angels were created from light, the Jinn were created from a smokeless flame of fire, and Adam was created from that which has been described to you.) The Ayah is intended to point out the noble nature, good essence and pure origin of Adam.

(وَإِذْ قَالَ رَبُّكَ لِلْمَلَأِكَةِ إِنِّي خَلِقُ بَشَرًا مِّن صَّالٍ مِّنْ حَمًا مَّسْنُونٍ - فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ - فَسَجَدَ الْمَلَأِكَةُ كُلُّهُمْ أَجْمَعُونَ - إِلَّا إِبْلِيسَ أَبَى أَن يَكُونَ مَعَ السَّاجِدِينَ - قَالَ يَاإِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ

السَّجِدِينَ - قَالَ لَمْ أَكُنْ لِأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ  
صَلْصَلٍ مِّنْ حَمَآءٍ مَّسْنُونٍ )

(28. And (remember) when your Lord said to the angels: "I am going to create a man (Adam) from dried (sounding) clay of altered mud. ") (29. "So, when I have fashioned him completely and breathed into him (Adam) of My spirit (the soul which I created for him,) then fall down, prostrating yourselves before him.") (30. So the angels prostrated themselves, all of them together.) (31. Except Iblis (Shaytan) - he refused to be among the prostrate.) (32. (Allah) said: "O Iblis! What is your reason for not being among the prostrate" (33. )Iblis( said: "I am not one to prostrate myself to a human, whom You created from dried (sounding) clay of altered mud.")

### The creation of Adam, the Command to the Angels to prostrate to Him, and the Rebellion of Iblis

Allah informs us of how He mentioned Adam to His angels before He created him, and how He honored him by commanding the angels to prostrate to him. He mentions how His enemy Iblis, amidst all the angels, refused to prostrate to him out of envy, disbelief, stubbornness, arrogance, and false pride. This is why Iblis said:

لَمْ أَكُنْ لِأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَلٍ مِّنْ  
حَمَآءٍ مَّسْنُونٍ )

(I am not one to prostrate myself to a human, whom You created from dried (sounding) clay of altered mud.) this is like when he said,

(أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ)

(I am better than him (Adam), You created me from Fire and him You created from clay.)(7:12) and

(أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ)

("Do you see this one whom You have honored above me...") )17:62(

(قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ - وَإِنَّ عَلَيْكَ اللَّعْنَةَ  
إِلَى يَوْمِ الدِّينِ - قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ

## يُبعثونَ - قالَ فَإِنَّكَ مِنَ الْمُنظَرِينَ - إلى يَوْمِ الْوَقْتِ الْمَعْلُومِ )

(34. (Allah) said: "Then leave, for verily, you are an outcast. ") (35. "And verily, the curse shall be upon you until the Day of Recompense.") (36. )Iblis( said: "O my Lord! Then give me respite until the Day they (the dead) will be resurrected.") (37. Allah said: "Then verily, you are of those reprieved,") (38. "Until the Day of the time appointed.")

### The Expulsion of Iblis from Jannah, and His Reprieve until the Day of Resurrection

Allah tells us how He issued an unconditional command to Iblis to leave the position he held among the highest of heights. He told him that he was an outcast, i.e., cursed, and that he would be followed by a curse that would hound him until the Day of Resurrection. It was reported that Sa'id bin Jubayr said: "When Allah cursed Iblis, his image into something different from that of the angels, and he made a sound like a bell. Every bell that rings on this earth until the Day of Resurrection is part of that. This was reported by Ibn Abi Hatim.

(قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ  
وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ - إِلَّا عِبَادَكَ مِنْهُمْ  
الْمُخْلِصِينَ - قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ - إِنَّ  
عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَنٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ  
الْغَاوِينَ - وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ - لَهَا  
سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَّقْسُومٌ )

(39. )Iblis( said: "O my Lord! Because You misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all.") (40. "Except Your chosen (guided) servants among them.") (41. (Allah) said: "This is the way which will lead straight to Me.") (42. "Certainly, you shall have no authority over My servants, except those of the astray who follow you.") (43. And surely, Hell is the place promised for them all.) (44. It has seven gates, for each of those gates is a class assigned.)

### The Threat of Iblis to tempt Mankind, and Allah's Promise of Hell for him



Allah informed about the rebellion and arrogance of Iblis, in that he said to the Lord:

(بِمَا أَغْوَيْتَنِي)

(Because You misled me,) i.e., because You misled me and misguided me.

(لَأَزِينَنَّ لَهُمْ)

(I shall indeed adorn the path of error for them) meaning, for the progeny of Adam.

(فِي الْأَرْضِ)

(on the earth,) meaning - I will make sin dear to them, and will encourage, provoke and harass them to commit sin.

(وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ)

(and I shall mislead them all.) meaning - just as You have misled me and have ordained that for me.

(إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ)

(Except Your chosen, (guided) servants among them.) This is like the Ayah:

(أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَنَا عَلَىٰ لَيْسَ أَخْرَجْتَنَا إِلَىٰ  
يَوْمَ الْقِيَامَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا)

("Do you see this one whom You have honored above me, if You give me respite until the Day of Resurrection, I will surely seize and mislead his offspring, all but a few!") (17:62).

(قَالَ)

((Allah) said), i.e., threatening and warning Iblis.

(هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ)

(This is the way which will lead straight to Me.) means, 'all of you will return to Me, and I will reward or punish you according to your deeds: if they are good then I will reward you, and if they are bad then I will punish you.' This is like the Ayah:

(إِنَّ رَبَّكَ لَبِالْمِرْصَادِ )

(Verily, your Lord is ever watchful.) (89:14) and

(وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ)

(And it is up to Allah to show the right way.) (16:9)

(إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَنٌ)

(Certainly, you shall have no authority over My servants) meaning, `you will have no way to reach those for whom I have decreed guidance.'

(إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ)

(except those of the astray who follow you.) Ibn Jarir mentioned that Yazid bin Qusayt said: "The Prophets used to have Masjids outside their cities, and if a Prophet wanted to consult with his Lord about something, he would go out to his place of worship and pray as Allah decreed. Then he would ask Him about whatever was concerning him. Once while a Prophet was in his place of worship, the enemy of Allah - meaning Iblis - came and sat between him and the Qiblah (direction of prayer). The Prophet said, `I seek refuge with Allah from the accursed Shaytan.' The enemy of Allah said, `Do you know who you are seeking refuge from Here he is!' The Prophet said, `I seek refuge with Allah from the accursed Shaytan', and he repeated that three times. Then the enemy of Allah said, `Tell me about anything in which you will be saved from me.' The Prophet twice said, `No, you tell me about something in which you can overpower the son of Adam' Each of them was insisting that the other answer first, then the Prophet said, Allah says,

(إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَنٌ إِلَّا مَنْ اتَّبَعَكَ  
مِنَ الْغَاوِينَ )

(Certainly, you shall have no authority over My servants, except those of the astray who follow you.) The enemy of Allah said, `I heard this before you were even born.' The Prophet said, `And Allah says,

(وَأِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ  
إِنَّهُ سَمِيعٌ عَلِيمٌ )

(And if an evil whisper comes to you from Shaytan then seek refuge with Allah. Verily, He is All-Hearing, All-Knowing) (7: 200). By Allah, I never sense that you are near but I seek refuge with Allah from you.' The enemy of Allah said, `You have spoken the truth. In this way you will be

saved from me.' The Prophet said, `Tell me in what ways you overpower the son of Adam.' He said, `I seize him at times of anger and times of desire.'

(وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ )

(And surely, Hell is the place promised for them all.) meaning, Hell is the abode designated for all those who follow Iblis, as Allah says in the Qur'an:

(وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ)

(but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'an), the Fire will be their promised meeting place.)(11:17)

### The Gates of Hell are Seven

Then Allah tells us that Hell has seven gates:

(لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَّقْسُومٌ)

(for each of those gates is a (special) class (of sinners) assigned.) means, for each gate a portion of the followers of Iblis have been decreed, and they will have no choice in the matter. May Allah save us from that. Each one will enter a gate according to his deeds, and will settle in a level of Hell according to his deeds. Ibn Abi Hatim recorded that Samurah bin Jundub reported from the Prophet about,

(لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَّقْسُومٌ)

(for each of those gates is a class assigned.) He said,

«إِنَّ مِنْ أَهْلِ النَّارِ مَنْ تَأْخُذُهُ النَّارُ إِلَى كَعْبِيهِ،  
وَإِنَّ مِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى حُجْرَتِهِ، وَمِنْهُمْ  
مَنْ تَأْخُذُهُ النَّارُ إِلَى تَرَاقِيهِ»

(Among the people of Hell are those whom the Fire will swallow up to the ankles, and those whom it will swallow up to the waist, and those whom it will swallow up to the collarbone.) The degree of which will depend upon their deeds. This is like the Ayah;

(لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَّقْسُومٌ)

(for each of those gates is a class assigned.)

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ - ادْخُلُوهَا بِسَلَامٍ  
ءَامِنِينَ - وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ  
إِخْوَانًا عَلَى سُرُرٍ مُّتَقَابِلِينَ - لَا يَمَسُّهُمْ فِيهَا  
نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ - نَبِيُّهُ عِبَادِي  
أَنَا الْغَفُورُ الرَّحِيمُ - وَأَنَّ عَذَابِي هُوَ الْعَذَابُ  
الْأَلِيمُ )

(45. Truly, those who have Taqwa, will dwell in Gardens and water springs.) (46. (It will be said to them): "Enter it in peace and security.") (47. And We shall remove any deep feeling of bitterness from their breasts. (So they will be like) brothers facing each other on thrones.) (48. No sense of fatigue shall touch them, nor shall they be asked to leave it. (49. Declare to My servants that I am truly the Forgiving, the Most Merciful.) (50. And that My torment is indeed the most painful torment.)

### Description of the People of Paradise

Since Allah mentioned the condition of the people of Hell, He followed that by mentioning the people of Paradise. He tells us that they will dwell in Gardens and water springs.

ادْخُلُوهَا بِسَلَامٍ )

(Enter it in peace) meaning free of all problems.

ءَامِنِينَ )

(and security.) meaning free from all fear and concern. They will not have any fear of expulsion, nor will they fear that their condition will be disrupted or end.

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ إِخْوَانًا عَلَى  
سُرُرٍ مُّتَقَابِلِينَ )

(And We shall remove any deep feeling of bitterness from their breasts. (So they will be like) brothers facing each other on thrones.) Al-Qasim narrated that Abu Umamah said: "The people

of Paradise will enter Paradise with whatever enmity is left in their hearts from this world. Then, when they come together, Allah will remove whatever hatred the world has left in their hearts." Then he recited:

(وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ)

(And We shall remove any deep feeling of bitterness from their breasts.) This is how it was narrated in this report, but Al-Qasim bin `Abdur-Rahman is weak in his reports from Abu Umamah. However, this is in accord with the report in the Sahih where Qatadah says, "Abu Al-Mutawakkil An-Naji told us that Abu Sa`id Al-Khudri told them that the Messenger of Allah said:

«يَخْلَصُ الْمُؤْمِنُونَ مِنَ النَّارِ، فَيُحْبَسُونَ عَلَى قَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ. فَيُقْتَصُّ لِبَعْضِهِمْ مِنْ بَعْضِ مَظَالِمٍ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا حَتَّى إِذَا هُدُّبُوا وَنُقُوا، أُذِنَ لَهُمْ فِي دُخُولِ الْجَنَّةِ»

(The believers will be removed from the Fire, and they will be detained on a bridge between Paradise and Hell. Then judgment will be passed between them concerning any wrong they have committed in this world against one another, until they are cleansed and purified. Then permission will be given to them to enter Paradise.)"

(لَا يَمَسُّهُمْ فِيهَا نَصَبٌ)

(No sense of fatigue shall touch them) meaning no harm or hardship, as was reported in the Sahih:

«أَنَّ اللَّهَ أَمَرَنِي أَنْ أَبَشِّرَ خَدِيجَةَ بَبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ لَا صَخَبَ فِيهِ وَلَا نَصَبٌ»

(Allah commanded me to tell Khadijah the good news of a jeweled palace in Paradise in which there will be no toil and no fatigue.)

(وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ)

(nor shall they (ever) be asked to leave it.) As was reported in the Hadith:

«يُقَالُ: يَا أَهْلَ الْجَنَّةِ إِنَّ لَكُمْ أَنْ تَصِحُّوا فَلَا تَمْرَضُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَعِيشُوا فَلَا تَمُوتُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَشِبُّوا فَلَا تَهْرَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تُقِيمُوا فَلَا تَطْعُنُوا أَبَدًا»

(It will be said, O dwellers of Paradise! You will be healthy and never fall sick; you will live and never die; you will be young and never grow old; you will stay here and never leave.) Allah says:

(خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا )

(Wherein they shall dwell (forever). They will have no desire to be removed from it.) (18:108)

(نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ - وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ )

(Declare to My servants, that I am truly the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment.) meaning, 'O Muhammad, tell My servants that I am the source of mercy and I am the source of punishment.' Similar Ayat to this have already been quoted above, which indicate that we must always be in a state between hope (for Allah's mercy) and fear (of His punishment).

(وَنَبِّئْهُمْ عَن ضَيْفِ إِبْرَاهِيمَ - إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ - قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلْمٍ عَلَيْكَ - قَالَ أَبْشِرْ مُؤْمِنِي عَلَى أَنْ مَسَّنِيَ الْكِبَرُ فِيمَ نُبَشِّرُونَ - قَالُوا بَشِّرْنَاكَ بِالْحَقِّ فَلَا تَكُنْ مِنَ الْقَانِطِينَ - قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ )

(51. And tell them about the guests (i. e., the angels) of Ibrahim.) (52. When they entered upon him, and said: "Salaman (peace!)." He said: "Indeed we are frightened of you.") (53. They

said: "Do not be afraid! We bring you the good news of a boy possessing much knowledge and wisdom.") (54. He said: "Do you give me this good news while old age has overtaken me Of what then is your news about") (55. They said: "We give you good news in truth. So do not be of those who despair.") (56. He said: "And who despairs of the mercy of his Lord except those who are astray")

## The Guests of Ibrahim and their Good News of a Son for Him

Allah is saying: ` Tell them, O Muhammad, about the story of

(ضَيْفِ إِبْرَاهِيمَ)

(the guests of Ibrahim.)'

(دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ)

(they entered upon him, and said: "Salaman (peace!)." He said: "Indeed we are frightened of you.") meaning that they were scared. The reason for their fear has been mentioned previously, which is that they noticed that these guests did not eat of the food that was offered, which was a fattened calf.

(قَالُوا لَا تَوْجَلْ)

(They said: "Do not be afraid!...") meaning, do not be scared.

(وَبَشِّرُوهُ بِعُلْمٍ عَلِيمٍ)

(We bring you the good news of a boy possessing much knowledge and wisdom.) this refers to Ishaq, as was previously mentioned in Surat Hud. Then

(قَالَ)

(He said) meaning he spoke with wonder and astonishment, asking for confirmation, because he was old and his wife was old:

(أَبَشِّرْهُمُونِي عَلَى أَنْ مَسَّنِيَ الْكِبَرُ فِيمَ تَبَشِّرُونَ)

(Do you give me this good news while old age has overtaken me Of what then is your news about) They responded by confirming the good news they had brought, good news after good news:

(قَالُوا بِشَرِّكَ بِالْحَقِّ فَلَا تَكُن مِّنَ الْقَنِيطِينَ )

(They said: "We give you good news in truth. So do not be of those who despair.")

(قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ - قَالُوا إِنَّا  
أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ - إِلَّا عَال لُوطٍ إِنَّا  
لَمُنَجُّوهُمْ أَجْمَعِينَ - إِلَّا امْرَأَتَهُ قَدَرْنَا إِنِّهَا لَمِنَ  
الْغَيْرِينَ )

(57. He said: "What then is the business for which you have come, O messengers") (58. They said: "We have been sent to a guilty people.") (59. "(All) except the family of Lut, all of whom we are to save (from the destruction).") (60. "Except for his wife, of whom We have decreed that she shall be of those who remain behind.")

### The Reason why the Angels came

Allah tells us that after Ibrahim had calmed down from the excitement of this good news, he started to ask them why they had come to him. They said,

(إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ)

(We have been sent to a guilty people.) meaning the people of Lut. They told him that they were going to save the family of Lut from among those people, except for his wife, because she was one of those who were doomed. Thus it was said,

(إِلَّا امْرَأَتَهُ قَدَرْنَا إِنِّهَا لَمِنَ الْغَيْرِينَ )

(Except for his wife, of whom We have decreed that she shall be of those who remain behind.) i.e., she was one of those who would be left behind and will be destroyed.

(فَلَمَّا جَاءَ عَال لُوطٍ الْمُرْسَلُونَ - قَالَ إِنَّكُمْ قَوْمٌ  
مُّنْكَرُونَ - قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ  
- وَآتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ )



(61. Then when the messengers (the angels) came to the family of Lut) (62. He (Lut) said: "Verily, you are people unknown to me.") (63. They said: "Nay, we have come to you with that (torment) which they have been doubting.") (64. "And we have brought you the truth and certainly we tell the truth.")

### The Angels coming to Lut

Allah tells us about when the angels came to Lut in the form of young men with handsome faces. When they entered his home, he said:

(قَالَ إِنَّكُمْ قَوْمٌ مُنْكَرُونَ - قَالُوا بَلْ جِنَّكَ بِمَا  
كَانُوا فِيهِ يَمْتَرُونَ )

("Verily, you are people unknown to me." They said: "Nay, we have come to you with that (torment) which they have been doubting.") meaning that they were bringing the punishment and destruction that the people doubted they would ever suffer from.

(وَأَتَيْنَكَ بِالْحَقِّ)

(And we have brought you the truth) is like the Ayah,

(مَا نُنزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ)

(We do not send the angels down except with the truth) )15:8( and

(وإِنَّا لَصَادِقُونَ)

(and certainly, we tell the truth.) They said this in affirmation of the news that they brought him, that he would be saved and his people would be destroyed.

(فَأَسْرَ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَاتَّبِعْ أَدْبَرَ هُمْ وَلَا  
يُلْتَفِتْ مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ -  
وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ هَؤُلَاءِ مَقْطُوعٌ  
مُّصْبِحِينَ )

, (65. "Then travel for a portion of the night with your family, and you go behind them in the rear, and let no one amongst you look back, but go on to where you are ordered.") (66. And We made this decree known to him that those (sinners) would be rooted out in the early morning.)

### Lut is ordered to leave with His Family during the Night

Allah tells us that His angels ordered Lut to set out after part of the night had passed. They told him to walk behind them, to protect them. Similarly, the Messenger of Allah would walk in the rear of the army on military campaigns, in order to help the weak and carry those who had no means of transport.

(وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ)

(and let no one amongst you look back,) meaning - when you hear the people screaming from their torment, do not turn around to look at them; leave them to face whatever punishment and vengeance is coming to them.

(وَأَمْضُوا حَيْثُ تُؤْمَرُونَ)

(but go on to where you are ordered.) - it is as if they had a guide with them to show them the way.

(وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ)

(And We made this decree known to him) meaning - We already told him about that.

(أَنَّ دَايِرَ هَؤُلَاءِ مَقْطُوعٌ مُصْبِحِينَ)

(that those (sinners) would be rooted out in the early morning.) meaning in the morning, as in another Ayah:

(إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ)

(Indeed, morning is their appointed time. Is not the morning near) 11:81

(وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ - قَالَ إِنَّ هَؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُون - وَاتَّقُوا اللَّهَ وَلَا تُخْزُون - قَالُوا أَوْلَمْ نُنْهَكَ عَنِ الْعَالَمِينَ - قَالَ هَؤُلَاءِ بَنَاتِي)

إِنْ كُنْتُمْ فَعَلِينَ - لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ  
يَعْمَهُونَ )

(67. And the inhabitants of the city came rejoicing.) (68. )Lut( said: "Verily, these are my guests, so do not shame me.") (69. "And have Taqwa of Allah, and do not disgrace me.") (70. They said: "Did we not forbid you from entertaining any of the `Alamin") (71. )Lut( said: "These are my daughters, if you must act (so).") (72. Verily, by your life, in their wild intoxication, they were wandering blindly.)

### The People of the City arrive upon the Angels, thinking that they are Men

Allah tells us about how Lut's people came to him when they found out about his handsome guests, and they came happily rejoicing about them.

قَالَ إِنْ هَؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُون - وَاتَّقُوا  
اللَّهَ وَلَا تُخْزَوْنَ )

(Lut( said: "Verily, these are my guests, so do not shame me. And have Taqwa of Allah, and do not disgrace me.") This is what Lut said to them before he knew that his guests were messengers from Allah, as mentioned in Surat Hud, but here (in this Surah), we have already been told that they are messengers from Allah, and this is followed by an account of Lut's people coming and his exchange with them. However, here the conjunction (wa, meaning "and") does not imply the sequence of events, especially since there is something to indicate that this is not the case. They said answering him,

(أَوْلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ)

(Did we not forbid you from entertaining (or protecting) any of the `Alamin) meaning, `did we not tell you that you should not have anyone as a guest' He reminded them about their womenfolk and what their Lord had created for them in the women of permissible sexual relationships. This issue has already been explained and is no need to repeat the discussion here. All of this happened while they were still unaware of the inevitable calamity and punishment that was about to befall them the following morning. Hence Allah, may He be exalted, said to Muhammad ,

(لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ )

(Verily, by your life, in their wild intoxication, they were wandering blindly.) Allah swore by the life of His Prophet , which is an immense honor reflecting his high rank and noble status. `Amr bin Malik An-Nakari reported from Abu Al-Jawza' that Ibn `Abbas said: "Allah has never

created or made or formed any soul that is dearer to him than Muhammad . I never heard that Allah swore by the life of anyone else. Allah says,

(لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ )

(Verily, by your life, in their wild intoxication, they were wandering blindly.) meaning, by your life and the length of your stay in this world,

(إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ)

(in their wild intoxication, they were wandering blindly.) This was reported by Ibn Jarir. Qatadah said:

(لَفِي سَكْرَتِهِمْ)

(in their wild intoxication) "It means - in their misguided state;

(يَعْمَهُونَ)

(they were wandering blindly) means - they were playing. " `Ali bin Abi Talhah reported that Ibn ` Abbas said:

(لَعَمْرُكَ)

(Verily, by your life) means by your life, and

(إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ)

(in their wild intoxication, they were wandering blindly.) means that they were confused."

(فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ - فَجَعَلْنَا عَلَيْهَا  
سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّنْ سِجِّيلٍ - إِنَّ  
فِي ذَلِكَ لآيَاتٍ لِّلْمُتَوَسِّمِينَ - وَإِنَّهَا لِبَسَائِلِ مُّقِيمٍ -  
إِنَّ فِي ذَلِكَ لآيَةً لِّلْمُؤْمِنِينَ )

(73. So the Sayhah overtook them at the time of sunrise.) (74. And We turned them upside down and rained stones of baked clay upon them.) (75. Surely, in this are signs for those who

see.) (76. And verily, they were right on the highroad.) (77. Surely, there is indeed a sign in that for the believers.)

## The Destruction of the People of Lut

Allah said;

(فَأَخَذْتَهُمُ الصَّيْحَةَ)

(So the Sayhah overtook them) This is the piercing sound that came to them when the sun rose, which was accompanied by the city being flipped upside down, and stones of baked clay (As-Sjjil) raining down upon them. The discussion of As-Sjjil in Surah Hud is a sufficient explanation. Allah said:

(إِنَّ فِي ذَلِكَ لآيَاتٍ لِّلْمُتَوَسِّمِينَ)

(Surely, in this are signs for those who see.) meaning that the traces of the destruction of that city are easily visible to any one who ponder about it, whether they look at it with physical eyesight or mental and spiritual insight, as Mujahid said concerning the phrase,

(لِّلْمُتَوَسِّمِينَ)

(those who see) he said, "those who have insight and discernment." It was reported from Ibn `Abbas and Ad-Dahhak that it referred to those who look. Qatadah said: "those who learn lessons".

(لِّلْمُتَوَسِّمِينَ)

(those who see) therefore the meaning is "those who ponder".

## The City of Sodom on the Highroad

(وَإِنَّهَا لِبِسْبِيلٍ مُّقِيمٍ)

(And verily, they were right on the highroad.) meaning that the city of Sodom, which was physically and spiritually turned upside down, and pelted with stones until it became a foul smelling lake (the Dead Sea), is on a route that is easily accessible until the present day. This is like the Ayah,

وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ - وَيَالَيْلٍ أَفَلَا  
تَعْقِلُونَ )

(Verily, you pass by them in the morning, and at night. Will you not then reflect) (37:137-138).

(إِنَّ فِي ذَلِكَ لَآيَةً لِلْمُؤْمِنِينَ )

(Surely, there is indeed a sign in that for the believers.) meaning, 'All that We did to the people of Lut, from the destruction and the vengeance, to how We saved Lut and his family, these are clear signs to those who believe in Allah and His Messengers.'

وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ ظَالِمِينَ - فَانْتَقَمْنَا  
مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ )

(78. And the Dwellers of Al-Aykah, were also wrongdoers.) (79. So, We took vengeance on them. They are both on an open route, plain to see.)

### **The Destruction of the Dwellers of Al-Aykah, the People of Shu`ayb**

The Dwellers of Al-Aykah, were the people of Shu`ayb. Ad-Dahhak, Qatadah and others said that Al-Aykah refers to intertwined trees. Their evildoing included associating partners with Allah (Shirk), banditry and cheating in weights and measures. Allah punished them with the Sayhah (the awful cry or torment), the earthquake, and the torment of the Day of Shadow. They lived near the people of Lut, but at a later time, and the people of Lut were known to them, which is why Allah says,

(وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ)

(They are both on an open route, plain to see.) Ibn `Abbas, Mujahid, Ad-Dahhak and others said, "a visible route." This is why, when Shu`ayb warned his people, he said to them,

(وَمَا قَوْمٌ لَوْ طِ مِّنْكُمْ يَبْعِدِ)

(And the people of Lut are not far off from you!) 11:89)

(وَلَقَدْ كَذَّبَ أَصْحَابُ الْحَجَرِ الْمُرْسَلِينَ -  
وَأَاتَيْنَاهُمْ آيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ - وَكَانُوا

يُنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا ءَامِنِينَ - فَأَخَذْتَهُمُ  
الصَّيْحَةَ مُصْحِحِينَ - فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا  
يَكْسِبُونَ )

(80. And verily, the Dwellers of Al-Hijr denied the Messengers.) (81. And We gave them Our signs, but they were averse to them.) (82. And they used to hew out dwellings from the mountains, (feeling) secure.) (83. But the Sayhah (torment - awful cry) overtook them in the early morning.) (84. And all that they used to earn availed them not.)

### The Destruction of the Dwellers of Al-Hijr, Who are the People called Thamud

The Dwellers of the Al Hijr were the people of Thamud who rejected their Prophet, Salih. Whoever denies even one Messenger, then he has disbelieved in all of the Messengers, thus they are described as rejecting "the Messengers". Allah tells us that he (Salih) brought them signs to prove that what he was telling them was true, such as the she-camel which Allah created for them out of a solid rock in response to the supplication of Salih. This she-camel was grazing on their lands, and the people and the camel took water on alternate days that were well-known. When they rebelled and killed it, he said to them,

تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعَدُّ غَيْرُ  
مَكْدُوبٍ )

("Enjoy yourselves in your homes for three days. This is a promise which will not be belied.")  
)11:65( Allah said:

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى  
الهُدَىٰ )

(And as for Thamud, We showed them and made the path of truth clear but they preferred blindness to guidance.) )41:17( Allah tells us that,

(وَكَانُوا يُنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا ءَامِنِينَ )

(And they used to hew out dwellings from the mountains, (feeling) secure. ) meaning, they were without fear and they had no real need for those houses; it was merely a form of extravagance and work without a purpose. This could be seen from their work in the houses in

the Al-Hijr through which the Messenger of Allah passed on his way to Tabuk. He covered his head and urged his camel to go faster, saying to his Companions:

«لَا تَدْخُلُوا بُيُوتَ الْقَوْمِ الْمُعَذِّبِينَ إِلَّا أَنْ تَكُونُوا  
بَاكِينَ، فَإِنْ لَمْ تَبْكُوا فَتَبَاكُوا خَشْيَةً أَنْ يُصِيبَكُمْ  
مَا أَصَابَهُمْ»

(Do not enter the dwellings of those who were punished unless you are weeping, and if you do not weep then make yourself weep out of fear that perhaps what struck them may also strike you.)

(فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ )

(But the Sayhah (torment - awful cry) overtook them in the early morning.) meaning in the morning of the fourth day.

(فَمَا أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ )

(And all that they used to earn availed them not.) meaning all of the benefits that they used to gain from their crops and fruits, and the water which they did not want to share with the she-camel that they killed so that it would not reduce their share of the water - all of that wealth would not protect them or help them when the command of their Lord came to pass.

(وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا  
بِالْحَقِّ وَإِنَّ السَّاعَةَ لَأْتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ  
(

(إِنَّ رَبَّكَ هُوَ الْخَلْقُ الْعَلِيمُ )

(85. And We did not create the heavens and the earth and all that is between them except with the truth, and the Hour is surely coming, so overlook their faults with gracious forgiveness.)

(86. Verily, your Lord is the Knowing Creator.)

**The World has been created for some Purpose, then the Hour will  
come**

Allah says,



(وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا  
بِالْحَقِّ وَإِنَّ السَّاعَةَ لَأْتِيَةٌ)

(And We did not create the heavens and the earth and all that is between them except with the truth, and the Hour is surely coming), i.e., with justice to -

(لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا)

(requite those who do evil with that which they have done) )53:31( Allah says,

(وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا  
ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ  
النَّارِ)

(And We did not create the heaven and the earth, and all that is between them without purpose! That is what those who disbelieve think! Then let those who disbelieve be warned of the Fire!)(38:27)

(أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا  
تُرْجَعُونَ - فَتَعَلَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا  
هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ)

("Did you think that We created you in play, and that you would not be brought back to Us" So exalted be Allah, the Truth, the King, none has the right to be worshipped but He, the Lord of the Honored Throne!)(23:115-116). Then Allah informed His Prophet about the Hour, and that it will be the faults of the idolators when they insult him and reject the Message that he brings to them. This is like the Ayah,

(فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ )

(So turn away from them, and say: "Salam (Peace!)." But they will come to know) (43:89). Mujahid, Qatadah and others said: "This was before fighting was prescribed". It is as they said, because this Surah was revealed in Makkah and fighting was prescribed after the Hijrah.

(إِنَّ رَبَّكَ هُوَ الْخَلْقُ الْعَلِيمُ)

(Verily, your Lord is the Knowing Creator)(15:86). This is a confirmation of the Day of Resurrection and that Allah, may He be exalted, is able to bring the Hour to pass. He is the Creator and nothing is beyond Him. He is the Knowing, Who knows what has been dispersed from people's bodies and scattered throughout the regions of the earth, as He says:

(أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ  
عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ بَلَى وَهُوَ الْخَلَّاقُ الْعَلِيمُ -  
إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ -  
فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ  
نُرْجَعُونَ )

(Is not He, Who created the heavens and the earth able to create the like of them Yes, indeed! He is the Knowing, Creator. Verily, His command, when He intends a thing, is only that He says to it, "Be!" - and it is! So glorified and exalted is He above all that they associate with Him, and in whose Hands is the dominion of all things, and to Him you shall return.)(36:81-83).

(وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ  
- لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ  
وَلَا تَحْزَنْ عَلَيْهِمْ وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ )

(87. And indeed, We have bestowed upon you seven of the Mathani, and the Grand Qur'an.)  
(88. Look not with your eyes ambitiously at what We have given to certain classes of them, nor grieve over them. And lower your wings to the believers.)

### **A Reminder of the Blessing of the Qur'an and the Command to focus on its Message**

Allah is saying to His Prophet : Since We have given you the Grand Qur'an, then do not look at this world and its attractions, or the transient delights that we have given to its people in order to test them. Do not envy what they have in this world, and do not upset yourself with regret for their rejection of you and their opposition to your religion.

(وَإِخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ )

(And lower your wings to the believers who follow you) (26:215) meaning - be gentle with them, like the Ayah,

(لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا  
عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ )

(Verily, there has come unto you a Messenger from among yourselves. It grieves him that you should receive any injury or difficulty. He is anxious for you, for the believers - he is full of pity, kind and merciful)(9:128). There were some differences among the scholars over the meaning of "seven of the Mathani". Ibn Mas'ud, Ibn `Umar, Ibn `Abbas, Mujahid, Sa`id bin Jubayr, Ad-Dahhak and others said that they are the seven long (Surahs), meaning Al-Baqarah, Al-`Imran, An-Nisa', Al-Ma'idah, Al-An`am, Al-A`raf and Yunus. There are texts to this effect reported from Ibn `Abbas and Sa`id bin Jubayr. Sa`id said: "In them, Allah explains the obligations, the Hudud (legal limits), stories and rulings." Ibn `Abbas said, "He explains the parables, stories and lessons." The second opinion is that they (the seven of the Mathani) are Al-Fatihah, which is composed of seven Ayat. This was reported from `Ali, `Umar, Ibn Mas'ud and Ibn `Abbas. Ibn `Abbas said: "The Bismillah, is completing seven Ayah, which Allah has given exclusively to you (Muslims)." This is also the opinion of Ibrahim An-Nakha'i, `Abdullah bin `Umayr, Ibn Abi Mulaykah, Shahr bin Hawshab, Al-Hasan Al-Basri and Mujahid. Al-Bukhari, may Allah have mercy on him, recorded two Hadiths on this topic. (The first) was recorded from Abu Sa`id bin Al-Mu`alla, who said: "The Prophet passed by me while I was praying. He called out for me but I did not come until I finished my prayer. Then I came to him, and He asked,

«مَا مَنَعَكَ أَنْ تَأْتِيَنِي؟»

(What stopped you from coming to me) I said, 'I was praying'. He said,

«أَلَمْ يَقُلِ اللَّهُ ( yas hallA ton diD` )

(يَأْيُهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا  
دَعَاكُمْ)

(O you who believe! Answer Allah (by obeying Him) and (His) Messenger when he calls you...)  
)8:24(

أَلَا أَعَلَّمُكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ أَخْرُجَ  
مِنَ الْمَسْجِدِ»

(Shall I not teach you the most magnificent Surah before I leave the Masjid) Then the Prophet went to leave the Masjid, and I reminded him, so he said,

## (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ )

("Al-Hamdu Lillahi Rabbil-'Alamin )All praises and thanks be to Allah, the Lord of all that exists)(1:2).

## هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الَّذِي أُوتِيَهُ»

(This is the seven of the Mathani and the Qur'an which I have been given.)" (The second Hadith) was reported from Abu Hurayrah who said that the Messenger of Allah said:

## «أُمُّ الْقُرْآنِ هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ»

(Umm Al-Qur'an (the Mother or the Essence of the Qur'an,) is the seven Mathani, and the Grand Qur'an.) This means that Al-Fatihah is the seven Mathani and the Grand Qur'an, but this does not contradict the statement that the seven Mathani are the seven long Surahs, because they also share these attributes, as does the whole Qur'an. As Allah says,

## (اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِيَ)

(Allah has sent down the best statement, a Book (this Qur'an), its parts resembling each other in goodness and truth, oft-recited) (39:23). So it is oft-recited in one way, and its parts resemble one another in another way, and this is also the Grand Qur'an.

## (لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ)

(Look not with your eyes ambitiously at what We have given to certain classes of them) )20: 131( meaning, be content with the Grand Qur'an that Allah has given to you, and do not long for the luxuries and transient delights that they have.

## (لَا تَمُدَّنَّ عَيْنَيْكَ)

(Look not with your eyes ambitiously) Al-`Awfi reported that Ibn `Abbas said: "He )in this Ayah( forbade a man to wish for what his companion has."

## (إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ)

(at what We have given to certain classes of them,) Mujahid said: "This refers to the rich."

(وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ - كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ - الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ - فَوَرَبِّكَ لَنَسَلْنَهُمْ أَجْمَعِينَ - عَمَّا كَانُوا يَعْمَلُونَ )

(89. And say (O Muhammad): "I am indeed a plain warner.") (90. As We have sent down on the Muqtasimin (conspiring confederates),) (91. Who have made the Qur'an into parts.) (92. So, by your Lord, We shall certainly call all of them to account.) (93. For all that they used to do.)

### The Messenger is a Plain Warner

Allah commanded His Prophet to tell the people:

(إِنِّي أَنَا النَّذِيرُ الْمُبِينُ)

(I am indeed a plain warner) coming to warn the people of a severe punishment that they will suffer if they reject him, as happened to those nations before them who disbelieved in their Messengers, upon whom Allah sent His punishment and vengeance. In the two Sahihs it is reported from Abu Musa that the Prophet said:

«إِنَّمَا مَثَلِي وَمَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ كَمَثَلِ رَجُلٍ  
أَتَى قَوْمَهُ فَقَالَ: يَا قَوْمِ إِنِّي رَأَيْتُ الْجَيْشَ بِعَيْنِي،  
وَإِنِّي أَنَا النَّذِيرُ الْعُرْيَانُ فَالْجَاءَ النَّجَاءَ، فَأَطَاعَهُ  
طَائِفَةٌ مِنْ قَوْمِهِ فَأَذْلَجُوا وَأَنْطَلَقُوا عَلَى مُهْلِهِمْ  
فَنَجَوْا، وَكَذَّبَهُ طَائِفَةٌ مِنْهُمْ فَأَصْبَحُوا مَكَانَهُمْ،  
فَصَبَّحَهُمُ الْجَيْشُ فَأَهْلَكَهُمْ وَاجْتَاكَهُمْ، فَذَلِكَ مَثَلُ  
مَنْ أَطَاعَنِي وَاتَّبَعَ مَا جِئْتُ بِهِ وَمَثَلُ مَنْ  
عَصَانِي وَكَذَّبَ مَا جِئْتُ بِهِ مِنَ الْحَقِّ»

(The parable of myself and that with which Allah has sent me is that of a man who came to his people and said, `O people! I have seen the )invading( army with my own eyes, and I am a

naked warner, so escape, escape!' Some of his people obeyed him and set out at nightfall, setting off at a slow pace and managing to escape. Others did not believe him and stayed where they were until the next morning when the invading army overtook them and destroyed them, wiping them out. This is the parable of the one who obeys me and follows what I have brought, and the example of the one who disobeys me and rejects the truth that I have brought.)

## Explanation of "Al-Muqtasimin

(المُقْتَسِمِينَ)

(the Muqtasimin) refers to those who had made a pact to oppose, deny, and insult the Prophets. Similarly, Allah tells us about the people of Salih:

(قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ)

(They said, "Swear to one another )Taqaṣamu( by Allah that we shall make a secret night attack on him and his household") )27:49( i.e., they plotted to kill him at night. Mujahid said "Taqaṣamu means they swore an oath."

(وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَن يَمُوتُ)

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

(أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ مِّن قَبْلُ)

((It will be said): "Did you not before swear that you would not leave (the world for the Hereafter)) (14:44)

(أَهْوَلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ)

(Are they those, of whom you swore that Allah would never show them mercy))7:49( It is as if they took an oath for every single thing that they denied in this world, so they are called the Muqtasimin.

(الَّذِينَ جَعَلُوا الْفُرْعَانَ عِضِينَ)

(Who have made the Qur'an into parts.) meaning, they have split up the Books that were revealed to them, believing in parts of them and rejecting parts of them. Al-Bukhari reported that Ibn ` Abbas said,

## (جَعَلُوا الْقُرْءَانَ عِضِينَ)

(Who have made the Qur'an into parts.) "They are the People of the Book, who divided the Book into parts, believing in some of it, and rejecting some of it." Some have said that Al-Mutaqasimin refers to the Quraysh, that the Qur'an means this Qur'an (as opposed to the Scriptures of the People of the Book), and that "made it into parts" referred to what `Ata' said that some of them said that he (the Prophet ) was a sorcerer, some said he was crazy, or a soothsayer. These various allegations were the parts. This opinion was also reported from Ad-Dahhak and others. Muhammad bin Ishaq reported from Ibn ` Abbas that Al-Walid bin Al-Mughirah - holding a noble position among the people - rallied a group of Quraysh behind him when Al-Mawsim (the time for pilgrims to meet in Makkah for Hajj) had come. He said to them, "O people of Quraysh! The time of Al-Mawsim has come, and delegations of Arabs will come to you during this time. They will have heard some things about this companion of yours (meaning the Prophet ), so agree on one opinion, let there be no contradicting or denials of each other's sayings". They said, "And you, O Abu ` Abd Shams, give us an opinion and we will say that." He said, "No, you make the suggestions and I will listen." They said, "We say he is a soothsayer." He said, "He is not a soothsayer." They said, "We say he is crazy." He said, "He is not crazy." They said, "We say he is a poet." He said, "He is not a poet." They said, "We say he is a sorcerer." He said, "He is not a sorcerer." They said, "So what should we say" He said, "By Allah, what he says is as palatable (to the average person) as something sweet, so you cannot say anything against it without it being obviously false. Therefore the most appropriate thing you can say is that he is a sorcerer." So they left having agreed upon that, and Allah revealed concerning them:

## (الَّذِينَ جَعَلُوا الْقُرْءَانَ عِضِينَ)

(Who have made the Qur'an into parts.) meaning, of different types, and

## (فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ - عَمَّا كَانُوا يَعْمَلُونَ)

(So, by your Lord, We shall certainly call all of them to account. For all that they used to do) Those were the group who said that about the Messenger of Allah ."

## (فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ - عَمَّا كَانُوا يَعْمَلُونَ)

(So, by your Lord, We shall certainly call all of them to account. For all that they used to do.) Abu Ja`far reported from Ar-Rabi` that Abu Al-`Aliyah said, "All the people will be asked about two things on the Day of Resurrection: what they used to worship, and what their response was to the Messengers." `Ali bin Abi Talhah reported that Ibn ` Abbas said,

## (فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ - عَمَّا كَانُوا يَعْمَلُونَ)

(So, by your Lord, We shall certainly call all of them to account. For all that they used to do.) then he said:

(فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ )

(So on that Day no question will be asked of man or Jinn as to his sin) (55:39). He said, "They will not be asked, `Did you do such and such' Because Allah knows better than they do about that. But He will say, `Why did you do such and such'"

(فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ -  
إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ - الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ  
إِلَهًا آخَرَ فَسَوْفَ يَعْمَلُونَ - وَلَقَدْ نَعْلَمُ أَنَّكَ  
يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ - فَسَبِّحْ بِحَمْدِ رَبِّكَ  
وَكُنْ مِنَ السَّاجِدِينَ - وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ  
الْيَقِينُ )

(94. Therefore openly proclaim what you have been commanded, and turn away from the idolators.) (95. Truly, We will suffice you against the mockers,) (96. Who make another god along with Allah; but they will come to know.) (97. Indeed, We know that your breast becomes tight because of what they say. ) (98. So glorify the praises of your Lord and be of those who prostrate themselves (to Him).) (99. And worship your Lord until the certainty (i.e. death) comes to you.)

### The Command to proclaim the Truth openly

Allah commanded His Messenger to convey what He sent him with, to proclaim and spread the Message, which means confronting the idolators with it. Ibn `Abbas said that the Ayah,

(فَاصْدَعْ بِمَا تُؤْمَرُ)

(Therefore openly proclaim that what you have been commanded,) means, "Go ahead with it." According to another report it means, (تُؤْمَرُ مَا أَفْعَلُ) "Therefore proclaim that which you commanded." Mujahid said, "It is reciting the Qur'an aloud during prayer." Abu `Ubaydah reported that `Abdullah bin Mas'ud said, "The Prophet was still practicing and preaching Islam secretly until this Ayah was revealed:

(فَاصْدَعْ بِمَا تُؤْمَرُ)

(Therefore openly proclaim that which you are commanded) then he and his Companions came out into the open."



## The Command to turn away from the Idolators, and the Guarantee of Protection against the Mockers

Allah's statement,

(وَأَعْرِضْ عَنِ الْمُشْرِكِينَ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ  
(

(and turn away from idolators. Truly, We will suffice you against the mockers.) meaning - convey that which has been revealed to you by your Lord, and do not pay attention to the idolators who want to turn you away from the signs of Allah.

(وَدُّوا لَوْ نُذِهِنُ قِيْدَهُنَّ) (

(They wish that you should compromise for them, so that they would compromise for you) (68:9). Do not fear them because Allah will suffice you against them, and He will protect you from them. This is like the Ayah:

(يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ  
لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ  
النَّاسِ)

(O Messenger! Proclaim that which has been revealed to you from your Lord. And if you do not do it, then you have not conveyed His Message. Allah will protect you from mankind.) 5:67( Muhammad bin Ishaq said: "The great ones of the mockers were five people, who were elders and noblemen among their people. From Bani Asad bin ` Abd Al-` Uzza bin Qusayy there was Al-Aswad bin Al-Muttalib Abu Zam` ah. According to what I heard, the Messenger of Allah ( ) had supplicated against him because of the pain and mockery he had suffered at his hands. He had said,

«اللَّهُمَّ أَعِمَّ بَصَرَهُ، وَأَثْكِلْهُ وَادِّهِ»

(O Allah, make him blind and take (the life of) his son.) From Bani Zahrah there was Al-Aswad bin ` Abd Yaghuth bin Wahb bin ` Abd Manaf bin Zahrah. From Bani Makhzum there was Al-Walid bin Al-Mughirah bin ` Abdullah bin ` Umar bin Makhzum. From Bani Sahm bin ` Amr bin Husays bin Ka` b bin Lu'ayy there was Al-` As bin Wa'il bin Hisham bin Sa` id bin Sa` d. From Khuza` ah there was Al-Harith bin At-Talatihah bin ` Amr bin Al-Harith bin ` Abd ` Amr bin Malkan. When their evil went to extremes and their mockery of the Messenger of Allah went too far, Allah revealed:

(فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ -  
إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ - الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ  
إِلَهًا آخَرَ فَسَوْفَ يَعْمَلُونَ )

(Therefore openly proclaim that which you are commanded, and turn away from the idolators. Truly, We will suffice you against the mockers, who make another god along with Allah; but they will come to know.) Ibn Ishaq said: Yazid bin Ruman told me that `Urwah bin Az-Zubayr or one of the other scholars said that Jibril came to the Messenger of Allah when he was performing Tawaf around the House (the Ka`bah). He stood and the Messenger of Allah stood next to him. Al-Aswad Ibn Al-Mutalib passed by, and he threw a green leaf in his face, and he became blind. Al-Aswad bin `Abd Yaghuth passed by, and he pointed to his stomach, which swelled up and he died (of dropsy). Al-Walid bin Al-Mughirah passed by, and he pointed at a wound on lower of his ankle, which he got two years earlier when He once was trailing his garment and he passed by a man who was feathering his arrows. One of the arrows got caught in his garment and scratched his foot. It was an insignificant wound, but now it opened again and he died of it. Al-`As bin Wa'il passed by, and he pointed to the instep of his foot. He (Al-`As) set off on his donkey, heading for At-Ta'if. He rested by a thorny tree, a thorn pierced his foot and he died from it. Al-Harith bin At-Talatihah passed by and he pointed at his head. It filled with pus and killed him."

(الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ  
يَعْمَلُونَ )

(Who make another god along with Allah; but they will come to know.) This is a strong warning and grave threat against those who have other deities along with Allah.

### **Encouragement to bear Difficulties, and the Command to glorify and worship Allah until Death**

Allah said,

(وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ -  
فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ )

(Indeed, We know that your breast becomes tight because of what they say. So glorify the praises of your Lord and be of those who prostrate themselves (to Him).) meaning `We know, O Muhammad, that you are distressed by their insults towards you, but do not let that weaken your resolve or cause you to give up conveying the Message of Allah. Put your trust in Him, for He will suffice you and will support you against them. Keep yourself busy with remembering

Allah, praising Him, glorifying Him, and worshipping Him (which means Salah, or prayer)' Hence Allah says:

(فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ )

(So glorify the praises of your Lord and be of those who prostrate themselves (to Him)) Imam Ahmad reported from Nu`aym bin Hammar that he heard the Messenger of Allah say:

«قَالَ اللَّهُ تَعَالَى يَا ابْنَ آدَمَ لَا تَعْجَزْ عَنْ أَرْبَعِ رَكَعَاتٍ مِنْ أَوَّلِ النَّهَارِ أَكْفِكَ آخِرَهُ»

(Allah said, "O son of Adam! It is not too difficult for you to perform four Rak'at at the beginning of the day, (and if you do them,) I will take care of you until the end of it.")

(وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ )

(And worship your Lord until the certainty comes to you) (15: 99). Al-Bukhari said: "Salim said, (This means) death." This Salim is Salim bin `Abdullah bin `Umar. Ibn Jarir also recorded from Salim bin `Abdullah,

(وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ )

(And worship your Lord until the Yaqin comes to you.) He said, "Death." It is reported in the Sahih from Umm Al-`Ala' - one of the women of the Ansar - that when the Messenger of Allah entered upon `Uthman bin Maz`un after he had died, Umm Al-`Ala' said, "May the mercy of Allah be upon you, Abu As-Sa`ib. My testimony over you is that Allah has honored you." The Messenger of Allah said,

«وَمَا يُدْرِيكَ أَنَّ اللَّهَ أَكْرَمَهُ؟»

(How do you know that Allah has honored him) I said, "May my father and mother be sacrificed for you, O Messenger of Allah! If not him, then who else" He said,

«أَمَّا هُوَ فَقَدْ جَاءَهُ الْيَقِينُ، وَإِنِّي لَأَرْجُو لَهُ الْخَيْرَ»

(As far as he is concerned, the death has come to him, and I hope for good for him.) This is evidence that the meaning of this Ayah,

## (وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ )

(And worship your Lord until the certainty comes to you.) is that acts of worship, such as prayer and the like, are obligatory on man so long as his mind is sound, so he should pray according to his best ability. It was reported in Sahih Al-Bukhari from `Imran bin Husayn that the Messenger of Allah said:

«صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَىٰ جَنْبٍ»

(Pray standing, and if you cannot, then sitting, and if you cannot, then on your side.) From this we may understand that it is a mistake to interpret Yaqin (the certainty) as Ma`rifah ("spiritual knowing") as some of the Sufis do. According to them, when one of them attains the level of Ma`rifah, they consider him to be free of these obligations. This is disbelief, misguidance and ignorance. The Prophets - peace be upon them - and their companions, were the most knowledgeable of people about Allah, about His rights, His attributes, and the glorification that He deserves. But at the same time, they were the people who worshipped Him the most, continuing in good deeds until the time they died. Therefore, what is meant by Yaqin here is death, as we have stated above. To Allah be praise and thanks. Praise be to Allah for His guidance. It is to Him that we turn for help and it is in Him that we put our trust. He is the One Whom we ask to help us to reach the best of circumstances, for He is the Most Generous and Kind. This is the end of the Tafsir of Surat Al-Hijr. Praise be to Allah, the Lord of all that exists.

### The Tafsir of Surat An-Nahl

(Chapter - 16)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ )

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

(أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ )

(1. The Event ordained by Allah has indeed come, so do not seek to hasten it. Glorified and Exalted be He above all that they associate as partners with Him.)

**Warning about the approach of the Hour**

Allah is informing about the approach of the Hour in the past tense )in Arabic( in order to confirm that it will undoubtedly come to pass. This is like the following Ayat, in which the verbs appear in the past tense in Arabic:

(اَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ  
(

(Mankind's reckoning has drawn near them, while they turn away in heedlessness.))21:1(

(اَقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ )

(The Hour has drawn near, and the moon has been cleft.) )54:1(

(فَلَا تَسْتَعْجِلُوهُ)

(so do not seek to hasten it.) means, what was far is now near, so do not try to rush it. As Allah said,

(وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْ أُولَى أَجَلٌ مُّسَمًّى  
لَجَاءَهُمُ الْعَذَابُ وَلِيَأْتِيَهُمْ بَعْتَهُ وَهُمْ لَا يُشْعُرُونَ  
- يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ  
بِالْكَافِرِينَ )

(And they ask you to hasten the torment (for them), and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they are unaware! They ask you to hasten on the torment. And verily! Hell, of a surety, will encompass the disbelievers) (29:53-54). Ibn Abi Hatim reported from `Uqbah bin `Amir that the Messenger of Allah said:

«تَطَّلِعُ عَلَيْكُمْ عِنْدَ السَّاعَةِ سَحَابَةٌ سَوْدَاءٌ مِنْ  
الْمَغْرِبِ مِثْلَ الثُّرْسِ، فَمَا تَزَالُ تَرْتَفِعُ فِي  
السَّمَاءِ ثُمَّ يُنَادِي مُنَادٍ فِيهَا: يَا أَيُّهَا النَّاسُ قُبِيلُ  
النَّاسُ بَعْضُهُمْ عَلَى بَعْضٍ: هَلْ سَمِعْتُمْ، فَمِنْهُمْ

مَنْ يَقُولُ: نَعَمْ، وَمِنْهُمْ مَنْ يَشْكُ، ثُمَّ يُنَادِي  
 الثَّانِيَةَ: يَا أَيُّهَا النَّاسُ فَيَقُولُ النَّاسُ بَعْضُهُمْ  
 لِبَعْضٍ: هَلْ سَمِعْتُمْ، فَيَقُولُونَ: نَعَمْ، ثُمَّ يُنَادِي  
 الثَّالِثَةَ: يَا أَيُّهَا النَّاسُ أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ»

(When the Hour approaches, a black cloud resembling a shield will emerge upon from the west. It will continue rising in the sky, then a voice will call out, `O mankind!' The people will say to one another, `Did you hear that' Some will say, `yes', but others will doubt it. Then a second call will come, `O mankind!' The people will say to one another, `Did you hear that' And they will say, `Yes.' Then a third call will come, `O mankind!' The Event ordained by Allah has indeed come, so do not seek to hasten it.) The Messenger of Allah said:

«فَوَ الَّذِي نَفْسِي بِيَدِهِ، إِنَّ الرَّجُلَيْنِ لَيَنْشُرَانِ  
 الثُّوبَ فَمَا يَطْوِيَانِهِ أَبَدًا، وَإِنَّ الرَّجُلَ لَيَمْدَنَّ  
 حَوْضَهُ فَمَا يَسْقِي فِيهِ شَيْئًا أَبَدًا، وَإِنَّ الرَّجُلَ  
 لَيَحْلُبُ نَاقَتَهُ فَمَا يَشْرِبُهُ أَبَدًا قَالَ وَيَسْتَعْلِ النَّاسُ»

(By the One in Whose Hand is my soul, two men will spread out a cloth, but will never refold it; a man will prepare his trough, but will never water his animals from it; and a man will milk his camel, but will never drink the milk." Then he said, "The people will be distracted.") Then Allah tells us that He is free from their allegations of partners to their worship of idols, and making equals for Him. Glorified and exalted be He far above that. These are the people who deny the Hour, so He says:

(سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ)

(Glorified and Exalted be He above all that they associate as partners with Him. )

(يُنزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ  
 مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ )

(2. He sends down the angels with the Ruh (revelation) of His command to those servants of His whom He wills (saying): "Warn mankind that none has the right to be worshipped but I, so have Taqwa of Me.")

**Allah sends Whomever He wills with the Message of Tawhid**

(يُنزِّلُ الْمَلَائِكَةَ بِالرُّوحِ)

(He sends down the angels with the Ruh) refers to the revelation. This is like the Ayat:

(وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحاً مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُوراً نَّهْدِي بِهِ مَنْ نَّشَاءُ مِنْ عِبَادِنَا)

(And thus We have sent to you a Ruh (revelation) by Our command. You knew not what is the Book, nor what is the faith. But We have made it a light by which We guide whomever We will among Our servants.) )43:52(

(عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ)

(to those servants of His whom He wills) meaning the Prophets, as Allah says:

(اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ)

(Allah best knows where to place His Message.) )6:124(

(اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ)

(Allah chooses Messengers from angels and from men.) )22:75(

(رَفِيعَ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ التَّلَاقِ - يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِّمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ )

(He sends the Ruh (revelation) by His command to whoever among His servants He wills to, that he may warn of the Day of Meeting. The Day when they will (all) come out, nothing about them

will be hidden from Allah. Whose is the kingdom this Day: It is Allah's, the One, the Irresistible!) (40:15-16)

(أَنْ أُنذِرُوا)

((saying): "Warn...") meaning that they should alert them.

(أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ)

(that none has the right to be worshipped but I, so have Taqwa of Me.) means, 'fear My punishment, if you go against My commands and worship anything other than Me.'

(خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ تَعَلَّى عَمَّا  
يُشْرِكُونَ - خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ  
خَصِيمٌ مُّبِينٌ)

(3. He has created the heavens and the earth with truth. High is He, Exalted above all that they associate as partners with Him.) (4. He has created man from a Nutfah, then behold, this same (man) becomes an open opponent.)

### Allah is the One Who has created the Heavens, the Earth, and Man

Allah tells us about His creation of the upper realm, which is the heavens, and the lower realm, which is the earth, and everything in them. They have been created for a true purpose, not in vain, so that

(لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ  
أَحْسَنُوا بِالْحُسْنَى)

(He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).) 53:31( Then He declares Himself to be above the Shirk of those who worship others besides Him. He is independent of His creation, alone with no partner or associate. For this reason He deserves to be worshipped Alone, without partners. Then He mentions how man has been created from a Nutfah, i.e., something that is insignificant, weak and has no value - but when man becomes independent and is able to fend for himself - then he begins to dispute with his Lord, may He be exalted, and disbelieves in Him and fights His Messengers. But man was created to be a servant, not an opponent, as Allah says:



(وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا  
وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا - وَيَعْبُدُونَ مِن دُونِ  
اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ الْكَافِرُ عَلَى  
رَبِّهِ ظَهِيرًا )

(And it is He Who has created man from water, and gave him descendants, and made Him kindred by marriage, and your Lord is capable (of all things). And they worship besides Allah, that which can neither profit them nor harm them; and the disbeliever is ever a helper (of Shaytan) against his Lord) (25: 54-55). And;

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

(Does not man see that We have created him from Nutfah. Yet, behold he stands as an open opponent. And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust" Say: "He will give life to them Who created them the first time! And He is the knower of every creature!") (36:77-79). Imam Ahmad and Ibn Majah reported that Busr bin Jahhash said: "The Messenger of Allah spat in his palm, then he said,

«يَقُولُ اللَّهُ تَعَالَى: ابْنِ آدَمَ أَيُّ تُعْجِزُنِي وَقَدْ  
خَلَقْتُكَ مِنْ مِثْلِ هَذِهِ، حَتَّى إِذَا سَوَّيْتُكَ فَعَدَلْتُكَ  
مَشَيْتَ بَيْنَ بُرْدَيْكَ وَاللَّارِضِ مِنْكَ وَبَيْدٍ، فَجَمَعْتَ  
وَمَنْعْتَ حَتَّى إِذَا بَلَغْتَ الْحُلُقُومَ قُلْتَ: أَتَصَدَّقُ،  
وَأَيُّ أَوْانِ الصَّدَقَةِ»

(Allah, may He be exalted, says: "O son of Adam, how could you be more powerful than I when I have created you from something like this, and when I have fashioned you perfectly and made

you complete, you walk wearing your two garments and the earth makes a sound (beneath your feet). You collect money but do not give anything to anyone, then when the soul of a dying person reaches the throat, you say, 'I want to give in charity', but it is too late for charity."

(وَالْأَنْعَمَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ وَمِنْهَا  
تَأْكُلُونَ - وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ  
تَسْرَحُونَ - وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا  
بَلِغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرَوْفٌ رَّحِيمٌ )

(5. And the cattle, He has created them for you; in them there is warmth (warm clothing), and numerous benefits, and you eat from them.) (6. And there is beauty in them for you, when you bring them home in the evening, and as you lead them forth to pasture (in the morning).) (7. And they carry your loads to a land that you could not reach yourselves except with great trouble. Truly, your Lord is full of kindness, Most Merciful.)

## The Cattle are part of the Creation of Allah and a Blessing from Him

Allah reminds His servants of the blessing in His creation of An`am, this term includes camels, cows and sheep, as was explained in detail in Surat Al-An`am where the "eight pairs" are mentioned. The blessings include the benefits derived from their wool and hair, from which clothes and furnishings are made, from their milk which is drunk, and their young which are eaten. Their beauty is a kind of adornment, thus Allah says,

(وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ)

(And there is beauty in them for you, when you bring them home in the evening.) which is when they are brought back from the pasture in the evening. This is a reference to how their flanks become fat, their udders fill with milk and their humps become bigger.

(وَحِينَ تَسْرَحُونَ)

(and as you lead them forth to pasture (in the morning).) meaning when you send them out to the pasture in the morning.

(وَتَحْمِلُ أَثْقَالَكُمْ)

(And they carry your loads) meaning the heavy burdens that you cannot move or carry by yourselves

(إِلَى بَلَدٍ لَمْ تَكُونُوا بَلِغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ)

(to a land that you could not reach except with great trouble to yourselves) meaning journeys for Hajj, `Umrah, military campaigns, and journeys for the purpose of trading, and so on. They use these animals for all kinds of purposes, for riding and for carrying loads, as Allah says:

(وَإِنَّ لَكُمْ فِي الْأَنْعَمِ لَعِبْرَةً نُسْقِيكُمْ مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ - وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ )

(And verily, there is indeed a lesson for you in the An'am (cattle). We give you to drink (milk) of that which is in their bellies. And there are numerous (other) benefits in them for you. Of them you eat, and on them and on ships you are carried.) (23:21-22)

(اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَنْعَمَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ - وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ - وَيُرِيكُمْ آيَاتِهِ فَأَيَّ آيَاتِ اللَّهِ تُنْكِرُونَ )

(Allah, it is He Who has made cattle for you, so that some you may ride, and some you may eat. And you find (many other) benefits in them; you may reach by their means a desire that is in your breasts (i.e. carry your goods, loads), and on them and on ships you are carried. And He shows you His Ayat. Which, then of the Ayat of Allah do you deny) (40:79-81). Thus here Allah says, after enumerating these blessings,

(إِنَّ رَبَّكُمْ لَرَوْفٌ رَحِيمٌ)

(Truly, your Lord is full of kindness, Most Merciful.) meaning, your Lord is the One Who has subjugated the An`am (cattle) to you. This is like the Ayat:

(أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَمًا فَهُمْ لَهَا مَالِكُونَ - وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ )

(Do they not see, that of what Our Hands have created, We created the An'am (cattle) for them, so that they may own them, and We subdued them so that they may ride some and they may eat some.)(36:71-72).

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفُلْكِ  
وَالْأَنْعَامِ مَا تَرْكَبُونَ - لِتَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ  
تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا  
سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ -  
وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ )

(And He made mounts for you out of ships and cattle. In order that you may ride on their backs, and may then remember the favor of your Lord when you mount upon them, and say: "Glory be to the One Who subjected this to us, and we could never have it (by our efforts). And verily, to Our Lord we indeed are to return!") (43:12-14) Ibn ` Abbas said,

(لَكُمْ فِيهَا دِفْءٌ)

(In them there is warmth) refers to clothing;

(وَمَنْفَعٌ)

(and numerous benefits) refers to the ways in which they derive the benefits of food and drink from them."

(وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً  
وَيَخْلُقُ مَا لَا تَعْلَمُونَ )

(8. And (He has created) horses, mules and donkeys for you to ride, and as an adornment. And He creates (other) things of which you have no knowledge.)

**This refers to another category of animals that Allah has created as a blessing for His servants; horses, mules and donkeys, all of which He made for riding and adornment.**

This is the main purpose for which these animals were created. It was reported in the Two Sahihs that Jabir bin `Abdullah said: "The Messenger of Allah forbade us to eat the meat of

domestic donkeys, but he allowed us to eat the meat of horses." Imam Ahmad and Abu Dawud reported with two chains of narration, each of which meet the conditions of Muslim, that Jabir said: "On the day of Khaybar we slaughtered horses, mules and donkeys. The Messenger of Allah forbade us from eating the mules and donkeys, but he did not forbid us from eating the horses." According to Sahih Muslim, Asma' bint Abi Bakr (may Allah be pleased with them both) said: "At the time of the Messenger of Allah we slaughtered a horse and ate it when we were in Al-Madinah."

(وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ وَلَوْ شَاءَ  
لَهَدَاكُمْ أَجْمَعِينَ )

(9. And it is up to Allah to show the right way. But there are ways that stray. And had He willed, He would have guided you all.)

### Explanation of the Different Religious Paths

When Allah mentioned the animals which may be used for the purpose of physical journeys, He also referred to the moral, religious routes that people may follow. Often in the Qur'an there is a shift from physical or tangible things to beneficial spiritual and religious matters, as when Allah says,

(وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى)

(And take a provision (with you) for the journey, but the best provision is Taqwa (piety, righteousness).) 2:197( And,

(يَبْنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُورِي سَوْءَاتِكُمْ  
وَرِيثًا وَلِبَاسُ التَّقْوَى ذَلِكَ خَيْرٌ)

(O Children of Adam! We have granted clothing for you to cover yourselves, as well as for adornment; but the raiment of righteousness, that is better.) 7:26( Since Allah mentioned cattle and other such animals in this Surah, all of which are ridden or can be used in any way necessary, carrying people's necessities for them to distant places and on difficult journeys - then He mentions the ways which people follow to try to reach Him, and explains that the right way is the one that does reach Him. He says:

(وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ)

(And it is up to Allah to show the right way.) This is like the Ayat,

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا  
السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ

(And verily, this is My straight path, so follow it, and do not follow the (other) paths, for they will separate you away from His path.) 6:153( and,

قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ )

((Allah) said: "This is the way which will lead straight to Me.") (15:41)

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ )

(And it is up to Allah to show the right way.) Mujahid said: "The true way is up to Allah."

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ )

(And it is up to Allah to show the right way.) Al-`Awfi said that Ibn `Abbas said: "It is up to Allah to clarify, to explain the guidance and misguidance." This was also reported by `Ali bin Abi Talhah, and was also the opinion of Qatadah and Ad-Dahhak. Hence Allah said:

وَمِنْهَا جَائِرٌ )

(But there are ways that stray.) meaning they deviate from the truth. Ibn `Abbas and others said: "These are the different ways," and various opinions and whims, such as Judaism, Christianity and Zoroastrianism. Ibn Mas`ud recited it as (جَائِرٌ وَمُنْكَرٌ) "But among you are those who stray. " Then Allah tells us that all of that happens by His will and decree. He says:

وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ )

(And had He willed, He would have guided you all.) And Allah says:

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ  
جَمِيعًا )

(If your Lord had willed, then all who are in the earth would have believed.) )10:99(

(وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا  
يَزَالُونَ مُخْتَلِفِينَ )

إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ  
لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ-)

(And if your Lord had so willed, He could surely, have made humanity one Ummah, but they will not stop disagreeing. Except those for whom your Lord has granted mercy. And it is for this that He did create them; and the Word of your Lord has been fulfilled (i.e. His saying): "Surely, I shall fill Hell with Jinn and men all together.") (11:118-119).

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

(10. He it is Who sends water down from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture. ) (11. With it He causes crops to grow for you, the olives, the date palms, the grapes, and every kind of fruit. Verily, in this there is indeed an evident proof and a manifest sign for people who give thought.)

### **The Blessings of Rain, and explaining how it is one of the Signs**

When Allah mentions the blessings of cattle and other animals that He has granted mankind, He then mentions how He has blessed them by sending rain down from the sky above, which has been fulfilling the needs and bringing joy to people and their cattle. Allah says:

(لَكُمْ مِنْهُ شَرَابٌ)

(from it you drink) meaning, He made it fresh and pure so that they can drink it, not salty and undrinkable.

(وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ)

(and from it (grows) the vegetation on which you send your cattle to pasture.) meaning, from it He raised plants on which your cattle graze. Ibn `Abbas, `Ikrimah, Ad-Dahhak, Qatadah and Ibn Zayd, all said that this refers to grazing animals including camels.

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ  
وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ

(With it He causes crops to grow for you, olives, date palms, grapes, and every kind of fruit.) meaning, with this one kind of water, He makes the earth sprout plants with different tastes, colors, scents and shapes. For this reason He says,

إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ

(Verily, in this there is indeed an evident proof and a manifest sign for people who give thought.) meaning, this is a sign and a proof that there is no god besides Allah, as He says:

أَمَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ  
السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ  
لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا أَلَيْهَ مَعَ اللَّهِ بَلْ هُمْ قَوْمٌ  
يَعْدِلُونَ

(Is not He (better than your gods) Who created the heavens and the earth, and sends water down for you from the sky, from which We cause wonderful gardens full of beauty and delight to grow You are not able to cause the growth of their trees. Is there any ilah (god) with Allah Nay, but they are a people who make equals (to Him)!) (27:60).

وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ  
وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ  
يَعْقِلُونَ - وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ  
إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَذَّكَّرُونَ

(12. And He has subjected the night and the day for you, and the sun and the moon; and the stars are subjected by His command. Surely, in this are proofs for people who understand.) (13. And all He has created of varying colors on the earth for you. Verily, in this is a sign for people who reflect.)



## Signs in the Subjection of Night and Day, the Sun and the Moon, and in that which grows on Earth

Allah mentions the mighty signs and immense blessings to be found in His subjection of night and day, which follow one another; the sun and moon, which revolve; the stars, both fixed and moving through the skies, offering light by which people may find their way in the darkness. Each of (these heavenly bodies) travels in its own orbit, which Allah has ordained for it, and travels in the manner prescribed for it, without deviating in any way. All of them are under His subjugation, His control and His decree, as Allah says:

(إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشَىٰ اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ )

(Indeed, your Lord is Allah, Who created the heavens and the earth in Six Days, and then He rose (Istawa) over the Throne. He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars (all) subjected to His command. Surely, His is the creation and commandment. Blessed is Allah, the Lord of all that exists!) (7:54) Thus Allah says;

(إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ)

(Surely, in this are proofs for people who understand.) meaning, they are indications of His immense power and might, for those who think about Allah and understand His signs.

(وَمَا ذَرَأًا لَّكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ)

(And whatsoever He has created of varying colors on the earth for you. ) When Allah points out the features of the skies, He also points out the wondrous things that He has created on earth, the variety of its animals, minerals, plants and inanimate features, all having different colors and shapes, benefits and qualities.

(إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَذَّكَّرُونَ)

(Verily, in this is a sign for people who reflect.) meaning (those who remember) the blessings of Allah and give thanks to Him for them.

(وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا  
وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ  
مَوَاجِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ  
- وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ  
وَأَنْهَرًا وَسُبُلًا لِعَلَّكُمْ تَهْتَدُونَ - وَعَلَّامَاتٍ  
وَبِالنَّجْمِ هُمْ يَهْتَدُونَ - أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ  
أَفَلَا تُدَكَّرُونَ - وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا  
إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ )

(14. And He it is Who subjected the sea (to you), that you may eat from the fresh tender meat, and that you bring forth out of it ornaments to wear. And you see the ships plowing through it, that you may seek from His bounty and that you may perhaps be grateful.) (15. And He has driven firm standing mountains into the earth, lest it should shake with you; and rivers and roads, that you may guide yourselves. (16. And (by the) landmarks; and by the stars, they guide themselves.) (17. Is then He Who creates the same as one who creates, not Will you not then reflect) (18. And if you would try to count the favors of Allah, you would never be able to count them. Truly, Allah is Forgiving, Most Merciful.)

### Signs in the Oceans, Mountains, Rivers, Roads and Stars

Allah tells us how He has subjected the seas, with their waves lapping the shores, and how He blesses His servants by subjecting the seas for them so that they may travel on them, and by putting fish and whales in them, by making their flesh permissible to eat - whether they are caught alive or dead - at all times, including when people are in a state of Ihram. He has created pearls and precious jewels in the oceans, and made it easy for His servants to recover ornaments that they can wear from the ocean floor. He made the sea such that it carries the ships which plow through it. He is the One Who taught mankind to make ships, which is the inheritance of their forefather Nuh. He was the first one to travel by ship, he was taught how to make them, then people took this knowledge from him and passed it down from generation to generation through the centuries, so that they could travel from country to country and from place to place, bringing goods from here to there and from there to here. Thus Allah says:

(وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ)

(that you may seek from His bounty and that you may perhaps be grateful.) - for His bounty and blessings. Then Allah mentions the earth and how He placed in it mountains standing firm,

which make it stable and keep it from shaking in such a manner that the creatures dwelling on it would not be able to live. Hence Allah says,

(وَالْجِبَالَ أَرْسَبَهَا )

(And the mountains He has fixed firmly.) (79: 32).

(وَأَنْهَرًا وَسُبُلًا)

(and rivers and roads) meaning He has made rivers which flow from one place to another, bringing provision for His servants. The rivers arise in one place, and bring provision to people living in another place. They flow through lands and fields and wildernesses, through mountains and hills, until they reach the land whose people they are meant to benefit. They meander across the land, left and right, north and south, east and west - rivers great and small - flowing sometimes and ceasing sometimes, flowing from their sources to the places where the water gathers, flowing rapidly or moving slowly, as decreed by Allah. There is no god besides Him and no Lord except Him. He also made roads or routes along which people travel from one land or city to another, and He even made gaps in the mountains so that there would be routes between them, as He says:

(وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا)

(And We placed broad highways for them to pass through.) )21:31(

(وَعَلَامَاتٍ)

(And landmarks) meaning, signs like great mountains and small hills, and so on, things that land and sea travelers use to find their way if they get lost.

(وَبِالنَّجْمِ هُمْ يَهْتَدُونَ)

(and by the stars (during the night), they (mankind) guide themselves.) meaning, in the darkness of the night. This was the opinion of Ibn ` Abbas.

### **Worship is Allah's Right**

Then Allah tells us of His greatness, and that worship should be directed to Him alone, not to any of the idols which do not create but are rather themselves created. Thus He says

(أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ )

(Is then He, Who creates, the same as one who does not create Will you not then reflect)(16:17). Then He shows His servants some of the many blessings He granted for them, and the many kinds of things that He has done for them. He says;

(وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ  
رَحِيمٌ)

(And if you would try to count the favors of Allah, you would never be able to count them. Truly, Allah is Forgiving, Most Merciful.) (16:18) meaning that He pardons and forgives them. If He were to ask you to thank Him for all of His blessings, you would not be able to do so, and if He were to command you to do so, you would be incapable of it. If He punishes you, He is never unjust in His punishment, but He is Forgiving and Most Merciful, He forgives much and rewards for little. Ibn Jarir said: "It means that Allah is Forgiving when you fail to thank Him properly, if you repent and turn to Him in obedience, and strive to do that which pleases Him. He is Merciful to you and does not punish you if you turn to Him and repent."

(وَاللَّهُ يَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ - وَالَّذِينَ  
يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ  
يُخْلَقُونَ - أَمْوتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ  
يُبْعَثُونَ)

(19. And Allah knows what you conceal and what you reveal.) (20. Those whom they invoke besides Allah have not created anything, but are themselves created.) (21. (They are) dead, not alive; and they do not know when they will be resurrected.) Allah tells us that He knows what is hidden in people's hearts as well as what is apparent. He will reward or punish everyone for their deeds on the Day of Resurrection. If their deeds are good then they will be rewarded, and if their deeds are evil, then they will be punished.

### **The gods of the Idolators are Created, they do not create**

Then Allah tells us that the idols which people call on instead of Him cannot create anything, they are themselves created, as Al-Khalil (Ibrahim) said:

(قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ - وَاللَّهُ خَلَقَكُمْ وَمَا  
تَعْمَلُونَ)

("Do you worship that which you (yourselves) carve While Allah has created you and what you make!") (37:-96).

(أَمْوَاتٌ غَيْرٌ أَحْيَاءٍ)

((They are) dead, not alive) means, they are inanimate and lifeless, they do not hear, see, or think.

(وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ)

(and they know not when they will be resurrected.) meaning, they do not know when the Hour will come, so how can anyone hope for any benefit or reward from these idols They should hope for it from the One Who knows all things and is the Creator of all things.

(إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ  
فُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ - لَا جَرَمَ أَنَّ اللَّهَ  
يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ لَا يُحِبُّ  
الْمُسْتَكْبِرِينَ)

(22. Your god is one God. But for those who believe not in the Hereafter, their hearts are in denial, and they are proud.) (23. Certainly, Allah knows what they conceal and what they reveal. Truly, He does not like the proud.)

### None is to be worshipped except Allah

Allah tells us that there is none to be worshipped besides Him, the One, the Unique, the Lone, the Self-Sufficient. He tells us that the hearts of the disbelievers deny that and are astonished by that:

(أَجَعَلَ الْإِلَهَةَ إِلهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ  
(

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

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا  
يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ  
يَسْتَبْشِرُونَ )

(And when Allah alone is mentioned, the hearts of those who do not believe in the Hereafter are filled with disgust, and when those besides Him are mentioned, behold, they rejoice!) (39:45).

(وَهُمْ مُسْتَكْبِرُونَ)

(and they are proud) meaning they are too proud to worship Allah, and their hearts reject the idea of singling Him out, as Allah says:

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ  
جَهَنَّمَ دَخَرِينَ)

(Verily! Those who scorn My worship they will surely enter Hell in humiliation!) )40:60( So here, Allah says;

(لَا جَرَمَ)

(Certainly), meaning truly,

(أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ)

(Allah knows what they conceal and what they reveal.) meaning He will requite them for that in full.

(إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ)

(Truly, He does not like the proud.)

وَإِذَا قِيلَ لَهُمْ مَآذَا أَنْزَلَ رَبُّكُمْ قَالُوا أَسَاطِيرُ  
الْأَوَّلِينَ - لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ

وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ إِلَّا سَاءَ مَا  
يَزُرُونَ )

(24. And when it is said to them: "What is it that your Lord has revealed" They say: "Tales of the men of old!") (25. They will bear their own burdens in full on the Day of Resurrection, and also the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear!)

### The Destruction of the Disbelievers and Intensification of their Punishment for rejecting the Revelation

Allah informs us that when it is said to those liars,

(مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا)

("What is it that your Lord has revealed" They say,) not wanting to answer,

(أَسْطِيرُ الْأَوَّلِينَ)

("Tales of the men of old!") meaning nothing is revealed to him, what he is reciting to us is just tales of the men of old, taken from the previous Books. As Allah says,

(وَقَالُوا أُسْطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ  
بُكْرَةً وَأَصِيلًا )

(And they say: "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon.") (25:5) i.e., they tell lies against the Messenger and say things contradicting one another, but all of it is false, as Allah says,

(انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا  
يَسْتَطِيعُونَ سَبِيلًا )

(Look at the parables they make of you, so they have gone astray, and they are not able to find the right way.)(17:48) Once they have gone beyond the bounds of the truth, whatever they say will be in error. They used to say that he (the Prophet ) was a sorcerer, a poet, a soothsayer, or a madman, then they settled on an idea proposed by their leader, an individual known as Al-Walid bin Al-Mughirah Al-Makhzumi, when:

(إِنَّهُ فَكَّرَ وَقَدَّرَ - فَقَتَلَ كَيْفَ قَدَّرَ - ثُمَّ قَتَلَ كَيْفَ قَدَّرَ - ثُمَّ نَظَرَ - ثُمَّ عَبَسَ وَبَسَرَ - ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ - فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ )

(He thought, and plotted. So let him be cursed, how he plotted! And once more let him be cursed, how he plotted! Then he thought. Then he frowned and he looked in a bad tempered way; then he turned back, and was proud. Then he said: "This is nothing but the magic of old.") (74:18-24) meaning something that had been transmitted and passed down. So they dispersed having agreed on this opinion, may Allah punish them.

(لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ)

(They will bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge.) meaning, 'We decreed that they would say that, so they will carry the burden of their own sins and some of the burden of those who followed them and agreed with them,' i.e., they will be held guilty not only for going astray themselves, but also for tempting others and having them follow them. As it says in a Hadith:

«مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ اتَّبَعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ اتَّبَعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا»

(Whoever invites people to guidance, he will receive a reward like that of those who follow him, without diminishing their reward in the least. And whoever invites people to misguidance, he will bear a burden of sin like that of those who follow him, without diminishing their burden in the least.) Allah says;

(وَلِيَحْمِلَنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَعَ أَثْقَالِهِمْ وَلَيُسْأَلُنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ )

(They shall bear their own loads, and other loads besides their own; and they shall be questioned about their false allegations on the Day of Resurrection.) (29:13) Al-`Awfi reported from Ibn `Abbas that it is like the Ayah:



(لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ  
الَّذِينَ يَضِلُّونَهُمْ بِغَيْرِ عِلْمٍ)

(That they may bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge.) (16:25) Allah says,

(وَلِيَحْمِلْنَ أَنْقَالَهُمْ وَأَنْقَالًا مَعَ أَنْقَالِهِمْ)

(They shall bear their own loads, and other loads besides their own) (29:13). Mujahid said: "They will bear the burden of their own sins, and they will bear the sins of those who obeyed them, but that will not lessen the punishment of those who obeyed them at all."

(قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ  
السَّمَاءِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَاهُمُ  
الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ - ثُمَّ يَوْمَ الْقِيَامَةِ  
يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تُشْفِقُونَ  
فِيهِمْ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ  
وَالسُّوءَ عَلَى الْكَافِرِينَ )

(26. Those before them indeed plotted, but Allah struck at the foundation of their building, the roof fell down upon them from above them, and the torment overtook them from directions they did not perceive.) (27. Then, on the Day of Resurrection, He will disgrace them and will say: "Where are My (so-called) partners, those over which you caused so much discord" Those who have been given the knowledge will say: "Indeed it is a Day of disgrace and misery for the disbelievers.")

**Discussion about what the previous Peoples did, and what was done to Them**

(قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ)

(Those before them indeed plotted,) Al-`Awfi reported that Ibn `Abbas said: "This refers to Namrud (Nimrod), who built the tower." Others said that it refers to Bukhtanassar

(Nebuchadnezzar). The correct view is that this is said by way of example, to refute what was done by those who disbelieved in Allah and associated others in worship with Him. As Nuh said,

(وَمَكْرُوا مَكْرًا كُبْرًا )

("And they have hatched a mighty scheme.") (71:22) meaning, they used all sorts of ploys to misguide their people, and tempted them to join them in their Shirk via all possible means. On the Day of Resurrection their followers will say to them:

(بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ  
وَنَجْعَلَ لَهُ أَنْدَادًا)

("Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allah and set up rivals to Him!") (34:33)

(فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ)

(but Allah struck at the foundation of their building.) meaning, He uprooted it and brought their efforts to naught. This is like the Ayah:

(كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ)

(Every time they kindled the fire of war, Allah extinguished it.) )5:64( and

(فَأَتَهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي  
قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي  
الْمُؤْمِنِينَ فَاَعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ)

(But Allah's (torment) reached them from a place where they were not expecting it, and He cast terror into their hearts so that they destroyed their own dwellings with their own hands and the hands of the believers. So then take admonition, O you with eyes (to see).) )59:2( Allah says here:

فَأَتَى اللَّهُ بُيُوتَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ  
السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا  
يَشْعُرُونَ ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ)

(but Allah struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive. Then, on the Day of Resurrection, He will disgrace them) )16:26-27( meaning, He will expose their scandalous deeds and what they used to hide in their hearts, and He will bring it out in the open. As He says,

(يَوْمَ تُبْلَى السَّرَائِرُ )

(The Day when all the secrets will be (exposed and) examined. ) (86:9) They will be displayed and made known, as found in the Two Sahihs, where Ibn ` Umar reported that the Messenger of Allah said:

«يُنْصَبُ لِكُلِّ غَادِرٍ لِيَوْمِ الْقِيَامَةِ عِنْدَ اسْتِهِ  
بِقَدْرِ غَدْرَتِهِ، فَيُقَالُ: هَذِهِ غَدْرَةُ فُلَانِ ابْنِ فُلَانٍ»

(On the Day of Resurrection a banner will be set up by his backside for every deceitful person, (whose size is) in accordance with the amount of his deceit. It be said, "This is the one who deceived so-and-so, the son of so-and-so.") Thus, what they used to plot in secret will be made public. Allah will humiliate them before all of His creation, and the Lord will say to them, in rebuke and reprimand;

(أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تُشَاقُّونَ فِيهِمْ)

(Where are My (so-called) partners, those over which you caused so much discord) meaning, you fought and made enemies for their sake, so where are they now to help and save you

(هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ)

(Can they help you or (even) help themselves) )26:93(

(فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ )

(Then will (man) have no power, nor any helper.) )86:10( When evidence and proof is established against them, and the Word (of Allah) is justified against them, and they will be unable to give any excuse, realizing that escape is impossible, then

(قَالَ الَّذِينَ أُوتُوا الْعِلْمَ)

(Those who have been given the knowledge will say) who are the leaders in this world and the Hereafter and who know about the truth in this world and the Hereafter - will say,

(إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ)

(Indeed it is a Day of disgrace and misery for the disbelievers.) meaning, today those who disbelieved in Allah and worshipped others who have no power either to benefit or to harm them are now surrounded by disgrace and punishment.

(الَّذِينَ تَتَوَقَّعُهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْقَوْا  
السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَى إِنَّ اللَّهَ عَلِيمٌ بِمَا  
كُنْتُمْ تَعْمَلُونَ - فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا  
فَلَيْسَ مَثْوَى الْمُتَكَبِّرِينَ )

(28. Those whose lives the angels take while they are doing wrong to themselves. Then, they will (falsely) submit (saying): "We did not do any evil." (The angels will reply): "Yes! Truly, Allah is Most Knowing of what you did.") (29. "So enter the gates of Hell, to abide therein, and indeed, what an evil abode there is for the arrogant.")

### The Condition of the Disbeliever during and after Death

Allah informs us of the state of the idolators who are doing wrong to themselves when death approaches and the angels come to seize their evil souls.

(فَأَلْقَوْا السَّلَامَ)

(Then, they will (falsely) submit) meaning, they will make it appear as if they used to listen and obey by saying,

(مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ)

(We did not do any evil.) Similarly, on the Day of Resurrection, they will say,

(وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ)

(By Allah, our Lord, we were not idolators.) )6:23(

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ  
لَكُمْ)

(On the Day when Allah will resurrect them all together; then they will swear to Him as they swear to you.) )58:18( Allah says, rejecting what they say,

(الَّذِينَ تَتَوَقَّعُهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ فَأَلْقَوْا  
السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَى إِنَّ اللَّهَ عَلِيمٌ بِمَا  
كُنْتُمْ تَعْمَلُونَ - فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا  
فَلَيْسَ مَتْوَى الْمُتَكَبِّرِينَ )

("Yes! Truly, Allah is Most Knowing of what you did. So enter the gates of Hell, to abide therein, and indeed, what an evil abode there is for the arrogant.") (16:28-29), meaning, a miserable position in the abode of humiliation for those who were too arrogant to pay attention to the signs of Allah and follow His Messengers. They will enter Hell from the day they die with their souls, and their bodies will feel the heat and hot winds of their graves. When the Day of Resurrection comes, their souls will be reunited with their bodies, to abide forever in the fire of Hell, and

(لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ  
عَذَابِهَا)

(It will not be complete enough to kill them nor shall its torment be lightened for them.) (35:36) As Allah says,

(النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ  
السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ )

(The Fire, they are exposed to it morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'awn's people to enter the severest torment!") (40:46).

(وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرًا  
لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ الْآخِرَةِ  
خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ - جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا  
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ  
كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ - الَّذِينَ تَتَوَقَّعُهُمُ  
الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ  
بِمَا كُنْتُمْ تَعْمَلُونَ )

(30. And (when) it is said to those who had Taqwa (piety and righteousness), "What is it that your Lord has revealed" They say: "That which is good." For those who do good in this world, there is good, and the home of the Hereafter will be better. And excellent indeed will be the home (i.e. Paradise) of those who have Taqwa.) (31. `Adn (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, in it they will have all that they wish. Thus Allah rewards those who have Taqwa.) (32. Those whose lives the angels take while they are in a pious state saying (to them) "Salamun `Alaikum (peace be on you!). Enter Paradise because of what (good) you used to do (in the world).")

### **What the Pious say about the Revelation, their Reward and their Condition during and after Death**

Here we are told about the blessed, as opposed to the doomed, who, when they are asked,

(مَاذَا أَنْزَلَ رَبُّكُمْ)

(What is it that your Lord has revealed) they will reluctantly answer, "He did not reveal anything, these are just the fables of old." But the blessed, on the other hand, will say, "That which is good," meaning - He revealed something good, meaning mercy and blessings for those who followed it and believed in it. Then we are told about Allah's promise to His servants which He revealed to His Messengers. He says:

(لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ)

(For those who do good in this world, there is good) This is like the Ayah,

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ  
فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ  
مَا كَانُوا يَعْمَلُونَ )

(Whoever works righteousness - whether male or female - while being a true believer verily, to him We will give a good life, and We shall certainly reward them in proportion to the best of what they used to do.) (16:97), which means that whoever does good in this world, Allah will reward him for his good deeds in this world and in the next. Then we are told that the home of the Hereafter will be better, i.e., better than the life of this world, and that the reward in the Hereafter will be more complete than the reward in this life, as Allah says,

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ تَوَابُ اللَّهِ خَيْرٌ )

(But those who were given (religious) knowledge said: "Woe to you! The reward of Allah (in the Hereafter) is better) )28:80( and,

وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ )

(and what is with Allah for the righteous is better.) )3:198( and;

وَالْآخِرَةُ خَيْرٌ وَأَبْقَى )

(Although the Hereafter is better and enduring) (87:17). Allah said to His Messenger :

وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَى )

(And indeed the Hereafter is better for you than the present) (93:4). Then Allah describes the abode of the Hereafter, saying,

وَلَنِعَمَ دَارُ الْمُتَّقِينَ )

(And excellent indeed will be the home (i.e. Paradise) of those who have Taqwa.)

(جَنَّاتِ عَدْنٍ)

(` Adn (Eden) Paradise (Gardens of Eternity)) refers to the home of the Muttaqun, i.e., in the Hereafter they will have Gardens of Eternity in which they will dwell forever.

(تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ)

(under which rivers flow) meaning, between its trees and palaces.

(لَهُمْ فِيهَا مَا يَشَاءُونَ)

(in it they will have all that they wish) this is like the Ayah:

(وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا  
خَالِدُونَ)

(in it (there will be) all that souls could desire, and all that eyes could delight in, and in it you will live forever.) )43:71(

(كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ)

(Thus Allah rewards those who have Taqwa.) meaning, this is how Allah rewards everyone who believes in Him, fears Him, and does good deeds. Then Allah tells us about their condition when death approaches them in a good state, i.e., free from Shirk, impurity and all evil. The angels greet them and give them the good news of Paradise, as Allah says:

(إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ  
عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا  
بِالْحَبَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ - نَحْنُ أَوْلِيَائُكُمْ فِي  
الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهَى  
أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ - نُزُلًا مِّنْ غُفُورٍ  
رَّحِيمٍ)

(Verily, those who say: "Our Lord is Allah (alone)," and then behave righteously, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the good news of Paradise as you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. In it you shall have (all) that your souls desire, and in it you shall have (all) that you ask for. An entertainment from (Allah), the Oft-Forgiving, Most Merciful.") (41:30:32) We have already referred to the Hadiths that have been reported on the taking of the soul of the believer and the soul of the disbeliever, when we discussed the Ayah,



(يُتَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي  
الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ  
وَيَفْعَلُ اللَّهُ مَا يَشَاءُ )

(Allah will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allah Alone and none else), and in the Hereafter. And Allah will cause the wrongdoers to stray, and Allah does as He wills.) (14:27)

(هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرُ  
رَبِّكَ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا ظَلَمَهُمُ اللَّهُ  
وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ - فَأَصَابَهُمْ سَيِّئَاتُ  
مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ )

(33. Are they but waiting for the angels to come to them, or there comes the command of your Lord Thus did those before them. And Allah did not wrong them, but they were wronging themselves.) (34. Then, they were afflicted by their evil deeds, and they were surrounded by that which they used to mock.)

### **The Disbelievers' Refrain from Faith means that They were simply awaiting Punishment**

Threatening the idolators for their persistence in falsehood and their conceited delusions about this world, Allah says: Are these people waiting only for the angels to come and take their souls Qatadah said:

(أَوْ يَأْتِيَ أَمْرُ رَبِّكَ)

(Or there comes the command of your Lord) means the Day of Resurrection and the terror that they will go through."

(كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ)

(Thus did those before them.) means, thus did their predecessors and those who were like them among the idolators persist in their Shirk, until they tasted the wrath of Allah and experienced the punishment and torment that they suffered.

(وَمَا ظَلَمَهُمُ اللَّهُ)

(And Allah did not wrong them.) because by sending His Messengers and revealing His Books He gave them enough warning and clearly demonstrated His proofs to them.

(وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ)

(but they were wronging themselves.) meaning, by opposing the Messengers and denying what they brought. For this reason Allah's punishment tormented them.

(وَحَاقَ بِهِمْ)

(they were surrounded) meaning, they were overwhelmed by the painful torment.

(مَا كَانُوا بِهِ يَسْتَهْزِءُونَ)

(by that which they used to mock.) meaning, they used to make fun of the Messengers when they warned them Allah's punishment, and for this it will be said to them on the Day of Resurrection:

(هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ)

(This is the Fire which you used to belie.) (52:14).

(وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا ءَابَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَبَلَغُوا الرُّسُلَ إِلَّا الْبَلَّغُ الْمُبِينُ - وَلَقَدْ بَعَدْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ أَعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطُّغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ

عَقِبَهُ الْمُكَذِّبِينَ - إِنْ تَحَرَّصَ عَلَى هُدَاهُمْ فَإِنَّ  
اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ )

(35. And those who worshipped others with Allah said: "If Allah had so willed, neither we nor our fathers would have worshipped any but Him nor would we have forbidden anything without (a command from) Him." Those before them did the same. Then! Are the Messengers charged with anything but to clearly convey the Message) (36. And We have indeed sent a Messenger to every Ummah (community, nation) (saying): "Worship Allah (Alone), and shun the Taghut (all false deities). " Then among them were some whom Allah guided, and among them were some who deserved to be left to stray. So travel through the land and see the end of those who denied (the truth).) (37. )Even( if you desire that they be guided, then verily, Allah does not guide those whom He allowed to stray, and they will have no helpers.)

### The Idolators Argument that their Shirk was Divinely decreed, and the Refutation of this Claim

Allah tells us about the idolators delusion over their Shirk, and the excuse they claimed for it based on the idea that it is ordained by divine decree. He says:

(لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ  
وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ)

((They say:) "If Allah had so willed, neither we nor our fathers would have worshipped any but Him, nor would we have forbidden anything without (a command from) Him.") They had superstitious customs dealing with certain animals, e.g. the Bahirah the Sa'ibah and the Wasilah and other things that they had invented and innovated by themselves, with no revealed authority. The essence of what they said was: "If Allah hated what we did, He would have stopped by punishing us, and He would not have enabled us to do it." Rejecting their confusing ideas, Allah says:

(فَهَلْ عَلَى الرَّسُلِ إِلَّا الْبَلْغُ الْمُبِينُ)

(Are the Messengers charged with anything but to clearly convey the Message) meaning, the matter is not as you claim. It is not the case that Allah did not rebuke your behavior; rather, He did rebuke you, and in the strongest possible terms, and He emphatically forbade you from such behavior. To every nation - that is, to every generation, to every community of people - He sent a Messenger. All of the Messengers called their people to worship Allah (Alone) as well as forbidding them from worshipping anything or anybody except for Him.

(أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّغُوتَ)

(Worship Allah (Alone), and shun the Taghut (all false deities).) Allah continued sending Messengers to mankind with this Message, from the first incidence of Shirk that appeared among the Children of Adam, in the people to whom Nuh was sent - the first Messenger sent by Allah to the people of this earth - until He sent the final Messenger, Muhammad , whose call was addressed to both men and Jinn, in the east and in the west. All of the Messengers brought the same Message, as Allah says:

(وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ  
أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ )

(And We did not send any Messenger before you (O Muhammad) but We revealed to him (saying): None has the right to be worshipped but I (Allah), so worship Me (alone and none else).") (21:25)

(وَأَسْأَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا  
مِنْ دُونِ الرَّحْمَنِ ءِالِهَةً يُعْبَدُونَ )

(And ask (O Muhammad) those Messengers of Ours whom We sent before you: "Did We ever appointed to be worshipped besides the Most Gracious (Allah)") (43:45) And in this Ayah, Allah says:

(وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ  
وَاجْتَنِبُوا الطَّاغُوتَ)

(And We have indeed sent a Messenger to every Ummah (community, nation) (saying): "Worship Allah (alone), and shun the Taghut (all false deities).") So how could any of the idolators say,

(لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ)

(If Allah had so willed, we would not have worshipped any but Him,) The legislative will of Allah is clear and cannot be taken as an excuse by them, because He had forbidden them to do that upon the tongue of His Messengers, but by His universal will )i.e., by which He allows things to occur even though they do not please Him( He allowed them to do that as it was decreed for them. So there is no argument in that for them. Allah created Hell and its people both the Shayatin (devils) and disbelievers, but He does not like His servants to disbelieve. And this point constitutes the strongest proof and the most unquestionable wisdom. Then Allah informs us that He rebuked them with punishment in this world, after the Messengers issued their warning, thus He says:

فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ  
الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ  
عَقِبَ الْمُكذِّبِينَ)

(Then among them were some whom Allah guided, and among them were some who deserved to be left to stray. So travel through the land and see the end of those who denied (the truth).) This means: ask about what happened to those who went against the Messengers and rejected the truth, see how:

دَمَّرَ اللَّهُ عَلَيْهِمْ وَلِلْكَافِرِينَ أَمْتَلُهَا)

(Allah destroyed them completely, and a similar (end awaits) the disbelievers.) (47:10) and,

وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ )

(And indeed those before them belied (the Messengers of Allah), so then how terrible was My denial (punishment)) (67:18) Then Allah told His Messenger that His eagerness to guide them will be of no benefit to them if Allah wills that they should be misguided, as He says:

وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا)

(And for whoever Allah wills to try with error, you can do nothing for him against Allah) (5:41). Nuh said to his people:

وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ  
كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ)

("And my advice will not profit you, even if I wish to give you good counsel, if Allah's will is to keep you astray.")(11:34). In this Ayah, Allah says:

إِنْ تَحْرَصْ عَلَىٰ هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ  
يُضِلُّ)

((Even) if you desire that they be guided, then verily, Allah does not guide those whom He allowed to stray,) As Allah says:

(مَنْ يُضِلِّ اللَّهُ فَلَا هَادِيَ لَهُ وَيَدْرُهُمْ فِي  
طُغْيَانِهِمْ يَعْمَهُونَ )

(Whomsoever Allah allows to stray, then there is no guide for him; and He lets them wander blindly in their transgressions.) (7:186)

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

(Truly! Those deserving the Word (wrath) of your Lord will not believe, even if every sign should come to them - until they see the painful torment) (10:96-97).

(فَإِنَّ اللَّهَ)

(then verily, Allah) meaning, this is the way in which Allah does things. If He wills a thing, then it happens, and if He does not will a thing, then it does not happen. For this reason Allah says:

(لَا يَهْدِي مَنْ يُضِلُّ)

(Allah does not guide those whom He allowed to stray,) meaning the one whom He has caused to go astray, so who can guide him apart from Allah No one.

(وَمَا لَهُمْ مِّن نَّاصِرِينَ)

(And they will have no helpers.) means, they will have no one to save them from the punishment of Allah,

(أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ)

(Surely, His is the creation and commandment. Blessed is Allah, the Lord of all that exists!) (7:54).

(وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ  
يَمُوتُ بَلَىٰ وَعَدَا عَلَيْهِ حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا  
يَعْلَمُونَ - لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلَفُونَ فِيهِ وَلِيَعْلَمَ

الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَذِبِينَ - إِنَّمَا قَوْلُنَا  
لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ )

(38. And they swear by Allah with their strongest oaths, that Allah will not raise up one who dies. Yes, (He will raise them up), a promise (binding) upon Him in truth, but most of mankind know not.) (39. In order that He may make clear to them what they differed over, and so that those who disbelieved may know that they were liars.) (40. Verily, Our Word to a thing when We intend it, is only that We say unto it: "Be!" - and it is.)

### **The Resurrection after Death is true, there is Wisdom behind it, and it is easy for Allah**

Allah tells us that the idolators swore by Allah their strongest oaths, meaning that they made oaths swore fervently that Allah would not resurrect the one who died. They considered that to be improbable, and did not believe the Messengers when they told them about that, swearing that it could not happen. Allah said, refuting them:

(بَلَى)

(Yes), meaning it will indeed happen,

(وَعَدًا عَلَيْهِ حَقًّا)

(a promise (binding) upon Him in truth,) - meaning it is inevitable,

(وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

(but most of mankind know not.) means, because of their ignorance they oppose the Messengers and fall into disbelief. Then Allah mentions His wisdom and the reason why He will resurrect mankind physically on the Day of Calling (between the people of Fire and of Paradise). He says,

(لِيُبَيِّنَ لَهُمْ)

(In order that He may make clear to them) means, to mankind,

(الَّذِي يَخْتَلِفُونَ فِيهِ)

(what they differed over,) means, every dispute.

لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ  
أَحْسَنُوا بِالْحُسْنَى

(that He may requite those who do evil with that which they have done (i. e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).) (53:31)

(وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَذِبِينَ)

(and so that those who disbelieved may know that they were liars.) meaning that they lied in their oaths and their swearing that Allah would not resurrect those who die. Thus they will be pushed down by force to the Fire with horrible force on the Day of Resurrection, and the guards of Hell will say to them:

(هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ - أَفَسِحْرٌ هَذَا  
أَمْ أَنْتُمْ لَا تُبْصِرُونَ - اصْلَوْهَا فَاصْبِرُوا أَوْ لَا  
تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ  
تَعْمَلُونَ )

(This is the Fire which you used to belie. Is this magic or do you not see Taste its heat, and whether you are tolerant of it or intolerant of it - it is all the same. You are only being requited for what you have done.) (52:14-16). Then Allah tells us about His ability to do whatever He wills, and that nothing is impossible for Him on earth or in heaven. When He wants a thing, all He has to do is say to it "Be!" and it is. The Resurrection is one such thing, when He wants it to happen, all He will have to do is issue the command once, and it will happen as He wills, as He says:

(وَمَا أَمْرُنَا إِلَّا وَحْدَةً كَلِمَةً بِالْبَصَرِ )

(And Our commandment is but one as the twinkling of an eye) (54:50) and,

(مَا خَلَقْنَاكُمْ وَلَا نَبْعَثُكُمْ إِلَّا كَنَفْسٍ وَحِدَةٍ)

(The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person. ) )31:28( And in this Ayah, Allah says:



(إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ  
فَيَكُونُ)

(Verily, Our Word to a thing when We intend it, is only that We say to it: "Be!" - and it is.) meaning, We issue the command once, and then it happens. Allah does not need to repeat or confirm whatever He commands, because there is nothing that can stop Him or oppose Him. He is the One, the Compelling, the Almighty, whose power, might and dominion have subjected all things. None has the right to be worshipped except Him, and there is no Lord other than Him.

(وَالَّذِينَ هَجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا  
لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَا جَزَاءَ الْآخِرَةِ أَكْبَرَ لَوْ  
كَانُوا يَعْلَمُونَ - الَّذِينَ صَبَرُوا وَعَلَى رَبِّهِمْ  
يَتَوَكَّلُونَ)

(41. And as for those who emigrated for the cause of Allah, after they had been wronged, We will certainly give them good residence in this world, but indeed the reward of the Hereafter will be greater; if they but knew!) (42. (They are) those who remained patient, and put their trust in their Lord.)

### The Reward of the Muhajirin

Allah tells us about the reward of those who migrated for His sake, seeking His pleasure, those who left their homeland behind, brothers and friends, hoping for the reward of Allah. This may have been revealed concerning those who migrated to Ethiopia, those whose persecution at the hands of their own people in Makkah was so extreme that they left them and went to Ethiopia so that they would be able to worship their Lord. Among the most prominent of these migrants were `Uthman bin `Affan and his wife Ruqayyah, the daughter of the Messenger of Allah , Ja`far bin Abi Talib, the cousin of the Messenger , and Abu Salamah bin `Abdul-Asad, among a group of almost eighty sincere and faithful men and women, may Allah be pleased with them. Allah promised them a great reward in this world and the next. Allah said:

(لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً)

(We will certainly give them good residence in this world,) Ibn `Abbas, Ash-Sha`bi and Qatadah said: (this means) "Al-Madinah." It was also said that it meant "good provision". This was the opinion of Mujahid. There is no contradiction between these two opinions, for they left their homes and wealth, but Allah compensated them with something better in this world. Whoever gives up something for the sake of Allah, Allah compensates him with something that is better for him than that, and this is what happened. He gave them power throughout the land and caused them to rule over the people, so they became governors and rulers, and each of them

became a leader of the pious. Allah tells us that His reward for the Muhajirin in the Hereafter is greater than that which He gave them in this world, as He says:

(وَلَا جَزَاءُ الْآخِرَةِ أَكْبَرُ)

(but indeed the reward of the Hereafter will be greater) meaning, greater than that which We have given you in this world.

(لَوْ كَانُوا يَعْلَمُونَ)

(if they but knew!) means, if those who stayed behind and did not migrate with them only knew what Allah prepared for those who obeyed Him and followed His Messenger . Then Allah describes them as:

(الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ )

(those who remained patient, and put their trust in their Lord.) (16:42), meaning, they bore their people's persecution with patience, putting their trust in Allah Who made their end good in this world and the Hereafter.

(وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رَجَالًا نُوحِيَ إِلَيْهِمْ  
فَاسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ - يَا بَيِّنَاتِ  
وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ  
إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ )

(43. And We sent not (as Our Messengers) before you (O Muhammad) any but men, whom We sent revelation. So ask Ahl Adh-Dhikr, if you know not.) (44. With clear signs and Books (We sent the Messengers). And We have also revealed the Dhikr to you so that you may clearly explain to men what was revealed to them, and that perhaps they may reflect.)

### Only Human Messengers have been Sent

Ad-Dahhak said, reporting from Ibn `Abbas: "When Allah sent Muhammad as a Messenger, the Arabs, or some of them, denied him and said, `Allah is too great to send a human being as a Messenger.' Then Allah revealed:

(أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ أَنْ  
أُنذِرَ النَّاسَ)

(Is it a wonder to people that We have sent Our Inspiration to a man from among themselves (saying): "Warn mankind...") and He said,

(وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِيَ إِلَيْهِمْ  
فَأَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ )

(And We sent not (as Our Messengers) before you (O Muhammad) any but men, whom We sent Revelation. So ask Ahl Adh-Dhikr, if you know not.). meaning, (ask) the people of the previous Books, were the Messengers that were sent to them humans or angels If they were angels, then you have the right to find this strange, but if they were human, then you have no grounds to deny that Muhammad is a Messenger. Allah says:

(وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِيَ إِلَيْهِمْ مِنْ  
أَهْلِ الْقُرَى)

(And We sent not before you (as Messengers) any but men to whom We revealed, from among the people of townships. ) 12:109( and not from among the people of heaven as you say." It was reported by Mujahid from Ibn ` Abbas that what is meant by Ahl Adh-Dhikr is the People of the Book. This is as Allah says:

(أَوْ يَكُونَ لَكَ بَيْتٌ مِنْ زُخْرَفٍ أَوْ تَرْقَى فِي  
السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّى نُنزِّلَ عَلَيْنَا كِتَابًا  
نَقْرَأُهُ قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا  
- وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى إِلَّا  
أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا )

(Say: "Glorified be my Lord! Am I anything but a man, sent as a Messenger" And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allah sent a man as (His) Messenger") (17:93-94)

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لِيَأْكُلُونَ  
الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ

(And We never sent before you (O Muhammad) any of the Messengers but verily, they ate food and walked in the markets.) (25:20)

وَمَا جَعَلْنَاهُمْ جَسَداً لَّا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا  
خَالِدِينَ )

(And We did not create them (the Messengers, with) bodies that did not eat food, nor were they immortals.) (21:8)

قُلْ مَا كُنْتُ بِدْعاً مِّنَ الرُّسُلِ

(Say (O Muhammad ): "I am not a new thing among the Messengers. ") 46:9(,

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ

(Say (O Muhammad): "I am only a man like you. It has been revealed to me.") 18:110( Then Allah informs those who doubt that a Messenger can be a human to ask those who have knowledge of the previous Scriptures about the Prophets who came before: were their Prophets humans or angels Then Allah mentions that He has sent them,

بِالْبَيِّنَاتِ

(with clear signs), meaning proof and evidence, and

وَالزُّبُرِ

(and Books )Zubur(), meaning Scriptures. Ibn `Abbas, Mujahid, Ad-Dahhak and others said: Zubur is the plural of Zabur, and the Arabs say, Zaburtul-Kitab meaning, "I wrote the book." Allah says:

وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ )

(And everything they have done is noted in (their) Records (of deeds) )Zubur() (54:52)

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ  
الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ )

(And indeed We have written in Az-Zabur after the Dhikr that My righteous servant shall inherit the land (i.e. the land of Paradise).) (21:105) Then Allah says:

(وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ)

(And We have also revealed the Dhikr to you), meaning the Qur'an,

(لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ)

(so that you may clearly explain to men what was revealed to them,) meaning, sent down from their Lord, because you know the meaning of what Allah has revealed to you, and because of your understanding and adherence to it, and because We know that you are the best of creation and the leader of the Children of Adam. So that you may explain in detail what has been mentioned in brief, and explain what is not clear.

(وَلَعَلَّهُمْ يَتَفَكَّرُونَ)

(so that perhaps they may reflect.) meaning, they should examine themselves and be guided by it, so that they may attain the victory of salvation in this world and the next.

(أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ  
الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ  
- أَوْ يَأْخُذَهُمْ فِي تَقْلُبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ - أَوْ  
يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَؤُوفٌ رَحِيمٌ )

(45. Do then those who devise evil plots feel secure that Allah will not cause them to sink into the earth, or that torment will not seize them from where they do not perceive it) (46. Or that He may punish them in the midst of their going to and fro (in their livelihood), so that there be no escape for them (from Allah's punishment)) (47. Or that He may punish them where they fear it most Indeed, Your Lord is full of kindness, Most Merciful.)

**How the Guilty can feel Secure**

Allah informs us about His patience, and how He delays the punishment for the sinners who do evil things and call others to do likewise, plotting to call others to do evil - even though He is able to make the earth swallow them or to bring His wrath upon them.

(مِنْ حَيْثُ لَا يَشْعُرُونَ)

(from where they do not perceive it), meaning in such a way that they do not know where it comes from. As Allah says:

(أَعْمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ  
فَإِذَا هِيَ تَمُورٌ - أَمْ أَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ  
يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرٍ )

(Do you feel secure that He Who is over the heaven (Allah), will not cause you to sink into the earth, when it quakes Or do you feel secure that He Who is over the heaven (Allah), will not send a storm of stones upon you Then you shall know how My warning really is.) (67:16-17).

(أَوْ يَأْخُذْهُمْ فِي تَقْلِبِهِمْ)

(Or that He may punish them in the midst of their going to and fro) meaning, when they are busy with their daily business, travel, and other distracting activities. Qatadah and As-Suddi said:

(تَقْلِبِهِمْ)

(Their going to and fro) means their journeys." As Allah says:

(أَفَأَمِنَ أَهْلُ الْقُرَى أَنْ يَأْتِيَهُمْ بَأْسُنَا بَيِّنًا وَهُمْ  
نَائِمُونَ - أَوْ أَمِنَ أَهْلُ الْقُرَى أَنْ يَأْتِيَهُمْ بَأْسُنَا  
ضَحَىٰ وَهُمْ يَلْعَبُونَ )

(Did the people of the towns feel secure against the coming of Our punishment by night while they were asleep Or, did the people of the towns feel secure against the coming of Our punishment in the forenoon while they were playing) (7:97-98)

(فَمَا هُمْ بِمُعْجِزِينَ)

(so that there be no escape for them (from Allah's punishment)) meaning, it is not impossible for Allah, no matter what their situation.

(أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ)

(Or that He may punish them where they fear it most) meaning, or Allah will take from them what they most fear, which is even more frightening, because when the thing you most fear to happen does happen, this is even worse. Hence Al-`Awfi reported that Ibn `Abbas said that,

(أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ)

(Or that He may punish them where they fear it most) means that Allah is saying: If I wish, I can take him after the death of his companion and after he has become frightened of that.' This was also reported from Mujahid, Ad-Dahhak, Qatadah and others. Then Allah says:

(فَإِنَّ رَبَّكُمْ لَرَوْوْفٌ رَّحِيمٌ)

(Indeed your Lord is full of kindness, Most Merciful.) meaning, because He does not hasten to punish, as was reported in the Two Sahih:

«لَا أَحَدٌ أَصْبَرُ عَلَى أَدَى سَمِعَهُ مِنَ اللَّهِ، إِنَّهُمْ  
يَجْعَلُونَ لَهُ وُلْدًا وَهُوَ يَرْزُقُهُمْ وَيَعَافِيهِمْ»

(No one is more patient in the case of hearing offensive speech than Allah, for they attribute to Him a son, while He alone (is giving them provision and good health.) And it is also recorded in Two Sahih,

«إِنَّ اللَّهَ لِيُؤْتِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُقْلِتْهُ»

(Allah will let the wrongdoer continue until, when He begins to punish him, He will never let him go.) Then the Messenger of Allah recited:

(وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقَرْيَ وَهِيَ ظَلِمَةٌ إِنَّ  
أَخْذَهُ أَلِيمٌ شَدِيدٌ )

(Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong. Indeed, His punishment is painful, (and) severe) (11:102) And Allah says:

وَكَايِن مِّن قَرْيَةٍ أَمَلَيْتُ لَهَا وَهِيَ ظَلِمَةٌ ثُمَّ  
أَخَذْتُهَا وَإِلَى الْمَصِيرِ )

(And many a township did I give respite while it was given to wrongdoing. Then I punished it. And to Me is the (final) return (of all).) (22:48)

أَوْ لَمِيرُوا إِلَى خَلْقِ اللَّهِ مِنْ شَيْءٍ يَتَقَيًّا ظِلُّهُ  
عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ وَاِلَّهِ يَسْجُدُ  
مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ  
وَالْمَلَائِكَةِ وَهُمْ لَا يَسْتَكْبِرُونَ يَخْفُونَ رَبَّهُمْ مِّنْ  
فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ )

(48. Have they not observed things that Allah has created: (how) their shadows shift from right to left, prostrating to Allah while they are humble) (49. And to Allah prostrate all that are in the heavens and all that are in the earth, the moving creatures and the angels, and they are not proud )i.e. they worship their Lord (Allah) with humility(.). (50. They fear their Lord above them, and they do what they are commanded.)

### Everything prostrates to Allah

Allah informs us about His might, majesty and pride, meaning that all things submit themselves to Him and every created being - animate and inanimate, as well as the responsible - humans and Jinns, and the angels - all humble themselves before Him. He tells us that everything that has a shadow leaning to the right and the left, i.e., in the morning and the evening, is by its shadow, prostrating to Allah. Mujahid said, "When the sun passes its zenith, everything prostrates to Allah, may He be glorified." This was also said by Qatadah, Ad-Dahhak and others.

(لِلَّهِ وَهُمْ)

(while they are humble) means, they are in a state of humility. Mujahid also said: "The prostration of every thing is its shadow", and he mentioned the mountains and said that their prostrations are their shadows. Abu Ghalib Ash-Shaybani said: "The waves of the sea are its prayers". It is as if reason is attributed to these inanimate objects when they are described as prostrating, so Allah says:



(وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ  
مِنْ دَابَّةٍ)

(And to Allah prostrate all that are in the heavens and all that are in the earth, of the moving creatures) As Allah says:

(وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا  
وَكَرْهًا وَظِلَّلُهُم بِالْعُدُوِّ وَالْأَصَالِ)

(And to Allah (alone) all who are in the heavens and the earth fall in prostration, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons.) (13:15)

(وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ)

(and the angels, and they are not proud.) means, they prostrate to Allah and are not too proud to worship Him.

(يَخْفُونَ رَبَّهُمْ مِّنْ فَوْقِهِمْ)

(They fear their Lord above them) means, they prostrate out of fear of their Lord, may He be glorified.

(وَيَفْعَلُونَ مَا يُؤْمَرُونَ)

(and they do what they are commanded.) meaning they continually obey Allah, doing what He tells them to do and avoiding that which He forbids.

(وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهُ  
وَاحِدٌ فَإِيَّايَ فَارْهَبُونَ - وَلَهُ مَا فِي السَّمَوَاتِ  
وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا أَفَغَيْرَ اللَّهِ تَتَّقُونَ -  
وَمَا بِكُمْ مِّنْ نُّعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ  
فَأَلَيْهِ تَجْرُونَ - ثُمَّ إِذَا كُشِفَ الضُّرُّ عَنْكُمْ إِذَا

فَرِيقٌ مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ - لِيَكْفُرُوا بِمَا  
ءَاتَيْنَهُمْ فَتَمْتَعُوا فَسَوْفَ تَعْلَمُونَ )

(51. And Allah said "Do not worship two gods. Indeed, He (Allah) is only One God. Then fear Me Alone.) (52. To Him belongs all that is in the heavens and the earth and the religion. Will you then fear any other than Allah) (53. And whatever of blessings and good things you have, it is from Allah. Then, when harm touches you, unto Him you cry aloud for help.) (54. Then, when He has removed the harm from you, behold! some of you associate others in worship with their Lord (Allah).) (55. So they are ungrateful for that which We have given them! Then enjoy yourselves but you will soon come to know.)

### Allah Alone is Deserving of Worship

Allah tells us that there is no god but He, and that no one else should be worshipped except Him, alone, without partners, for He is the Sovereign, Creator, and Lord of all things.

(وَلَهُ الدِّينُ وَاصِبًا)

(His is the religion Wasiba) Ibn `Abbas, Mujahid, `Ikrimah, Maymun bin Mahran, As-Suddi, Qatadah and others said that this means forever. It was also reported that Ibn `Abbas said, "It means obligatory." Mujahid said: "It means purely for Him," i.e., worship is due to Him Alone, from whoever is in the heavens and on earth. As Allah says:

(أَفَغَيْرَ دِينِ اللَّهِ يَبْعُونَ وَلَهُ أَسْلَمَ مَنْ فِي  
السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ  
يُرْجَعُونَ )

(Do they seek other than the religion of Allah, while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.) (3:83) This is in accordance with the opinion of Ibn `Abbas and `Ikrimah, which is that this Ayah is merely stating the case. According to the opinion of Mujahid, it is by way of instruction, i.e., it is saying: You had better fear associating partners in worship with Me, and be sincere in your obedience to Me. As Allah says:

(أَلَا لِلَّهِ الدِّينُ الْخَالِصُ)

(Surely, the pure religion (sincere devotion) is for Allah only.) (39:3) Then Allah tells us that He is the One Who has the power to benefit and harm, and that the provisions, blessings, good health and help, His servants enjoy are from His bounty and graciousness towards them.

(ثُمَّ إِذَا مَسَّكُمْ الضُّرُّ قَالِيهِ تَجْرُونَ)

(Then, when harm touches you, to Him you cry aloud for help.) meaning because you know that none has the power to remove that harm except for Him, so when you are harmed, you turn to ask Him for help and beg Him for aid. As Allah says:

(وَإِذَا مَسَّكُمْ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ  
إِلَّا إِلَيْهِ فَلَمَّا نَجَّكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ  
الْإِنْسَانُ كَفُورًا )

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

(ثُمَّ إِذَا كَشَفَ الضُّرَّ عَنْكُمْ إِذَا فَرِيقٌ مِّنْكُمْ يَرَبِّهِمْ  
يُشْرِكُونَ لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ)

(Then, when He has removed the harm from you, behold! some of you associate others in worship with their Lord (Allah). So they are ungrateful for that which We have given them!) (16:54-55) It was said that the Lam here (translated as "So") is an indicator of sequence, or that it serves an explanatory function, meaning, 'We decreed that they would conceal the truth and deny the blessings that Allah has bestowed upon them. He is the One Who bestows blessings and the One Who removes distress.' Then Allah threatens them, saying:

(فَتَمَتَّعُوا)

(Then enjoy yourselves) meaning, do what you like and enjoy what you have for a little while.

(فَسَوْفَ تَعْلَمُونَ)

(but you will soon come to know.) meaning the consequences of that.

(وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيْبًا مِّمَّا رَزَقْنَاهُمْ  
تَاللَّهِ لَأَسْأَلَنَّ عَمَّا كُنْتُمْ تَفْتَرُونَ - وَيَجْعَلُونَ لِلَّهِ  
الْبَنَاتِ سُبْحَانَهُ وَلَهُمْ مَا يَشْتَهُونَ - وَإِذَا بُشِّرَ

أَحَدَهُمْ بِالْأَنْتَى ظَلَّ وَجْهَهُ مُسْوَدًّا وَهُوَ كَظِيمٌ -  
يَتَوَارَى مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ  
عَلَى هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا  
يَحْكُمُونَ - لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السُّوءِ  
وَلِلَّهِ الْمَثَلُ الْأَعْلَى وَهُوَ الْعَزِيزُ الْحَكِيمُ )

(56. And they assign a portion of that which We have provided them with, to what they have no knowledge of (false deities). By Allah, you shall certainly be questioned about (all) that you used to fabricate.) (57. And they assign daughters to Allah! Glorified (and Exalted) is He (above all that they associate with Him!). And for themselves (they assign) what they desire;) (58. And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inner grief!) (59. He hides himself from the people because of the evil of what he has been informed. Shall he keep her with dishonor or bury her in the earth Certainly, evil is their decision.) (60. For those who do not believe in the Hereafter is an evil description, and for Allah is the highest description. And He is the All-Mighty, the All-Wise.)

### **Among the Behavior of the Idolators was vowing to Things that Allah had provided for Them to their gods**

Allah tells us about some of the heinous deeds of those who used to perform baseless worship of other gods besides Him, such as idols and statues, with no grounds for doing so. They gave their idols a share of that which Allah had provided for them,

(فَقَالُوا هَذَا لِلَّهِ بِزَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ  
لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ  
يَصِلُ إِلَى شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ)

(They say: "This is for Allah," according to their claim, "and this is for our partners." But the share of their "partners" is not directed to Allah, while the share of Allah is directed to their "partners"! How evil is that with which they judge) (6:136) That is they assigned a share for their idols as well as Allah, but they gave preference to their gods over Him, so Allah swore by His Almighty Self to question them about these lies and fabrications. He will most certainly call them to account for it and give them the unrelenting punishment in the fire of Hell. So He says,

(تَاللَّهِ لَأَسْأَلَنَّ عَمَّا كُنْتُمْ تَفْتَرُونَ)

(By Allah, you shall certainly be questioned about (all) that you used to fabricate.) Then Allah tells us how they used to regard the angels, who are servants of the Most Merciful, as being female, and that they considered them to be Allah's daughters, and they worshipped them with Him. In all of the above, they made very serious errors. They attributed offspring to Him when He has no offspring, then they assigned Him the kind of offspring they regarded as inferior, namely daughters, which they did not even want for themselves, as He said:

(الْكُمُ الذَّكَرُ وَلَهُ الْأُنثَى - تِلْكَ إِذًا قِسْمَةٌ ضِيزَى  
(

(Are the males for you and the females for Him That is indeed an unfair division!) (53:21-22)  
And Allah says here:

(وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ)

(And they assign daughters unto Allah! Glorified (and Exalted) is He.) meaning, above their claims and fabrications.

(أَلَا إِنَّهُمْ مِّنْ إِفْكِهِمْ لَيَقُولُونَ - وَاَللَّهُ وَائْتَهُمْ  
لَكَذِبُونَ - أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ مَا لَكُمْ  
كَيْفَ تَحْكُمُونَ )

(But no! It is from their falsehood that they say: "Allah has begotten." They are certainly liars! Has He (then) chosen daughters rather than sons What is the matter with you How do you decide) (37:151-154)

(وَلَهُمْ مَا يَشْتَهُونَ)

(And for themselves, what they desire;) meaning they choose the males for themselves, rejecting the daughters that they assign to Allah. Exalted be Allah far above what they say!

### The Idolators' Abhorrence for Daughters

(وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا)

(And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark) meaning with distress and grief.

(وَهُوَ كَظِيمٌ)

(and he is filled with inner grief!) meaning he is silent because of the intensity of the grief he feels.

(يَتَوَارَى مِنَ الْقَوْمِ)

(He hides himself from the people) meaning he does not want anyone to see him.

(مِنْ سُوءٍ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَى هُونٍ أَمْ يَدُسُّهُ  
فِي التُّرَابِ)

(because of the evil of that whereof he has been informed. Shall he keep her with dishonor or bury her in the earth) meaning should he keep her, humiliating her, not letting her inherit from him and not taking care of her, preferring his male children over her

(أَمْ يَدُسُّهُ فِي التُّرَابِ)

(or bury her in the earth) meaning bury her alive, as they used to do during the days of ignorance. How could they dislike something so intensely, yet attribute it to Allah

(أَلَا سَاءَ مَا يَحْكُمُونَ)

(Certainly, evil is their decision.) meaning how evil are the words they say, the way they want to share things out and the things they attribute to Him. As Allah says:

(وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ  
وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ)

(And if one of them is informed of the news of (the birth of a girl) that which he sets forth as a parable to the Most Gracious (Allah), his face becomes dark, and he is filled with grief!) (43:17). Here, Allah says:

(لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوِّءِ)

(For those who do not believe in the Hereafter there is an evil description,) meaning, only imperfection is to be attributed to

(وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ)

(and for Allah is the highest description) meaning He is absolutely perfect in all ways and this absolute perfection is His Alone.

(وَهُوَ الْعَزِيزُ الْحَكِيمُ)

(And He is the All-Mighty, the All-Wise.)

(وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا  
مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا  
جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ -  
وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ  
الْكُذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ لَا جَرَمَ أَنَّ لَهُمُ النَّارَ  
وَأَنَّهُمْ مُّقْرَطُونَ )

(61. And if Allah were to punish (all) mankind for their wrongdoing, He would not leave on it (the earth) a single moving creature, but He defers them to an appointed term; and when their term comes, they can neither delay nor advance it an hour (or a moment).) (62. They assign to Allah that which they dislike (for themselves), and their tongues assert the lie that the better things will be theirs. No doubt the Fire is for them, and they will be forsaken.)

### **Allah does not immediately punish for Disobedience**

Allah tells us about His patience with His creatures, even though they do wrong. If He were to punish them for what they have done, there would be no living creature left on the face of the earth, i.e., He would have destroyed every animal on earth after destroying the sons of Adam. But the Lord - magnificent is His glory - is forbearing and He covers people's faults. He waits until the appointed time, i.e., He does not rush to punish them. If He did, then there would be no one left. Ibn Jarir reported that Abu Salamah said: "Abu Hurayrah heard a man saying, 'The wrongdoer harms no one but himself.' He turned to him and said, 'That is not true, by Allah! Even the buzzard dies in its nest because of the sins of the wrongdoer.'"

### **They attribute to Allah what They Themselves dislike**

(وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ)

(They assign to Allah that which they dislike (for themselves),) meaning, daughters, and partners, who are merely His servants, yet none of them would like to have someone sharing in his wealth.

(وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَى)

(and their tongues assert the lie that the better things will be theirs.) This is a denunciation of their claims that better things will be theirs in this world, and in the Hereafter. Allah tells us about what some of them said, as in the Ayat:

(وَلَئِنْ أَدْقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَا مِنْهُ  
إِنَّهُ لَيَبُوسُ كُفُورًا - وَلَئِنْ أَدْقْنَاهُ نِعْمَاءَ بَعْدَ ضِرَّاءَ  
مَسَّهُ لَيَقُولُنَّ دَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ  
فَخُورٌ)

(And if We give man a taste of mercy from Us, and then take it from him, verily! He is hopelessly, ungrateful. But if We let him taste of goodness after harm has touched him, he is sure to say: "Ills have departed from me." Surely, he is cheerful, and boastful (ungrateful to Allah).) (11:9-10)

(وَلَئِنْ أَدْقْنَاهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضِرَّاءَ مَسَّهُ  
لَيَقُولُنَّ هَذَا لِي وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ  
رُجِّعْتُ إِلَى رَبِّي إِنَّ لِي عِنْدَهُ لِلْحُسْنَى فَلَنُنَبِّئَنَّ  
الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَهُمْ مِّنْ عَذَابٍ  
غَلِيظٍ)

(And if We give him a taste of mercy from Us, after some adversity has touched him, he is sure to say: "This is due to me; I do not think that the Hour will occur. But if I am brought back to my Lord, then , with Him, there will surely be the best for me." Then, We will certainly show the disbelievers what they have done, and We shall make them taste severe torment.) (41:50)



(أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا  
وَوَلَدًا )

(Have you seen the one who disbelieved in Our Ayat and said: "I shall certainly be given wealth and children (if I came back to life).") (19:77) Allah tells us about one of the two men:

(دَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ  
هَذِهِ أَبَدًا وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُدِّدْتُ إِلَى  
رَبِّي لأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا )

(He went into his garden while wronging himself. He said: "I do not think that this will ever perish. And I do not think that the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), then surely, I shall find better than this when I return to Him.") (18:35-36) These people combined bad deeds with the false hopes of being rewarded with good for those bad deeds, which is impossible. Thus Allah refuted their false hopes, when He said:

(لَا جَرَمَ)

(No doubt), meaning, truly it is inevitable that

(أَنَّ لَهُمُ النَّارَ)

(for them is the Fire), meaning, on the Day of Resurrection.

(وَأَنَّهُمْ مُّفْرَطُونَ)

(and they will be forsaken). Mujahid, Sa`id bin Jubayr, Qatadah and others said: "This means they will be forgotten and neglected there." This is like the Ayah:

(فَالْيَوْمَ نَنسَهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا)

(So today We forget them just as they forgot meeting on this day of theirs.) (7:51). It was also reported from Qatadah that,

(مُفْرَطُونَ)

(they will be forsaken) means `they are hastened into the Fire.' There is no contradiction between the two, because they will be hastened into the Fire on the Day of Resurrection, then they will be forgotten there, i.e., left to dwell there for eternity.

(تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمْ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ - وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ - وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ )

(63. By Allah, We indeed sent (Messengers) to the nations before you, but Shaytan made their deeds seeming fair to them. So today he is their helper, and theirs will be a painful torment. )  
(64. And We have not revealed the Book to you, except that you may clearly explain to them those things in which they differ, and (as) a guidance and a mercy for a people who believe.)  
(65. And Allah sends water down from the sky, then He revives the earth with it after its death. Surely that is a sign for people who listen.)

### Finding Consolation in the Reminder of Those Who came before

Allah says, `He sent Messengers to the nations of the past, and they were rejected. You, O Muhammad, have an example in your brothers among the Messengers, so do not be distressed by your people's rejection. As for the idolators' rejection of the Messengers, the reason for this is that the Shaytan made their deeds attractive to them.'

(فَهُوَ وَلِيُّهُمْ الْيَوْمَ)

(So today he (Shaytan) is their helper,) meaning they will be suffering punishment while Shaytan is their only helper, and he cannot save them, so they have no one to answer their calls for help, and theirs is a painful punishment.

### The Reason why the Qur'an was revealed

Then Allah says to His Messenger that He has revealed the Book to him to explain the truth to mankind in matters which they dispute over. So the Qur'an is a decisive arbitrator for every issue that they argue about.

(وَهْدَى)

(and (as) a guidance) meaning, for their hearts.

(وَرَحْمَةً)

(and a mercy) meaning, for the one who adheres to it.

(لِقَوْمٍ يُؤْمِنُونَ)

(for a people who believe.) Just as Allah causes the Qur'an to bring life to hearts that were dead from disbelief, so He brings the earth to life after it has died, by sending down water from the sky.

(إِنَّ فِي ذَلِكَ لآيَةً لِقَوْمٍ يَسْمَعُونَ)

(Surely that is a sign for people who listen.) meaning those who understand the words and their meanings.

(وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً لْتُسْقِيَكُمْ مِمَّا فِي  
بُطُونِهِ مِنْ بَيْنِ قَرْتٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا  
لِلشَّارِبِينَ - وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ  
تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لآيَةً  
لِقَوْمٍ يَعْقِلُونَ )

(66. And there is indeed a lesson for you in the An'am (cattle). We have made a drink for you out of what is in its belly, from between excretions and blood, pure milk; palatable to the drinkers.) (67. And from the fruits of date palms and grapes, you derive strong drink and a goodly provision. There is indeed a sign in this for those of reason.)

### Lessons and Blessings in Cattle and the Fruit of the Date-palm and Grapevine

(وَإِنَّ لَكُمْ)

(there is for you) - O mankind -

(فِي الْأَنْعَمِ)

(in the cattle) - meaning camels, cows and sheep,

(لَعِبْرَةً)

(a lesson) meaning a sign and an evidence of the wisdom, power, mercy and kindness of the Creator.

(نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ)

(We have made a drink for you out of what is in its belly) meaning its singular forms refers to one cattle, or it could refer to the whole species. For cattle are the creatures which provide a drink from what is in their bellies and in another Ayah it is 'in their bellies.' Either way is plausible. He said,

(مِنْ بَيْنِ قَرْتٍ وَدَمٍ لَبَنًا خَالِصًا)

(from between excretions and blood, pure milk;) meaning it is free of blood, and is pure in its whiteness, taste and sweetness. It is between excrement and blood in the belly of the animal, but each of them goes its own way after the food has been fully digested in its stomach. The blood goes to the veins, the milk goes to the udder, the urine goes to the bladder and the feces goes to the anus. None of them gets mixed with another after separating, and none of them is affected by the other.

(لَبَنًا خَالِصًا سَائِعًا لِلشَّارِبِينَ)

(pure milk; palatable to the drinkers.) meaning nothing to cause one to choke on it. When Allah mentions milk and how He has made it a palatable drink for mankind, He follows this with a reference to the drinks that people make from the fruits of the date palm and grapevine, and what they used to do with intoxicating Nabidh (drink made from dates) before it was forbidden. Thus He reminds them of His blessings, and says:

(وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا)

(And from the fruits of date palms and grapes, you derive strong drink) This indicates that it was permissible to drink it before it was forbidden. It also indicates that strong drink (i.e., intoxicating drink) derived from dates is the same as strong drink derived from grapes. Also forbidden are strong drinks derived from wheat, barley, corn and honey, as is explained in detail in the Sunnah.

## (سَكْرًا وَرِزْقًا حَسَنًا)

(strong drink and a goodly provision.) Ibn `Abbas said: "Strong drink is the product of these two fruits that is forbidden, and the good provision is what is permitted of them." According to another report: "Strong drink is its unlawful, and the goodly provision is its lawful," referring to the fruits when they are dried, like dates and raisins, or products derived from them such as molasses, vinegar and wine (of grapes, dates) which are permissible to drink before they become strong (becomes alcoholic), as was stated in the Sunnah.

## (إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ)

(There is indeed a sign in this for those of reason.) It is appropriate to mention reason here, because it is the noblest feature of man. Hence Allah forbade this Ummah from drinking intoxicants, in order to protect their ability to reason. Allah says:

(وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ - لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ - سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ )

(And We placed gardens of date palms and grapes in it, and We caused springs of water to gush forth in it. So that they may eat of its fruit - while their hands did not make it. Will they not then give thanks Glory be to Him Who created all the pairs of that which the earth produces, as well as their own (human) kind (male and female), and of that which they know not.) (36:34-36)

(وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ )

(ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ )

(68. And your Lord inspired the bee, saying: "Take you habitations in the mountains and in the trees and in what they (humans) erect.") (69. "Then, eat of all fruits, and follow the routes that your Lord made easy (for you).") There comes forth from their bellies, a drink of varying colors, in which there is a cure for men. There is indeed a sign in that for people who reflect.)

## In the Bee and its Honey there is Blessing and a Lesson

What is meant by inspiration here is guidance. The bee is guided to make its home in the mountains, in trees and in structures erected by man. The bee's home is a solid structure, with its hexagonal shapes and interlocking forms there is no looseness in its combs. Then Allah decrees that the bee will have permission to eat from all fruits and to follow the ways which Allah has made easy for it, wherever it wants to go in the vast spaces of the wilderness, valleys and high mountains. Then each bee comes back to its hive without swerving to the right or left, it comes straight back to its home where its offspring and honey are. It makes wax from its wings, and regurgitates honey from its mouth, and lays eggs from its rear, then the next morning it goes out to the fields again.

(فَاسْئَلِكِ سُبُلَ رَبِّكَ ذُلًّا)

(and follow the routes of your Lord made easy (for you)) Qatadah and `Abdur-Rahman bin Zayd bin Aslam said: "This means, in an obedient way", understanding it to be a description of the route of migration. Ibn Zayd said that this is like the Ayah:

(وَدَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ )

(And We have subdued them for them so that some they may ride and some they may eat.) (36:72) He said: "Do you not see that they move the bees' home from one land to another, and the bees follow them" The first opinion is clearly the more likely, as it describes the routes that the bees follow, i.e., 'follow these routes as they are easy for you.' This was stated by Mujahid. Ibn Jarir said that both opinions are correct.

(يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ)

(There comes forth from their bellies, a drink of varying colors, wherein is healing for men.) meaning, honey, that is( white, yellow, red, or of other good colors, depending on the different things that the bees eat.

(فِيهِ شِفَاءٌ لِلنَّاسِ)

(in which there is a cure for men.) meaning there is a cure in honey for diseases that people suffer from. Some of those who spoke about the study of Prophetic medicine said that if Allah had said, 'in which there is the cure for men', then it would be the remedy for all diseases, but He said, 'in which there is a cure for men', meaning that it is the right treatment for every "cold" disease, because it is "hot", and a disease should be treated with its opposite. Al-Bukhari

and Muslim recorded in their Sahihs from Qatadah from Abu Al-Mutawakkil `Ali bin Dawud An-Naji from Abu Sa`id Al-Khudri that a man came to the Messenger of Allah and said, "My brother is suffering from diarrhea". He said,

«اسْقِهِ عَسَلًا»

(Give him honey to drink.) The man went and gave him honey, then he came back and said, "O Messenger of Allah! I gave him honey to drink, and he only got worse." The Prophet said,

«اِذْهَبْ فَاسْقِهِ عَسَلًا»

(Go and give him honey to drink.) So he went and gave him honey, then he came back and said, "O Messenger of Allah! it only made him worse." The Prophet said,

«صَدَقَ اللهُ وَكَذَّبَ بَطْنُ أَخِيكَ، اِذْهَبْ فَاسْقِهِ  
عَسَلًا»

(Allah speaks the truth and your brother's stomach is lying. Go and give him honey to drink.) So he went and gave him honey, and he recovered." It is reported in the Two Sahihs from `A'ishah, may Allah be pleased with her, that the Messenger of Allah used to like sweet things and honey. This is the wording of Al-Bukhari, who also reported in his Sahih from Ibn `Abbas that the Messenger of Allah said:

«الشِّفَاءُ فِي ثَلَاثَةٍ: فِي شَرْطَةِ مِحْجَمٍ، أَوْ شَرْبَةِ  
عَسَلٍ، أَوْ كَيِّةِ بِنَارٍ، وَأَنْهَى أُمَّتِي عَنِ الْكَيِّ»

(Healing is to be found in three things: the cut made by the cupper, or drinking honey, or in branding with fire (cauterizing), but I have forbidden my Ummah to use branding.)

«إِنَّ فِي ذَلِكَ لآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ»

(There is indeed a sign in that for people who reflect.) meaning in the fact that Allah inspires this weak little creature to travel through the vast fields and feed from every kind of fruit, then gather it for wax and honey, which are some of the best things, in this is a sign for people who think about the might and power of the bee's Creator Who causes all of this to happen. From this they learn that He is the Initiator, the All-Powerful, the All-Wise, the All-Knowing, the Most Generous, the Most Merciful.

(وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَقَّكُمْ وَمِنْكُمْ مَنْ يُرَدُّ إِلَى  
أَرْذَلِ الْعُمُرِ لَكُمْ لَا يَعْلَمُ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ  
عَلِيمٌ قَدِيرٌ )

(70. And Allah created you and then He will cause you to die; and among you there are some who are sent back to senility, so that they know nothing after having known (much). Truly, Allah is Knowing, capable of all things.)

### In Man there is a Lesson

Allah tells us that He is controlling the affairs of His servants. He is the One Who created them out of nothing, then He will cause them to die. But there are some of them that He allows to grow old, which is a physical weakness, as Allah says:

(اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ  
ضَعْفٍ قُوَّةً)

(Allah is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness) (30:54)

(لَكُمْ لَا يَعْلَمُ بَعْدَ عِلْمٍ شَيْئًا)

(so that they know nothing after having known.) meaning, after he knew things, he will reach a stage where he knows nothing because of weakness of mind due to old age and senility. Thus Al-Bukhari, when commenting on this Ayah, reported a narration from Anas bin Malik that the Messenger of Allah used to pray:

«أَعُوذُ بِكَ مِنَ الْبُخْلِ وَالْكَسَلِ وَالْهَرَمِ، وَأَرْذَلِ  
الْعُمُرِ وَعَذَابِ الْقَبْرِ، وَفِتْنَةِ الدَّجَالِ وَفِتْنَةِ الْمَحْيَا  
وَالْمَمَاتِ»

(I seek refuge with You from miserliness, laziness, old age, senility, the punishment of the grave, the Fitnah of the Dajjal and the trials of life and death.) Zuhayr bin Abi Sulma said, in his famous Mu`allaqah: "I became exhausted from the responsibilities of life. Whoever lives for eighty years, no wonder he is tired. I saw death hitting people like a crazed camel, and whoever it hit dies, but whoever is not hit lives until he grows old."



(وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ فَمَا  
الَّذِينَ فَضَّلُوا بَرَأْدَى رِزْقِهِمْ عَلَى مَا مَلَكَتْ  
أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ )

(71. And Allah honored some of you over others with wealth and properties. Then, those who are so honored will by no means hand over their wealth and properties to those (captives of war) whom their right hands possess, so that they may be equal with them in that. Do they then deny the favor of Allah)

### **There is a Sign and a Blessing in Matters of People's Livelihood**

Allah explains to the idolators the ignorance and disbelief involved in their claim that Allah has partners while also admitting that these partners are His servants. In their Talbiyah for Hajj, they used to say, "Here I am, there are no partners for You except Your own partner, You own him and everything he owns." Allah says, denouncing them: `You would not accept for your servant to have an equal share in your wealth, so how is it that Allah would accept His servant to be His equal in divinity and glory As Allah says elsewhere:

(ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنْفُسِكُمْ هَلْ لَكُمْ مِّنْ مَا  
مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنْتُمْ  
فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ)

(He sets forth a parable for you from yourselves: Do you have partners among those whom your right hands possess (i.e. your servant) to share as equals in the wealth We have granted you, those whom you fear as you fear each other) (30:28) Al-`Awfi reported that Ibn `Abbas mentioned this Ayah, saying, "Allah is saying - `If they did not want their servant to have a share with them in their wealth and wives, how can My servant have a share with Me in My power' Thus Allah says:

(أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ)

(Do they then deny the favor of Allah)" According to another report, Ibn `Abbas said: "How can they accept for Me that which they do not accept for themselves"

(أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ)

(Do they then deny the favor of Allah) meaning, they assign to Allah a share of the tilth and cattle which He has created. They denied His blessings and associated others in worship with Him. Al-Hasan Al-Basri said: "Umar bin Al-Khattab wrote this letter to Abu Musa Al-Ash`ari: `Be

content with your provision in this world, for the Most Merciful has honored some of His servants over others in terms of provision as a test of both. The one who has been given plenty is being tested to see if he will give thanks to Allah and fulfill the duties which are his by virtue of his wealth..." It was reported by Ibn Abi Hatim.

(وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ  
مِّنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ  
أَفِيَالْبَاطِلِ يُؤْمِنُونَ وَيَنْعَمَتِ اللَّهُ هُمْ يَكْفُرُونَ )

(72. And Allah has made for you mates of your own kind, and has made for you, from your mates, sons and grandsons, and has granted you good provisions. Do they then believe in false deities and deny favor of Allah)

### Among His Blessings and Signs are Mates, Children and Grandchildren

Allah mentions the blessing He has bestowed upon His servant by giving them mates from among themselves, mates of their own kind. If He had given them mates of another kind, there would be no harmony, love and mercy between them. But out of His mercy He has made the Children of Adam male and female, and has made the females wives or mates for the males. Then Allah mentions that from these wives He creates children and grandchildren, one's children's children. This was the opinion of Ibn `Abbas, `Ikrimah, Al-Hasan, Ad-Dahhak and Ibn Zayd. Shu`bah said, narrating from Abu Bishr from Sa`id bin Jubayr from Ibn `Abbas: "Children and grandchildren, who are one's children and one's children's children." It was also said that this means servants and helpers, or it means sons-in-law or in-laws. I say: if we understand

(وَحَفَدَةً)

(grandsons) to refer back to wives, then it must mean children, children's children, and sons-in-law, because they are the husbands of one's daughter or the children of one's wife.

(وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ)

(and has granted you good provisions.) meaning your food and drink. Then Allah denounces those who associate others in worship with the One Who bestows blessings on them:

(أَفِيَالْبَاطِلِ يُؤْمِنُونَ)

(Do they then believe in false deities), meaning idols and rivals to Allah

## (وَيَنْعَمَتِ اللَّهُ لَهُمْ يَكْفُرُونَ)

(and deny the favor of Allah) meaning, by concealing the blessings that Allah has given them and attributing them to others. According to a Sahih Hadith, the Prophet said:

«إِنَّ اللَّهَ يَقُولُ لِلْعَبْدِ يَوْمَ الْقِيَامَةِ مُمْتَنًّا عَلَيْهِ: أَلَمْ أُزَوِّجْكَ؟ أَلَمْ أُكْرِمْكَ؟ أَلَمْ أُسَخِّرْ لَكَ الْخَيْلَ وَاللَّيْلَ، وَأَدْرَكَ تَرَأْسُ وَتَرْبَعُ؟»

(Allah will say to His servant on the Day of Resurrection, reminding him of His blessings: "Did I not give you a wife Did I not honor you Did I not subject horses and camels to your use, and cause you to occupy a position of leadership and honor")

(وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ - فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ )

(73. And they worship others besides Allah such as do not have power to grant them any provision from the heavens or the earth nor the ability to do so.) (74. So do not give examples on behalf of Allah. Truly, Allah knows and you know not.)

### Denouncing the Worship of anything besides Allah

Allah tells us about the Mushrikin who worship others besides Him, even though He alone is the bountiful Provider, the Creator and Sustainer, without partners or associates, but they still worship idols and make rivals for Him. He says:

(مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا)

(such as do not have power to grant them any provision from the heavens or the earth) meaning, nobody can cause rain to fall, or make plants and trees grow. They cannot do these things for them- selves, even if they wanted to. Thus Allah says:

(فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ)

(So do not give examples on behalf of Allah.) meaning, do not set up rivals to Him or describe anything as being like Him.

(إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ)

(Truly, Allah knows and you know not.) meaning, He knows and bears witness that there is no god but Him, but you are ignorant and associate others in worship with Him.

(ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنَّْا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ)

(75. Allah gives the example of a servant under the possession of another, he has no power of any sort, and a man on whom We have bestowed good provisions from Us, and he spends from that secretly and openly. Can they be equal (By no means). All the praises and thanks are to Allah. Nay! (But) most of them know not.)

### **The Example of the Believer and the Disbeliever, or the Idol and the True God**

Al-`Awfi reported that Ibn `Abbas said: "This is the example which Allah gives of the disbeliever and the believer." This was also the view of Qatadah and Ibn Jarir. The servant who has no power over anything is like the disbeliever, and the one who is given good provisions and spends of them secretly and openly is like the believer. Ibn Abi Najih reported that Mujahid said: "This is an example given of the idol and the True God - can they be the same" Once the difference between them is so clear and so obvious, no one can be unaware of it except the one who is foolish. Allah says:

(الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ)

(All the praises and thanks are to Allah. Nay! (But) most of them know not.)

(وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ  
عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا  
يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ  
وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ )

(76. And Allah gives an example of two men, one of them dumb, who has no power over anything, and he is a burden on his master; whichever way he directs him, he brings no good. Is such a man equal to one who commands justice, and is himself on the straight path)

### Another Example

Mujahid said, "This also refers to idols and the True God, may He be exalted." Meaning that the idol is dumb and cannot speak or say anything, good or otherwise. It cannot do anything at all, no words, no action, it is dependent and is a burden on its master.

(أَيْنَمَا يُوجِّهُهُ)

(whichever way he directs him,) meaning, wherever he sends him

(لَا يَأْتِ بِخَيْرٍ)

(he brings no good.) meaning, he does not succeed in what he wants.

(هَلْ يَسْتَوِي)

(Is such a man equal) meaning, a man who has these attributes

(وَمَنْ يَأْمُرُ بِالْعَدْلِ)

(to one who commands justice) meaning fairness, one whose words are true and whose deeds are righteous.

(وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ)

(and is himself on the straight path) Al-`Awfi reported that Ibn `Abbas said: "This is also an example of the disbeliever and the believer", as in the previous Ayah.

(وَاللَّهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَمَا أَمْرُ السَّاعَةِ  
إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَى كُلِّ  
شَيْءٍ قَدِيرٌ - وَاللَّهُ أَخْرَجَكُمْ مِّنْ بُطُونِ أُمَّهَاتِكُمْ  
لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ  
وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ - أَلَمْ يَرَوْا إِلَى الطَّيْرِ  
مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ إِنَّ  
فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ )

(77. And to Allah belongs the Unseen of the heavens and the earth. And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly, Allah is able to do all things.) (78. And Allah has brought you out from the wombs of your mothers while you knew nothing. And He gave you hearing, sight, and hearts, that you might give thanks.) (79. Do they not see the birds held (flying) in the midst of the sky None holds them up but Allah. Verily, in this are clear signs for people who believe.)

### The Unseen belongs to Allah and only He has Knowledge of the Hour

Allah tells us of the perfection of His knowledge and ability to do all things, by telling us that He alone knows the Unseen of the heavens and the earth. No one knows anything about such things except for what Allah informs about as He wills. His complete power, which no one can oppose or resist, means that when He wants a thing, He only has to say to it "Be!" and it is, as Allah says:

(وَمَا أَمْرُنَا إِلَّا وَحْدَهُ كَلَمْحٍ بِالْبَصَرِ )

(And Our commandment is but one as the twinkling of an eye.) (54:50) meaning, whatever He wills happens in blinking. Thus Allah says here:

(وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ  
إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly, Allah is Able to do all things.) iElsewhere, Allah says:

## ﴿مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كَنَفْسٍ وَحِدَةٍ﴾

(The processes of creating you all and resurrecting you all are but like that of (the creation and resurrection of) a single person.) (31:28)

### Among the Favors Allah has granted People are Hearing, Sight and the Heart

Then Allah mentions His blessings to His servants in that He brought them from their mothers' wombs not knowing a thing, then He gives them hearing to recognize voices, sight to see visible things and hearts - meaning reason - whose seat, according to the correct view, is the heart, although it was also said that its seat is the brain. With his reason, a person can distinguish between what is harmful and what is beneficial. These abilities and senses develop gradually in man. The more he grows, the more his hearing, vision and reason increase, until they reach their peak. Allah has created these faculties in man to enable him to worship his Lord, so he uses all these organs, abilities and strengths to obey his Master. Al-Bukhari reported in his Sahih from Abu Hurayrah that the Messenger of Allah said:

«يَقُولُ تَعَالَى: مَنْ عَادَى لِي وَلِيًّا فَقَدْ بَارَزَنِي بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحْضَلُ مِنْ أَدَاءٍ مَا اقْتَرَضْتُ عَلَيْهِ، وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَلَئِنْ سَأَلَنِي لِأَعْطِيْتَهُ، وَلَئِنْ دَعَانِي لِأُجِيبْتَهُ، وَلَئِنْ اسْتَعَاذَ بِي لِأُعِيدْتَهُ، وَمَا تَرَدَّدْتُ فِي شَيْءٍ أَنَا فَاعِلُهُ تَرَدَّدِي فِي قَبْضِ نَفْسِ عَبْدِي الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ وَأَكْرَهُ مَسَاءَتَهُ وَلَا بُدَّ لَهُ مِنْهُ»

(Allah says: "Whoever takes My friend as an enemy, has declared war on Me. My servant does not draw near to Me with anything better than his doing that which I have enjoined upon him, and My servant keeps drawing near to Me by doing Nawafil (supererogatory) deeds until I love

him. And when I love him, I am his hearing with which he hears, his vision with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask Me for anything, I would give it to him, if he were to call on Me, I would respond, if he were to seek Me for refuge I would surely grant him it. I do not hesitate to do anything as I hesitate to take the soul of My believing servant, because he hates death and I hate to upset him, but it is inevitable.") The meaning of the Hadith is that when a person is sincere in his obedience towards Allah, all his deeds are done for the sake of Allah, so he only hears for the sake of Allah, he only sees for the sake of Allah - meaning he only listens to or looks at what has been allowed by Allah. He does not strike or walk except in obedience to Allah, seeking Allah's help in all of these things. Thus in some versions of the Hadith, narrated outside the Sahih, after the phrase "his foot with which he walks", there is added:

«فَبِي يَسْمَعُ، وَبِي يُبْصِرُ، وَبِي يَبْطِشُ، وَبِي يَمْشِي»

(So through Me he hears, through Me he sees, through Me he strikes and through Me he walks.) Thus Allah says:

وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ

(And He gave you hearing, sight, and hearts that you might give thanks.) Elsewhere, He says:

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ - قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ

(Say it is He Who has created you, and endowed you with hearing and seeing, and hearts. Little thanks you give. Say: "It is He Who has created you on the earth, and to Him shall you be gathered (in the Hereafter).") (67:23-24)

### In the Subjection of the Birds in the Sky there is a Sign

Then Allah tells His servants to look at the birds held (flying) in the sky, between heaven and earth, and how He has caused them to fly with their wings in the sky. They are held up only by Him, it is He Who gave them the strength to do that, subjecting the air to carry them and support them. As Allah says in Surat Al-Mulk:



أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَاقَتٍ وَيَقْبِضْنَ  
مَا يُمَسِّكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ )

(Do they not see the birds above them, spreading their wings out and folding them in None holds them up except the Most Gracious (Allah). Verily, He is the All-Seer of everything.) (67:19) And here Allah says:

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ )

(Verily, in this are clear signs for people who believe.)

وَاللَّهُ جَعَلَ لَكُمْ مِّنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِّنْ  
جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ  
إِقْمَاتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثْنَا  
وَمَتَاعًا إِلَى حِينٍ - وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ  
ظِلَالًا وَجَعَلَ لَكُمْ مِّنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ  
سَرَائِيلَ تَقِيكُمُ الْحَرَّ وَسَرَائِيلَ تَقِيكُم بِأَسْكُمْ كَذَلِكَ  
يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ )

(فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ الْمُبِينُ )

(يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ  
الْكَافِرُونَ )

(80. And Allah had made your homes a place of rest for you, and made dwellings for you out of the hides of the cattle which you find so light when you travel and when you camp; and furnishings and articles of convenience out of their wool, fur, and hair - comfort for a while.)

(81. And Allah has made shade for you out of that which He has created, and He has made places of refuge in the mountains for you, and He has made garments for you to protect you from the heat, and coats of mail to protect you from your violence. Thus does He perfect His favor for you, that you may submit yourselves to His will.) (82. Then, if they turn away, your

duty (O Muhammad) is only to convey (the Message) in a clear way.) (83. They recognize the grace of Allah, yet they deny it (by worshipping others besides Allah) and most of them are disbelievers.)

### Homes, Furnishings and Clothing are also Blessings from Allah

Allah mentions His great blessings for His servant in that He has given them homes to dwell in and protect themselves with, in which they find all kinds of benefits. He has also given them homes from the hides of cattle, i.e., leather, which are light and easy to carry on journeys and can be erected wherever they stop, whether they are traveling or are settled. Thus Allah says:

(تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقْمَاتِكُمْ)

(which you find so light when you travel and when you camp;)

(وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا)

(out of their wool, fur and hair) refers to sheep, camels and goats respectively.

(أُثْتًا)

(furnishings) meaning what you take from them, i.e., wealth. It was also said that it means articles of convenience, or clothing. The correct view is more general in meaning than this; it means that you make carpets, clothing and other things from their wool, hair etc., which you use as wealth and for trade. Ibn `Abbas said: `Al-Athath means articles of convenience and comfort." This was also the view of Mujahid, `Ikrimah, Sa`id bin Jubayr, Al-Hasan, `Atiyah Al-`Awfi, `Ata' Al-Khurasani, Ad-Dahhak and Qatadah. The phrase,

(إِلَى حِينٍ)

(for a while) means, until the appointed time.

### Shade, Places of Refuge in the Mountains, Garments and Coats of Mail are also Blessings from Allah

(وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلًّا)

(And Allah has made shade for you out of that which He has created,) Qatadah said: "This means trees."

(وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا)

(and He has made places of refuge in the mountains for you,) meaning fortresses and strongholds.

(جَعَلَ لَكُمُ سَرَائِيلَ تَقِيكُمْ الْحَرَّ)

(and He has made garments for you to protect you from the heat,) meaning clothing of cotton, linen and wool.

(وَسَرَّيِلَ تَقِيكُمْ بِأَسْكُمْ)

(and coats of mail to protect you from your violence.) such as shields made of layers of sheet iron, coats of mail and so on.

(كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ)

(Thus does He perfect His favor for you,) meaning, thus He gives you what you need to go about your business, so that this will help you to worship and obey Him.

(لَعَلَّكُمْ تُسَلِمُونَ)

(that you may submit yourselves to His will). This is interpreted by the majority to mean submitting to Allah or becoming Muslim.

### All the Messenger has to do is convey the Message

(فَإِنْ تَوَلَّوْا)

(Then, if they turn away,) meaning, after this declaration and reminder, do not worry about them.

(فَإِنَّمَا عَلَيْكَ الْبَلْغُ الْمُبِينُ)

(your duty (O Muhammad) is only to convey (the Message) in a clear way), and you have delivered the Message to them.

(يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا)

(They recognize the grace of Allah, yet they deny it) meaning they know that Allah is the One Who grants these blessings to them, and that He is Bountiful towards them, but they still deny this by worshipping others besides Him and thinking that their help and provisions come from others besides Him.

(وَأَكْثَرُهُمُ الْكَافِرُونَ)

(and most of them are disbelievers.)

(وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤَدُّنُ لِلَّذِينَ  
كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ )

وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفِّفُ عَنْهُمْ  
وَلَا هُمْ يُنظَرُونَ- وَإِذَا رءَا الَّذِينَ أَشْرَكُوا  
شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُونَا الَّذِينَ كُنَّا  
نَدْعُوا مِنْ دُونِكَ فَأَلْقُوا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ  
لَكَاذِبُونَ- وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلْمَ وَضَلَّ  
عَنْهُمْ مَا كَانُوا يَقْتَرُونَ-)

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ  
عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ-)

(84. And on the Day when We resurrect a witness from each nation, then those who disbelieve will not be given leave, nor will they be allowed (to return to the world) to repent and ask for Allah's forgiveness.) 85. And once those who did wrong see the torment, it will not decrease for them, nor will they be given respite.) (86. And when those who associated partners with Allah see their partners, they will say: "Our Lord! These are our partners whom we used to call upon besides you." But they will throw back their statement at them (saying): "You indeed are liars!") (87. And they will offer (their full) submission to Allah on that Day, and what they falsely invented will wander away from them.) (88. Those who disbelieved and tried to obstruct the path of Allah, for them We will add torment on top of the torment because of the corruption they spread.)

**The Plight of the Idolators on the Day of Judgement**

Allah tells us about the predicament of the idolators on the Day when they will be resurrected in the realm of the Hereafter. He will raise a witness from every nation - that is - their Prophet, to testify about their response to the Message he conveyed from Allah.

(ثُمَّ لَا يُؤَدَّنُ لِلَّذِينَ كَفَرُوا)

(then, those who disbelieved will not be given leave.) meaning, they will not be allowed to offer any excuse, as Allah says:

(هَذَا يَوْمٌ لَا يَنْطِقُونَ - وَلَا يُؤَدَّنُ لَهُمْ فَيَعْتَذِرُونَ  
(

(That will be a Day when they do not speak. And they will not be permitted to present any excuse) (77:35-36). Hence, Allah says:

(وَلَا هُمْ يُسْتَعْتَبُونَ إِذَا رَأَى الَّذِينَ ظَلَمُوا)

(nor will they be allowed (to return to the world) to repent and ask for Allah's forgiveness. And once those who did wrong see) meaning those who associated others in worship with Allah,

(الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ)

(the torment, it will not decrease for them,) meaning it will not be reduced for them even for a moment.

(وَلَا هُمْ يُنظَرُونَ)

(nor will they be given respite. ) meaning, it will not be delayed for them, rather they will be taken quickly from the place of gathering, with no calling to account. Then Hell will be brought forth, pulled by seventy thousand ropes, each of which is held by seventy thousand angels, and a neck will stretch forth from Hell towards the people, and it will expel a gust of hot air. No one will be left but will fall to his knees. Then it (the neck that is stretched forth) will say, "I have been entrusted to deal with every stubborn, arrogant one who joined another god with Allah," and so and so, mentioning different types of people, as was reported in the Hadith. Then it will come down upon them and pick them up from where they are standing as a bird picks up a seed. Allah says:

(إِذَا رَأَتْهُمْ مِنْ مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغِيظًا  
وَزَفِيرًا - وَإِذَا أَلْفَا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّنِينَ

دَعَوْا هُنَالِكَ ثُبُورًا - لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَحِدًا  
وَادْعُوا ثُبُورًا كَثِيرًا )

(When it (Hell) sees them from a far place, they will hear its raging and its roaring. And when they are thrown into a narrow part of it, chained together, they will cry for destruction. Today, do not scream for one destruction, but scream repeatedly for destruction.) (25:12-14)

(وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا  
وَلَمْ يَجِدُوا عَنْهَا مَصْرَفًا )

(And the guilty shall see the Fire and apprehend that they are about to fall into it. And they will find no way to avoid it.) (18:53)

(لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُونَ عَنْ  
وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ  
يُنصَرُونَ - بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا  
يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ )

(If only those who disbelieved knew (about the time) when they will not be able to protect their faces nor their backs from the Fire, and they have no help. Nay, it (the Fire) will come upon them all of a sudden and will perplex them, and they will have no power to avert it nor will they have any respite.) (21:39-40)

### **The gods of the Idolators will disown Them at the Time when They need them most**

Then Allah tells us that their gods will disown them when they need them most. He says:

(وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ)

(And when those who associated partners with Allah see their partners) meaning, those whom they used to worship in this world.'

قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُوا مِنْ  
دُونِكَ فَآلِقُوا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ

(they will say: "Our Lord! These are our partners whom we used to call upon besides you." But they will throw their statements back at them (saying): "You are indeed liars!") i.e., those gods will say to them, 'you are lying. We never commanded you to worship us.' Allah says:

وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَّا  
يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنِ دُعَائِهِمْ  
غَافِلُونَ - وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً  
وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ )

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

وَآتَّخَذُوا مِنْ دُونِ اللَّهِ ءَالِهَةً لَّيَكُونُوا لَهُمْ عِزًّا )  
(كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا )

(And they have taken gods besides Allah, that they might give them honor, power and glory. Nay, but they will deny their worship, and become their adversaries (on the Day of Resurrection).) (19:81-82) Al-Khalil )Ibrahim( said:

(ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ)

(but on the Day of Resurrection, you will disown each other) )29:25( And Allah says:

(وَقِيلَ ادْعُوا شُرَكَاءَكُمْ)

(And it will be said (to them): "Call upon your partners") )28:64( And there are many other similar Ayat.

**Everything will surrender to Allah on the Day of Resurrection**

(وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَامَ)

(And they will offer (their full) submission to Allah on that Day,) Qatadah and `Ikrimah said: "They will humble themselves and surrender on that Day," i.e., they will all surrender to Allah, there will not be anyone who does not hear and obey. As Allah says:

(أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا)

(How clearly will they see and hear, the Day when they will appear before Us!) 19:38( meaning, they will see and hear better than they have ever seen and heard before. And Allah says:

(وَلَوْ تَرَى إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا)

(And if you only could see when the guilty hang their heads before their Lord (saying): "Our Lord! We have now seen and heard.") 32:12(

(وَعَنَتِ الْوُجُوهُ لِلْحَىِّ الْقَيُّومِ)

(And (all) faces shall be humbled before the Ever Living, the Sustainer.) 20:111( meaning, they will humble and submit themselves.

(وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَامَ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ )

(And they will offer (their full) submission to Allah on that Day, and what they falsely invented will wander away from them.) The things that they used to worship which were all based on fabrications and lies, will all disappear, and they will have no helper or supporter, and no one to turn to.

**Those among the Idolators who corrupted Others will receive a Greater Punishment**

Then Allah tells us:



(الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ زِدْنَاهُمْ  
عَذَابًا)

(Those who disbelieved and tried to obstruct the path of Allah, for them We will add torment) meaning one punishment for their disbelief and another punishment for turning others away from following the truth, as Allah says:

(وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْأُونَ عَنْهُ)

(And they prevent others from him and they themselves keep away from him) 6:26( meaning they forbade others to follow him and they themselves shunned him, but:

(وَإِن يُهْلِكُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ)

(they destroyed only themselves, while they do not realize it.) This is evidence that there will be varying levels of punishment for the disbelievers, just as there will be varying degrees of Paradise for the believers, as Allah says:

(قَالَ لِكُلِّ ضِعْفٌ وَلَكِن لَّا تَعْلَمُونَ)

(For each one there is double (torment), but you know not.) 7:38(

(وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِّنْ  
أَنفُسِهِمْ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ وَنَزَّلْنَا  
عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً  
وَبُشْرَى لِّلْمُسْلِمِينَ )

(89. And on the Day when We resurrect a witness from each nation from among themselves, and We bring you (O Muhammad) as a witness against these. And We have revealed the Book (the Qur'an) to you as an explanation of everything, a guidance, a mercy, and good news for the Muslims.)

### **Every Prophet will bear Witness against his Nation on the Day of Resurrection**

Allah addressed His servant and Messenger Muhammad , saying:

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِّنْ  
أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَؤُلَاءِ)

(And on the Day when We resurrect a witness from each nation from among themselves, and We bring you (O Muhammad) as a witness against these.), meaning, your Ummah. The Ayah means: remember that Day and its terrors, and the great honor and high position that Allah has bestowed upon you. This Ayah is like the Ayah with which `Abdullah bin Mas`ud ended when he recited to the Messenger of Allah from the beginning of Surat An-Nisa'. When he reached the Ayah:

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ  
عَلَىٰ هَؤُلَاءِ شَهِيدًا )

(How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad) as a witness against these) )4:41( the Messenger of Allah said to him:

«حَسْبُكَ»

(Enough.) Ibn Mas`ud said: "I turned to him and saw his eyes streaming with tears."

### The Qur'an explains Everything

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ)

(And We revealed the Book (the Qur'an) to you as an explanation of everything,) Ibn Mas`ud said: ")Allah( made it clear that in this Qur'an there is complete knowledge and about everything." The Qur'an contains all kinds of beneficial knowledge, such as reports of what happened in the past, information about what is yet to come, what is lawful and unlawful, and what people need to know about their worldly affairs, their religion, their livelihood in this world, and their destiny in the Hereafter.

(وَهَدَىٰ)

(a guidance) means, for their hearts.

(وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ)

(a mercy, and good news for the Muslims.) Al-Awza`i said:

(وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيَانًا لِّكُلِّ شَيْءٍ)

(And We have revealed the Book (the Qur'an) as an explanation of everything,) meaning, with the Sunnah. The is the reason why the phrase,

(وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ)

(And We have revealed the Book to you) is mentioned immediately after the phrase,

(وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰؤُلَاءِ)

(And We shall bring you (O Muhammad) as a witness against these. ) the meaning - and Allah knows best - is that the One Who obligated you to convey the Book which He revealed to you, will also ask you about that on the Day of Resurrection.

(فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ )

(Then We shall indeed question those (people) to whom it (the Book) was sent and We shall indeed question the Messengers.) (7:6)

(فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ - عَمَّا كَانُوا يَعْمَلُونَ )

(So by your Lord We question them all about what they did.) (15:92-92)

(يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عِلْمُ الْغُيُوبِ )

(On the Day when Allah gathers the Messengers together and says to them: "What was the response you received (to your Message)" They will say: "We have no knowledge, indeed only You are the Knower of all that is hidden." (5:109) And Allah says:

(إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ)

(Verily, He Who obligated the Qur'an upon you (O Muhammad) will surely bring you back to the return.) )28:85( meaning, the One Who gave you the obligation of conveying the Qur'an will bring you back to Him, and your return will be on the Day of Resurrection, and He will question you about you commission of the duty He gave you. This is one of the opinions, and it presents a good understanding of it.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي  
الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ  
يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ )

(90. Verily, Allah orders justice and kindness, and giving (help) to the relatives, and He forbids immoral sins, and evil and tyranny. He admonishes you, so that perhaps you may take heed.)

### The Command to be Fair and Kind

Allah tells us that He commands His servant to be just, i.e., fair and moderate, and that He encourages kindness and good treatment. As He says:

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ  
صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ )

(And if you punish them, then punish them with the like of that with which you were afflicted. But if you have patience with them, then it is better for those who are patient.) (16:126)

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ  
فَأَجْرُهُ عَلَى اللَّهِ )

(The recompense for an offense is an offense the like thereof; but whoever forgives and makes reconciliation, his reward is with Allah.) )42:40(

وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ  
لَهُ )

(and wounds equal for equal. But if anyone remits the retaliation by way of charity, it shall count as atonement for him.) )5:45( And there are other Ayat which support the institution of justice in Islam, as well as encouraging a fair and generous attitude.

### The Command to maintain the Ties of Kinship and the prohibition of Immoral Sins, Evil and Tyranny

## (وَإِيْتَاءِ ذِي الْقُرْبَىٰ)

(and giving (help) to relatives,) meaning that Allah is commanding us to uphold the ties of kinship, as He says:

(وَعَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ  
وَلَا تُبَدِّرْ تَبْدِيرًا)

(And give the relative his due and to the poor and to the wayfarer. But do not spend wastefully in the manner of a spendthrift.) (17:26)

## (وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ)

(and He forbids immoral sins, and evil) Fahsha' refers to all things that are forbidden, and Munkar refers to those forbidden deeds that are committed openly by the one who does them. Hence Allah says elsewhere:

(قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا  
بَطْنًا)

(Say (O Muhammad): "(But) the things that my Lord has indeed forbidden are the indecencies, whether committed openly or secretly) (7:33) Baghy refers to aggression towards people. In a Hadith, the Prophet said:

«مَا مِنْ ذَنْبٍ أَجْدَرَ أَنْ يُعَجَّلَ اللَّهُ عُقُوبَتَهُ فِي  
الدُّنْيَا مَعَ مَا يَدَّخِرُ لِصَاحِبِهِ فِي الْآخِرَةِ مِنَ الْبَغْيِ  
وَقَطِيعَةِ الرَّحِمِ»

(There is no sin more deserving of having its punishment hastened in this world, as well as what is reserved in the Hereafter for the one who does it, than tyrannical aggression and cutting the ties of kinship.)

## (يُعِظُكُمْ)

(He admonishes you,) meaning, He commands what He commands you of good and He forbids what He forbids you of evil;

(لَعَلَّكُمْ تَذَكَّرُونَ)

(so that perhaps you may take heed) Ash-Sha`bi reported that Shatiyr bin Shaki said: "I heard Ibn Mas`ud say: `The most comprehensive Ayah in the Qur'an is in Surat An-Nahl:

(إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ)

(Verily, Allah enjoins justice and kindness...)" It was reported by Ibn Jarir.

### The Eyewitness Account of `Uthman

Concerning the revelation of this Ayah, Imam Ahmad reported a Hasan Hadith from `Abdullah bin `Abbas who said: "While the Messenger of Allah was sitting in the courtyard of his house, `Uthman bin Maz`un passed by and smiled at the Messenger of Allah . The Messenger of Allah said to him,

«أَلَا تَجْلِسُ؟»

(Won't you sit down) He said, `Certainly.' So the Messenger of Allah sat facing him, and while they were talking, the Messenger of Allah began looking up at the sky, looking at it for a while, then he brought his gaze down until he was looking at the ground to his right. Then the Messenger of Allah turned slightly away from his companion `Uthman to where he was looking. Then he began to tilt his head as if trying to understand something, and Ibn Maz`un was looking on. When the matter was finished and he had understood what had been said to him, the Messenger of Allah stared at the sky again as he had the first time, looking at whatever he could see until it disappeared. Then he turned back to face `Uthman again. `Uthman said, `O Muhammad, I have never seen you do anything like you did today while I was sitting with you.' The Messenger of Allah said:

«وَمَا رَأَيْتَنِي فَعَلْتُ؟»

(What did you see me do) `Uthman said: `I saw you staring at the sky, then you lowered your gaze until you were looking to your right, then you turned to him and left me. Then you tilted your head as if you were trying to understand something that was being said to you.' The Messenger of Allah said,

«وَقَطِنْتَ لِذَلِكَ؟»

(Did you notice that) `Uthman said, `Yes'. The Messenger of Allah said:

«أَتَانِي رَسُولُ اللَّهِ أَنْفًا وَأَنْتَ جَالِسٌ»

(A messenger from Allah came to me just now, when you were sitting here.) `Uthman said, `A messenger from Allah' The Messenger of Allah said,

«نَعَمْ»

(Yes.) `Uthman said, `And what did he say to you' The Messenger of Allah said:

(إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ)

(Verily, Allah orders justice and kindness...) `Uthman said: `That was when faith was established in my heart and I began to love Muhammad ." It is a Hasan Hadith having a good connected chain of narrators in which their hearing it from each other is clear.

(وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا  
الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا  
إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ - وَلَا تَكُونُوا كَالَّذِينَ  
نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَا تَتَّخِذُونَ  
أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ  
أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ وَلِيُبَيِّنَ لَكُمْ يَوْمَ الْقِيَامَةِ مَا  
كُنْتُمْ فِيهِ تَخْتَلِفُونَ )

(91. And fulfill the covenants (taken in the Name of) Allah when you have taken them, and do not break the oaths after you have confirmed them - and indeed you have appointed Allah as your guarantor. Verily, Allah knows what you do.) (92. And do not be like the one who undoes the thread which she has spun, after it has become strong, by taking your oaths as a means of deception among yourselves when one group is more numerous than another group. Allah only tests you by this, and on the Day of Resurrection, He will certainly clarify that which used to differ over.)

### The Command to fulfill the Covenant

This is one of the commands of Allah, to fulfill covenants, keep promises and to fulfill oaths after confirming them. Thus Allah says:

(وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا)

(and do not break the oaths after you have confirmed them) There is no conflict between this and the Ayat:

(وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ)

(And do not use Allah as an excuse in your oaths) )2:224(

(ذَلِكَ كَفَّارَةٌ لِّأَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ)

(That is the expiation for oaths when you have sworn. And protect your oaths.) )5:89( meaning, do not forgo your oaths without offering the penance. There is also no conflict between this Ayah (16:91) and the Hadith reported in the Two Sahihs according to which the Prophet said:

«إِنِّي وَاللَّهِ إِن شَاءَ اللَّهُ لَا أُحْلِفُ عَلَى يَمِينٍ فَأَرَى  
غَيْرَهَا خَيْرًا مِنْهَا إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ  
وَتَحَلَّلْتُهَا وَفِي رِوَايَةٍ وَكَفَّرْتُ عَنْ يَمِينِي»

(By Allah, if Allah wills, I will not swear an oath and then realize that something else is better, but I do that which is better and find a way to free myself from the oath. According to another report he said: "and I offer penance for my oath. ") There is no contradiction at all between all of these texts and the Ayah under discussion here, which is:

(وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا)

(and do not break the oaths after you have confirmed them) because these are the kinds of oaths that have to do with covenants and promises, not the kind that have to do with urging oneself to do something or preventing him from doing something. Therefore Mujahid said concerning this Ayah:

(وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا)

(and do not break the oaths after you have confirmed them) "The oath here refers to oaths made during Jahiliyyah." This supports the Hadith recorded by Imam Ahmad from Jubayr bin Mut`im, who said that the Messenger of Allah said:

«لَا حِلْفَ فِي الْإِسْلَامِ، وَأَيُّمَا حِلْفٍ كَانَ فِي  
الْجَاهِلِيَّةِ فَإِنَّهُ لَا يَزِيدُهُ الْإِسْلَامُ إِلَّا شِدَّةً»



(There is no oath in Islam, and any oath made during the Jahiliyyah is only reinforced by Islam.) This was also reported by Muslim. The meaning is that Islam does not need oaths as they were used by the people of the Jahiliyyah; adherence to Islam is sufficient to do away with any need for what they used to customarily give oaths for. In the Two Sahihs it was reported that Anas said: "The Messenger of Allah (ﷺ) swore the treaty of allegiance between the Muhajirin (emigrants) and the Ansar (helpers) in our house." This means that he established brotherhood between them, and they used to inherit from one another, until Allah abrogated that. And Allah knows best.

إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ

(Verily, Allah knows what you do.) This is a warning and a threat to those who break their oaths after confirming them.

وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَا

(And do not be like the one who undoes the thread which she has spun, after it has become strong.) `Abdullah bin Kathir and As-Suddi said: "This was a foolish woman in Makkah. Everytime she spun thread and made it strong, she would undo it again." Mujahid, Qatadah and Ibn Zayd said: "This is like the one who breaks a covenant after confirming it." This view is more correct and more apparent, whether or not there was a woman in Makkah who undid her thread after spinning it. The word Ankathan could be referring back to the word translated as "undoes", reinforcing the meaning, or it could be the predicate of the verb "to be", meaning, do not be Ankathan, the plural of Nakth (breach, violation), from the word Nakith (perfidious). Hence after this, Allah says:

تَتَّخِذُونَ أَيْمَانَكُمْ دَخَالًا بَيْنَكُمْ

(by taking your oaths as a means of deception among yourselves) meaning for the purposes of cheating and tricking one another.

أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ

(when one group is more numerous than another group. ) meaning, you swear an oath with some people if they are more in number than you, so that they can trust you, but when you are able to betray them you do so. Allah forbids that, by showing a case where treachery might be expected or excused, but He forbids it. If treachery is forbidden in such a case, then in cases where one is in a position of strength it is forbidden more emphatically. Mujahid said: "They used to enter into alliances and covenants, then find other parties who were more powerful and more numerous, so they would cancel the alliance with the first group and make an alliance with the second who were more powerful and more numerous. This is what they were forbidden to do." Ad-Dahhak, Qatadah and Ibn Zayd said something similar.

إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ

(Allah only tests you by this) Sa`id bin Jubayr said: "This means (you are tested) by the large numbers." This was reported by Ibn Abi Hatim. Ibn Jarir said: "It means (you are being tested) by His command to you to adhere to your covenants."

**(وَلْيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَمَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ)**

(And on the Day of Resurrection, He will certainly clarify that which you differed over.)  
Everyone will be rewarded or punished in accordance with his deeds, good or evil.

**(وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ  
مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلِنُسَلِّنَّ عَمَّا كُنْتُمْ  
تَعْمَلُونَ - وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ  
قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا السُّوءَ بِمَا صَدَدْتُمْ عَنِ  
سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ - وَلَا تَشْتَرُوا بِعَهْدِ  
اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ  
تَعْلَمُونَ - مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ  
وَلَنَجْزِيَنَّهُ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا  
يَعْمَلُونَ )**

(93. And had Allah willed, He would have made you (all) one nation, but He allows whom He wills to stray and He guides whom He wills. But you shall certainly be called to account for what you used to do.) (94. And do not make your oaths a means of deception among yourselves, resulting in the slip of a foot after it was firmly planted, and you taste the evil of having hindered from the path of Allah, and you will suffer a terrible punishment.) (95. And do not use an oath by Allah for the purchase of little value, what is with Allah is better for you if you only knew.) (96. Whatever you have will be exhausted, and what is with Allah will remain. And to those who are patient, We will certainly grant them their rewards in proportion to the best of what they used to do.)

**If Allah had willed, He would have made all of Humanity one Nation**

Allah says:

(وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ)

(And had Allah willed, He would have made you) meaning - O mankind,

(أُمَّةً وَاحِدَةً)

((all) one nation,) This is like the Ayah:

(وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلُّهُمْ  
جَمِيعًا)

(And had your Lord willed, all of those on earth would have believed together.) )10:99(, meaning, He could have created harmony among them, and there would not be any differences, conflicts or hatred between them.

(وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا  
يَزَالُونَ مُخْتَلِفِينَ )  
(إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ)

(And if your Lord had so willed, He would surely, have made mankind one Ummah )nation or community(, but they will not cease to disagree. Except him on whom your Lord has bestowed His mercy, and for that did He create them.) (11:118-119) Similarly, Allah says here:

(وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ)

(but He allows whom He wills to stray and He guides whom He wills. ) Then on the Day of Resurrection, He will ask them all about their deeds, and will reward or punish them even equal to a scallish thread in the long slit of a date stone or the size of a speck on the back of a date stone, or even a thin membrane of the date stone.

### **The Prohibition on taking an Oath for Purposes of Treachery**

Then Allah warns His servant against taking oaths as means of deception, i.e., using them for treacherous purposes, lest a foot should slip after being firmly planted. This is an analogy describing one who was on the right path but then deviated and slipped from the path of guidance because of an unfulfilled oath that involved hindering people from the path of Allah. This is because if a disbeliever were to find that after having agreed to a covenant, then the

believer betrayed him, then the believer will have hindered him from entering Islam. Thus Allah says:

(وَتَذُوقُوا السُّوءَ بِمَا صَدَدْتُمْ عَن سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ)

(and you taste the evil of having hindered from the path of Allah, and you will suffer a terrible punishment.)

### Do not break Oaths for the sake of Worldly Gain

Then Allah says:

(وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا)

(And do not use an oath by Allah for the purchase of little value.) meaning, do not neglect an oath sworn in the Name of Allah for the sake of this world and its attractions, for they are few, and even if the son of Adam were to gain this world and all that is in it, that which is with Allah is better for him, i.e., the reward of Allah is better for the one who puts his hope in Him, believes in Him, seeks Him and fulfills his oaths in the hope of that which Allah has promised. This is why Allah says:

(إِن كُنْتُمْ تَعْلَمُونَ مَا عِنْدَكُمْ يَنْفَدُ)

(if you only knew. Whatever you have will be exhausted,) meaning, it will come to an end and will vanish, because it is only there for a certain, limited time.

(وَمَا عِنْدَ اللَّهِ بَاقٍ)

(and what is with Allah will remain.) meaning, His reward for you in Paradise will remain, without interruption or end, because it is eternal and will never change nor disappear.

(وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ)

(And to those who are patient, We will certainly grant them their rewards in proportion to the best of what they used to do. ) Here the Lord swears, with the Lam of affirmation, that He will reward the patient for the best of their deeds, i.e., He will forgive them for their bad deeds.

(مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ  
فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ  
مَا كَانُوا يَعْمَلُونَ )

(97. Whoever does righteous deeds - whether male or female - while he (or she) is a believer; then We will certainly give them a good life, and We will certainly grant them their rewards in proportion to the best of what they used to do.)

### Righteous Deeds and their Reward

This is a promise from Allah to those Children of Adam, male or female, who do righteous deeds - deeds in accordance with the Book of Allah and the Sunnah of His Prophet , with a heart that believes in Allah and His Messenger , while believing that these deeds are commanded and enjoined by Allah. Allah promises that He will give them a good life in this world and that He will reward them according to the best of their deeds in the Hereafter. The good life includes feeling tranquillity in all aspects of life. It has been reported that Ibn ` Abbas and a group (of scholars) interpreted it to mean good, lawful provisions. It was reported that `Ali bin Abi Talib interpreted as contentment. This was also the opinion of Ibn ` Abbas, `Ikrimah and Wahb bin Munabbih. `Ali bin Abi Talhah recorded from Ibn ` Abbas that it meant happiness. Al-Hasan, Mujahid and Qatadah said: "None gets )this( good life )mentioned( except in Paradise." Ad-Dahhak said: "It means lawful provisions and worship in this life". Ad-Dahhak also said: "It means working to obey Allah and finding joy in that." The correct view is that a good life includes all of these things. as found in the Hadith recorded by Imam Ahmad from `Abdullah bin ` Amr that the Messenger of Allah said:

«قَدْ أَفْلَحَ مَنْ أَسْلَمَ، وَرَزَقَ كَفَافًا، وَقَنَّعَهُ اللَّهُ بِمَا  
آتَاهُ»

(He who submits )becomes a Muslim( has succeeded, is given sufficient provisions, and is content with Allah for what he is given.) It was also recorded by Muslim.

(فَإِذَا قَرَأْتَ الْقُرْءَانَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطٰنِ  
الرَّجِيمِ )

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ ءَامَنُوا وَعَلَى  
رَبِّهِمْ يَتَوَكَّلُونَ- إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ  
وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ-

(98. So when you recite the Qur'an, seek refuge with Allah from Shaytan, the outcast.) (99. Verily, he has no power over those who believe and put their trust only in their Lord.) (100. His power is only over those who obey and follow him (Shaytan), and those who join partners with Him (Allah).)

### The Command to seek Refuge with Allah before reciting the Qur'an

This is a command from Allah to His servants upon the tongue of His Prophet , telling them that when they want to read Qur'an, they should seek refuge with Allah from the cursed Shaytan. The Hadiths mentioned about seeking refuge with Allah (Isti`adhah), were quoted in our discussion at the beginning of this Tafsir, praise be to Allah. The reason for seeking refuge with Allah before reading is that the reader should not get confused or mixed up, and that the Shaytan would not confuse him or stop him from thinking about and pondering over the meaning of what he reads. Hence the majority of scholars said that refuge should be sought with Allah before starting to read.

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ ءَامَنُوا وَعَلَى  
رَبِّهِمْ يَتَوَكَّلُونَ )

(Verily, he has no power over those who believe and put their trust only in their Lord.) Ath-Thawri said: "He has no power to make them commit a sin they will not repent from." Others said: it means that he has no argument for them. Others said it is like the Ayah:

إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ )

(Except Your chosen servants amongst them.) )15:40(

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ )

(His power is only over those who obey and follow him (Shaytan), ) Mujahid said: "Those who obey him." Others said, "Those who take him as their protector instead of Allah."

وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ )

(and those who join partners with Him.) means, those who associate others in worship with Allah.

(وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ  
قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ - قُلْ  
نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ  
ءَامَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ )

(101. And when We change a verse in place of another - and Allah knows best what He reveals - they (the disbelievers) say: "You (O Muhammad) are but a forger." Rather, most of them know not.) (102. Say (O Muhammad); "Ruh-ul-Qudus has brought it (the Qur'an) down from your Lord with truth." for the conviction of those who believe, and as a guide and good news for the Muslims.)

### **The Idolators' Accusation that the Prophet was a Liar since some Ayat were abrogated, and the Refutation of their Claim**

Allah tells us of the weak minds of the idolators, and their lack of faith and conviction. He explains that it is impossible for them to have faith when He has decreed that they are doomed. When they saw that some rulings had been changed by being abrogated, they said to the Messenger of Allah :

(إِنَّمَا أَنْتَ مُفْتَرٍ)

(You are but a forger) meaning one who tells lies. But Allah is the Lord Who does whatever He wills, and rules as He wants.

(بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ)

(And when We change a verse (of the Qur'an) in place of another) Mujahid said: this means, "We remove one and put another in its place." Qatadah said: this is like the Ayah:

(مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا)

(Whatever verse We change )abrogate( or omit )the abrogated(...)" (2:106). Allah said, in response to them:

(قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ)

(Say: "Ruh-ul-Qudus has brought it..." meaning, Jibril,

(مِّن رَّبِّكَ بِالْحَقِّ)

(from your Lord with truth, ) meaning, with truthfulness and justice

(لِيُثَبِّتَ الَّذِينَ ءَامَنُوا)

(for the conviction of those who believe,) so that they will believe what was revealed earlier and what was revealed later, and humble themselves towards Allah.

(وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ)

(and as a guide and good news for the Muslims.) meaning He has made it a guide and good news to the Muslims who believe in Allah and His Messengers.

(وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ  
الَّذِي يُوحَىٰ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ  
مُّبِينٌ)

(103. And indeed We know that they (polytheists and pagans) say: "It is only a human being who teaches him." The tongue of the man they refer to is foreign, while this (the Qur'an) is (in) a clear Arabic tongue.)

### The Idolators' Claim that the Qur'an was taught by a Human, and the Refutation of their Claim

Allah tells us about the idolators' lies, allegations, and slander when they claimed that this Qur'an which Muhammad had recited for them, was actually taught to him by a human. They referred to a foreign (i.e., non-Arab) man who lived among them as the servant of some of the clans of Quraysh and who used to sell goods by As-Safa. Maybe the Messenger of Allah used to sit with him sometimes and talk to him a little, but he was a foreigner who did not know much Arabic, only enough simple phrases to answer questions when he had to. So in refutation of their claims of fabrication, Allah said:

(لِسَانُ الَّذِي يُوحَىٰ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ  
عَرَبِيٌّ مُّبِينٌ)



(The tongue of the man they refer to is foreign, while this (the Qur'an) is a (in) clear Arabic tongue.) meaning, how could it be that this Qur'an with its eloquent style and perfect meanings, which is more perfect than any Book revealed to any previously sent Prophet, have been learnt from a foreigner who hardly speaks the language No one with the slightest amount of common sense would say such a thing.

(إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ  
وَلَهُمْ عَذَابٌ أَلِيمٌ - إِنَّمَا يَقْتَرِي الكَذِبَ الَّذِينَ لَا  
يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الكَذِبُونَ )

(104. Verily, those who do not believe in Allah's Ayat (signs, or revelation), Allah will not guide them, and theirs will be a painful punishment.) (105. It is only those who do not believe in Allah's Ayat who fabricate the falsehood, and it is they who are liars.) Allah tells us that He does not guide those who turn away from remembering Him and who are heedless of that which He revealed to His Messenger , those who have no intention of believing in that which he has brought from Allah. This kind of people will never be guided to faith by the signs of Allah and the Message which He sent His Messengers in this world, and they will suffer a painful and severe punishment in the Hereafter. Then Allah informs us that His Messenger is not a forger nor a liar, because the one who fabricates falsehood about Allah and His Messenger is the most evil of creatures.

(الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ)

(Verily, those who do not believe in Allah's Ayat,) Allah will not guide them, and theirs will be a painful punishment, meaning, the disbelievers and heretics who are known to the people as liars. The Messenger Muhammad , on the other hand, was the most honest and righteous of people, the most perfect in knowledge, deeds, faith and conviction. He was known among his people for his truthfulness and no one among them had any doubts about that - to such an extent that they always addressed him as Al-Amin (the Trustworthy) Muhammad. Thus when Heraclius, the king of the Romans, asked Abu Sufyan about the attributes of the Messenger of Allah , one of the things he said to him was, "Did you ever accuse him of lying before he made his claim" Abu Sufyan said, "No". Heraclius said, "He would refrain from lying about people and then go and fabricate lies about Allah"

(مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ  
مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا  
فَعَلَيْهِمْ غَضَبٌ مِّنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ - ذَلِكَ  
بِأَنَّهُمْ اسْتَحَبُّوا الحَيَاةَ الدُّنْيَا عَلَى الآخِرَةِ وَأَنَّ

اللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ - أُولَئِكَ الَّذِينَ طَبَعَ  
اللَّهُ عَلَى قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَرَهُمْ وَأُولَئِكَ  
هُمُ الْغَافِلُونَ - لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمْ  
الْخَسِرُونَ )

(106. Whoever disbelieves in Allah after his belief - except one who was forced while his heart is at peace with the faith - but whoever opens their breasts to disbelief, on them is wrath from Allah, and theirs will be a terrible torment.) (107. That is because they preferred the life of this world over that of the Hereafter. And Allah does not guide the people who disbelieve.) (108. They are those upon whose hearts, hearing (ears) and sight (eyes) Allah has set a seal over. And they are the heedless!) (109. No doubt, in the Hereafter they will be the losers.)

### **Allah's Wrath against the Apostate, except for the One Who is forced into Disbelief**

Allah tells us that He is angry with them who willingly disbelieve in Him after clearly believing in Him, who open their hearts to disbelief finding peace in that, because they understood the faith yet they still turned away from it. They will suffer severe punishment in the Hereafter, because they preferred this life to the Hereafter, and they left the faith for the sake of this world and Allah did not guide their hearts and help them to stand firm in the true religion. He put a seal on their hearts so that they would not be able to understand what is beneficial for them, and He sealed their ears and eyes so that they would not benefit from them. Their faculties did not help them at all, so they are unaware of what is going to happen to them.

(لَا جَرَمَ)

(No doubt) means, it is inevitable, and no wonder that those who are like this -

(أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَسِرُونَ)

(in the Hereafter, they will be the losers.) meaning, they will lose themselves and their families on the Day of Resurrection.

(إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ)

(except one who was forced while his heart is at peace with the faith) This is an exception in the case of one who utters statements of disbelief and verbally agrees with the Mushrikin because he is forced to do so by the beatings and abuse to which he is subjected, but his heart refuses to accept what he is saying, and he is, in reality, at peace with his faith in Allah and His Messenger . The scholars agreed that if a person is forced into disbelief, it is permissible for

him to either go along with them in the interests of self-preservation, or to refuse, as Bilal did when they were inflicting all sorts of torture on him, even placing a huge rock on his chest in the intense heat and telling him to admit others as partners with Allah. He refused, saying, "Alone, Alone." And he said, "By Allah, if I knew any word more annoying to you than this, I would say it." May Allah be pleased with him. Similarly, when the Liar Musaylimah asked Habib bin Zayd Al-Ansari, "Do you bear witness that Muhammad is the Messenger of Allah" He said, "Yes." Then Musaylimah asked, "Do you bear witness that I am the messenger of Allah" Habib said, "I do not hear you." Musaylimah kept cutting him, piece by piece, but he remained steadfast insisting on his words. It is better and preferable for the Muslim to remain steadfast in his religion, even if that leads to him being killed, as was mentioned by Al-Hafiz Ibn `Asakir in his biography of `Abdullah bin Hudhafah Al-Sahmi, one of the Companions. He said that he was taken prisoner by the Romans, who brought him to their king. The king said, "Become a Christian, and I will give you a share of my kingdom and my daughter in marriage." `Abdullah said: "If you were to give me all that you possess and all that Arabs possess to make me give up the religion of Muhammad even for an instant, I would not do it." The king said, "Then I will kill you." `Abdullah said, "It is up to you." The king gave orders that he should be crucified, and commanded his archers to shoot near his hands and feet while ordering him to become a Christian, but he still refused. Then the king gave orders that he should be brought down, and that a big vessel made of copper be brought and heated up. Then, while `Abdullah was watching, one of the Muslim prisoners was brought out and thrown into it, until all that was left of him was scorched bones. The king ordered him to become a Christian, but he still refused. Then he ordered that `Abdullah be thrown into the vessel, and he was brought back to the pulley to be thrown in. `Abdullah wept, and the king hoped that he would respond to him, so he called him, but `Abdullah said, "I only weep because I have only one soul with which to be thrown into this vessel at this moment for the sake of Allah; I wish that I had as many souls as there are hairs on my body with which I could undergo this torture for the sake of Allah." According to some reports, the king imprisoned him and deprived him of food and drink for several days, then he sent him wine and pork, and he did not come near them. Then the king called him and asked him, "What stopped you from eating" `Abdullah said, "It is permissible for me )under these circumstances(, but I did not want to give you the opportunity to gloat." The king said to him, "Kiss my head and I will let you go." `Abdullah said, "And will you release all the Muslim prisoners with me" The king said, "Yes." So `Abdullah kissed his head and he released him and all the other Muslim prisoners he was holding. When he came back, `Umar bin Al-Khattab said, "Every Muslim should kiss the head of `Abdullah bin Hudhafah, and I will be the first to do so." And he stood up and kissed his head. May Allah be pleased with them both.

(ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَجَرُوا مِنْ بَعْدِ مَا قُتِلُوا ثُمَّ  
 جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ  
 رَحِيمٌ - يَوْمَ تَأْتِي كُلُّ نَفْسٍ نَجْدَلُ عَنْ نَفْسِهَا  
 وَتُوقَى كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ )

(110. Then, verily, your Lord for those who emigrated after they were put to trials and then performed Jihad, and were patient, - after this, your Lord is indeed Forgiving, Most Merciful.)  
 (111. (Remember) the Day when every person will come pleading for himself, and every one will be paid in full for what he did, and they will not be dealt with unjustly.)

## The One who is forced to renounce Islam will be forgiven if He does Righteous Deeds afterwards

This refers to another group of people who were oppressed in Makkah and whose position with their own people was weak, so they went along with them when they were tried by them. Then they managed to escape by emigrating, leaving their homeland, families and wealth behind, seeking the pleasure and forgiveness of Allah. They joined the believers and fought with them against the disbelievers, bearing hardship with patience. Allah tells them that after this, meaning after their giving in when put to the test, He will forgive them and show mercy to them when they are resurrected.

(يَوْمَ تَأْتِي كُلُّ نَفْسٍ نُجْدِلُ)

((Remember) the Day when every person will come pleading) meaning making a case in his own defence.

(عَنْ نَفْسِهَا)

(for himself.) means, no one else will plead on his behalf; not his father, not his son, nor his brother, nor his wife.

(وَتُؤَقَّى كُلُّ نَفْسٍ مَّا عَمِلَتْ)

(and every one will be paid in full for what he did,) meaning what ever he did, good or evil.

(وَهُمْ لَا يُظْلَمُونَ)

(and they will not be dealt with unjustly.) meaning there will be no decrease in the reward for good, and no increase in the punishment for evil. They will not be dealt with unjustly in the slightest way.

(وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ - وَلَقَدْ جَاءَهُمْ رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ )

(112. And Allah gives the example of a township (Makkah), it was secure and peaceful: its provision coming to it in abundance from every place, but it (its people) denied the favors of Allah. So Allah made it taste extreme hunger (famine) and fear, because of what they did.)  
(113. There has come to them a Messenger from among themselves, but they denied him, so the torment seized them while they were wrongdoers.)

## The Example of Makkah

This example refers to the people of Makkah, which had been secure, peaceful and stable, a secure sanctuary while men were being snatched away from everywhere outside of it. Whoever entered Makkah, he was safe, and he had no need to fear, as Allah said:

وَقَالُوا إِن تَتَّبِعِ الْهُدَىٰ مَعَكَ نُتَخَطَّفُ مِنْ أَرْضِنَا  
أَوَلَمْ نُمْكِّنْ لَهُمْ حَرَمًا ءَامِنًا يُجْبَىٰ إِلَيْهِ ثَمَرَاتُ كُلِّ  
شَيْءٍ رِّزْقًا مِّن لَّدُنَّا

(And they say: "If we follow the guidance with you, we would be snatched away from our land." Have We not established a secure sanctuary (Makkah) for them, to which are brought fruits of all kinds, a provision from Ourselves.) )28:57( Similarly, Allah says here:

يَأْتِيهَا رِزْقُهَا رَغَدًا

(its provision coming to it in abundance) meaning, with ease and in plenty,

مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ

(from every place, but it (its people) denied the favors of Allah.) meaning, they denied the blessings of Allah towards them, the greatest of which was Muhammad being sent to them, as Allah said:

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا  
قَوْمَهُمْ دَارَ الْبَوَارِ - جَهَنَّمَ يَصْلَوْنَهَا وَيُسَّ  
الْقَرَارُ

(Have you not seen those who have changed the favors of Allah into disbelief, and caused their people to dwell in the abode of destruction; Hell, in which they will burn, - and what an evil place to settle in!) (14:28-29). Hence Allah replaced their former blessings with the opposite, and said:

## فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ)

(So Allah made it taste extreme hunger (famine) and fear,) meaning, He inflicted it and made them taste of hunger after fruits of all kinds and provision in abundance from every place had been brought to it. This was when they defied the Messenger of Allah and insisted on opposing him, so he supplicated against them, asking Allah to send them seven years like the seven years of Yusuf (i.e., seven years of famine), and they were stricken with a year in which everything that they had was destroyed, and they ate `Alhaz', which is the hair of the camel mixed with its blood when it is slaughtered.

## (وَالْخَوْفِ)

(and fear). This refers to the fact that their sense of security was replaced with fear of the Messenger of Allah and his Companions after they had migrated to Al-Madinah. They feared the power and the attack of his armies, and they started to lose and face the destruction of everything that belonged to them, until Allah made it possible for His Messenger to conquer Makkah. This happened because of their evil deeds, their wrongdoing and their rejection of the Messenger that Allah sent to them from among themselves. He reminded them of this blessing in the Ayah:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا  
مِّنْ أَنفُسِهِمْ)

(Indeed, Allah blessed the believers when He sent Messenger from among themselves to them.) (3:164) and,

فَاتَّقُوا اللَّهَ يَا أُولِيَ الْأَلْبَابِ الَّذِينَ ءَامَنُوا قَدْ أَنزَلَ  
اللَّهُ إِلَيْكُمْ ذِكْرًا رَسُولًا)

(So have Taqwa of Allah! O men of understanding who have believed, Allah has indeed revealed to you a reminder (this Qur'an). (And has also sent to you) a Messenger.) )65:10-11( and:

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا  
وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ)

(Similarly (as a blessing), We have sent a Messenger to you from among you, reciting Our Ayat to you, and purifying you, and teaching you the Book (the Qur'an) and the Hikmah (i.e. Sunnah).) Until

## (وَلَا تَكْفُرُونَ)

(and do not be ungrateful.) 2:151-152( Allah changed the situation of the disbelievers and made it the opposite of what it had been, so they lived in fear after being secure, they were hungry after having plenty of provisions. After the believers lived in fear, Allah granted them security, giving them ample provisions after they lived in poverty, making them rulers, governors and leaders of mankind. This is what we say about the example that was given of the people of Makkah. It was also the opinion of Al-`Awfi and Ibn `Abbas, Mujahid, Qatadah, `Abdur-Rahman bin Zayd bin Aslam, and Malik narrated it from Az-Zuhri as well. May Allah have mercy on them all.

(فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا  
نِعْمَتَ اللَّهِ إِنَّ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ - إِنَّمَا حَرَّمَ  
عَلَيْكُمْ الْمَيِّتَةَ وَالْدَّمَ وَلَحْمَ الْخَنزِيرِ وَمَا أَهْلَ لِغَيْرِ  
اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ  
غَفُورٌ رَحِيمٌ - وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمْ  
الْكُذِبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ لَتَقْتُرُوا عَلَى اللَّهِ  
الْكُذِبَ إِنَّ الَّذِينَ يَقْتُرُونَ عَلَى اللَّهِ الْكُذِبَ لَا  
يُفْلِحُونَ - مَتَّعْ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ )

(114. So eat of the lawful and good food which Allah has provided for you. And be grateful for Allah's favor, if it is He Whom you worship.) (115. He has only forbidden dead flesh, blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for other than Allah. But if one is forced by necessity, without willful disobedience, nor transgressing, then, Allah is Pardoning, Most Merciful.) (116. And do not describe what your tongues have lied about, saying: "This is lawful and this is forbidden," to invent lies against Allah. Verily, those who invent lies against Allah, will never succeed.) (117. A passing brief enjoyment (will be theirs), but they will suffer a painful torment.)

### **The Command to eat Lawful Provisions and to be Thankful, and an Explanation of what is Unlawful**

Allah orders His believing servants to eat the good and lawful things that He has provided, and to give thanks to Him for that, for He is the Giver and Originator of all favors, Who alone deserves to be worshipped, having no partners or associate. Then Allah mentions what He has

forbidden things which harm them in both religious and worldly affairs, i., e., dead meat, blood and the flesh of pigs.

(وَمَا أَهْلٌ لِّغَيْرِ اللَّهِ بِهِ)

(and any animal which is slaughtered as a sacrifice for other than Allah.) meaning, it was slaughtered with the mention of a name other than that of Allah. Nevertheless,

(فَمَنْ اضْطُرَّ)

(But if one is forced by necessity.) meaning, if one needs to do it, without deliberately disobeying or transgressing, then,

(فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ)

(Allah is Pardoning, Most Merciful.) We have already discussed a similar Ayah in Surat Al-Baqarah, and there is no need to repeat it here. And to Allah be praise. Then Allah forbids us to follow the ways of the idolators who declare things to be permitted or forbidden based upon their own whims and whatever names they agree on, such as the Bahirah (a she-camel whose milk was spared for the idols and nobody was allowed to milk it), the Sa'ibah (a she-camel let loose for free pasture for their false gods, idols, etc., and nothing was allowed to be carried on it), the Wasilah (a she-camel set free for idols because it has given birth to a she-camel at its first delivery and then again gives birth to a she-camel at its second delivery) and the Ham (a stallion camel freed from work for the sake of their idols, after it had finished a number of acts of copulation assigned for it), and so on. All of these were laws and customs that were invented during jahiliyyah. Then Allah says:

(وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَلٌ  
وَهَذَا حَرَامٌ لِّتَقْتَرُوا عَلَى اللَّهِ الْكَذِبَ)

(And do not describe what your tongues have lied about, saying: "This is lawful and this is forbidden," to invent lies against Allah.) This includes everyone who comes up with an innovation (Bid'ah) for which he has no evidence from the Shari'ah, or whoever declares something lawful that Allah has forbidden, or whoever declares something unlawful that Allah has permitted, only because it suits his opinions or whim to do so.

(لِمَا تَصِفُ)

(describe what...) meaning, do not speak lies because of what your tongues put forth. Then Allah warns against that by saying:

(إِنَّ الَّذِينَ يَقْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُقْلِحُونَ)



(Verily, those who invent lies against Allah, will never succeed.) meaning, either in this world or the Hereafter. As for this world, it is transient pleasure, and in the Hereafter, theirs will be a severe punishment, as Allah says:

(نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ )

(We let them enjoy for a little while, then in the end We will drive them into an unrelenting punishment.) (31:24) and

(قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ - مَتَّعْ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ )

(Verily, those who invent a lie against Allah, will never be successful. (A brief) enjoyment in this world! and then to Us will be their return, then We shall make them taste the severest torment because they disbelieved.) (10:69-70)

(وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْنَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ - ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ )

(118. And for those who are Jews, We have forbidden such things as We have mentioned to you before. And We did not wrong them, but they wronged themselves.) (119. Then, your Lord for those who did evil out of ignorance and afterward repent and do righteous deeds - verily, after that, your Lord is Pardoning, Most Merciful.)

### Some Good Things were Forbidden for the Jews

After mentioning that He has forbidden us to eat dead meat, blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allah, and after making allowances for cases of necessity - which is part of making things easy for this Ummah, because Allah desires ease for us, not hardship - Allah then mentions what He forbade for the Jews in their laws before they were abrogated, and the restrictions, limitations and difficulties involved therein. He tells us:

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ  
(مِنْ قَبْلُ)

(And for those who are Jews, We have forbidden such things as We have mentioned to you before.) meaning in Surat Al-An`am, where Allah says:

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ  
الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا  
حَمَلَتْ ظُهُورُهُمَا

(And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs) Until,

(لصَادِقُونَ)

(We are indeed truthful) 6:146( Hence Allah says here:

(وَمَا ظَلَمْنَاهُمْ)

(And We did not wrong them,) meaning, in the restrictions that We imposed upon them.

(وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ)

(but they wronged themselves. ) meaning, they deserved that. This is like the Ayah:

(فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ  
أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنِ سَبِيلِ اللَّهِ كَثِيرًا )

(Because of the wrong committed of those who were Jews, We prohibited certain good foods which had been lawful for them - and (also) for their hindering many from Allah's way.) (4:160) Then Allah tells us, honoring and reminding believers who have sinned of His blessings, that whoever among them repents, He will accept his repentance, as He says:

(ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ)

(Then, your Lord for those who did evil out of ignorance) Some of the Salaf said that this means that everyone who disobeys Allah is ignorant.

(ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا)

(and afterward repent and do righteous deeds) meaning, they give up the sins they used to commit and turn to doing acts of obedience to Allah.

(إِنَّ رَبَّكَ مِنْ بَعْدِهَا)

(verily, after that, your Lord is...) means, after that mistake

(لِغُفُورٍ رَحِيمٍ)

(...Pardoning, Most Merciful.)

(إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ  
الْمُشْرِكِينَ - شَاكِرًا لِنِعْمِهِ اجْتَبَاهُ وَهَدَاهُ إِلَى  
صِرَاطٍ مُسْتَقِيمٍ - وَءَاتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ  
فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ - ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ  
اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ )

(120. Verily, Ibrahim was (himself) an Ummah, obedient to Allah, a Hanif (monotheist), and he was not one of the idolators.) (121. (He was) thankful for His favors. He (Allah) chose him and guided him to a straight path.) (122. And We gave him good in this world, and in the Hereafter he shall be of the righteous.) (123. Then, We have sent the revelation to you: "Follow the religion of Ibrahim (he was a) Hanif, and he was not one of the idolators.")

**He selected him, as Allah says :**

(وَلَقَدْ ءَاتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ  
عَالِمِينَ )

(And before, We indeed gave Ibrahim his integrity, and We were indeed most knowledgeable about him)(21:51). Then Allah says:

(وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ)

(and guided him to a straight path.) which means to worship Allah alone, without partners or associate, in the manner that He prescribed and which pleases Him.

(وَعَاثَيْنَاهُ فِي الدُّنْيَا حَسَنَةً)

(And We gave him good in this world,) meaning, 'We granted him all that a believer may require for a good and complete life in this world.'

(وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ)

(and in the Hereafter he shall be of the righteous.) Concerning the Ayah:

(وَعَاثَيْنَاهُ فِي الدُّنْيَا حَسَنَةً)

(And We gave him good in this world,) Mujahid said: "This means a truthful tongue."

(ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا)

(Then, We have sent the revelation to you: "Follow the religion of Ibrahim (he was a) Hanif. ...) meaning, 'because of his perfection, greatness, and the soundness of his Tawhid and his way, We revealed to you, O Seal of the Messengers and Leader of the Prophets, '

(أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ  
الْمُشْرِكِينَ)

(Follow the religion of Ibrahim (he was a) Hanif and he was not of the idolators.) This is like the Ayah in Surat Al-An`am:

(قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا  
قِيمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ )

(Say: "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrahim, (he was a) Hanif and he was not of the idolators.") (6:161). Then Allah rebukes the Jews,

(إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اِخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ )

(124. The Sabbath was only prescribed for those who differed concerning it, and verily, your Lord will judge between them on the Day of Resurrection about what they differed over.)

### The Prescription of the Sabbath for the Jews

There is no doubt that for every nation, Allah prescribed one day of the week for people to gather to worship Him. For this Ummah He prescribed Friday, because it is the sixth day, on which Allah completed and perfected His creation. On this day He gathered and completed His blessings for His servants. It was said that Allah prescribed this day for the Children of Israel through His Prophet Musa, but they changed it and chose Saturday because it was the day on which the Creator did not create anything, as He had completed His creation on Friday. Allah made observance of the Sabbath obligatory for them in the laws of the Tawrah (Torah), telling them to keep the Sabbath. At the same time, He told them to follow Muhammad when he was sent, and took their promises and covenant to that effect. Hence Allah says:

(إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اِخْتَلَفُوا فِيهِ)

(The Sabbath was only prescribed for those who differed concerning it,) Mujahid said: "They observed the Sabbath (Saturday) and ignored Friday." Then they continued to observe Saturday until Allah sent `Isa bin Maryam. It was said that he told them to change it to Sunday, and it was also said that he did not forsake the laws of the Tawrah except for a few rulings which were abrogated, and he continued to observe the Sabbath until he was taken up (into heaven). Afterwards, the Christians at the time of Constantine were the ones who changed it to Sunday in order to be different from the Jews, and they started to pray towards the east instead of facing the Dome (i.e., Jerusalem). And Allah knows best. It was reported in the Two Sahihis that Abu Hurayrah heard the Messenger of Allah say:

«نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، بَيَدَ أَنَّهُمْ  
أَوْثُوا الْكِتَابَ مِنْ قَبْلِنَا، ثُمَّ هَذَا يَوْمُهُمُ الَّذِي  
فَرَضَ اللَّهُ عَلَيْهِمْ فَأَخْتَلَفُوا فِيهِ، فَهَدَانَا اللَّهُ لَهُ،  
فَالنَّاسُ لَنَا فِيهِ تَبَعٌ: الْيَهُودُ غَدًا وَالنَّصَارَى بَعْدَ  
غَدٍ»

(We are the last, but we will be the first on the Day of Resurrection, even though they were given the Book before us. This is the day that Allah obligated upon them, but they differed concerning it. Allah guided us to this day, and the people observe their days after us, the Jews on the following day and the Christians on the day after that.) This version was recorded by Al-Bukhari. It was reported that Abu Hurayrah and Hudhayfah said that the Messenger of Allah said:

«أَضَلَّ اللَّهُ عَنِ الْجُمُعَةِ مَنْ كَانَ قَبْلَنَا، فَكَانَ لِلْيَهُودِ يَوْمُ السَّبْتِ، وَكَانَ لِلنَّصَارَى يَوْمُ الْأَحَدِ، فَجَاءَ اللَّهُ بِنَا فَهَدَانَا اللَّهُ لِيَوْمِ الْجُمُعَةِ، فَجَعَلَ الْجُمُعَةَ وَالسَّبْتَ وَالْأَحَدَ، وَكَذَلِكَ هُمْ تَبِعُوا لَنَا يَوْمَ الْقِيَامَةِ نَحْنُ الْآخِرُونَ مِنَ أَهْلِ الدُّنْيَا، وَالْأَوَّلُونَ يَوْمَ الْقِيَامَةِ، وَالْمَقْضَىٰ بَيْنَهُمْ قَبْلَ الْخَلْقِ»

(Allah let the people who came before us stray from Friday, so the Jews had Saturday and the Christians had Sunday. Then Allah brought us and guided us to Friday. So now there are Friday, Saturday and Sunday, thus they will follow us on the Day of Resurrection. We are the last of the people of this world, but will be the first on the Day of Resurrection, and will be the first to be judged, before all of creation.) It was reported by Muslim.

(ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ )

(125. Invite to the way of your Lord with wisdom and fair preaching, and argue with them with that which is best. Truly, your Lord best knows who has strayed from His path, and He best knows those who are guided.)

### **The Command to invite people to Allah with Wisdom and Good Preaching**

Allah commands His Messenger Muhammad to invite the people to Allah with Hikmah (wisdom). Ibn Jarir said: "That is what was revealed to him from the Book and the Sunnah."

## (وَالْمَوْعِظَةُ الْحَسَنَةُ)

(and fair preaching) meaning, with exhortation and stories of the events that happened to people that are mentioned in the Qur'an, which he is to tell them about in order to warn them of the punishment of Allah.

## (وَجَادِلْهُمْ بِأَتَىٰ هِيَ أَحْسَنُ)

(and argue with them with that which is best.) meaning, if any of them want to debate and argue, then let that be in the best manner, with kindness, gentleness and good speech, as Allah says elsewhere:

## (وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِأَتَىٰ هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ)

(And do not argue with the People of the Book, unless it be with that which is best, except for those who purposefully do wrong.) )29:46( Allah commanded him to speak gently, as He commanded Musa and Harun to do when he sent them to Pharaoh, as He said:

## (فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ )

(And speak to him mildly, perhaps he may accept admonition or fear (Allah))(20: 44).

## (إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّٰ عَنْ سَبِيلِهِ)

(Truly, your Lord best knows who has strayed from His path,) meaning, Allah already knows who is doomed (destined for Hell) and who is blessed (destined for Paradise). This has already been written with Him and the matter is finished, so call them to Allah, but do not exhaust yourself with regret over those who go astray, for it is not your task to guide them. You are just a warner, and all you have to do is convey the Message, and it is He Who will bring them to account.

## (إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ)

(You cannot guide whom you love) )28:56(

## (لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ)

(It is not up to you to guide them, but Allah guides whom He wills.) )2:72(

(وَإِنْ عَاقَبْتُمْ فَعَاقِبُوْا بِمِثْلِ مَا عُوْقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّابِرِينَ - وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ - إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ )

(126. And if you punish them, then punish them with the like of that with which you were afflicted. But if you have patience with them, then it is better for those who are patient.)  
(127. And be patient, and your patience will not be, but by the help of Allah. And do not grieve over them, and do not be distressed by their plots.) (128. Truly, Allah is with those who have Taqwa, and the doers of good.)

### The Command for Equality in Punishment

Allah commands justice in punishment and equity in settling the cases of rights. `Abdur-Razzaq recorded that, concerning the Ayah,

(فَعَاقِبُوْا بِمِثْلِ مَا عُوْقِبْتُمْ بِهِ)

(then punish them with the like of that with which you were afflicted.) Ibn Srin said, "If a man among you takes something from you, then you should take something similar from him." This was also the opinion of Mujahid, Ibrahim, Al-Hasan Al-Basri, and others. Ibn Jarir also favored this opinion. Ibn Zayd said: "They had been commanded to forgive the idolators, then some men became Muslim who were strong and powerful. They said, `O Messenger of Allah, if only Allah would give us permission, we would sort out these dogs!' Then this Ayah was revealed, then it was latter abrogated by the command to engage in Jihad."

(وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ)

(And be patient, and your patience will not be but by the help of Allah.) This emphasizes the command to be patient and tells us that patience cannot be acquired except by the will, help, decree and power of Allah. Then Allah says:

(وَلَا تَحْزَنْ عَلَيْهِمْ)

(And do not grieve over them,) meaning, those who oppose you, for Allah has decreed that this should happen.



(وَلَا تَكُ فِي ضَيْقٍ)

(and do not be distressed) means do not be worried or upset.

(مَّمَّا يَمْكُرُونَ)

(by their plots.) meaning; because of the efforts they are putting into opposing you and causing you harm, for Allah is protecting, helping, and supporting you, and He will cause you to prevail and defeat them.

(إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ)

(Truly, Allah is with those who have Taqwa, and the doers of good.) meaning; He is with them in the sense of supporting them, helping them and guiding them. This is a special kind of "being with", as Allah says elsewhere:

(إِذْ يُوحَىٰ رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَتَبَيَّنُوا  
الَّذِينَ ءَامَنُوا)

((Remember) when your Lord revealed to the angels, "Verily, I am with you, so support those who believe.") )8:12( And Allah said to Musa and Harun:

(لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَىٰ)

(Fear not, verily I am with you both, hearing and seeing.) )20:46( The Prophet said to (Abu Bakr) As-Siddiq when they were in the cave:

«لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا»

(Do not worry, Allah is with us.) The general kind of "being with" some one, or something is by means of seeing, hearing and knowing, as Allah says:

(وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ  
بَصِيرٌ)

(And He is with you wherever you may be. And Allah sees whatever you do.) )57:4(

(أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي  
الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ  
وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ  
وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا)

(Have you not seen that Allah knows whatever is in the heavens and whatever is on the earth There is no secret counsel of three but He is their fourth, - nor of five but He is their sixth, - nor of less than that or more, but He is with them wherever they may be.) 58:7(

(وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْءَانٍ  
وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا)

(You will not be in any circumstance, nor recite any portion of the Qur'an, nor having done any deeds, but We are witnessing you.) 10:61(

(وَالَّذِينَ اتَّقَوْا)

(those who have Taqwa) means, they keep away from that which is forbidden.

(وَالَّذِينَ هُمْ مُحْسِنُونَ)

(and the doers of good. ) meaning they do deeds of obedience to Allah. These are the ones whom Allah takes care of, He gives them support, and helps them to prevail over their enemies and opponents. This is end of the Tafsir of Surat An-Nahl. To Allah be praise and blessings, and peace and blessings be upon Muhammad and his family and Companions.

## The Tafsir of Surat Al-Isra

(Chapter - 17)

Which was revealed in Makkah

The Virtues of Surat Al-Isra'

Imam Al-Hafiz Abu `Abdullah Muhammad bin Isma`il Al-Bukhari recorded that Ibn Mas`ud said concerning Surah Bani Isra`il (i.e., Surat Al-Isra'), Al-Kahf and Maryam: "They are among the earliest and most beautiful Surahs and they are my treasure." Imam Ahmad recorded that `A'ishah said: "The Messenger of Allah used to fast until we would say, he does not want to break his fast, then he would not fast until we would say, he does not want to fast, and he used to recite Bani Isra'il and Az-Zumar every night."

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ  
الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ  
لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ -)

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

### The Isra' (Night Journey)

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

(الَّذِي أَسْرَى بِعَبْدِهِ)

(Who took His servant for a Journey) refers to Muhammad

(لَيْلًا)

(by Night) means, in the depths of the night.

(مِّنَ الْمَسْجِدِ الْحَرَامِ)

(from Al-Masjid Al-Haram) means the Masjid in Makkah.

(إِلَى الْمَسْجِدِ الْأَقْصَى)

(to Al-Masjid Al-Aqsa,) means the Sacred House which is in Jerusalem, the origin of the Prophets from the time of Ibrahim Al-Khalil. The Prophets all gathered there, and he (Muhammad) led them in prayer in their own homeland. This indicates that he is the greatest leader of all, may the peace and blessings of Allah be upon him and upon them.

(الَّذِي بَارَكْنَا حَوْلَهُ)

(the neighborhood whereof We have blessed) means, its agricultural produce and fruits are blessed

(لِئْرِيَهُ)

(in order that We might show him), i.e., Muhammad

(مِنْ ءَايَاتِنَا)

(of Our Ayat.) i.e., great signs. As Allah says:

(لَقَدْ رَأَى مِنْ ءَايَاتِ رَبِّهِ الْكُبْرَى )

(Indeed he did see of the greatest signs, of his Lord (Allah).) (53:18) We will mention below what was narrated in the Sunnah concerning this.

(إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ)

(Verily, He is the All-Hearer, the All-Seer.) means, He hears all the words of His servants, believers and disbelievers, faithful and infidel, and He sees them and gives each of them what he deserves in this world and the Hereafter. Hadiths about Al-Isra'

### The Report of Anas bin Malik

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

«أَتَيْتُ بِالْبُرَاقِ وَهُوَ دَابَّةٌ أَبْيَضُ فَوْقَ الْحِمَارِ  
وَدُونَ الْبَعْلِ، يَضَعُ حَافِرَهُ عِنْدَ مُنْتَهَى طَرَفِهِ،  
فَرَكِبْتُهُ فَسَارَ بِي حَتَّى أَتَيْتُ بَيْتَ الْمَقْدِسِ،  
فَرَبَطْتُ الدَّابَّةَ بِالْحَلَقَةِ الَّتِي يَرِبُطُ فِيهَا الْأَنْبِيَاءُ،  
ثُمَّ دَخَلْتُ فَصَلَّيْتُ فِيهِ رَكَعَتَيْنِ ثُمَّ خَرَجْتُ فَأَتَانِي  
جِبْرِيلُ بِإِنَاءٍ مِنْ خَمْرٍ وَإِنَاءٍ مِنْ لَبَنٍ، فَأَخْتَرْتُ  
اللَّبَنَ فَقَالَ جِبْرِيلُ: أَصَبْتَ الْفِطْرَةَ. قَالَ: ثُمَّ

عُرِجَ بِي إِلَى السَّمَاءِ الدُّنْيَا فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ  
لَهُ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ مَعَكَ؟  
قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: قَدْ أُرْسِلَ  
إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِأَدَمَ فَرَحَّبَ بِي وَدَعَا لِي  
بِخَيْرٍ، ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ الثَّانِيَةِ فَاسْتَفْتَحَ  
جِبْرِيلُ فَقِيلَ لَهُ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ. قِيلَ:  
وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟  
قَالَ: قَدْ أُرْسِلَ إِلَيْهِ، فَفُتِحَ لَنَا فَإِذَا أَنَا بِإِبْنِي الْخَالَةِ  
يَحْيَى وَعَيْسَى فَرَحَّبَا بِي وَدَعَوَا لِي بِخَيْرٍ ثُمَّ  
عُرِجَ بِنَا إِلَى السَّمَاءِ الثَّلَاثَةِ فَاسْتَفْتَحَ جِبْرِيلُ فَقِيلَ  
لَهُ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟  
قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: قَدْ أُرْسِلَ  
إِلَيْهِ. فَفُتِحَ لَنَا، فَإِذَا أَنَا بِيُوسُفَ عَلَيْهِ السَّلَامُ، وَإِذَا  
هُوَ قَدْ أُعْطِيَ شَطْرَ الْحُسْنِ فَرَحَّبَ بِي وَدَعَا لِي  
بِخَيْرٍ. ثُمَّ عُرِجَ بِنَا إِلَى السَّمَاءِ الرَّابِعَةِ فَاسْتَفْتَحَ  
جِبْرِيلُ فَقِيلَ: مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ. قِيلَ: وَمَنْ  
مَعَكَ؟ قَالَ: مُحَمَّدٌ. قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: قَدْ

# بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِإِدْرِيسَ فَرَحَّبَ بِي وَدَعَا لِي بِخَيْرٍ، ثُمَّ قَالَ: يَقُولُ اللَّهُ تَعَالَى:

(Al-Buraq was brought to me, and it was a white animal bigger than a donkey and smaller than a mule. One stride of this creature covered a distance as far as it could see. I rode on it and it took me to Bayt Al-Maqdis (Jerusalem), where I tethered it at the hitching post of the Prophets. Then I entered and prayed two Rak' ahs there, and came out. Jibril brought me a vessel of wine and a vessel of milk, and I chose the milk. Jibril said: `You have chosen the Fitrah (natural instinct).` Then I was taken up to the first heaven and Jibril asked for it to be opened. It was said, `Who are you' He said, `Jibril.' It was said, `Who is with you' He said, `Muhammad.' It was asked, `Has his Mission started' He said, `His Mission has started.' So it was opened for us, and there I saw Adam, who welcomed me and prayed for good for me. Then I was taken up to the second heaven and Jibril asked for it to be opened. It was said, `Who are you' He said, `Jibril.' It was said, `Who is with you' He said, `Muhammad.' It was asked, `Has his Mission started' He said, `His Mission has started.' So it was opened for us, and there I saw the two maternal cousins, Yahya and `Isa, who welcomed me and prayed for good for me. Then I was taken up to the third heaven and Jibril asked for it to be opened. It was said, `Who are you' He said, `Jibril.' It was said, `Who is with you' He said, `Muhammad.' It was asked, `Has his Mission started' He said, `His Mission has started.' So it was opened for us, and there I saw Yusuf, who had been given the beautiful half. He welcomed me and prayed for good for me. Then I was taken up to the fourth heaven and Jibril asked for it to be opened. It was said, `Who are you' He said, `Jibril.' It was said, `Who is with you' He said, `Muhammad.' It was asked, `Has his Mission started' He said, `His Mission has started.' So it was opened for us, and there I saw Idris, who welcomed me and prayed for good for me. - then (the Prophet ) said: Allah says:

## (وَرَفَعْنَاهُ مَكَانًا عَلِيًّا )

قال أنت؟ من: فقيل جبريل فاستفتح الخامسة السماء إلى بنا عرج ثم. (19:57) (And We raised him to a high station) فبنا عرج ثم بخير لي ودعا بي فرحب بهارون أنا فإذا لنا ففتح. إليه بعث قد: قال إليه؟ أرسل وقد: قيل محمد: قال معك؟ ومن: قيل جبريل ففتح. إليه بعث قد: قال إليه؟ بعث وقد: قيل محمد: قال معك؟ ومن: قيل جبريل: قال أنت؟ من فقيل جبريل فاستفتح السابعة السماء إلى بنا عرج ثم بخير لي ودعا بي فرحب السلام عليه بموسى أنا فإذا لنا المعمر، النبي إلى مستند هو وإذا السلام، عليه بإبراهيم أنا فإذا لنا ففتح. إليه بعث قد: قال إليه؟ بعث وقد: قيل محمد: قال معك؟ ومن فلما كالقال، تمرها وإذا الفيلة، كاذان ورفعها فإذا المنتهى سبرة إلى بي ذهب ثم إليه، يعودون لا ثم ملك ألف سبعون يوم كل يدخله هو وإذا فرض وقد أوحى، ما إلى الله فأوحى: قال. حسيها من يصقها أن تطيع يد تعالى الله خلق من أحد فما تغيرت غشيها ما الله أمر من غشيها يوم كل في لاهص خمسين: قلت أمك؟ على ربك فرض ما: قال موسى، إلى انتهيت حتى فنزلت صلاة خمسين وليلة يوم كل في علي ربي إلى فرجعت: قال وخبرتهم، إسرائيل بني بلوت قد وإبي ذلك تطيق لا أمك فإن لأمتك، التخفيف فاسأله ربك إلى أرجع: قال وليلة، لا أمك إن: فقال خمسا عني حظ قد: فقلت فعلت؟ ما: فقال موسى إلى انتهيت حتى فنزلت خمسا، عني فحط أمي عن خفف رب أي فقلت محمد يا: قال حتى خمسا خمسا عني وبخط موسى وبين ربي بين أرجع أزل مقل: قال لأمتك، التخفيف فاسأله ربك إلى أرجع ذلك تطيق كئيب عملها فإن حسنة، له كئيب يعملها فلم بحسنة هم ومن صلاة خمسون فيلك عشر، صلاة بكل وليلة يوم كل في صلوات خمس هن إلى أرجع: فقال فأخبرته، موسى إلى انتهيت حتى فنزلت واحدة، سبئة كئيب عملها فإن سبئا، كئيب لم يعملها فلم بسبئة هم ومن عشرا، وسلم هيلع مللا الهلصلى رسول فقال ذلك، تطيق لا أمك فإن لأمتك التخفيف فاسأله بكر

## «لَقَدْ رَجَعْتُ إِلَى رَبِّي حَتَّى اسْتَحْيَيْتُ»

)Then he resumed his narrative:( (Then I was taken up to the fifth heaven and Jibril asked for it to be opened. It was said, `Who are you' He said, `Jibril.' It was said, `Who is with you' He said, `Muhammad.' It was asked, `Has his Mission started' He said, `His Mission has started.' So

it was opened for us, and there I saw Harun, who welcomed me and prayed for good for me. Then I was taken up to the sixth heaven and Jibril asked for it to be opened. It was said, `Who are you' He said, `Jibril. It was said, `Who is with you' He said, `Muhammad.' It was asked, `Has his Mission started' He said, `His Mission has started.' So it was opened for us, and there I saw Musa, who welcomed me and prayed for good for me. Then I was taken up to the seventh heaven and Jibril asked for it to be opened. It was said, `Who are you' He said, `Jibril.' It was said, `Who is with you' He said, `Muhammad.' It was asked, `Has his Mission started' He said, `His Mission has started.' So it was opened for us, and there I saw Ibrahim, who was leaning back against the Much-Frequented House (Al-Bayt Al-Ma`mur). Every day seventy thousand angels enter it, then they never come back to it again. Then I was taken to Sidrat Al-Muntaha (the Lote tree beyond which none may pass), and its leaves were like the leaves (ears) of elephants and its fruits were like jugs, and when it was veiled with whatever it was veiled with by the command of Allah, it changed, and none of the creatures of Allah can describe it because it is so beautiful. Then Allah revealed that which He revealed to me. He enjoined on me fifty prayers every day and night. I came down until I reached Musa, and he said, `What did your Lord enjoin on your Ummah' I said, `Fifty prayers everyday and night.' He said, `Go back to your Lord and ask Him to reduce (the burden) for your Ummah, for your Ummah will not be able to do that. I tested the Children of Israel and found out how they were.' So I went back to my Lord and said, `O Lord, reduce (the burden) for my Ummah for they will never be able to do that.' So He reduced it by five. I came back down until I met Musa and he asked me, `What did you do' I said, `(My Lord) reduced (my burden) by five.' He said, `Go back to your Lord and ask Him to reduce (the burden) for your Ummah.' I kept going back between my Lord and Musa, and (my Lord) reduced it by five each time, until He said, `O Muhammad, these are five prayers every day and night, and for every prayer there is (the reward of) ten, so they are (like) fifty prayers. Whoever wants to do something good then does not do it, one good deed will be recorded for him, and if he does it, ten good deeds will be recorded for him. Whoever wants to do something evil and does not do it, no evil deed will be recorded for him, and if he does it, one evil deed will be recorded for him.' I came down until I reached Musa, and told him about this. He said: `Go back to your Lord and ask him to reduce (the burden) for your Ummah, for they will never be able to do that.' I had kept going back to my Lord until I felt too shy.) This version was also recorded by Muslim. Imam Ahmad recorded Anas saying that Al-Buraq was brought to the Prophet on the Night of the Isra' with his saddle and reins ready for riding. The animal shied, and Jibril said to him: "Why are you doing this By Allah, no one has ever ridden you who is more honored by Allah than him." At this, Al-Buraq started to sweat. This was also recorded by At-Tirmidhi, who said it is Gharib. Ahmad also recorded that Anas said: "The Messenger of Allah said:

«لَمَّا عَرَجَ بِي رَبِّي عَزَّ وَجَلَّ مَرَرْتُ بِقَوْمٍ لَهُمْ  
 أَظْفَارٌ مِنْ نُحَاسٍ يَخْمِشُونَ بِهَا وُجُوهَهُمْ  
 وَصُدُورَهُمْ، فَقُلْتُ: مَنْ هَؤُلَاءِ يَا جِبْرِيْلُ؟ قَالَ:  
 هَؤُلَاءِ الَّذِينَ يَأْكُلُونَ لُحُومَ النَّاسِ وَيَقَعُونَ فِي  
 أَعْرَاضِهِمْ»

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

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

This was also recorded by Abu Dawud. Anas also said that the Messenger of Allah said:

«مَرَرْتُ لَيْلَةَ أُسْرِيَ بِي عَلَى مُوسَى عَلَيْهِ  
السَّلَامُ قَائِمًا يُصَلِّي فِي قَبْرِهِ»

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

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

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

«بَيْنَمَا أَنَا فِي الْحَطِيمِ وَرَبَّمَا قَالَ قَتَادَةُ: فِي  
الْحِجْرِ مُضْطَجِعًا إِذْ أَتَانِي آتٍ، فَجَعَلَ يَقُولُ  
لِصَاحِبِهِ الْاَوْسَطِ بَيْنَ الثَّلَاثَةِ قَالَ فَأَتَانِي فَقَدْ  
سَمِعْتُ قَتَادَةَ يَقُولُ: فَشَقَّ مَا بَيْنَ هَذِهِ إِلَى هَذِهِ»

(While I was lying down in Al-Hatim (or maybe, Qatadah said, in Al-Hijr) 'someone came to me and said to his companion, 'The one who is in the middle of these three.' He came to me and opened me.) I (one of the narrators) heard Qatadah say, 'split me - from here to here.' Qatadah said: "I said to Al-Jarud, who was beside me, 'What does that mean' He said, 'From the top of his chest to below his navel', and I heard him say, 'from his throat to below his navel'. The Prophet said:

«فَاسْتُخْرِجَ قَلْبِي قَالَ فَأْتَيْتُ بِطَسْتٍ مِنْ ذَهَبٍ  
مَمْلُوءَةٍ اِيْمَانًا وَحِكْمَةً فَغُسِلَ قَلْبِي ثُمَّ حُشِيَ ثُمَّ  
أُعِيدَ ثُمَّ أُتِيَتْ بِدَابَّةٍ دُونَ الْبَعْلِ وَفَوْقَ الْحِمَارِ  
أَبْيَضٌ»

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



than a mule and larger than a donkey.) Al-Jarud said, 'Was this Al-Buraq, O Abu Hamzah' He said, 'Yes, and its stride covered a distance as far as it could see.' The Prophet said:

«فَحُمِلْتُ عَلَيْهِ فَأَنْطَلَقَ بِي جِبْرِيلُ عَلَيْهِ السَّلَامُ حَتَّى أَتَى بِي إِلَى السَّمَاءِ الدُّنْيَا فَاسْتَفْتَحَ، فَقِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: أَوْ قَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ فَقِيلَ: مَرْحَبًا بِهِ وَلِنِعْمَ الْمَجِيءُ جَاءَ قَالَ فَفُتِحَ لَنَا فَلَمَّا خَلَصْتُ فَإِذَا فِيهَا آدَمُ عَلَيْهِ السَّلَامُ، قَالَ: هَذَا أَبُوكَ آدَمُ فَسَلِّمْ عَلَيْهِ، فَسَلَّمْتُ عَلَيْهِ فَرَدَّ السَّلَامَ ثُمَّ قَالَ: مَرْحَبًا بِالابْنِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، قَالَ فَلَمَّا تَجَاوَزْتُهُ بَكَى قِيلَ لَهُ: مَا يُبْكِيكَ؟ قَالَ: أَبُوكِ لِأَنَّ غُلَامًا بُعِثَ بَعْدِي يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِهِ أَكْثَرَ مِمَّا يَدْخُلُهَا مِنْ أُمَّتِي. قَالَ: ثُمَّ صَعِدَ حَتَّى أَتَى السَّمَاءَ السَّابِعَةَ فَاسْتَفْتَحَ قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: أَوْ قَدْ بُعِثَ إِلَيْهِ؟ قَالَ: نَعَمْ، قِيلَ: مَرْحَبًا بِهِ وَلِنِعْمَ الْمَجِيءُ جَاءَ، قَالَ: فَفُتِحَ لَنَا فَلَمَّا خَلَصْتُ فَإِذَا إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ فَقَالَ: هَذَا إِبْرَاهِيمُ فَسَلِّمْ عَلَيْهِ قَالَ: فَسَلَّمْتُ عَلَيْهِ فَرَدَّ السَّلَامَ، ثُمَّ قَالَ:

مَرْحَبًا بِالْبَيْنِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ قَالَ ثُمَّ  
رُفِعَتْ إِلَيَّ سِدْرَةٌ الْمُنْتَهَى فَإِذَا نَبَقُهَا مِثْلُ قِلَالٍ  
هَجَرَ، وَإِذَا وَرَقُهَا مِثْلُ آذَانِ الْفِيلَةِ، فَقَالَ: هَذِهِ  
سِدْرَةُ الْمُنْتَهَى، قَالَ: وَإِذَا أَرْبَعَةٌ أَنْهَارٍ: نَهْرَانِ  
بَاطِنَانِ وَنَهْرَانِ ظَاهِرَانِ، فَقُلْتُ: مَا هَذَا يَا  
جِبْرِيْلُ؟ قَالَ: أَمَّا الْبَاطِنَانِ فَنَهْرَانِ فِي الْجَنَّةِ،  
وَأَمَّا الظَّاهِرَانِ فَالنَّيْلُ وَالْفُرَاتُ قَالَ ثُمَّ رُفِعَ إِلَيَّ  
الْبَيْتُ الْمَعْمُورُ»

(I was mounted upon it and Jibril brought me to the first heaven, and asked for it to be opened. It was said, 'Who is this' He said, 'Jibril.' It was said, 'Who is with you' He said, 'Muhammad.' It was said, 'Has his Mission started' He said, 'Yes.' It was said, 'Welcome to him, blessed is the one who comes.' So it was opened for us and when I entered, I saw Adam. (Jibril) said, 'This is your father Adam, greet him.' So I greeted him, and he returned the greeting then said, 'Welcome to the righteous son and righteous Prophet.' Then I was taken up to the fifth heaven, and (Jibril) asked for it to be opened. It was said, 'Who is this' He said, 'Jibril.' It was said, 'Who is with you' He said, 'Muhammad.' It was said, 'Has his Mission started' He said, 'Yes.' It was said, 'Welcome to him, blessed is the one who comes.' So it was opened for us and when I entered, I saw Harun. (Jibril) said, 'This is Harun, greet him.' So I greeted him, and he returned the greeting then said, 'Welcome to the righteous brother and righteous Prophet.' Then I was taken up to the sixth heaven, and (Jibril) asked for it to be opened. It was said, 'Who is this' He said, 'Jibril.' It was said, 'Who is with you' He said, 'Muhammad.' It was said, 'Has his Mission started' He said, 'Yes.' It was said, 'Welcome to him, blessed is the one who comes.' So it was opened for us and when I entered, I saw Musa. (Jibril) said, 'This is Musa, greet him.' So I greeted him, and he returned the greeting then said, 'Welcome to the righteous brother and righteous Prophet.' When I passed by him, he wept, and it was said to him, 'Why are you weeping' He said, 'I am weeping because a young man was sent after me and more people from his Ummah than from mine will enter Paradise.' Then I was taken up to the seventh heaven, and (Jibril) asked for it to be opened. It was said, 'Who is this' He said, 'Jibril.' It was said, 'Who is with you' He said, 'Muhammad'. It was said, 'Has his Mission started' He said, 'Yes.' It was said, 'Welcome to him, blessed is the one who comes.' So it was opened for us and when I entered, I saw Ibrahim. (Jibril) said, 'This is Ibrahim, greet him.' So I greeted him, and he returned the greeting then said, 'Welcome to the righteous son and righteous Prophet.' Then I was taken up to Sdrat Al-Muntaha, whose fruits like the clay jugs of Hajar (a region in Arabia) and its leaves were like the ears of elephants. (Jibril) said: 'This is Sdrat Al-Muntaha.' And there were four rivers, two hidden and two visible. I said, 'What is this, O Jibril' He said, 'The two hidden rivers are rivers in Paradise, and the two visible rivers are the Nile and the Euphrates.' Then I was shown Al-Bayt Al-Ma`mur.) Qatadah said: Al-Hasan told us narrating from Abu Hurayrah that the Prophet saw Al-Bayt Al-

Ma`mur. Each day seventy thousand angels enter it, then they never return from it. Then he continued to narrate the Hadith of Anas;

«ثُمَّ أُتِيَتْ بِإِنَاءٍ مِنْ خَمْرٍ وَإِنَاءٍ مِنْ لَبَنٍ وَإِنَاءٍ مِنْنَعَسَلٍ. قَالَ فَأَخَذْتُ اللَّبَنَ قَالَ: هَذِهِ الْفِطْرَةُ أَنْتَ عَلَيْهَا وَأُمَّتُكَ قَالَ ثُمَّ فُرِضَتْ عَلَيَّ الصَّلَاةُ خَمْسِينَ صَلَاةً كُلَّ يَوْمٍ قَالَ فَنَزَلْتُ حَتَّى أُتِيَتْ مُوسَى، فَقَالَ: مَا فَرَضَ رَبُّكَ عَلَيَّ أُمَّتِكَ؟ قَالَ: فَقُلْتُ: خَمْسِينَ صَلَاةً كُلَّ يَوْمٍ، قَالَ: إِنَّ أُمَّتَكَ لَا تَسْتَطِيعُ خَمْسِينَ صَلَاةً وَإِنِّي قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ، وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأُمَّتِكَ قَالَ فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا قَالَ فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: بِمِ أَمَرْتُ؟ قُلْتُ: بِأَرْبَعِينَ صَلَاةً كُلَّ يَوْمٍ، قَالَ: إِنَّ أُمَّتَكَ لَا تَسْتَطِيعُ أَرْبَعِينَ صَلَاةً كُلَّ يَوْمٍ، وَإِنِّي قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأُمَّتِكَ قَالَ فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا آخَرَ، فَارْجَعْتُ إِلَى مُوسَى فَقَالَ: بِمِ أَمَرْتُ؟ قُلْتُ: بِثَلَاثِينَ صَلَاةً، قَالَ: إِنَّ أُمَّتَكَ لَا تَسْتَطِيعُ ثَلَاثِينَ

صَلَاةَ كُلِّ يَوْمٍ، وَإِنِّي قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ  
وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ  
إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأُمَّتِكَ قَالَ فَرَجَعْتُ  
فَوَضَعَ عَنِّي عَشْرًا أُخْرَى، فَرَجَعْتُ إِلَى مُوسَى  
فَقَالَ: بِمَ أَمَرْتُ؟ قُلْتُ: أَمَرْتُ بِعِشْرِينَ صَلَاةَ كُلِّ  
يَوْمٍ، قَالَ: إِنَّ أُمَّتَكَ لَا تَسْتَطِيعُ عِشْرِينَ صَلَاةَ كُلِّ  
يَوْمٍ، وَإِنِّي قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي  
إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ  
التَّخْفِيفَ لِأُمَّتِكَ قَالَ فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا  
أُخْرَى، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: بِمَ أَمَرْتُ؟  
قُلْتُ: أَمَرْتُ بِعِشْرٍ صَلَوَاتٍ كُلِّ يَوْمٍ، فَقَالَ: إِنَّ  
أُمَّتَكَ لَا تَسْتَطِيعُ لِعِشْرِ صَلَوَاتٍ كُلِّ يَوْمٍ، وَإِنِّي  
قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي إِسْرَائِيلَ  
أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ  
لِأُمَّتِكَ قَالَ فَرَجَعْتُ فَأَمَرْتُ بِخَمْسِ صَلَوَاتٍ كُلِّ  
يَوْمٍ، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: بِمَ أَمَرْتُ؟  
قُلْتُ: أَمَرْتُ بِخَمْسِ صَلَوَاتٍ كُلِّ يَوْمٍ، فَقَالَ: إِنَّ  
أُمَّتَكَ لَا تَسْتَطِيعُ لِخَمْسِ صَلَوَاتٍ كُلِّ يَوْمٍ، وَإِنِّي

قَدْ خَبَرْتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي إِسْرَائِيلَ  
أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ  
لِأُمَّتِكَ قَالَ قُلْتُ: قَدْ سَأَلْتُ رَبِّي حَتَّى اسْتَحْيَيْتُ،  
وَلَكِنْ أَرْضَى وَأَسْلَمُ، فَنَفَذْتُ فَنَادَى مُنَادٍ: قَدْ  
أَمْضَيْتُ فَرِيضَتِي وَخَفَّوْتُ عَنْ عِبَادِي»

(Then I was brought a vessel of wine, a vessel of milk and a vessel of honey. I chose the milk, and he (Jibril) said, 'This is the Fitrah (natural instinct) on which you and your Ummah will be.' Then the prayer was enjoined upon me, fifty prayers each day. I came down until I reached Musa, who said, 'What did your Lord enjoin upon your Ummah?' I said, 'Fifty prayers each day.' He said, 'Your Ummah will not be able to do fifty prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' So I went back, and the number was reduced by ten. I came back to Musa and he asked, 'What were you commanded to do?' I said, 'Forty prayers each day.' He said, 'Your Ummah will not be able to do forty prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' So I went back, and the number was reduced by ten. I came back to Musa and he asked, 'What were you commanded to do?' I said, 'I was commanded to do thirty prayers each day.' He said, 'Your Ummah will not be able to do thirty prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' So I went back, and the number was reduced by ten. I came back to Musa and he asked, 'What were you commanded to do?' I said, 'Twenty prayers each day.' He said, 'Your Ummah will not be able to do twenty prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' So I went back, and the number was reduced by ten more. I came back to Musa and he asked, 'What were you commanded to do?' I said, 'Ten prayers each day.' He said, 'Your Ummah will not be able to do ten prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' So I went back, and I was commanded to do five prayers every day. I came back to Musa and he asked, 'What were you commanded to do?' I said, 'Five prayers each day.' He said, 'Your Ummah will not be able to do five prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' I said, 'I have asked my Lord until I feel too shy. I accept this and submit to Him.' Then a voice called out: 'My order has been decreed and I have reduced the burden on My servants.') Similar narrations were recorded in the Two Sahih.

### The Report of Anas from Abu Dharr

Al-Bukhari recorded that Anas bin Malik said: Abu Dharr used to tell us that the Messenger of Allah said:

«فَرَجَ عَنْ سَقْفِ بَيْتِي وَأَنَا بِمَكَّةَ، فَنَزَلَ جِبْرِيلُ  
فَفَرَجَ صَدْرِي ثُمَّ غَسَلَهُ بِمَاءِ زَمْزَمَ، ثُمَّ جَاءَ  
بِطَسْتٍ مِنْ ذَهَبٍ مُمْتَلِيٍّ حِكْمَةً وَإِيمَانًا، فَأَفْرَغَهُ  
فِي صَدْرِي، ثُمَّ أَطْبَقَهُ ثُمَّ أَخَذَ بِيَدِي فَعَرَجَ بِي  
إِلَى السَّمَاءِ الدُّنْيَا، فَلَمَّا جِئْتُ إِلَى السَّمَاءِ قَالَ  
جِبْرِيلُ لِخَازِنِ السَّمَاءِ: افْتَحْ قَالَ: مَنْ هَذَا؟ قَالَ:  
جِبْرِيلُ، قَالَ: هَلْ مَعَكَ أَحَدٌ؟ قَالَ: نَعَمْ مَعِيَ  
مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: أُرْسِلْ إِلَيْهِ؟  
قَالَ: نَعَمْ فَلَمَّا فَتَحَ عَلَوْنَا السَّمَاءَ الدُّنْيَا فَإِذَا رَجُلٌ  
قَاعِدٌ عَلَى يَمِينِهِ أَسْوَدَةٌ وَعَلَى يَسَارِهِ أَسْوَدَةٌ، إِذَا  
نَظَرَ قَبْلَ يَمِينِهِ ضَحِكٌ وَإِذَا نَظَرَ قَبْلَ شِمَالِهِ  
بَكَى، فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْبَائِنِ  
الصَّالِحِ قَالَ قُلْتُ لِجِبْرِيلَ: مَنْ هَذَا؟ قَالَ: هَذَا آدَمُ  
وَهَذِهِ الْأَسْوَدَةُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ نَسَمُ بَنِيهِ،  
فَأَهْلُ الْيَمِينِ مِنْهُمْ أَهْلُ الْجَنَّةِ، وَالْأَسْوَدَةُ الَّتِي عَنْ  
شِمَالِهِ أَهْلُ النَّارِ، فَإِذَا نَظَرَ عَنْ يَمِينِهِ ضَحِكٌ،  
وَإِذَا نَظَرَ عَنْ شِمَالِهِ بَكَى، ثُمَّ عَرَجَ بِي إِلَى  
السَّمَاءِ الثَّانِيَةِ»

«ثُمَّ مَرَرْتُ بِإِبْرَاهِيمَ فَقَالَ: مَرْحَبًا بِالنَّبِيِّ  
الصَّالِحِ وَالذَّابِنِ الصَّالِحِ، قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا  
إِبْرَاهِيمُ»

(The roof of my house was opened while I was in Makkah, and Jibril came down and opened my chest, then he washed it with Zamzam water. Then he brought a vessel of gold filled with wisdom and faith, and poured it into my chest, then he closed it up. Then he took me by the hand and took me up to the lowest heaven. When we came to the lowest heaven, Jibril said to its keeper, `Open up!' He said, `Who is this' He said, `Jibril. ' He said, `Is there anyone with you' He said, `Yes, Muhammad is with me.' He said, `Has his Mission started' He said, `Yes.' When it was opened, we went up into the first heaven, where I saw a man sitting with a multitude to his right and another to his left. When he looked to his right he smiled, and when he looked to his left, he wept. He said, `Welcome to the righteous Prophet and the righteous son.' I said to Jibril, `Who is this' He said, `This is Adam, and these multitudes to his right and left are the souls of his descendants. The people on his right include the people of Paradise, and the people on his left include the people of Hell, so when he looks to his right he smiles, and when he looks to his left he weeps.' Then he took me up to the second heaven... Then we passed by Ibrahim, who said, `Welcome to the righteous Prophet and the righteous son.' I said, `Who is this' He said, `This is Ibrahim.') Az-Zuhri said: Ibn Hazm told me that Ibn `Abbas and Abu Habbah Al-Ansari used to say: the Prophet narrated here -

«ثُمَّ عُرِجَ بِي حَتَّى ظَهَرْتُ لِمُسْتَوَى أَسْمَعُ فِيهِ  
صَرِيْفَ الْأَقْلَامِ»

(Then I was taken up until I reached a level where I could hear the sound of the pens.) Ibn Hazm and Anas bin Malik said: the Messenger of Allah said:

«فَقَرَضَ اللَّهُ عَلَى أُمَّتِي خَمْسِينَ صَلَاةً، فَرَجَعْتُ  
بِذَلِكَ حَتَّى مَرَرْتُ عَلَى مُوسَى عَلَيْهِ السَّلَامُ،  
فَقَالَ: مَا فَرَضَ اللَّهُ عَلَى أُمَّتِكَ؟ قُلْتُ: فَرَضَ  
خَمْسِينَ صَلَاةً، قَالَ مُوسَى: فَارْجِعْ إِلَى رَبِّكَ  
فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ، فَرَجَعْتُ فَوَضَعَ  
شَطْرَهَا، فَرَجَعْتُ إِلَى مُوسَى، قُلْتُ: وَضَعَ

شَطْرَهَا، فَقَالَ: ارْجِعْ إِلَى رَبِّكَ، فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ، فَرَجَعْتُ فَوَضَعَ شَطْرَهَا، فَرَجَعْتُ إِلَىٰ هِ فَقَالَ: ارْجِعْ إِلَىٰ رَبِّكَ فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ، فَرَأَجَعْتُهُ فَقَالَ: هِيَ خَمْسٌ وَهِيَ خَمْسُونَ لَا يُبَدِّلُ الْقَوْلُ لَدَيَّ، فَرَجَعْتُ إِلَىٰ مُوسَىٰ فَقَالَ: ارْجِعْ إِلَىٰ رَبِّكَ، قُلْتُ: قَدْ اسْتَحْيَيْتُ مِنْ رَبِّي، ثُمَّ انْطَلَقَ بِي حَتَّىٰ انْتَهَىٰ إِلَىٰ سِدْرَةِ الْمُنْتَهَىٰ فَعَشِيهَا أَلْوَانٌ لَا أُدْرِي مَا هِيَ، ثُمَّ أُدْخِلْتُ الْجَنَّةَ، فَإِذَا فِيهَا حَبَائِلُ اللُّؤْلُؤِ، وَإِذَا تُرَابُهَا الْمِسْكُ»

(Allah enjoined upon my Ummah fifty prayers. I came back with this (message) until I passed by Musa, who said, `What did your Lord enjoin upon your Ummah' I said, `He enjoined fifty prayers.' Musa said, `Go back to your Lord, for your Ummah will not be able to do that.' So I went back, and He reduced it by half. Then I came back to Musa and said, `It has been reduced by half.' He said, `Go back to your Lord, for your Ummah will not be able to do that.' So I went back, and it was reduced by half. I came back to him, and he said, `Go back to your Lord, for your Ummah will not be able to do that.' So I went back, and He said: `They are five but equal in reward to fifty, for My word does not change.' I came back to Musa and he said, `Go back to your Lord.' I said, `I feel too shy before my Lord.' Then I was taken up until I reached Sdrat Al-Muntaha, which was veiled in indescribable colors. Then I entered Paradise, in which I saw nets of pearls and its soil of musk.) This version was recorded by Al-Bukhari in the Book of Prayer. He also reported in the Book of Tafsir, under the discussion of Bani Isra'il (i.e., Surat Al-Isra'), the Book of Hajj and the Stories of the Prophets, via different chains of narration from Yunus. Muslim recorded similar Hadiths in his Sahih in the Book of Faith. Imam Ahmad recorded that `Abdullah bin Shaqiq said: I said to Abu Dharr, "If I had seen the Messenger of Allah , I would have asked him." He said, "What would you have asked him" He said, "I would have asked him, if he saw his Lord" He said, "I did ask him that, and he said,

«قَدْ رَأَيْتُهُ نُورًا، أَنَّىٰ أَرَاهُ»

(I saw it as light, how could I see Him)" This is how it was narrated in the report of Imam Ahmad. Muslim recorded that `Abdullah bin Shaqiq said that Abu Dharr said: "I asked the Messenger of Allah , `Did you see your Lord' He said,



«نُورٌ أُنَّى أَرَاهُ»

((I saw) a light, how could I see Him)" `Abdullah bin Shaqiq said: I said to Abu Dharr, "If I had seen the Messenger of Allah , I would have asked him." He said, "What would you have asked him" He said, "I would have asked him, `Did you see your Lord" Abu Dharr said, "I asked him that, and he said,

«رَأَيْتُ نُورًا»

(I saw light.)

### The Report of Jabir bin `Abdullah

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

«لَمَّا كَدَّبْتَنِي فَرَيْشٌ حِينَ أُسْرِيَ بِي إِلَى بَيْتِ  
الْمَقْدِسِ، فَمَتُّ فِي الْحَجْرِ فَجَلَى اللَّهُ لِي بَيْتَ  
الْمَقْدِسِ، فَطَفِقْتُ أَخْبِرُهُمْ عَنْ آيَاتِهِ وَأَنَا أَنْظَرُ  
إِلَيْهِ»

(When Quraysh did not believe that I had been taken on the Night Journey to Bayt Al-Maqdis, I stood up in Al-Hijr and Allah displayed Bayt Al-Maqdis before me, so I told them about its features while I was looking at it.) This was also reported in the Two Sahihs with different chains of narration. According to Al-Bayhaqi, Ibn Shihab said: Abu Salamah bin `Abdur-Fahman said: Some people from Quraish went to Abu Bakr and said, "Have you heard what your companion is saying He is claiming that he went to Bayt Al-Maqdis and came back to Makkah in one night!" Abu Bakr said, "Did he say that" They said, "Yes." Abu Bakr said, "Then I bear witness that if he said that, he is speaking the truth." They said, "You believe that he went to Ash-Sham )Greater Syria( in one night and came back to Makkah before morning" He said, "Yes, I believe him with regard to something even more than that. I believe him with regard to the revelation that comes to him from heaven." Abu Salamah said, from then on Abu Bakr was known as As-Sddiq (the true believer).

### The Report of `Abdullah bin `Abbas

Imam Ahmad recorded that Ibn `Abbas said: "On the night when the Messenger of Allah was taken on his Night Journey, he entered Paradise, in some part of which he heard a sound. He said, `O Jibril, what is this' He said, `This is Bilal, the Mu'adhhdhin.' When the Prophet came back to the people, he said,

## «قَدْ أَفْلَحَ بِلَالٌ، رَأَيْتُ لَهُ كَذَا وَكَذَا»

(Bilal has succeeded, I saw that he will have such and such.) He (the Prophet) was met by Musa, who welcomed him and said, 'Welcome to the Unlettered Prophet.' He was a tall, dark man with lank hair coming down to his ears or above his ears. He said, 'Who is this, O Jibril' He said, 'This is Musa.' Then he went on and met a venerable, distinguished old man, who welcomed him and greeted him with Salam, and all of them were greeting him. He said, 'Who is this, O Jibril' He said, 'This is your father Ibrahim.' Then he looked into Hell and saw some people eating rotten meat. He said, 'Who are these people, O Jibril' He said, 'They are those who used to eat the flesh of the people (i.e., backbiting).' He saw a man who was very red and dark blue, and said, 'Who is this, O Jibril' He said, 'This is the one who slaughtered the she-camel (of Salih).' When the Messenger of Allah came to Al-Masjid Al-Aqsa, he stood up to pray, and all the Prophets gathered and prayed with him. When he finished, he was brought two cups, one on his right and one on his left, one containing milk and one containing honey. He took the milk and drank it, and the one who was carrying the cup said, 'You have chosen the Fitrah (natural instinct).'" The chain of narrators is Sahih, although they (Al-Bukhari and Muslim) did not record it. Imam Ahmad reported that Ibn `Abbas said: "The Messenger of Allah was taken on the Night Journey to Bayt Al-Maqdis, then he came back and told them about his journey and the features of Bayt Al-Maqdis and the caravan (of Quraysh). Some people said, 'We do not believe what Muhammad is saying,' and they left Islam and became disbelievers. Allah destroyed them when He destroyed Abu Jahl. Abu Jahl said: 'Muhammad is trying to scare us with the tree of Zaqqum; bring some dates and butter and let us have some Zaqqum!' The Prophet also saw the Dajjal in his true form, in real life, not in a dream, and he saw `Isa, Musa and Ibrahim. The Prophet was asked about the Dajjal, and he said:

«رَأَيْتُهُ فَيَلْمَانِيَا أَقْمَرَ هِجَانًا، إِحْدَى عَيْنَيْهِ قَائِمَةٌ  
كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ، كَانَ شَعْرَ رَأْسِهِ أَغْصَانُ  
شَجَرَةٍ، وَرَأَيْتُ عَيْسَى عَلَيْهِ السَّلَامُ (شَابًّا)  
أَبْيَضَ، جَعَدَ الرَّأْسَ حَدِيدَ الْبَصَرِ، وَمُبْطَنَ  
الْخَلْقِ، وَرَأَيْتُ مُوسَى عَلَيْهِ السَّلَامُ أُسْحَمَ آدَمَ،  
كَثِيرَ الشَّعْرِ، شَدِيدَ الْخَلْقِ، وَنَظَرْتُ إِلَى إِبْرَاهِيمَ  
عَلَيْهِ السَّلَامُ فَلَمْ أَنْظُرْ إِلَى إِرْبٍ مِنْهُ إِلَّا نَظَرْتُ  
إِلَيْهِ مِنِّي حَتَّى كَأَنَّهُ صَاحِبِكُمْ، قَالَ جِبْرِيْلُ: سَلِّمْ  
عَلَى أَبِيكَ، فَسَلِّمْتُ عَلَيْهِ»

(I saw him as a tall and huge man, with a whitish complexion. One of his eyes stood out like a shining star. The hair on his head looked like the branches of a tree. And I saw `Isa, white with curly hair and an intense gaze, of average build. I saw Musa, dark-skinned, with a lot of hair and a strong build. I looked at Ibrahim and did not see anything in him that I do not see in myself; it is as if he were your companion )meaning himself(. Jibril said: `Greet your father with Salam,' so I greeted him with Salam.) This was also recorded by An-Nasa'i from the Hadith of Abu Zayd Thabit bin Yazid from Hilal, who is Ibn Khabbab, and it is a Sahih chain of narrators. Al-Bayhaqi recorded that Abu Al-`Aliyah said: "The cousin of your Prophet , Ibn `Abbas narrated to us from the Messenger of Allah , he said: Allah's Messenger said,

«رَأَيْتُ لَيْلَةَ أُسْرِي بِي مُوسَى بْنِ عِمْرَانَ رَجُلًا  
طَوَالًا جَعْدًا، كَأَنَّهُ مِنْ رَجَالِ شَنْوَاءَةَ، وَرَأَيْتُ  
عِيسَى ابْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ مَرْبُوعَ الْخَلْقِ إِلَى  
الْحُمْرَةِ وَالْبَيَاضِ سَبَطَ الرَّأْسِ»

(On the night when I was taken on the Night Journey, I saw Musa bin `Imran, a tall, curly-haired man, as if he was from the tribe of Shanu'ah. And I saw `Isa bin Maryam, of medium stature, white with a reddish complexion, with straight hair.) And he was shown Malik, the keeper of Hell, and the Dajjal, with the signs that Allah revealed to him.' He said,

(فَلَا تَكُنْ فِي مَرِيَةٍ مِّنْ لِّقَائِهِ)

(So be not you in doubt of meeting him.) )32:33( Qatadah used to interpret this to mean that the Prophet of Allah met Musa.

(وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ)

(And We made it )or him( a guide to the Children of Israel) )32:33( Qatadah said: "(This means) Allah made Musa a guide for the Children of Israel. " Muslim reported this in his Sahih, and Al-Bukhari and Muslim recorded a shorter version from Qatadah. Imam Ahmad also recorded that Ibn `Abbas said: "The Messenger of Allah said:

«لَمَّا كَانَ لَيْلَةَ أُسْرِي بِي، فَأَصْبَحْتُ بِمَكَّةَ  
فَطِعْتُ وَعَرَفْتُ أَنَّ النَّاسَ مُكْذِبِي»

(On the night when I was taken on the Night Journey, I woke up in Makkah the next morning having anxiety that, I knew that the people would not believe me.) He kept away from people, feeling anxious and sad, then the enemy of Allah Abu Jahl passed by him and came to sit with him, saying mockingly, `Is there anything new' The Messenger of Allah said,

«نَعَمْ»

(Yes). He said, `What is it' He said,

«إِنِّي أُسْرِي بِي اللَّيْلَةَ»

(I was taken on a Journey last night.) He said, `Where to' He said,

«إِلَى بَيْتِ الْمَقْدِسِ»

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

«نَعَمْ»

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

«نَعَمْ»

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

«إِنِّي أُسْرِي بِي اللَّيْلَةَ»

(I was taken on a Journey last night.) They said, `Where to' He said,

«إِلَى بَيْتِ الْمَقْدِسِ»

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

«نَعَمْ»

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

«فَمَا زِلْتُ أَنْعَتُ حَتَّى التَّبَسَ عَلَيَّ بَعْضُ النَّعْتِ  
 قَالَ فَجِيءَ بِالْمَسْجِدِ وَأَنَا أَنْظُرُ إِلَيْهِ حَتَّى وَضِعَ  
 دُونَ دَارِ عَقِيلٍ أَوْ عِقَالٍ فَنَعْتُهُ وَأَنَا أَنْظُرُ إِلَيْهِ  
 قَالَ وَكَانَ مَعَ هَذَا نَعْتُ لَمْ أَحْفَظْهُ قَالَ فَقَالَ  
 الْقَوْمُ: أَمَّا النَّعْتُ فَوَاللَّهِ لَقَدْ أَصَابَ فِيهِ»

(I started to describe it, until I reached a point where I was not sure about some of the details, but then the sanctuary was brought close and placed near the house of `Uqayl - or `Iqal - so I could look at it and describe the details.) I could not remember those description. The people said, `As for the description, by Allah he has got it right." This was recorded by An-Nasa'i and Al-Bayhaqi.

### The Report of `Abdullah bin Mas`ud

Al-Hafiz Abu Bakr Al-Bayhaqi reported that `Abdullah bin Mas`ud said: "When the Messenger of Allah was taken on the Night Journey, he went as far as Sdrat Al-Muntaha, which is in the sixth heaven. Everything that ascends stops there, until it is taken from that point, and everything that comes down stops there, until it is taken from there.

(إِذْ يَعْشَى السِّدْرَةَ مَا يَعْشَى )

(When that covered As-Sdrat Al-Muntaha which did cover it!) 53:16( Ibn Mas`ud said: "It is covered with gold butterflies. The Messenger of Allah was given the five prayers and the final Ayat of Surat Al-Baqarah, and forgiveness was granted for major sins to those who do not associate anything in worship with Allah." This was recorded by Muslim in his Sahih.

### The Report of Abu Hurayrah

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

«حِينَ أُسْرِيَ بِي، لَقِيتُ مُوسَى عَلَيْهِ السَّلَامُ  
 فَنَعْتُهُ، فَإِذَا رَجُلٌ حَسْبُهُ قَالَ مُضْطَرِبٌ رَجُلُ  
 الرَّأْسِ كَأَنَّهُ مِنْ رَجَالِ شَنْوَاءَةٍ، قَالَ: وَلَقِيتُ

عِيسَى فَنَعَتَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رَبْعَةٌ  
أَحْمَرُ كَأَنَّهَا خَرَجَ مِنْ دِيمَاسٍ يَعْني حَمَامًا، قَالَ  
وَلَقِيتُ إِبْرَاهِيمَ وَأَنَا أَشْبَهُ وَوَلَدِهِ بِهِ، قَالَ: وَأْتَيْتُ  
بِإِنَاءَيْنِ فِي أَحَدِهِمَا لَبَنٌ وَفِي الْآخَرِ خَمْرٌ، قِيلَ  
لِي: خُذْ أَيُّهُمَا شِئْتَ، فَأَخَذْتُ اللَّبْنَ فَشَرِبْتُ، فَقِيلَ  
لِي: هُدَيْتَ الْفِطْرَةَ أَوْ أَصَبْتَ الْفِطْرَةَ أَمَا إِنَّكَ لَوْ  
أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ»

(When I was taken on the Night Journey, I met Musa.) He described him as a man - I think he said - a curly-haired man, as if he were from the tribe of Shanu'ah. (And I met `Isa.) And the Prophet described him as being of average height, with a reddish complexion, as if he had just come out of the bath. (And I met Ibrahim, and I am the one who resembles him most among his children. I was brought two vessels, one containing milk and the other containing wine. It was said to me, `Take whichever one you want.' So I took the milk and drank it, and it was said to me, `You have been guided to the Fitrah - or - You have chosen the Fitrah. If you had chosen the wine, your Ummah would have gone astray.") They also recorded it with another chain of narrators. Muslim recorded that Abu Hurayrah said: "The Messenger of Allah said:

«لَقَدْ رَأَيْتُنِي فِي الْحِجْرِ وَقَرَيْشٌ تَسْأَلُنِي عَنْ  
مَسْرَايَ، فَسَأَلُونِي عَنْ أَشْيَاءَ مِنْ بَيْتِ الْمَقْدِسِ لَمْ  
أُتَيْهَا، فَكُرْبِتُ (كُرْبَةٌ) مَا كُرْبِتُ مِثْلَهُ قَطُّ،  
فَرَفَعَهُ اللَّهُ إِلَيَّ أَنْظُرُ إِلَيْهِ مَا سَأَلُونِي عَنْ شَيْءٍ  
إِلَّا أَنْبَأْتُهُمْ بِهِ، وَقَدْ رَأَيْتُنِي فِي جَمَاعَةٍ مِنْ  
الْأَنْبِيَاءِ، وَإِذَا مُوسَى قَائِمٌ يُصَلِّي، وَإِذَا هُوَ رَجُلٌ  
جَعْدٌ كَأَنَّهُ مِنْ رِجَالِ شَوْعَةَ، وَإِذَا عِيسَى ابْنُ  
مَرْيَمَ قَائِمٌ يُصَلِّي أَقْرَبُ النَّاسِ شَبَهًا بِهِ عَرَوْهُ بَنُ

مَسْعُودِ النَّقْفِيِّ، وَإِذَا إِبْرَاهِيمُ قَائِمٌ يُصَلِّي أَقْرَبُ  
النَّاسِ شَبَهًا بِهِ صَاحِبِكُمْ يَعْنِي نَفْسَهُ فَحَانَتْ  
الصَّلَاةُ فَأَمَمْتُهُمْ، فَلَمَّا فَرَعْتُ قَالَ قَائِلٌ: يَا مُحَمَّدُ  
هَذَا مَالِكُ خَازِنُ جَهَنَّمَ، (فَسَلَّمَ عَلَيْهِ) فَأَلْتَقَتْ إِلَيْهِ  
فَبَدَأَنِي بِالسَّلَامِ»

(I remember being in Al-Hijr, and the Quraysh were asking me about my Night Journey. They asked me things about Bayt Al-Maqdis that I was not sure of, and I felt more anxious and stressed then than I have ever felt. Then Allah raised up Bayt Al-Maqdis for me to see, and there was nothing they asked me about but I told them about it. And I remember being in a gathering of the Prophets. Musa was standing there praying, and he was a man with curly hair, as if he were one of the men of Shanu'ah. I saw `Isa bin Maryam standing there praying, and the one who most resembles him is `Urwah bin Mas`ud Ath-Thaqafi. And I saw Ibrahim standing there praying, and the one who most resembles him is your companion (meaning himself). Then the time for prayer came, and I led them in prayer. When I finished, a voice said, `O Muhammad, this is Malik, the keeper of Hell,' so I turned to him, and he greeted me first.)"

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

Musa bin `Uqbah said, narrating from Az-Zuhri: "The Isra' happened one year before the Hijrah." This was also the opinion of `Urwah. As-Suddi said: "It happened sixteen months before the Hijrah." The truth is that the Prophet was taken on the Night Journey when he was awake, not in a dream, and he went from Makkah to Bayt Al-Maqdis riding on Al-Buraq. When he reached the door of the sanctuary, he tied up his animal by the door and entered, where he prayed two Rak`ahs to `greet the Masjid'. Then the Mi`raj was brought to him, which is a ladder with steps which one climbs up. So he went up on it to the first heaven, then he went up to the rest of the seven heavens. In each heaven he was welcomed by the most pious of its inhabitants, and he greeted the Prophets who were in the various heavens according to their positions and status. He passed by Musa, the one who spoke with Allah, in the sixth heaven, and Ibrahim, the close friend (Khalil) of Allah in the seventh heaven. Then he surpassed them and all the Prophets in status and reached a level where he could hear the creaking of the pens, i.e., the pens of destiny which write down what is decreed to happen. He saw Sidrat Al-Muntaha, covered by the command of Allah, and its greatness, its butterflies of gold and various colours, surrounded by the angels. There he saw Jibril in his real form, with six hundred wings. He saw green cushions blocking the horizon. He saw Al-Bayt Al-Ma`mur, and Ibrahim Al-Khalil, the builder of the earthly Ka`bah, leaning back against it, the heavenly Ka`bah; every day, seventy thousand angels enter and worship therein, then they do not return to it until the Day of Resurrection. He saw Paradise and Hell, and Allah enjoined upon him fifty prayers, then reduced it to five, as an act of mercy and kindness towards His servants. In this is a strong indication of the greatness and virtue of the prayers. Then he came back down to Bayt Al-Maqdis, and the Prophets came down with him and he led them in prayer there when the time for prayer came. It may have been the dawn prayer of that day. Some people claim that he led

them in prayer in heaven, but the reports seem to say that it was in Bayt Al-Maqdis. In some reports it says that it happened when he first entered (i.e., before ascending into the heavens), but it is more likely that it was after he came back, because when he passed by them in the places in the heavens, he asked Jibril about them, one by one, and Jibril told him about them. This is more appropriate, because he was first required to come before the Divine Presence, so that what Allah willed could be enjoined upon him and his Ummah. When the matter for which he was required had been dealt with, he and his brother-Prophets gathered, and his virtue and high position in relation to them became apparent when he was asked to come forward to lead them, which was when Jibril indicated to him that he should do so. Then he came out of Bayt Al-Maqdis and rode on Al-Buraq back to Makkah in the darkness of the night. And Allah knows best. As for his being presented with the vessels containing milk and honey, or milk and wine, or milk and water, or all of these, some reports say that this happened in Bayt Al-Maqdis, and others say that it happened in the heavens. It is possible that it happened in both places, because it is like offering food or drink to a guest when he arrives, and Allah knows best. The Prophet was taken on the Night Journey with body and soul, he was awake, not asleep. The evidence for this is the Ayah:

(سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ  
الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ)

(Glorified (and Exalted) be He (Allah) Who took His servant for a Journey by Night from Al-Masjid Al-Haram to Al-Masjid Al-Aqsa, the neighborhood whereof We have blessed,) The words "Subhan Allah" (Glorified and exalted be Allah) are spoken in the case of serious matters. If it had been a dream, it would have been a significant matter and would not have been so astounding; the disbelievers of the Quraysh would not have hastened to label him a liar and the group of people who had become Muslims would not have deserted the faith. The word `Abd (servant) refers to both soul and body. Allah says:

(أَسْرَى بِعَبْدِهِ لَيْلًا)

(took His servant for a Journey by Night) and:

(وَمَا جَعَلْنَا الرُّءْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ)

(And We made not the vision which we showed you but a trial for mankind) )17:60( Ibn `Abbas said: "This is the vision that the Messenger of Allah saw with his own eyes during the Journey by Night, and the cursed tree is the tree of Zaqqum." This was recorded by Al-Bukhari. Allah said:

(مَا زَاغَ الْبَصَرُ وَمَا طَغَى )

(The sight (of Prophet Muhammad ) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it))(53:17) Sight (Al-Basr) is a physical faculty, not a spiritual one, and he was carried on Al-Buraq, a shining white animal. This too indicates a physical journey, because the soul does not need a means of transportation of this nature. And Allah knows best.

### An Interesting Story



In his book Dala'il An-Nubuwwah, Al-Hafiz Abu Nu`aym Al-Isbahani recorded via Muhammad bin `Umar Al-Waqidi who said: Malik bin Abi Ar-Rijjal told me from `Amr bin `Abdullah that Muhammad bin Ka`b Al-Qurazi said: "The Messenger of Allah sent Dihyah bin Khalifah to Caesar." He mentioned how he came to him, and described an incident that showed how wise Caesar was. He sent for the Arab merchants who were in Syria and Abu Sufyan Sakhr bin Harb and his companions were brought to him. He asked them the well-known questions that were recorded by Al-Bukhari and Muslim, as we shall discuss below, and Abu Sufyan tried hard to give the impression that this was an insignificant issue. )The narrator( said that Abu Sufyan )later( said: "By Allah, nothing stopped me from saying something to Heraclius to make him despise )Muhammad( but the fact that I did not want to tell a lie that would later be found out, and he would never believe me again after that. Then I told him about the night on which he was taken on the Night Journey. I said: `O King, shall I not tell you of something from which you will know that he is lying' He said, `What is it' I said: `He claims that he went out of our land, the land of Al-Haram, in one night, and came to your sanctuary in Jerusalem, then came back to us the same night, before morning came.' The Patriarch of Jerusalem was there, standing next to Caesar. The Patriarch of Jerusalem said: `I know that night.' Caesar looked at him and said, `How do you know about this' He said, `I never used to sleep at night until I closed the doors of the sanctuary. On that night I closed all the doors except for one, which I could not manage to close. I asked my workers and others who were with me to help me deal with it, but we could not move it. It was like trying to move a mountain. So I called the carpenters, and they looked at it and said: The lintel and some part of the structure has fallen onto it. We cannot move it until morning, when we will be able to see what the problem is. So I went back and left those two doors open. The next morning I went back, and saw that the stone at the corner of the sanctuary had a hole in it, and there were traces of an animal having been tethered there. I said to my companions: This door has not been closed last night except for a Prophet, who prayed last night in our sanctuary.'" And he mentioned the rest of the Hadith. In his book At-Tanwir fi Mawlid As-Sraj Al-Munir, Al-Hafiz Abu Al-Khattab `Umar bin Dihyah mentioned the Hadith of the Isra' narrated from Anas, and spoke well about it, then he said: "The reports of the Hadith of the Isra' reach the level of Mutawatir. They were narrated from `Umar bin Al-Khattab, `Ali, Ibn Mas`ud, Abu Dharr, Malik bin Sa`sa`ah, Abu Hurayrah, Abu Sa`id, Ibn `Abbas, Shaddad bin Aws, Ubayy bin Ka`b, `Abdur-Rahman bin Qarat, Abu Habbah Al-Ansari, Abu Layla Al-Ansari, `Abdullah bin `Amr, Jabir, Hudhayfah, Buraydah, Abu Ayyub, Abu Umamah, Samurah bin Jundub, Abu Al-Hamra', Suhayb Ar-Rumi, Umm Hani', and `A'ishah and `Asma', the daughters of Abu Bakr As-Siddiq, may Allah be pleased with them all. Some of them narrated the incident at length, and others narrated it more briefly, as was reported in the Musnad collections. Even though some reports do not fulfill the conditions of Sahih, nevertheless the Muslims agreed unanimously on the fact that the Isra' happened, and it was rejected only by the heretics and apostates.

(يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ  
نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ )

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

(وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ إِلَّا تَتَّخِذُوا مِن دُونِي وَكَيْلًا - ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا )

(2. And We gave Musa the Scripture and made it a guidance for the Children of Israel (saying): "Take none other than Me as (your) Wakil.") (3. "O offspring of those whom We carried (in the ship) with Nuh! Verily, he was a grateful servant.")

### Musa and how He was given the Tawrah

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

(وَأَتَيْنَا مُوسَى الْكِتَابَ)

(And We gave Musa the Scripture), meaning the Tawrah.

(وَجَعَلْنَاهُ)

(and made it), meaning the Scripture,

(هُدًى)

(a guidance), meaning a guide,

(لِّبَنِي إِسْرَائِيلَ إِلَّا تَتَّخِذُوا)

(for the Children of Israel (saying): "Take none...") means, lest they should take,

(مِن دُونِي وَكَيْلًا)

("... other than Me as (your) Wakil") means, `you have no protector, supporter or god besides Me,' because Allah revealed to every Prophet that he should worship Him alone with no partner or associate. Then Allah says:

## ﴿ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ﴾

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

## ﴿إِنَّهُ كَانَ عَبْدًا شَكُورًا﴾

(Verily, he was a grateful servant). `Remember the blessing I have granted you by sending Muhammad.' Imam Ahmad reported that Anas bin Malik said: "The Messenger of Allah said:

«إِنَّ اللَّهَ لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكُلَ الْأَكْلَةَ أَوْ يَشْرَبَ الشَّرْبَةَ فَيَحْمَدَ اللَّهَ عَلَيْهَا»

(Allah will be pleased with His servant if, when he eats something or drinks something, he praises Allah for it.)" This was also recorded by Muslim, At-Tirmidhi and An-Nasa'i. Malik said about Zayd bin Aslam: "He used to praise Allah in all circumstances." In this context, Al-Bukhari mentioned the Hadith of Abu Zar`ah narrating from Abu Hurayrah, who said that the Prophet said:

## ﴿أَنَا سَيِّدُ وُلْدِ آدَمَ يَوْمَ الْقِيَامَةِ﴾

(I will be the leader of the sons of Adam on the Day of Resurrection...) He quoted the Hadith at length, and in the Hadith, the Prophet said:

«فَيَأْتُونَ نُوحًا فَيَقُولُونَ: يَا نُوحُ إِنَّكَ أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الْأَرْضِ، وَقَدْ سَمَّاكَ اللَّهُ عَبْدًا شَكُورًا، فَاشْفَعْ لَنَا إِلَى رَبِّكَ»

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

And he quoted the Hadith in full.

﴿وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لُتْفِدْنَ فِي الْأَرْضِ مَرَّتَيْنِ وَلِتَعْلَنَ عُلوًّا كَبِيرًا - فَإِذَا

جَاءَ وَعَدُّ أَوْلَهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أَوْلَى  
بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا  
مَّفْعُولًا - ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ  
بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا - إِنْ أَحْسَنْتُمْ  
أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ  
الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا  
دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا - عَسَى  
رَبُّكُمْ أَنْ يَرْحَمَكُمْ وَإِنْ عُدْتُمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ  
لِلْكَافِرِينَ حَصِيرًا )

(4. And We decreed for the Children of Israel in the Scripture: "Indeed you would do mischief in the land twice and you will become tyrants and extremely arrogant!") (5. So, when the promise came for the first of the two, We sent against you servants of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled.) (6. Then We gave you a return of victory over them. And We helped you with wealth and children and made you more numerous in manpower.) (7. (And We said): "If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves." Then, when the second promise came to pass, (We permitted your enemies) to disgrace your faces and to enter the Masjid as they had entered it before, and to destroy with utter destruction all that fell in their hands.) (8. It may be that your Lord may show mercy unto you, but if you return (to sins), We shall return (to Our punishment). And We have made Hell a prison for the disbelievers.)

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

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

(وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ هَؤُلَاءِ  
مَقْطُوعٌ مُصْبِحِينَ )

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

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

(فَإِذَا جَاءَ وَعَدُ أُولَهُمَا)

(So, when the promise came for the first of the two) meaning the first of the two episodes of mischief.

(بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولَىٰ بَأْسٍ شَدِيدٍ)

(We sent against you servants of Ours given to terrible warfare.) means, 'We unleashed soldiers against you from among Our creatures who were given to terrible warfare,' i.e., they had great strength and weapons and power. They entered the very innermost parts of your homes, meaning they took possession of your land and invaded the very innermost parts of your homes, going between and through your houses, coming and going freely with no fear of anyone. This was the promise (completely) fulfilled. The earlier and later commentators differed over the identity of these invaders. Many Isra'iliyyat (reports from Jewish sources) were narrated about this, but I did not want to make this book too long by mentioning them, because some of them are fabricated, concocted by their heretics, and others may be true, but we have no need of them, praise be to Allah. What Allah has told us in His Book (the Qur'an) is sufficient and we have no need of what is in the other books that came before. Neither Allah nor His Messenger required us to refer to them. Allah told His Messenger that when (the Jews) committed transgression and aggression, Allah gave their enemies power over them to destroy their country and enter the innermost parts of their homes. Their humiliation and subjugation was a befitting punishment, and your Lord is never unfair or unjust to His servants. They had rebelled and killed many of the Prophets and scholars. Ibn Jarir recorded that Yahya bin Sa`id said: "I heard Sa`id bin Al-Musayyib saying: `Nebuchadnezzar conquered Ash-Sham (Greater Syria, including Palestine), destroying Jerusalem and killing them, then he came to Damascus and found blood boiling in a censer. He asked them: What is this blood They said: We found our forefathers doing this. Because of that blood, he killed seventy thousand of the believers and others, then the blood stopped boiling. This report is Sahih from Sa`id bin Al-Musayyib, and this event is well-known, as he (Nebuchadnezzar) killed their nobles and scholars, and did not leave alive anyone who knew the Tawrah by heart. He took many prisoners from the sons of the Prophets and others, and did many other things that would take too long to mention here. If we had found anything that was correct or close enough, we could have written it and reported it here. And Allah knows best. Then Allah says:

(إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا)

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

(مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا)

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

## The Second Episode of Mischief

Then Allah says:

(فَإِذَا جَاءَ وَعَدُ الْأَخْرَةِ)

(Then, when the second promise came to pass,) meaning, the second episode of mischief, when your enemies came again,

(لِيَسُوْءُوا وُجُوْهَكُمْ)

((We permitted your enemies) to disgrace your faces) meaning, to humiliate you and subdue you,

(وَلِيَدْخُلُوا الْمَسْجِدَ)

(and to enter the Masjid) meaning, Bayt Al-Maqdis (Jerusalem).

(كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ)

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

(وَلِيُتَبَّرُوا)

(and to destroy) wrecking and inflicting ruin upon it.

(مَا عَلَوْا)

(all that fell in their hands.) everything they could get their hands on.

(تَثْبِيرًا عَسَى رَبُّكُمْ أَنْ يَرْحَمَكُمْ)

(with utter destruction. It may be that your Lord may show mercy unto you) meaning that He may rid you of them.

(وَإِنْ عُدْتُمْ عُدْنَا)

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

(عُدْنَا)

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

(وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا)

(And We have made Hell a prison )Hasir( for the disbelievers.) meaning, a place of permanent detention, a prison which cannot be avoided or escaped. Ibn `Abbas said, "Hasir here means a jail." Mujahid said, "They will be detained in it." Others said like- wise. Al-Hasan said, "Hasir means a bed of Fire." Qatadah said: "The Children of Israel returned to aggres- sion, so Allah sent this group against them, Muhammad and his companions, who made them pay the Jizyah, with willing submission, and feeling themselves subdued."

(إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ  
الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا  
كَبِيرًا - وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا  
لَهُمْ عَذَابًا أَلِيمًا )

(9. Verily, this Qur'an guides to that which is most just and right and gives good news to those who believe, those who do righteous deeds, that they will have a great reward (Paradise).) (10. And that those who do not believe in the Hereafter, for them We have prepared a painful torment (Hell).)

### Praising the Qur'an

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

(وَيُبَشِّرُ الْمُؤْمِنِينَ)

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

(الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ)

(those who do righteous deeds,) in accordance with it, telling them

(أَنَّ لَهُمْ أَجْرًا كَبِيرًا)

(that they will have a great reward,) i.e., on the Day of Resurrection. And He tells

(وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ)

(those who do not believe in the Hereafter,) that

(لَهُمْ عَذَابٌ أَلِيمٌ)

(for them is a painful torment,) i.e. on the Day of Resurrection. As Allah says:

(فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ)

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

(وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ  
الْإِنْسَانُ عَجُولًا)

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

### Man's Haste and Prayers against Himself

for something bad to happen for them, or for them to die or be destroyed, invoking curses, etc. If Allah were to answer his prayer, he would be destroyed because of it, as Allah says:

(وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ)

(And were Allah to hasten for mankind the evil...) )10:11( This is how it was interpreted by Ibn `Abbas, Mujahid and Qatadah. We have already discussed the Hadith:



«لَا تَدْعُوا عَلَىٰ أَنفُسِكُمْ، وَلَا عَلَىٰ أَمْوَالِكُمْ أَنْ  
تُؤَافِقُوا مِنْ اللَّهِ سَاعَةً إِجَابَةً يَسْتَجِيبُ فِيهَا»

(Do not pray against yourselves or your wealth, for that might coincide with a time when Allah answers prayers.) What makes the son of Adam do that is his anxiety and haste. Allah says:

(وَكَانَ الْإِنْسَانُ عَجُولًا)

(And man is ever hasty.) Salman Al-Farisi and Ibn `Abbas mentioned the story of Adam, when he wanted to get up before his soul reached his feet. When his soul was breathed into him, it entered his body from his head downwards. When it reached his brain he sneezed, and said, "Al-Hamdu Lillah" (praise be to Allah), and Allah said, "May your Lord have mercy on you, O Adam." When it reached his eyes, he opened them, and when it reached his body and limbs he started to stare at them in wonder. He wanted to get up before it reached his feet, but he could not. He said, "O Lord, make it happen before night comes."

(وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ  
وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِتَبْتَغُوا فَضْلًا مِّنْ  
رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِّينَ وَالْحِسَابَ وَكُلَّ شَيْءٍ  
فَصَّلَّنَاهُ تَفْصِيلًا )

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

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

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

(لِتَبْتَغُوا فَضْلًا مِّنْ رَبِّكُمْ)

(that you may seek bounty from your Lord,) meaning, in your living and travels etc.

## (وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ)

(and that you may know the number of the years and to count.) If time stood still and never changed, we would not know any of these things, as Allah says:

(قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى  
يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِضِيَاءٍ أَفَلَا  
تَسْمَعُونَ - قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ  
سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُم  
بَلَيَالٍ تَسْكُنُونَ فِيهِ أَفَلَا تُبْصِرُونَ - وَمِنْ رَحْمَتِهِ  
جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ  
فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ )

(Say: "Tell me! If Allah made the night continuous for you till the Day of Resurrection, which god besides Allah could bring you light Will you not then hear" Say: "Tell me! If Allah made the day continuous for you till the Day of Resurrection, which god besides Allah could bring you night wherein you rest Will you not then see" It is out of His mercy that He has made for you the night and the day that you may rest therein and that you may seek of His bounty - and in order that you may be grateful.) (28:71-73)

(تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ  
فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا - وَهُوَ الَّذِي جَعَلَ اللَّيْلَ  
وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا )

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

(وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ)

(and His is the alternation of night and day.) )23:80(

يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى  
الَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ  
مُّسَمًّى أَلَا هُوَ الْعَزِيزُ الْغَفَّارُ

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

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ  
وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

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

وَأَيَّةٌ لَهُمُ اللَّيْلُ نَسَلْخُ مِنْهُ النَّهَارَ فَإِذَا هُمُ  
مُظْلَمُونَ - وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ  
تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

(And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness. And the sun runs on its fixed course for a term (appointed). That is the decree of the All-Mighty, the All-Knowing.) (36:37-38) Allah has made the night a sign having distinguishing features by which it is known. These features include the darkness and the appearance of the moon. The day also has distinguishing features by which it is known; the light and the appearance of the shining sun. He made a distinction between the light of the moon and the light of the sun, so that they may be distinguished from one another, as Allah says:

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا  
وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا  
خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ

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

## (لَا يَتَّبِعُونَ لِقَوْمٍ يَتَّقُونَ)

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

(يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ  
وَالْحَجِّ)

(They ask you about the crescent moons. Say: "These are signs to mark fixed periods of time for mankind and for the pilgrimage.") )2:189(

(فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً)

(Then, We have obliterated the sign of the night (with darkness) while We have made the sign of the day illuminating,) Ibn Jurayj reported that `Abdullah bin Kathir commented on this Ayah: "It means( the darkness of the night and the twilight of the day." Ibn Jurayj reported that Mujahid said: "The sun is the sign of the day and the moon is the sign of the night.

(فَمَحَوْنَا آيَةَ اللَّيْلِ)

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

(وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ)

(And We have appointed the night and the day as two Ayat.) Ibn Abi Najih reported that Ibn `Abbas said: "By night and day, this is how Allah created them, may He be glorified."

(وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ  
يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا - اقْرَأْ كِتَابَكَ كَفَى  
بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا )

(13. And We have fastened every man's Ta'irah (deeds) to his neck, and on the Day of Resurrection, We shall bring out for him a Book which he will find wide open. ) (14. (It will be said to him): "Read your Book. You yourself are sufficient as a reckoner against you this Day.")

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

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

(وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ)

(And We have fastened every man's Ta'irah (deeds) to his neck,) The word Ta'irah (lit. something that flies) refers to man's deeds which fly from him, as Ibn `Abbas, Mujahid and others said. It includes both good deeds and bad deeds, he will be forced to acknowledge them and will be rewarded or punished accordingly.

(فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ - وَمَنْ يَعْمَلْ  
مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ )

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

(إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ  
- مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ )

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

(وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ - كِرَامًا كَاتِبِينَ - يَعْلَمُونَ  
مَا تَفْعَلُونَ )

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

(إِنَّمَا تُجْرَوْنَ مَا كُنْتُمْ تَعْمَلُونَ)

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

(مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ)

(whosoever works evil, will have the recompense thereof.) )4:123( The meaning is that the deeds of the sons of Adam are preserved, whether they are great or small, and they are recorded night and day, morning and evening.

وَنُخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ كِتَابًا يَلْقَاهُ مَنشُورًا)

(and on the Day of Resurrection, We shall bring out for him a Book which he will find wide open.) meaning, 'We will collect all of his deeds for him in a Book which will be given to him on the Day of Resurrection, either in his right hand, if he is one of the blessed, or in his left hand if he is one of the wretched.'

(مَنشُورًا)

(wide open) means, it will be open for him and others to read all of his deeds, from the beginning of his life until the end.

يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ - بَلِ الْإِنْسَانُ  
عَلَىٰ نَفْسِهِ بَصِيرَةٌ - وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ )

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

اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا )

((It will be said to him): "Read your Book. You yourself are sufficient as a reckoner against you this Day.") meaning, you have not been treated unjustly and nothing has been recorded against you except what you have done, because you remember everything that you have done, and no one will forget anything that he did. Everyone will be able to read his Book, whether he is literate or illiterate.

(الزَّمَنَةُ طَيْرَةٌ فِي عُنُقِهِ)

(And We have fastened every man's Ta'irah (deeds) to his neck,) The neck is mentioned because it is a part of the body that has no counterpart, and when one is restrained by it, he has no escape. Ma` mar narrated from Qatadah, "His deeds,

وَنُخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ)

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

(كِتَابًا يَلْقَاهُ مَنشُورًا)

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

## (عَنْ الْيَمِينِ وَعَنْ الشَّمَالِ قَعِيدٌ)

(one sitting on the right and one on the left. ) 50:17( )And he said;( "O son of Adam, your Book has been opened for you, and two noble angels have been entrusted to accompany you, one on your right and one on your left. The one who is on your right records your good deeds, and the one who is on your left records your bad deeds. `So do whatever you want, a lot or a little, until you die, then I will fold up your Book and tie it to your neck with you in your grave. Then when you come out on the Day of Resurrection, you will find the Book wide open, so read your Book.' By Allah, the One Who makes you accountable for your own deeds is being perfectly just." These are some of the best words Al-Hasan ever spoke, may Allah have mercy on him.

(مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا )

(15. Whoever goes right, then he goes right only for the benefit of himself. And whoever goes astray, then he goes astray at his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning).)

### **No One will have to bear the Sins of Another**

Allah tells us that whoever is guided and follows the truth, walking in the footsteps of the Prophet , he will gain the good consequences of that for himself.

(وَمَنْ ضَلَّ)

(And whoever goes astray,) meaning from the truth, deviating from the way of guidance, he is wronging himself and will have to bear the consequences. Then Allah says:

(وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ)

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

(وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلُ مِنْهُ شَيْءٌ)

(and if one heavily laden calls another to (bear) his load, nothing of it will be lifted) 35:15( There is no contradiction between this and other Ayat:

(وَلِيَحْمِلَنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ)

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

(وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ)

(and also of the burdens of those whom they misled without knowledge.) 16:25( For those who called others to do evil will bear the sin of their own deviation as well as the sin of those whom they led astray, without detracting the least amount from the burden of those people, and none of this burden shall be removed from them. This is the justice and mercy of Allah towards His servants. As Allah says:

(وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا)

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

### No Punishment until a Messenger has been sent

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

(تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ - قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ )

(Every time a group is cast therein, its keeper will ask: "Did no warner come to you" They will say: "Yes, indeed a warner did come to us, but we belied him and said: `Allah never sent down anything (of revelation); you are only in great error.'" (67:8-9) And,

(وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا فَتَحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ



لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ  
الْعَذَابِ عَلَى الْكَافِرِينَ )

(And those who disbelieved will be driven to Hell in groups, till, when they reach it, the gates thereof will be opened. And its keepers will say, "Did not the Messengers come to you from yourselves - reciting to you the verses of your Lord, and warning you of the meeting of this Day of yours" They will say: "Yes," but the Word of torment has been justified against the disbelievers!) (39:71) And,

(وَهُمْ يَصْطَرِحُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ  
صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُم مَّا  
يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا  
لِلظَّالِمِينَ مِن نَّصِيرٍ )

(Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do." (Allah will reply:) "Did We not give you lives long enough, so that whosoever would receive admonition could receive it And the warner came to you. So taste you (the evil of your deeds). For the wrongdoers there is no helper.") (35:37) There are other Ayat which indicate that Allah will not make anyone enter Hell except after sending a Messenger to them.

### The Issue of Small Children who die

Here there arises an issue over which the scholars in earlier and modern times have disagreed, may Allah have mercy on them. This is the issue of children who die when they are little, and their parents are disbelievers: what happens to them By the same token, what happens to the insane, the deaf, the senile and those who die during the circumstances of Fatrah, when no Message reached them Several Hadiths have been narrated on this topic, which I will quote here by the help and support of Allah. The First Hadith from Al-Aswad bin Sar @299: Imam Ahmad reported from Al-Aswad bin Sari' that the Messenger of Allah said,

«أَرْبَعَةٌ يَحْتَجُّونَ يَوْمَ الْقِيَامَةِ: رَجُلٌ أُصِمُّ لَّا  
يَسْمَعُ شَيْئًا، وَرَجُلٌ أَحْمَقُ، وَرَجُلٌ هَرَمَ، وَرَجُلٌ  
مَاتَ فِي فِتْرَةٍ، فَأَمَّا الْأُصَمُّ فَيَقُولُ: رَبِّ قَدْ جَاءَ

الإِسْلَامُ وَمَا أَسْمَعُ شَيْئًا، وَأَمَّا الْأَحْمَقُ فَيَقُولُ:  
رَبِّ قَدْ جَاءَ الْإِسْلَامُ وَالصَّبِيَّانُ يَحْذِفُونِي بِالْبَعْرِ،  
وَأَمَّا الْهَرَمُ فَيَقُولُ: رَبِّ لَقَدْ جَاءَ الْإِسْلَامُ وَمَا  
أَعْقِلُ شَيْئًا، وَأَمَّا الَّذِي مَاتَ فِي الْفِتْرَةِ فَيَقُولُ:  
رَبِّ مَا أَتَانِي لَكَ رَسُولٌ. فَيَأْخُذُ مَوَاقِفَهُمْ  
لِيُطِيعَنَّهُ، فَيُرْسِلُ إِلَيْهِمْ أَنْ ادْخُلُوا النَّارَ، فَوَالَّذِي  
نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوْ دَخَلُوهَا لَكَانَتْ عَلَيْهِمْ بَرْدًا  
وَسَلَامًا»

(There are four who will present their case on the Day of Resurrection: a deaf man who never heard anything, an insane man, a very old and senile man, and a man who died during the Fatrah. As for the deaf man, he will say, "O Lord, Islam came but I never heard anything." As for the insane man, he will say, "O Lord, Islam came and the young boys were throwing camel dung at me." As for the senile man, he will say, "O Lord, Islam came and I did not understand anything." As for the one who died during the Fatrah, he will say, "O Lord, no Messenger from You came to me." Allah will accept their pledge of obedience to Him, then He will send word to them that they should enter the Fire. By the One in Whose Hand is the soul of Muhammad, if they enter it, it will be cool and safe for them.) There is a similar report with a chain from Qatadah from Al-Hasan from Abu Rafi` from Abu Hurayrah, but at the end it says:

«فَمَنْ دَخَلَهَا كَانَتْ عَلَيْهِ بَرْدًا وَسَلَامًا، وَمَنْ لَمْ  
يَدْخُلَهَا يُسْحَبُ إِلَيْهَا»

(Whoever enters it will find it cool and safe, and whoever does not enter it will be dragged into it.) This was also recorded by Ishaq bin Rahwayh from Mu`adh bin Hisham, and by Al-Bayhaqi in Al-I`tiqad. He said: "This is a Sahih chain." It was reported by Ibn Jarir from the Hadith of Ma`mar from Hammam from Abu Hurayrah, who attributed it to the Prophet . Then Abu Hurayrah said: "Recite, if you wish:

(وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا)

(And We never punish until We have sent a Messenger (to give warning))." This was also narrated by Ma`mar from `Abdullah bin Tawus from his father, from Abu Hurayrah, but it is Mauquf (it was not attributed directly to the Prophet ).

## The Second Hadith from Abu Hurayrah

He said that the Messenger of Allah said:

«كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ  
يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ، كَمَا تُنْتَجُ الْبَهِيمَةُ بِبَهِيمَةٍ  
جَمْعَاءَ، هَلْ تُحْسِنُونَ فِيهَا مِنْ جَذْعَاءَ؟»

(Every newborn is born in a state of Fitrah (the natural state of man), then his parents make him into a Jew or Christian or Zoroastrian, as animals produce whole animals - do you see any that is born mutilated (with something missing)) According to one report they said: "O Messenger of Allah, what about those who die when they are little" He said,

«اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ»

(Allah knows best what they would have done.) Imam Ahmad reported from Abu Hurayrah that the Prophet (ﷺ) as far as I know - the narrator was not sure if it was attributed to Musa - said:

«ذُرَّارِيُ الْمُسْلِمِينَ فِي الْجَنَّةِ يَكْفُلُهُمْ إِبْرَاهِيمُ  
عَلَيْهِ السَّلَامُ»

(The children of the Muslims are in Paradise, being taken care of by Ibrahim.) In Sahih Muslim it is reported from `Iyyad bin Hammad that the Messenger of Allah said that Allah said:

«إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ»

(I have created My servants as Hunafa.) According to another version, the wording is "as Muslims."

## The Third Hadith from Samurah

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

«كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ»

(Every newborn is born in a state of Fitrah.) The people called out to him: "O Messenger of Allah! What about the children of the idolators" He said,

«وَأَوْلَادُ الْمُشْرِكِينَ»

(And the children of the idolators too.) At-Tabarani reported that Samurah said: "We asked the Messenger of Allah about the children of the idolators, and he said,

«هُمْ خَدَمُ أَهْلِ الْجَنَّةِ»

(They are the servants of the people of Paradise.)

### The Fourth Hadith from the Paternal Uncle of Hasna

Ahmad reported that Hasna' bint Mu`awiyah, from Bani Suraym, said that his paternal uncle said to him: "I said, `O Messenger of Allah, who is in Paradise' He said,

«النَّبِيُّ فِي الْجَنَّةِ، وَالشَّهِيدُ فِي الْجَنَّةِ، وَالْمَوْلُودُ فِي الْجَنَّةِ، وَالْوَيْدُ فِي الْجَنَّةِ»

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

### It is Makruh to discuss this Matter

In order to discuss this issue we need good, sound proof, but people who have no knowledge of Shari`ah may try to speak about it. For this reason some of the scholars did not like to discuss it. This view has been narrated from Ibn `Abbas, Al-Qasim bin Muhammad bin Abi Bakr As-Sddiq, Muhammad bin Al-Hanafiyyah and others. Ibn Hibban recorded in his Sahih that Jarir bin Hazim said: I heard Abu Raja' Al-`Utardi saying that he heard Ibn `Abbas (may Allah be pleased with them both) saying, "While he was on the Minbar, the Messenger of Allah said:

«لَا يَزَالُ أَمْرُ هَذِهِ الْأُمَّةِ مُوَاتِيًّا أَوْ مُقَارِبًا مَا لَمْ يَتَكَلَّمُوا فِي الْوِلْدَانِ وَالْقَدَرِ»

(This Ummah will be fine so long as they do not talk about children and the divine decree.)" Ibn Hibban said: "This means talking about the children of the idolators." Abu Bakr Al-Bazzar also recorded it via Jarir bin Hazim, then he said, "A group narrated it from Abu Raja' from Ibn `Abbas, but it is Mauquf".

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا  
فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاَهَا تَدْمِيرًا )

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

### Meanings of Amarna

The commentators differed over the meaning of this word. It was said that the phrase translated here as "Amarna those who live luxuriously. Then, they transgress therein" means, "We send Our decree upon them" as Allah says elsewhere:

(أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا)

(Our decree reaches it by night or by day) For )Amarna cannot mean "Our command"( because Allah does not command or enjoin immorality. Or, they said it means that Allah subjugated them to commit immoral deeds, so they deserved the punishment. Or it was said that it means: "We commanded them to obey Us, but they committed immoral sins, so they deserved punishment." This was reported from Ibn Jurayj from Ibn `Abbas, and it is also the view of Sa`id bin Jubayr.

(أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا)

(Amarna those who live luxuriously. Then, they transgress therein,) `Ali bin Abi Talhah reported that Ibn `Abbas said: )this means( "We gave power to the evil people, so they committed sin therein (in the town), and because they did that, Allah destroyed them with the punishment." This is similar to the Ayah:

(وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُجْرِمِيهَا)

(And thus We have set up in every town great ones of its wicked people) )6:133( This was also the view of Abu Al-`Aliyah, Mujahid and Ar-Rabi' bin Anas.

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا  
فِيهَا)

(And when We decide to distroy a town (populaton), Amarna those who live luxuriously. Then, they transgress therein,) Al-`Awfi reported that Ibn `Abbas said, (it means) "We increase their numbers. This was also the view of `Ikrimah, Al-Hasan, Ad-Dahhak and Qatadah, and it was reported from Malik and Az-Zuhri.

(وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ وَكَفَى  
رَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا )

(17. And how many generations have We destroyed after Nuh! And sufficient is your Lord as All-Knower and Seer of the sins of His servants.)

### A Threat to Quraysh

Warning the disbelievers of the Quraysh for rejecting His Messenger Muhammad , Allah says that He destroyed other nations who rejected the Messengers after Nuh. This indicates that during the centuries between Adam and Nuh, humans were following Islam, as Ibn ` Abbas said: "Between Adam and Nuh there were ten generations, during all of which humans were following Islam." The meaning (of the Ayah) is: "You disbelievers are not more dear to Allah than they were, and you have rejected the most noble of the Messengers and the best of creation, so you are more deserving of punishment."

(وَكَفَى رَّبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا )

(And sufficient is your Lord as All-Knower and Seer of the sins of His servants.) means, He knows everything they do, good and evil, and nothing at all is hidden from Him, may He be glorified and exalted.

(مَنْ كَانَ يُرِيدُ الْعَجَلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ  
لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا  
مَذْحُورًا - وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا  
وَهُوَ مُؤْمِنٌ فَأُولَئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا )

(18. Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected.) (19. And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer, then such are the ones whose striving shall be appreciated, (rewarded by Allah).)

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

Allah tells us that not everyone who desires this world and its luxuries gets what he wants. That is attained by those whom Allah wants to have it, and they get what He wills that they should get. This Ayah narrows down the general statements made in other Ayat. Allah says:

(عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَن نُّرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ)

(We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell) meaning, in the Hereafter,

(يَصَلُّهَا)

(he will burn therein) means, he will enter it until it covers him on all sides,

(مَذْمُومًا)

(disgraced) means, blamed for his bad behaviour and evil deeds, because he chose the transient over the eternal,

(مَذْحُورًا)

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

(وَمَنۢ أَرَادَ الْآخِرَةَ)

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

(وَسَعَىٰ لَهَا سَعْيَهَا)

(and strives for it, with the necessary effort due for it) seeking it in the right way, which is following the Messenger .

(وَهُوَ مُؤْمِنٌ)

(while he is a believer,) means, his heart has faith, i.e., he believes in the reward and punishment,

(فَأُولَٰئِكَ كَانَ سَعْيُهُم مَّشْكُورًا)

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

(كَلَّا تُمِدُّ هَؤُلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا  
كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا - انظُرْ كَيْفَ فَضَّلْنَا  
بَعْضَهُمْ عَلَى بَعْضٍ وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ  
وَأَكْبَرُ تَفْضِيلًا )

(20. On each these as well as those We bestow from the bounties of your Lord. And the bounties of your Lord can never be forbidden.) (21. See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment.) Allah says:

(كَلَّا)

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

(مِنْ عَطَاءِ رَبِّكَ)

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

(وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا)

(And the bounties of your Lord can never be forbidden.) meaning, no one can withhold or prevent them. Qatadah said,

(وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا)

(And the bounties of your Lord can never be forbidden.) "(It means) they can never decrease".

(وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا)

(And the Bounties of your Lord can never be forbidden) Al-Hasan and others said, "(It means) they can never be prevented." Then Allah says:

(انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ)



(See how We prefer one above another,) meaning in this world, so that some are rich and some are poor, and others are in between; some are beautiful, some are ugly and others are in between; some die young while others live to a great age, and some die in between.

**(وَالْآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا)**

(and verily, the Hereafter will be greater in degrees and greater in preferment.) means, the differences between them in the Hereafter will be greater than the differences between them in this world. Some of them will be in varying levels of Hell, in chains and fetters, while others will be in the lofty degrees of Paradise, with its blessings and delights. The people of Hell will vary in their positions and levels, just as the people of Paradise will. In Paradise there are one hundred levels, and the distance between one level and another is like the distance between heaven and earth. It is recorded in the Two Sahihs that the Prophet said:

**«إِنَّ أَهْلَ الدَّرَجَاتِ الْعُلَى لَيَرَوْنَ أَهْلَ عِلِّيِّينَ كَمَا تَرَوْنَ الْكَوْكَبَ الْغَايِرَ فِي أَفْقِ السَّمَاءِ»**

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

**(وَالْآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا)**

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

**(لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُومًا )**

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

### **Do not associate Anything in Worship with Allah**

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

**(فَتَقْعُدَ مَذْمُومًا)**

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

## (مَخْذُولًا)

(forsaken.) means, because the Lord, may He be exalted, will not help you; He will leave you to the one whom you worshipped, and he has no power either to benefit or to harm, because the Only One Who has the power to benefit or to harm is Allah alone, with no partner or associate. Imam Ahmad reported that `Abdullah bin Mas`ud said: "The Messenger of Allah said:

«مَنْ أَصَابَتْهُ فَاقَةٌ فَأَنْزَلَهَا بِالنَّاسِ لَمْ تُسَدَّ فَاقَتُهُ،  
وَمَنْ أَنْزَلَهَا بِاللَّهِ أُرْسِلَ اللَّهُ لَهُ بِالْغِنَى إِمَّا آجِلًا  
وَأِمَّا غِنَى عَاجِلًا»

(Whoever is afflicted with poverty and goes and asks people for help, will never get rid of his poverty, but if he asks Allah for help, then Allah will grant him the means of independence sooner or later.) This was also recorded by Abu Dawud and At-Tirmidhi, who said, "Hasan Sahih Gharib".

(وَقَضَى رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَيَالِ الْوَالِدِينَ  
إِحْسَانًا إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا  
فَلَا تَقُلْ لَهُمَا أَفٌّ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا  
كَرِيمًا - وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ  
وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا )

(23. And your Lord has Qada )decreed( that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor reprimand them but address them in terms of honor.) (24. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your mercy as they did bring me up when I was young.")

### **The Command to Worship Allah Alone and to be Dutiful to One's Parents**

Allah commands us to worship Him alone, with no partner or associate. The word Qada normally having the meaning of decree( here means "commanded". Mujahid said that

## (وَقَضَىٰ)

(And He has Qada) means enjoined. This is also how Ubayy bin Ka`b, Ibn Mas`ud and Ad-Dahhak bin Muzahim recited the Ayah as:

«وَوَصَّىٰ رَبُّكَ آلَا تَعْبُدُوا إِلَّا إِيَّاهُ»

"And your Lord has Wassa )enjoined( that you worship none but Him." The idea of worshipping Allah is connected to the idea of honoring one's parents. Allah says:

## (وَبِالْوَالِدَيْنِ إِحْسَانًا)

(And that you be dutiful to your parents.) Here He commands good treatment of parents, as He says elsewhere:

(أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ)

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

(إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٌّ)

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

(وَلَا تَنْهَرُهُمَا)

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

(وَلَا تَنْهَرُهُمَا)

(and do not reprimand them) `Ata' bin Rabah said that it meant, "Do not raise your hand against them." When Allah forbids speaking and behaving in an obnoxious manner, He commands speaking and behaving in a good manner, so He says:

(وَقُلْ لَهُمَا قَوْلًا كَرِيمًا)

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

(وَآخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ)

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

(وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا)

(and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young.") means, say this when they grow old and when they die. Ibn `Abbas said: "But then Allah revealed:

(مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا  
لِلْمُشْرِكِينَ)

(It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the idolators. ..) )9:13( There are many Hadiths which speak about honoring one's parents, such as the Hadith narrated through a number of chains of narration from Anas and others, which states that the Prophet climbed up on the Minbar, and then said, ((Amin, Amin, Amin.)) It was said, "O Messenger of Allah, why did you say Amin" He said:

«أَتَانِي جِبْرِيْلُ فَقَالَ: يَا مُحَمَّدُ رَغِمَ أَنْفُ رَجُلٍ  
ذُكِرَتْ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيْكَ، قُلْ: آمِينَ، فَقُلْتُ:  
آمِينَ، ثُمَّ قَالَ: رَغِمَ أَنْفُ رَجُلٍ دَخَلَ عَلَيْهِ شَهْرُ  
رَمَضَانَ ثُمَّ خَرَجَ فَلَمْ يُعْفَرْ لَهُ، قُلْ: آمِينَ، فَقُلْتُ:  
آمِينَ، ثُمَّ قَالَ: رَغِمَ أَنْفُ رَجُلٍ أُدْرِكَ وَالِدَيْهِ أَوْ  
أَحَدَهُمَا فَلَمْ يُدْخِلْهُ الْجَنَّةَ، قُلْ: آمِينَ، فَقُلْتُ:  
آمِينَ»

(Jibril came to me and said, "O Muhammad, he is doomed who hears you mentioned and does not say Salla upon you." He said, "Say Amin," so I said Amin. Then he said, "He is doomed who sees the month of Ramadan come and go, and he has not been forgiven." He said, "Say Amin," so I said Amin. Then he said, "He is doomed who grows up and both his parents or one of them are still alive, and they do not cause him to enter Paradise." He said, "Say Amin," so I said Amin.)