

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 أَلْقَىٰ 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 أَلْقَىٰ 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;

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ
فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ 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 فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ
 مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا - إِلَّا
 الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ لَا
 يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا - فَأُولَئِكَ
 عَسَى اللَّهُ أَنْ يَغْفُوَ عَنْهُمْ وَكَانَ اللَّهُ غَفُورًا
 - وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ
 مُرَافِقًا 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 الْوَالِيدَ بْنَ الْوَالِيدِ، اللَّهُمَّ أَنْجِ
الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ
عَلَى مُضَرَ، اللَّهُمَّ اجْعَلْهَا سِنِينَ كَسَنِي يُوسُفُ»

(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 إِلَيْهِ»

(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 يُفْتِنَكُمْ 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;

(وَرَبَائِبِكُمُ اللَّاتِي فِي حُجُورِكُمْ مِّن 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 يُفْتِنَكُمْ 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 وَحِدَةً 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 وَخُذُوا حِذْرَكُمْ)

(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 اطْمَأَنَّكُمْ فَأَقِيمُوا الصَّلَاةَ)

(But when you are free from danger perform the Salah.) when you are safe, tranquil and fear subsides,

(فَأَقِمْوُا 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 يَمَسُّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ 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 أَنفُسَهُمْ 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 بَعْضِ
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 بَعْضِ، 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 هَآؤُلَاءِ 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 سَنَّاتٍ رَجُهُمْ 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),

(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 ضِلَّتْهُمْ وَلَا مَنِيَّتْهُمْ
وَلَا مَرَّتْهُمْ فَلَيْبَتِكُنَّ آذَانَ الْأَنْعَمِ وَلَا مَرَّتْهُمْ
فَلْيَغْيِرَنَّ خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّنْ
دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا - يَعِدُهُمْ
وَيَمْنِيَّتْهُمْ 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 مَنِّيَّهُمْ)

(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 أَصْدَقُ مِنَ اللَّهِ قِيلًا)

(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
مُحْدَثَاتُهَا، وَكُلَّ مُحْدَثَةٍ 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 أَمَانِيٌّ أَهْلُ الْكِتَابِ مَنْ يَعْمَلْ
سُوءًا أَوْ يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا
نَصِيرًا - وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ
أَنْتَى وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا
يُظَلَمُونَ نَقِيرًا - وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ
وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا
وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا - وَلِلَّهِ مَا فِي السَّمَوَاتِ
وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُحِيطًا)

(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 `A'ishah said, "I said, `O Messenger of Allah! I know the hardest Ayah in the Qur'an.' He said, `What is it, O `A'ishah!' 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 أَنْثَى
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 يُقْتِيكُمْ 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 يُقْتِيكُمْ فِيهِنَّ وَمَا يُبَلَىٰ 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 تَلَوُا 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
وَٱلْكِتَٰبِ ٱلَّذِى نَزَّلَ عَلَىٰ رَسُولِهِ وَٱلْكِتَٰبِ ٱلَّذِى
أَنزَلَ مِن قَبْلُ وَمَن يَكْفُرْ بِاللّٰهِ وَمَلَٰئِكَتِهِ وَكُتُبِهِ
وَرُسُلِهِ وَٱلْيَوْمِ ٱلْآخِرِ فَقَدْ ضَلَّ ضَلًّٰلًا 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,

(اٰهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ)

(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,

(وَٱلْكِتَٰبِ ٱلَّذِى نَزَّلَ عَلَىٰ رَسُولِهِ)

(and the Book which He has sent down to His Messenger,) refers to the Qur'an, while,

(وَٱلْكِتَٰبِ ٱلَّذِى أَنزَلَ مِن 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 لِيَعْفِرْ 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 جٰمِعُ 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 ذِكْرَى 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 مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ
قَالُوا أَلَمْ نَسْتَحِذْ عَلَيْكُمْ وَنَمْنَعَكُمْ 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 مَعَكُمْ)

(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 وَنَمْنَعَكُم 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 الْقِيَمَةِ)

(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 - مُدْبِدِينَ 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 عَرَقًا
 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.

(فَأُولَئِكَ 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 إِن 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 - إِن 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 الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبِ
مِّنَ اللَّهِ

(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 بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ
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 الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ
وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ

(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,

أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُمْ

(We shall give them their rewards;) because of their faith in Allah and His Messengers,

وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

(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 عَن ذَلِكَ وَعَاتَيْنَا مُوسَىٰ سُطْنًا 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 مِيثَاقَهُمْ وَكَفَرُوا 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 مِمَّنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ
إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا - بَلْ رَفَعَهُ اللَّهُ
إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا)

(وَإِنْ مِنْ 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,

(وَيَكْفُرُ هُمْ 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 leprous 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 bellied 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 الرَّوْحَاءِ بِالْحَجِّ أَوْ الْعُمْرَةِ،
أَوْ لِيُنَيَّبَهُمَا جَمِيعًا»

(`Isa will say lhlal from the mountain highway of Ar-Rawha' 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 الْبَيْضِ،
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
بِدَابِقَ، 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 بِبَابِ 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 الثُّورِ 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 فَيَمُكْتُ أَرْبَعِينَ، لَا
أَدْرِي أَرْبَعِينَ يَوْمًا أَوْ أَرْبَعِينَ شَهْرًا أَوْ أَرْبَعِينَ
عَامًا، فَيَبْعَثُ اللَّهُ تَعَالَى عِيسَى ابْنَ مَرْيَمَ كَأَنَّهُ
عُرْوَةٌ بِنُ مَسْعُودٍ، فَيَطْلُبُهُ فَيُهْلِكُهُ، ثُمَّ يَمُكْتُ
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 قَبَضَتْهُ، 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 Shanuah.) 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 فَأَدَمٌ
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 الِئْمَنَى، كَأَنَّ
عَيْنَهُ عِنْبَةٌ 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 وَبِصَدَّهِمْ عَنِ سَبِيلِ اللَّهِ كَثِيرًا -
 وَأَخَذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ
 بِالْبَطْلِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا -
 لَكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ
 يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ 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 مِنْ 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,

(وَأَخَذِهِمُ الرِّبَا 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 أَنْزَلَ إِلَيْكَ وَمَا أَنْزَلَ 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 أَحَبَّ إِلَيْهِ الْمَدْحُ مِنَ اللَّهِ عَزَّ وَجَلَّ، مِنْ أَجْلِ ذَلِكَ مَدَحَ نَفْسَهُ، وَلَا أَحَدَ أَحَبَّ 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 ثَلَاثٌ ثَلَاثَةٌ 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 يَسْتَنكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا - فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِّنْ فَضْلِهِ وَأَمَّا الَّذِينَ اسْتَنكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِّنْ 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 يَسْتَنكِفْ 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 أَبَقَتِ 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 يُنْتَلَىٰ 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 فَاصْطَبُوا 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
وَالْمُتْرَدِيَّةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبْعُ﴾

(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 النَّصْبِ)

(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 قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ السَّنَةَ اثْنَا عَشَرَ شَهْرًا، مِنْهَا أَرْبَعَةٌ حُرْمٌ، ثَلَاثٌ مُتَوَالِيَاتٌ: دُو القَعْدَةِ 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 فَأَحْكَمْ بَيْنَهُمْ أَوْ أَعْرَضْ 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 وَرَضُونَ)

(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 Hudaibiyah, 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-Hudaibiyah 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 فَإِنَّمَا هُوَ 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.) 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
يُوَقِعَ 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 عَلامُ
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 بَدَأَ 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,

﴿مَنْ 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 Sahih. 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 أَحِلَّ لَهُمْ قُلْ أُحِلَّ 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 مُكَلِّبِينَ)

(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 مُكَلِّبِينَ)

(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 ذَكَائِهِ»

(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 Sahihis, 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 وُضُوءَ لِمَنْ لَمْ 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 يُدْخِلُ 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 Sahih's 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 Sahih's 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
الَّتَمَانِيَةِ، 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 - يَأْتِيهَا الَّذِينَ ءَامَنُوا كُوتُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَا نُ 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 - يَأْتِيهَا 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 وَلَدِكَ 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 نَقُضِيهِمْ 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

وَأَحِبَّاءُ قُلُوبِهِمْ يُعَدِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ
مِّمَّنْ 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 أُعَلِّمَكُمْ مَا جَهِلْتُمْ مِمَّا
عَلَّمَنِي فِي يَوْمِي هَذَا، كُلُّ مَالٍ نَحَلْتُهُ عِبَادِي
حَلَالٌ، وَإِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ كُلِّهُمْ، وَإِنَّ
الشَّيَاطِينَ أَتَتْهُمْ فَأُضَلَّتْهُمْ عَنْ دِينِهِمْ، وَحَرَمْتُ
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 نَبَعَتْ خَمْسًا أَمْثَالَهُ،
 وَقَاتِلْ يَمَنْ أَطَاعَكَ مِنْ عَصَاكَ، وَأَهْلُ الْجَنَّةِ
 ثَلَاثَةٌ: ذُو سُلْطَانٍ مُقْسِطٌ مُوَقَّقٌ 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 يُمْسِي 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 مِّنَ الْعَالَمِينَ - يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَى أَدْبَارِكُمْ فَتَنْقَلِبُوا خَسِرِينَ - قَالُوا يَا مُوسَى إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَن نَدْخُلُهَا حَتَّى يَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ - 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
فَضَّلَكُمْ 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 نَّدْخُلَهَا 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 هَاهُنَا 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 هَاهُنَا 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
لَاقْتُلْنَاكَ قَالَ إِنَّمَا يَتَقَبَّلُ 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,

(وَإِثْلُ عَلَيْهِمْ نَبَأُ 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 نَبَأَهُمْ 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)

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(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 جَاءَتْهُمْ رُسُلُنَا 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 مِّنْ خَلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ
ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ
عَظِيمٌ - إِلَّا الَّذِينَ تَابُوا مِن قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ
فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَّحِيمٌ)

(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-Bayyinah, 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 عَلَىٰ بَنِي إِسْرَائِيلَ)

(We ordained for the Children of Israel...) meaning, We legislated for them and informed them,

(أَنَّهُ مَن 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 وَإِنْ 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، قَالَ اللهُ أَعْدَلُ
مِنْ أَنْ يُنْتَبَى عُقُوبَتَهُ عَلَى عَبْدِهِ، وَمَنْ أَدْنَبَ دُنْبًا

فِي الدُّنْيَا فَسْتَرَهُ 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,

(يَعْبَادِي الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ 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 لِيَفْتَدُوا 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، إِنَّا 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 جِزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ - فَمَنْ تَابَ مِنْ 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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(جَزَاءٌ بِمَا كَسَبَا نَكْلًا 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 نُؤْتُوهُ
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 فَاتْلُوهَا 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 فَاتْلُوهَا 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 أَكْثَرُونَ 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,

وَكَاثِبُوا 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,

فَأَحْكُم 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 وَمِنْهَجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ
 أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا
 الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا
 كُنْتُمْ فِيهِ تَخْتَلِفُونَ - وَأَنْ أَحْكَمْ بَيْنَهُمْ بِمَا أَنْزَلَ
 اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ
 بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمْ أَنَّ مَا
 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 وَمِنْهَجًا)

(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,

(وَاحْذَرْهُمْ أَنْ يُقْتِنُواكَ 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 دُنُوبِهِمْ)

(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,

(أَفْحُكَمَ 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,

(أَفْحُكَمَ 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,

(يَأْيُهَا 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,

(يَأْيُهَا 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 - لَا 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 يَذْكُرُ حَتَّى يَظَلَّ الرَّجُلُ لَا يَذْرِي 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 فَسِيفُونَ - قُلْ هَلْ أَنْبِئُكُمْ بِشَرِّ مِّنْ ذَلِكَ
مَنْوَبَةٌ عِنْدَ اللَّهِ مِنْ لَعْنَةِ اللَّهِ 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
يَنْهَاهُمُ 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 مِنْ
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 فَسِقُونَ)

(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 يُعْمَلُ 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 مِّنْهُم مَّا أَنْزَلَ إِلَيْكَ مِنَ
رَبِّكَ طُغْيَانًا وَكُفْرًا وَالْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ
وَالْبَغْضَاءَ 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 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.) 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 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 is blindness for them. They are those who are called from a place far away.") 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 wrongdoers in nothing but loss.) Allah said next,

وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَمَةِ)

(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 قَدُورًا 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.

(وَيَسْعَوْنَ 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 -
جَنَّتْ عَدْنٌ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ
ذَهَبٍ وَّلُؤْلُؤًا وَلِبَاسُهُمْ 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 أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ
وَلِيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَّا أَنْزَلَ إِلَيْكَ مِن رَّبِّكَ
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 تَهْوَى أَنْفُسُهُمْ
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 تَهْوَى أَنْفُسُهُمْ 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 وَحِدٌ)

(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 وَيَسْتَغْفِرُونَهُ 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 يَتَنَهَوْنَ عَنِ الْمُنْكَرِ 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,

(لَيْسَ 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
فَكَرَهَهَا، 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 أَقْرَبَهُم 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 ءَاتَيْنَهُمُ 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,

«لِكِنِّي 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، لِكِنِّي
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 كَقَارَةِ 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 اللَّهُ؟»

(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 وَاحْذَرُوا 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
وَعَمِلُوا 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 رِجْسٌ 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.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِيَبْلُوكُمْ اللَّهُ بِشَيْءٍ مِّنَ
الصَّيِّدِ تَنَالَهُ أَيْدِيكُمْ وَرَمَحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ

بِالْغَيْبِ فَمَنْ اَعْتَدَىٰ بَعْدَ ذَلِكَ فْلَهُ 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,

(قَلِيلٌ 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 مَتَعًا 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 ,

(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 أُولِيَ 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.

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 Fitān (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 تُبَدَّ
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 نَسِيَانٍ 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,") i 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 تَحْسِبُونَهُمَا
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 يَقُومَانِ مَقَامَهُمَا مِنَ
الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلِيَانِ 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 وَجْهَهَا)

(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 أَيْمَانٌ 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 أَيْمَانٌ 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 أَيَّدتُّكَ 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 الْأَكْمَةَ 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 وَبِرَسُولِي قَالُوا ءَامِنَّا 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,

(وَالْتَوْرَةَ)

(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 إِنَّ كُنْتُمْ مُّؤْمِنِينَ - 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 يُنَزِّلَ 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
الْعَذَابِ

(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,

وَكَُنْتُ عَلَيْهِمْ شَهِيدًا مَّا 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 مُدًّا 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 مِنْ 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
الظُّلْمٰتِ 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 عَنْ 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 مِنْ 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 مِنْ قَرْنٍ مَّكَّنَّاهُمْ فِي
الْأَرْضِ مَا لَمْ نُمْكِّنْ 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 مَلَكًا
لَفُضِيَ الْأَمْرُ ثُمَّ لَا يُنظَرُونَ - وَلَوْ جَعَلْنَاهُ مَلَكًا
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,

(وَإِنْ 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 أَنْزَلْنَا 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 أَنفُسَهُمْ)

(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 أَنْخِذُ 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 مِنَ الشَّرَابِ، وَكَسَانَا مِنَ
الْعُرْيِ، وَهَدَانَا مِنَ الضَّلَالِ، وَبَصِّرَنَا مِنَ
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 أَغْيَرَ اللَّهُ اتَّخَذُ 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)

(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,

(وَدَلِكِ الْفَوْزُ الْمُبِينُ)

(And that would be the obvious success.) Allah also said,

(فَمَنْ زُحِرَ 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
أُنْتُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ إِلَهًا آخَرَ قُلْ لَا
أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهُ وَحْدٌ وَإِنِّي بَرِيءٌ مِمَّا
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,

(وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ
وَإِنْ 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 أَيُّ شَيْءٍ أَكْبَرُ شَهَدَةً)

(Say: "What thing is the most great in witness") or what is the greatest witness,

(قُلِ اللَّهُ 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 إِلَيَّ هَٰذَا الْقُرْآنُ لِأُنذِرَكُمْ 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 ءَالِهَةً 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 أَنفُسَهُمْ)

(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 يَبْهَوْنَ عَنْهُ وَيَنْأُونَ 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 مَن 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 كَلَّآءَآءِةٍ لَّا يُؤْمِنُوهَا

(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 اللّٰهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ

(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 هَٰذَا إِلَّا أَسَاطِيرُ 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 كَذَّبُوا 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 يَحْسِرْتَنَّا 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 سُلْمًا 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 لَيَحْزَنُكَ 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 بِآيَاتِ 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 أَتَاهُمْ نَصْرُنَا)

(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 وَلَٰكِنَّ 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 يَشَأْ يُجْعَلْهُ عَلَىٰ صِرَاطٍ
مُّسْتَقِيمٍ)

(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 الْأَوَّلُونَ 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 عُمَىٰ 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 مِّنْ 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 إِلَٰهًا

(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'

(وَلَكِن 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 ذُكِّرُوا 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 ذُكِّرُوا 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 مِنْ 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 مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ)

(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 مِنْ 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 يَتَّقُونَ)

(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 عَلَىٰ 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 سَبِيلَ 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 الْفَاصِلِينَ)

(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 مَلَكَ 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 رَحْمَتِهِ 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 السَّوَّءُ 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
مِيقَاتِ 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,

(وَحَشَرْنَاهُمْ 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 أَنجَيْنَا مِنْ هَذِهِ لَنُكُونَنَّ مِنَ
الشَّاكِرِينَ - قُلِ اللَّهُ يُنَجِّبِكُمْ مِّنْهَا وَمِنْ كُلِّ كَرْبٍ
تُمْ 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 لَئِن أُنجِيتَنَا 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,

(لَئِن أُنجِنَا)

((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 مُشْرِكُونَ)

(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 مُشْرِكُونَ)

(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 إِيَّاهُ 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 فَيُغْرِقَكُمْ 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 شِيْعًا
وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ انظُرْ كَيْفَ نُصَرِّفُ
الْأَيَاتِ 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 عَزَّ
وَجَلَّ فِيهَا ثَلَاثَ خِصَالٍ، فَأَعْطَانِي اثْنَتَيْنِ
وَمَنْعَنِي وَاحِدَةً، سَأَلْتُ رَبِّي عَزَّ وَجَلَّ أَنْ لَا
يُهْلِكَنَا بِمَا أَهْلَكَ بِهِ الْأُمَمَ قَبْلَنَا فَأَعْطَانِيهَا، وَسَأَلْتُ
رَبِّي عَزَّ وَجَلَّ أَنْ لَا يُظْهِرَ عَلَيْنَا عَدُوًّا مِنْ
غَيْرِنَا فَأَعْطَانِيهَا، وَسَأَلْتُ رَبِّي عَزَّ وَجَلَّ 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 نَبَاٍ 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 مُتَّقِرٌ)

(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 يَنْسِيكَ 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 لَأُتَّخَذَ 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 كُلُّ قَدْلٍ 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 وَأْمِرْنَا 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
 وَتُرَدُّ عَلَيْنَا)

(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,

(يَدْعُوْنَهُ)

(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,

(وَأْمِرْنَا لِنُسَلِّمَ 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 أَسْنَمًا ءَالِهَةً
إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ - وَكَذَلِكَ نُرَى
إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ
الْمُوقِنِينَ - فَلَمَّا جَنَّ عَلَيْهِ النَّيْلُ رَأَى كَوْكَبًا قَالَ
هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أَحِبُّ الْأُفْلِينَ - 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 كِسْفًا مِّنَ السَّمَاءِ إِن 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 اسْتَوَى عَلَى الْعَرْشِ يُغْشَى 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 aforesaid 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 أَتُحَاجُّونِي 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 اِقْتَدِهِ 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 بِإِسْحَقَ 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,

(بِإِسْحَقَ وَمِنْ وَّرَآءِ إِسْحَقَ 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 لِيَحْبِطَنَّ 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 الَّذِي
جَاءَ بِهٖ مُّوسٰى نُورًا وَهُدًى لِّلنَّاسِ تَجْعَلُوْنَهٗ
قُرْطُبٰسَ يُبَدُوْنَهَا وَتُخْفَوْنَ كَثِيْرًا وَعَلَّمْتُمْ مَا لَمْ

تَعْلَمُوا أَنْتُمْ وَلَا ءَابَاؤُكُمْ قُلَ اللّٰهُ ثُمَّ ذَرَهُمْ فِي
خَوْضِهِمْ يَلْعَبُونَ - وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مَبْرُوكٌ
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 يُبْدُونَهَا 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 ذَرَهُمْ 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

أَتَّهُمْ 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 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 أَوْحَى 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 تُلِي 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.")

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)

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(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.")

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 أَيْدِيَهُمْ)

(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 أَنْفُسَكُمُ)

("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 لَيْسَتْ 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 لَمَا كَرِهُوا مِمَّنْ تَبَرَّءُوا 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 أَعْنَبٍ وَالزَّيْتُونِ وَالرُّمَّانِ 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 مِمَّنْ طَلَعَهَا قِنُونَ)

(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,

(قِنُونَ 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

(وَجَبَّتْ مِّنْ 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,

(وَمِن ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ 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 مِّنْ نَّخِيلٍ وَأَعْنَابٍ)

(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 وَاحِدٍ وَنُفَّضَلُ بَعْضَهَا 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 مَرِيدًا - لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ
عِبَادِكَ نَصِيبًا مَفْرُوضًا - وَلَأُضِلَّهُمْ وَأَلْمَنِيَّهُمْ
وَأَمُرَّهُمْ فَلْيُبَيِّئَنَّ عَادَانَ الْأُنْعَمِ وَأَمُرَّهُمْ
فَلْيَغَيِّرَنَّ خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّنْ
دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا - يَعِدُهُمْ
وَيُمَنِّيهِمْ 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 وَلِيِّنَا 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,

(وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ)

(And they Kharaqu (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, Kharaqu, 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 يَتَبَغَّى 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,

(قَلَمَّا 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 magnificance 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 نَصْرَفُ الْأَيْتِ)

(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
تُمَلَى 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 إِلَى 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 مِنْ 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 مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ
وَأَعْرِضْ عَنِ الْمُشْرِكِينَ - وَلَوْ شَاءَ اللَّهُ مَا
أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا 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 مِنْ رَبِّكَ

(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 أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ 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 قِيَالًا)

(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
الْمَلٰٓئِكَةُ أَوْ نَرَىٰ 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 الْمَوْتَىٰ)

(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 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

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 بِفَتِنِينَ - 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 مُبَدَّلَ 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 رَبِّيَ 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 وَادْكُرُوا 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 `ld 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 لِيُوحِيَنَّ إِلَىٰ 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 لِيُوحِيَنَّ إِلَىٰ 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 لِيُوحِيَنَّ إِلَىٰ أَوْلِيَآئِهِمْ)

(And certainly, the Shayatin do inspire their friends...) We also mentioned `Ikrimah's commentary on the Ayah,

(يُوحِي بَعْضُهُمْ إِلَىٰ 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 يُذْكَرْ 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 وَرُهْبَانَهُمْ أَرْبَابًا مِّن 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,

«بَلَىٰ إِنَّهُمْ أَحَلُّوا لَهُمُ الْحَرَامَ وَحَرَّمُوا عَلَيْهِمُ الْحَلَالَ فَاتَّبَعُوهُمْ فذَلِكَ 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 عَلَىٰ 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 الْأَعْمَى 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
حَتَّى نُؤْتَى 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 هٰذَا الْقُرْءَانُ عَلَى رَجُلٍ مِّنَ
الْقَرْيَتَيْنِ عَظِيمٍ اَهُمْ 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 فُلَانٍ»

(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 يَبْنَى ءَادَمَ أَنْ لَّا 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 وَغَرَّبَتْهُمْ الْحَيَاةُ 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
الْقُرْآنَ 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 مُسْتَقِيمٍ - 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 آءَالٍ رَبَّكُمَا
تُكَذِّبَانِ)

(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,

(وَعَرَّتْهُمُ الْحَيَوةُ 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 الطَّاغُوتَ)

(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 بَعْدِكُمْ مَا يَشَأْ كَمَا أَنشَأَكُم مِّن دُرِّيَّةٍ قَوْمٍ ءآخَرِينَ - إِنَّا مَا نُوْعِدُونَ لَأَتِيَنَّكُمْ وَأَنْتُمْ 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 يُذْهِبْكُمْ)

(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 `Utbah 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.

(فَدَرَهُمْ 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 ءَآلَّهُ 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 وَصَفَهُمْ)

(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 وَءَاتُوا 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 يَسْتَأْذِنُونَ - فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ - فَأَصْبَحَتْ كَالصَّرِيمِ - فَتَنَادُوا مُصْبِحِينَ - أَنْ اغْدُوا عَلَيَّ حَرِّتِكُمْ إِنْ كُنْتُمْ صَرْمِينَ - فَاَنْطَلَقُوا 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 عَسَى 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 Shammas, 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 وَابَسُوا 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,

(أَوْلَمَ يَرَوْنَ 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 مِّنَ 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 مِن 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 ءَأَلذَّكَرَيْنِ حَرَّمَ أَمِ 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 مُحْرَمًا 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 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 , 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 حَتَّىٰ ذَاقُوا بَأْسَنَا 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 بِرَبِّهِمْ 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 لِهَدَاكُمُ 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 فَأَمْرُهُ 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

(أَنْتُ مَا حَرَّمَ رَبُّكُمْ 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

(أَلَا 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 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: النَّيْبُ
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 darkneses into light. But as for those who disbelieve, their supporters are Taghut (false deities), they bring them out from light into darkneses. 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,

(أُولَئِكَ 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 عَلَيْنَا الْكِتَابُ 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 اِنْتَظِرُوا 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 قَانِتًا 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 وَأَمِرتُ 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 يَرْغَبْ 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 كُنتُمْ ءَامَنُتُمْ بِاللّٰهِ فَعَلَيْهِ
تَوَكَّلُوا إِن كُنتُمْ 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
وَيَرْسُولِي قَالُوا ءَامَنَّا 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 يُحْمَلُ 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 خَلِيفَ الْأَرْضِ وَرَفَعَ
بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَبْلُوكُمْ فِي مَا آتَاكُمْ
إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ)

(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 خَلِيفَ 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,

(وَيَجْعَلْكُمْ حُلَفَاءَ 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,

(عَسَىٰ رَبُّكُمْ أَن 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 مَّعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا
وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ
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 عَلَىٰ 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 يَكُن 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 يَكُن 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 مَن 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 مُّشْرِكُونَ)

(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 مَعْطَلَةٌ 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
مَسَاكِنُهُمْ لَمْ يَنْسُكُنْ 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:

(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.) He said; "About what they conveyed." Ibn `Abbas commented on Allah's statement,

(فَلَنَقُصَّنَّ عَلَيْهِم 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 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

(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,

(وَالْوَزْنَ)

(And the weighing), of deeds on the Day of Resurrection,

(الْحَقَّ)

(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 أَنْسَابَ 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.)