

المُصْبِحُ الْمُنِيرُ فِي تَهْدِيَتِ

تَفْسِيرِ ابْنِ كَثِيرٍ

TAFSIR IBN KATHIR

(ABRIDGED)
VOLUME 3



Abdul Hamid

Parts 6, 7 & 8 (Surat An-Nisâ, Verse
148 to the end of Surat Al-An`âm)

ABRIDGED BY
A GROUP OF SCHOLARS UNDER THE SUPERVISION OF
SHAYKH SAFIUR-RAHMAN AL-MUBARAKPURI

DARUSSALAM

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**In the Name of Allâh
The Most Beneficent, the Most Merciful**

Contents

Important Guidelines About the Authenticity of the Reports and Quotations in the <i>Tafsīr of Ibn Kathīr An-Nisā'</i> no 148	13
The Permission to Utter Evil in Public, For One Who Was Wronged	15
Believing in Some Prophets and Rejecting Others is <i>Kufr</i>	17
The Stubbornness of the Jews	20
The Crimes of the Jews	24
The Evil Accusation the Jews Uttered Against Maryam and Their Claim that They Killed 'Īsā	25
All Christians Will Believe in 'Īsā Before He Dies	29
The <i>Ḥadīths</i> Regarding the Descent of 'Īsā Just Before the Day of Judgement, and his Mission	29
The Description of 'Īsā, upon him be Peace	40
Some Foods Were Made Unlawful for the Jews Because of their Injustice and Wrongdoing	44
Revelation Came to Muḥammad ﷺ, Just as it Came to the Prophets Before Him	48
Twenty-Five Prophets Are Mentioned in the Qur'ān	48
The Virtue of Mūsā, upon him be peace	49
The Reason Behind Sending the Prophets is to Establish the Proof	50
Prohibiting the People of the Book From Going to Extremes in Religion	55
The Meaning of "His Word and a spirit from Him"	57
The Christian Sects	60
The Prophets and Angels Are Never too Proud to Worship Allāh	62
The Description of the Revelation that Came From Allāh	63
This is the Last <i>Āyāh</i> Revealed, the Ruling on <i>Al-Kalālah</i>	65
The <i>Tafsīr</i> of <i>Sūrat Al-Mā'idah</i> (Chapter - 5)	71
The Virtues of <i>Sūrat Al-Mā'idah</i> ; When It was Revealed	71
Explaining the Lawful and the Unlawful Beasts	73
The Necessity of Observing the Sanctity of the Sacred Area and the Sacred Months	76
Taking the <i>Hady</i> to the Sacred House of Allāh, <i>Al-Ka'bah</i>	77

The Necessity of Preserving the Sanctity and Safety of those who Intend to Travel to the Sacred House	79
Hunting Game is Permissible After <i>Ihrām</i> Ends	80
Justice is Always Necessary	80
The Animals that are Unlawful to Eat	83
The Prohibition of Using <i>Al-Azlām</i> for Decision Making	89
Shayṭān and the Disbelievers Do Not Hope that Muslims Will Ever Follow Them	92
Islām Has Been Perfected For Muslims	92
Permitting the Dead Animals in Conditions of Necessity	95
Clarifying the Lawful	97
Using <i>Jawāriḥ</i> to Hunt Game is Permissible	97
Mention Allāh's Name Upon Sending the Predators to Catch the Game	100
Permitting the Slaughtered Animals of the People of the Book	102
The Permission to Marry Chaste Women From the People of the Scriptures	104
The Order to Perform <i>Wuḍū'</i>	107
The Intention and Mentioning Allāh's Name for <i>Wuḍū'</i>	109
Passing the Fingers through the Beard While Performing <i>Wuḍū'</i>	110
How to Perform <i>Wuḍū'</i>	110
The Necessity of Washing the Feet	113
The <i>Ḥadīths</i> that Indicate the Necessity of Washing the Feet	113
The Necessity of Washing Between the Fingers	115
Wiping Over the <i>Khuffs</i> is an Established Sunnah	115
Performing <i>Tayammum</i> with Clean earth When There is no Water and When One is Ill	116
Supplicating to Allāh after <i>Wuḍū'</i>	117
The Virtue of <i>Wuḍū'</i>	118
Reminding the Believers of the Bounty of the Message	120
The Necessity of Observing Justice	121
Allāh Prevented the Disbelievers from Fighting the Muslims	124
Cursing the People of the Book for Breaking the Covenant	126
The Leaders of Anṣār on the Night of 'Aqabah	127
Breaking the Covenant	128
The Christians Also Broke their Covenant with Allāh	130
Explaining the Truth Through the Messenger and the Qur'ān	131
The Polytheism and Disbelief of the Christians	133
Refuting the People of the Book's Claim that they are Allāh's Children	134

Mūsā Reminds His People of Allāh's Favors on Them; The Jews Refuse to Enter the Holy Land	140
The Speeches of Yuwsha' (Joshua) and Kālib (Caleb)	144
The Righteous Response of the Companions During the Battle of Badr	145
Mūsā Supplicates to Allāh Against the Jews	146
Forbidding the Jews from Entering the Holy Land for Forty Years	147
Conquering Jerusalem	147
Allāh Comforts Mūsā	148
Al-Mā'idah no. 27	149
The Story of Hābīl (Abel) and Qābīl (Cain)	150
The Swift Punishment for Transgression and Cutting the Relations of the Womb	156
Human Beings Should Respect the Sanctity of Other Human Beings	158
Warning Those who Commit Mischief	160
The Punishment of those Who Cause Mischief in the Land	161
The Punishment of those who Wage War Against Allāh and His Messenger is Annulled if They Repent Before their Apprehension	166
Commanding <i>Taqwā</i> , <i>Wasīlah</i> , and <i>Jihād</i>	169
No Amount of Ransom Shall Be Accepted from the Disbelievers on the Day of the Judgement	170
The Necessity of Cutting off the Hand of the Thief	172
When Does Cutting the Hand of the Thief Become Necessar?	173
Repentance of the Thief is Acceptable	174
Do Not Feel Sad Because of the Behavior of the Jews and Hypocrites	178
The Jews Alter and Change the Law, Such As Stoning the Adulterer	179
Chastising the Jews for Their Evil Lusts and Desires, While Praising the Tawrah	183
A Man is Killed for a Woman Whom He Kills	189
Retaliation for Wounds	190
The Pardon is Expiation for Such Offenses	191
Allāh Mentions 'Īsā and Praises the Injīl	193
Al-Mā'idah no. 50	195
Praising the Qur'ān; the Command to Refer to the Qur'ān for Judgment	195
The Prohibition of Taking the Jews, Christians and Enemies of Islām as Friends	204

Threatening to Replace the Believers With Another People if They Revert from Islām	207
The Prohibition of Being Loyal Friends with Disbelievers	211
The Disbelievers Mock the Prayer and the <i>Adhān</i>	212
The People of the Book are Enraged at the Believers Because of their Faith in Allāh	214
The People of the Scriptures Deserve the Worst Torment on the Day of Resurrection	215
The Hypocrites Pretend to be Believers but Hide their <i>Kufr</i>	217
Criticizing Rabbis and Learned Religious Men for Giving up on Forbidding Evil	218
The Jews Say That Allāh's Hand is Tied up!	221
Allāh's Hands are Widely Outstretched	222
The Revelation to the Muslims only Adds to the Transgression and Disbelief of the Jews	223
Had the People of the Book Adhered to their Book, they Would Have Acquired the Good of this Life and the Hereafter	225
Commanding the Prophet ﷺ to Convey the Message; Promising Him Immunity and Protection	227
There is no Salvation Except through Faith in the Qur'ān	231
Al-Mā'idah no. 72	234
The Disbelief of the Christians; 'Īsā Only called to <i>Tawhīd</i>	234
'Īsā, Allāh's Servant and His Mother the Truthful Believer	237
The Prohibition of Shirk (Polytheism) and Exaggeration in the Religion	239
Allāh Cursed the Disbelievers Among the Children of Israel	240
Ḥadīths that Order Enjoining Good and Forbidding Evil	241
Censuring the Hypocrites	243
There is No Monasticism in Islām	249
Unintentional Oaths	251
Expiation for Breaking Oaths	251
Prohibiting Khamr (Intoxicants) and Maysir (Gambling)	254
Meaning of <i>Anṣāb</i> and <i>Azlām</i>	255
<i>Ḥadīths</i> that Prohibit <i>Khamr</i> (Intoxicants)	256
Prohibiting Hunting Game in the Sacred Area and During the State of <i>Iḥrām</i>	264
The Penalty of Killing Game in the Sacred Area or in the State of <i>Iḥrām</i>	267
Water Game is Allowed for the <i>Muḥrim</i>	272
Hunting Land Game is Prohibited During <i>Iḥrām</i>	274
Al-Mā'idah no.100	277

Unnecessary Questioning is Disapproved of	278
The Meaning of <i>Bahīrah</i> , <i>Sā'ibah</i> , <i>Waṣīlah</i> and <i>Hām</i>	283
One is Required to Reform Himself First	288
Testimony of Two Just Witnesses for the	
Final Will and Testament	290
The Messengers Will be Asked About Their Nations	294
Reminding 'Īsā of the Favors that Allāh Granted him	296
Sending Down the <i>Mā'idah</i>	300
'Īsā Rejects <i>Shirk</i> and Affirms <i>Tawhīd</i>	303
Only Truth will be of Benefit on the Day of Resurrection	307
The Tafsīr of Sūrat Al-An'ām (Chapter - 6)	309
The Virtue of <i>Sūrat Al-An'ām</i> and When it Was Revealed	309
All Praise is Due to Allāh for His Glorious Ability and Great Power	310
Threatening the Idolators for their Stubbornness	313
Censuring the Rebellious and their Refusal to Accept Human Messengers	316
Allāh is the Creator and the Sustainer	319
Allāh is the Irresistible, Able to Bring Benefit and Protect from Harm	323
The People of the Book Recognize the Prophet ﷺ Just as They Recognize Their Own Children	326
The Polytheists Shall be Questioned About the <i>Shirk</i> They Committed	327
The Miserable Do Not Benefit from the Qur'ān	328
Wishes and Hopes Do Not Help One When He Sees the Torment	331
Al-An'ām no. 27	331
Comforting the Prophet ﷺ	336
The Idolators Ask for a Miracle	341
The Meaning of <i>Umam</i>	342
The Disbelievers will be Deaf and Mute in Darkness	344
The Idolators Call On Allāh Alone During Torment and Distress	346
The Messenger Neither has the Key to Allāh's Treasures, Nor Knows the Unseen	352
Al-An'ām no. 50	352
Prohibiting the Messenger from Turning the Weak Away and the Order to Honor Them	354
The Prophet ﷺ Understands What He Conveys; Torment is in Allāh's Hands Not the Prophet's	359

Only Allāh Knows the Unseen	362
The Servants are in Allāh's Hands Before and After Death	364
Allāh's Compassion and Generosity, and His Power and Torment	369
The Invitation to the Truth is Guidance Without Coercion	375
The Prohibition of Sitting with Those Who Deny and Mock Allāh's <i>Āyāt</i>	377
The Parable of Those Who Revert to Disbelief After Faith and Good Deeds	381
Aṣ-Ṣūr; The Trumpet	383
Al-An'ām no. 74	384
Ibrāhīm Advises his Father	385
<i>Tawḥīd</i> Becomes Apparent to Ibrāhīm	387
Ibrāhīm Debates with his People	389
<i>Shirk</i> is the Greatest <i>Ẓulm</i> (Wrong)	394
Ibrāhīm Receives the News of Ishāq and Ya'qūb During His Old Age	397
The Qualities of Nūḥ and Ibrāhīm	399
<i>Shirk</i> Eradicates the Deeds, Even the Deeds of the Messengers	401
The Messenger is but a Human to Whom the Book was Revealed by Inspiration	405
None is Worse Than One who Invents a Lie Against Allāh and Claims that Revelation Came to Him	410
The Condition of These Unjust People Upon Death and on the Day of Resurrection	410
Recognizing Allāh Through Some of His <i>Āyāt</i>	416
Al-An'ām no. 100	424
Rebuking the Idolators	424
Meaning of <i>Badī'</i>	426
Allāh is Your Lord	428
Seeing Allāh in the Hereafter	428
The Meaning of <i>Baṣā'ir</i>	431
The Command to Follow the Revelation	434
The Prohibition of Insulting the False gods of the Disbelievers, So that they Do not Insult Allāh	436
Asking for Miracles and Swearing to Believe if They Come	437
Every Prophet Has Enemies	443
Most People are Misguided	447
Allowing What was Slaughtered in the Name of Allāh	449
The Prohibition of what was Slaughtered in other than Allāh's Name	451

The Devil's Inspiration	452
Giving Preference to Anyone's Saying Over the Legislation of Allāh is <i>Shirk</i>	454
The Parable of the Disbeliever and the Believer	455
Evil Plots of the Leaders of the Criminals and their Subsequent Demise	457
The Disbelievers Admit to the Prophet's Nobility of Lineage	461
Al-An'ām no. 125	463
The Wrongdoers Are the Supporters of Each other	469
Chastising the <i>Jinns</i> and Humans after their Admission that Allāh Sent Messengers to Them	470
If They Disobey, They Will Perish	475
Some Acts of <i>Shirk</i>	479
Shayṭān Lured the Idolators to Kill Their Children	481
The Idolators Forbade Certain Types of Cattle	483
Allāh Created the Produce, Seed Grains and Cattle	488
Prohibiting Extravagance	490
Benefits of Cattle	491
Eat the Meat of These Cattle, But Do Not Follow Shayṭān's Law Concerning Them	492
Forbidden Things	496
Foods that were Prohibited for the Jews Because of their Transgression	499
The Tricks of the Jews, and Allāh's Curse	501
Al-An'ām no. 150	503
A False Notion and its Rebuttal	504
Ten Commandments	507
<i>Shirk</i> is Forbidden	508
The Order for Kindness to Parents	510
Killing Children is Forbidden	511
The Prohibition of Unjustified Killing	514
The Prohibition of Consuming the Orphan's Property	516
The Command to Give Full Measure and Full Weight	517
The Order for Just Testimony	518
Fulfilling the Covenant of Allāh is an Obligation	518
The Command to Follow Allāh's Straight Path and to Avoid All Other Paths	519
Praising the Tawrah and the Qur'an	522
The Qur'an is Allāh's Proof Against His Creation	525
The Disbelievers Await the Commencement of the Hereafter, or Some of its Portents	528

Criticizing Division in the Religion	531
The Good Deed is Multiplied Tenfold, While the Sin is Recompensed with the Same	533
Islām is the Straight Path	536
The Command for Sincerity in Worship	538
Islām is the Religion of all Prophets	538
The Command to Sincerely Trust in Allāh	542
Every Person Carries His Own Burden	543
Allāh Made Mankind Dwellers on the earth, Generation After Generation, of Various Grades, in order to Test Them	545

Important Guidelines About the Authenticity of the Reports and Quotations in the Tafsīr of Ibn Kathīr

Reports from the Companions of the Messenger of Allāh ﷺ

Reports that are attributed to the companions of Allāh's Messenger ﷺ are commonly used for additional explanation of the meanings of the Qur'ān. As for those quotes that Ibn Kathīr mentions in passing, these quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as an evidence against what is known to be authentic. Additional information in this regard is found in the Introduction of Ibn Kathīr.

Incomplete Chains of Narration

The following is a list of common incomplete chains of narrations that Al-Ḥāfiẓ Ibn Kathīr often quotes.

- 'Ali bin Abi Ṭalḥah (Al-Wālibi) reported that Ibn 'Abbās said...
- ('Aṭiyah) Al-'Awfi reported that Ibn 'Abbās said...
- Aḍ-Ḍaḥḥāk from Ibn 'Abbās.
- As-Suddi reported from Abu Mālik and Abu Ṣāliḥ from Ibn 'Abbās, Ibn Mas'ūd and [or] some men among the companions.
- Al-Ḥasan Al-Baṣri reporting from or about the Prophet ﷺ.
- Az-Zuhri [Muḥammad bin Shihāb] reporting from or about the Prophet ﷺ.
- 'Urwah bin Az-Zubayr reporting from or about the Prophet ﷺ.
- 'Ikrimah reporting from or about the Prophet ﷺ.
- Qatādah reporting from or about the Prophet ﷺ.

All narrations coming from these chains are unauthentic according to the Sciences of *Ḥadīth*. Their meanings, however, may be correct as understood by authentic texts, and for this reason they are commonly referenced.

Reports from the Followers of the Companions and those who Follow them

The following is a list of those who did not see the Prophet ﷺ, but they report from companions of the Prophet ﷺ, while often they themselves are quoted for *Tafsīr*. Reports that are attributed to them are used as additional support in understanding certain issues by Ibn Kathīr. Such quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as evidence against the authentic evidence.

Abu Al-‘Āliyah, Sa‘īd bin Jubayr, Sa‘īd bin Al-Musayib, ‘Aṭā’ (bin Abi Rabāḥ), ‘Aṭā’ Al-Khurrāsāni, Muqātil bin Ḥayyān, Ar-Rabī‘ bin Anas, Ash-Sha‘bbi, Qatādah, Mujāhid, ‘Ikrimah, Aḍ-Ḍaḥḥāk, ‘Abdur-Raḥmān bin Zayd bin Aslam (Ibn Zayd), Ibn Jurayj.

Other Scholars After the Companions

The following are some scholars that Ibn Kathīr often quotes from. Since these scholars are not well known to the average English reader, one should beware that their own statements about the Prophet ﷺ, his companions, or circumstances surrounding the Qur’ān’s revelation, are not to be considered as important as authentically narrated texts.

Wakī‘, Sufyān Ath-Thawri, Muḥammad bin Ishāq, Ibn ‘Aṭīyyah, Ibn Abi Ḥātim, Ibn Jarīr (Aṭ-Ṭabari).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١٠٢

﴿لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا﴾ (١٤٨) **إِنْ بُدُوا خَيْرًا أَوْ تُخَفُّوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا** ﴿١٤٩﴾ **إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُقْبَلُ مِنْهُمْ ذِكْرُكُمْ وَأَنْ يُتَّخَذُوا بَيْنَ يَدَيْكُمْ حُجَّةً ۖ وَاللَّهُ غَفُورٌ رَحِيمٌ** ﴿١٥٠﴾ **أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا ۖ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا** ﴿١٥١﴾ **وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُقَرِّبُوا بَيْنَ أَمْرِهِمْ وَأُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُم بِحَسَنٍ ۖ وَاللَّهُ غَفُورٌ رَحِيمٌ** ﴿١٥٢﴾ **يَسْتَكَرِبُ أَهْلَ الْكِتَابِ أَنْ تَنْزَلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرًا مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ ۖ وَإِنَّا لَمُوسَىٰ سُلْطٰنًا مُّبِينًا** ﴿١٥٣﴾ **وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِثْقَلِهِمْ وَقَلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقَلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا** ﴿١٥٤﴾

﴿لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا﴾ (١٤٨) **إِنْ بُدُوا خَيْرًا أَوْ تُخَفُّوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا** ﴿١٤٩﴾

﴿148. Allāh does not like that the evil should be uttered in public except by him who has been wronged. And Allāh is Ever All-Hearer, All-Knower.﴾

﴿149. Whether you disclose a good deed or conceal it, or pardon an evil, verily, Allāh is Ever Pardoning, All-Powerful.﴾

The Permission to Utter Evil in Public, For One Who Was Wronged

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās commented on the *Āyah*,

﴿لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ﴾

﴿Allāh does not like that the evil should be uttered in public﴾

"Allāh does not like that any one should invoke Him against anyone else, unless one was wronged. In this case, Allāh allows one to invoke Him against whoever wronged him. Hence Allāh's statement,

﴿إِلَّا مَنْ ظَلَمَ﴾

﴿except by him who has been wronged.﴾

Yet, it is better for one if he observes patience."^[1] Al-Ḥasan

[1] Aṭ-Ṭabari 9:344.

Al-Baṣri commented, "One should not invoke Allāh (for curses) against whoever wronged him. Rather, he should supplicate, 'O Allāh! Help me against him and take my right from him.'"^[1] In another narration, Al-Ḥasan said, "Allāh has allowed one to invoke Him against whoever wronged him without transgressing the limits."

'Abdul-Karīm bin Mālik Al-Jazari said about this *Āyah*; "When a man curses you, you could curse him in retaliation. But if he lies about you, you may not lie about him.

﴿وَلَمَنْ أَنْصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ﴾

﴿And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.﴾"

Abu Dāwud recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

﴿الْمُسْتَبَانَ مَا قَالَا، فَعَلَى الْبَادِي 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.﴾^[2]

Allāh said,

﴿إِنْ بُدُوا حَيْرًا أَوْ تُخْفَوْهُ أَوْ تُعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُومًا قَدِيرًا﴾

﴿Whether you disclose a good deed, or conceal it, or pardon an evil; verily, Allāh 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 Allāh and increase your reward with Him.

Among Allāh's attributes is that He forgives and pardons His servants, although He is able to punish them. Hence Allāh's statement,

﴿وَإِنَّ اللَّهَ كَانَ عَفُومًا قَدِيرًا﴾

﴿Verily, Allāh is Ever Pardoning, All-Powerful.﴾

It was reported that some of the angels who carry Allāh's

[1] Aṭ-Ṭabari 9 :344.

[2] Abu Dāwud : 4894.

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 *Ḥadīth* states,

«مَا تَقَصَّ مَالٌ مِنْ صَدَقَةٍ، وَلَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا، وَمَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ»

"No charity shall ever decrease wealth, and Allāh will only increase the honor of a servant who pardons, and he who is humble for Allāh's sake, then Allāh will elevate his grade."^[1]

﴿إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُوا نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥٠﴾ أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٥١﴾ وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرُهُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٥٢﴾﴾

﴿150. Verily, those who disbelieve in Allāh and His Messengers and wish to make distinction between Allāh 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 Allāh and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards; and Allāh is Ever Forgiving, Most Merciful.﴾

Believing in Some Prophets and Rejecting Others is Pure Kufr

Allāh threatens those who disbelieve in Him and in His Messengers, such as the Jews and Christians, who differentiate between Allāh 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.

[1] Muslim 4:2001.

The Jews, may Allāh curse them, believe in the Prophets, except ʿĪsā and Muḥammad, peace be upon them. The Christians believe in the Prophets but reject their Final and Seal, and the most honored among the prophets, Muḥammad, peace be upon him. In addition, the Sāmīrah (Samaritans) do not believe in any Prophet after Yuwshaʿ (Joshua), the successor of Mūsā bin ʿImrān. The Majūs (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 Allāh knows best.

Therefore, whoever rejects only one of Allāh's Prophets, he will have disbelieved in all of them, because it is required from mankind to believe in every prophet whom Allāh 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 Allāh said,

﴿إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ﴾

﴿Verily, those who disbelieve in Allāh and His Messengers...﴾

Thus, Allāh describes these people as disbelievers in Allāh and His Messengers;

﴿وَرِيدُونَ أَن يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ﴾

﴿and wish to make distinction between Allāh and His Messengers﴾ in faith,

﴿وَيَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا﴾

﴿saying, "We believe in some but reject others," and wish to adopt a way in between.﴾

Allāh 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.

Allāh said,

﴿وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا﴾

﴿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 Allāh, 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 Muḥammad, the Messenger of Allāh ﷺ. The Jews envied the Messenger because of the great prophethood that Allāh gave him, and as a consequence, they denied the Messenger, defied him, became his enemies and fought against him. Allāh sent humiliation upon them in this life, that shall be followed by disgrace in the Hereafter,

﴿وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِمَفْضَرٍ مِنْ اللَّهِ﴾

﴿And they were covered with humiliation and misery, and they drew on themselves the wrath of Allāh.﴾

in this life and the Hereafter. Allāh's statement,

﴿وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَكُنُوا يَوْمَئِذٍ أَحِبًّا لِلَّذِينَ آمَنُوا بِأَنْفُسِهِمْ﴾

﴿And those who believe in Allāh and His Messengers and make no distinction between any of them,﴾

This refers to the Ummah of Muḥammad ﷺ who believe in every Book that Allāh has revealed and in every Prophet whom Allāh has sent. Allāh said,

﴿إِنَّمَا آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ﴾

﴿The Messenger believes in what has been revealed to him from his Lord, and (so do) the believers. All of them believe in Allāh.﴾ (2:285).

Allāh 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 Allāh and His Messengers,

﴿وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

﴿and Allāh is Ever Forgiving, Most Merciful.﴾ for their sin, if they have any.

﴿يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنزِّلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا آلَ بَعْلٍ مِنْ بَنِي إِسْرَائِيلَ آلِيَهُمْ وَكَانُوا يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَمَا كُنُوا يَفْقَهُونَ ﴿١٥٣﴾ وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا أَبْوَابَ بَيْتِكُمْ مِنَ الْبَابِ وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿١٥٤﴾﴾

﴿153. The People of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed, they asked Mūsā for even greater than that, when they said: "Show us Allāh in public," but they were struck with a bolt of lightning for their wickedness. Then they worshipped the calf even after Al-Bayyināt had come to them. (Even) so We forgave them. And We gave Mūsā 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

Muḥammad bin Ka'b Al-Qurazi, As-Suddi and Qatādah said that the Jews asked the Messenger of Allāh to cause a book to come down to them from heaven, just as the Tawrah was sent down to Mūsā.^[1] 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.^[2] 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 *Sūrat Al-Isrā'*,

[1] Aṭ-Ṭabari 9:356, 357.

[2] Aṭ-Ṭabari 9:357.

﴿وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿٩٠﴾﴾

﴿And they say: "We shall not believe in you, until you cause a spring to gush forth from the earth for us;﴾ (17:90)

Allāh said,

﴿فَقَدَّ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرَنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ ﴿٩١﴾﴾

﴿Indeed, they asked Mūsā for even greater than that, when they said, "Show us Allāh in public," but they were struck with a bolt of lightning for their wickedness.﴾

injustice, transgression, defiance and rebellion. This part was explained in Sūrat Al-Baqarah,

﴿وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٥﴾﴾
ثُمَّ بَعَثْنَاكَ مِنْ بَعْدِ مَوْتِكَ لِتَلَكِّمَ لَكَ كَوْمًا تَشْكُرُونَ ﴿٥٦﴾﴾

﴿And (remember) when you said: "O Mūsā! We shall never believe in you until we see Allāh 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)

Allāh's statement,

﴿ثُمَّ أَخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْآيَاتُ ﴿٩٢﴾﴾

﴿Then they worshipped the calf even after Al-Bayyināt had come to them.﴾

meaning, after they witnessed the tremendous miracles and unequivocal proofs at the hand of Mūsā 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 Mūsā,

﴿اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ ﴿٩٣﴾﴾

﴿Make for us a god as they have gods.﴾

Allāh explains the story of the Jews worshipping the calf in Sūrat Al-A'rāf (7) and Sūrah Ṭa Ha (20) after Mūsā went to meet with his Lord. When Mūsā returned, Allāh 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 Allāh resurrected them afterwards. Allāh said here,

﴿فَعَفَوْنَا عَنْ ذَلِكَ وَإِتَيْنَا مُوسَىٰ سُلْطٰنًا مُّبِينًا﴾

﴿(Even) so We forgave them. And We gave Mūsā a clear proof of authority.﴾

Allāh then said,

﴿وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِثْقٰتِهِمْ﴾

﴿And for their covenant, We raised over them the mount,﴾

This was when they refrained from implementing the rulings of the Tawrāh and refused what Mūsā brought them from Allāh. So Allāh 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 نَفَخْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظِلَّةٌ وَظَنُوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنٰكُمْ 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.”﴾

Allāh 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 Allāh! take from us our sin of abandoning *Jihād*.’ 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).”﴾

سُورَةُ النِّسَاءِ
١٠٣
الْحَمْدُ لِلَّهِ

فَمَا نَقَضْتَهُمْ مِيثَاقَهُمْ وَكَفَرْتَهُمْ بِبَايَاتِ اللَّهِ وَقَالْتَهُمُ الْأَنْبِيَاءُ
بِعَدْوِيٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ
فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٥﴾ وَيَكْفُرُهُمْ وَقَوْلِهِمْ عَلَى مَرْبَعٍ
بُهْتِنًا عَظِيمًا ﴿١٥٦﴾ وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ
رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ
اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا ابْتِغَاءَ الظَّنِّ
وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾ بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا
﴿١٥٨﴾ وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنُوا بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ
الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِدًا ﴿١٥٩﴾ فَيُظَاهِرُ مِنَ الَّذِينَ هَادُوا
حَرَمًا عَلَيْهِمْ طَبَعَتْ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ
كثيرًا ﴿١٦٠﴾ وَأَخَذَهُمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ
بِالْبُطْلِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٦١﴾ لَنْ كُنَّ
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 ﴿١٦٢﴾

meaning, We commanded them to honor the Sabbath and honor what Allāh prohibited them on that day.

﴿وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا﴾

﴿And We took from them a firm covenant.﴾
meaning, strong covenant. They rebelled, transgressed and committed what Allāh prohibited by using deceit and trickery, as is mentioned in Sūrah Al-A'raf (7),

﴿وَسَأَلْتَهُمْ عَنِ الْقَرْيَةِ الَّتِي

كَانَتْ حَاضِرَةَ الْبَحْرِ﴾

﴿And ask them about the town that was by the sea.﴾

﴿فَمَا نَقَضْتَهُمْ مِيثَاقَهُمْ وَكَفَرْتَهُمْ بِبَايَاتِ اللَّهِ وَقَالْتَهُمُ الْأَنْبِيَاءُ
بِعَدْوِيٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ
فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٥﴾ وَيَكْفُرُهُمْ وَقَوْلِهِمْ عَلَى مَرْبَعٍ
بُهْتِنًا عَظِيمًا ﴿١٥٦﴾ وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ
رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ
اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا ابْتِغَاءَ الظَّنِّ
وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾ بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا
﴿١٥٨﴾ وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنُوا بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ
الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِدًا ﴿١٥٩﴾﴾

﴿155. Because of their breaking the covenant, and their rejecting the Āyāt of Allāh, and their killing the Prophets unjustly, and their saying: "Our hearts are Ghulf," nay, Allāh 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-Masīḥ 'Īsā, son of Maryam, the Messenger of Allāh," 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 Allāh raised him up unto Himself. And Allāh 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 Allāh took from them, and also rejected Allāh's *Āyāt*, meaning His signs and proofs, and the miracles that they witnessed at the hands of their Prophets. Allāh said,

﴿وَقَتَلَهُمُ الْآلِيبَاءَ بِغَيْرِ حَقٍّ﴾

﴿and their killing the Prophets unjustly,﴾

because their many crimes and offenses against the Prophets of Allāh, for they killed many Prophets, may Allāh's peace be upon them Their saying:

﴿قُلُوبَنَا غُلْفٌ﴾

﴿"Our hearts are Ghulf,"﴾

meaning, wrapped with covering, according to Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, 'Ikrimah, As-Suddi and Qatādah.^[1] This is similar to the what the idolators said,

﴿وَقَالُوا قُلُوبُنَا فِي أَكْتِنٍ مِمَّا نَدْعُونَ إِلَيْهِ﴾

[1] Aṭ-Ṭabari 9 :364.

﴿And they say: "Our hearts are under coverings (screened) from that to which you invite us."﴾

Allāh said,

﴿بَلْ طَعَّ اللَّهُ عَلَىٰهَا بِكُفْرِهِمْ﴾

﴿nay, Allāh 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. Allāh said that their hearts are sealed because of their disbelief, as we mentioned before in the explanation of Sūrat Al-Baqarah. Allāh 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 'Isā

Allāh said,

﴿وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَانًا عَظِيمًا﴾

﴿And because of their (Jews) disbelief and uttering against Maryam a grave false charge.﴾

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās stated that the Jews accused Maryam of fornication.^[1] This is also the saying of As-Suddi, Juwaybir, Muḥammad bin Ishāq and several others.^[2] This meaning is also apparent in the *Āyah*, as the Jews accused Maryam and her son of grave accusations: They accused her of fornication and claimed that 'Isā was an illegitimate son. Some of them even claimed that she was menstruating while fornicating. May Allāh's continued curse be upon them until the Day of Resurrection. The Jews also said,

﴿إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ﴾

[1] Aṭ-Ṭabari 9:367.

[2] Aṭ-Ṭabari 9:367.

﴿“We killed Al-Masīh, ‘Īsā, son of Maryam, the Messenger of Allāh,”﴾

meaning, we killed the person who claimed to be the Messenger of Allāh. The Jews only uttered these words in jest and mockery, just as the polytheists said,

﴿يَأْتِيهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ﴾

﴿O you to whom the Dhikr (the Qur’ān) has been sent down!
Verily, you are a mad man!﴾

When Allāh sent ‘Īsā with proofs and guidance, the Jews, may Allāh’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 Allāh’s leave. He also used to make the shape of a bird from clay and blow in it, and it became a bird by Allāh’s leave and flew. ‘Īsā performed other miracles that Allāh honored him with, yet the Jews defied and bellied him and tried their best to harm him. Allāh’s Prophet ‘Īsā 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 ‘Īsā 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 ‘Īsā 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 ‘Īsā thought that he was too young. He asked the question a second and third time, each time the young man volunteering, prompting ‘Īsā to say, “Well then, you will be that man.” Allāh made the young man look exactly like ‘Īsā, while a hole opened in the roof of

the house, and ʿĪsā was made to sleep and ascended to heaven while asleep. Allāh said,

﴿إِذْ قَالَ اللَّهُ يٰعِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ﴾

﴿And (remember) when Allāh said: "O ʿĪsā! I will take you and raise you to Myself."﴾

When ʿĪsā ascended, those who were in the house came out. When those surrounding the house saw the man who looked like ʿĪsā, they thought that he was ʿĪsā. So they took him at night, crucified him and placed a crown of thorns on his head. The Jews then boasted that they killed ʿĪsā and some Christians accepted their false claim, due to their ignorance and lack of reason. As for those who were in the house with ʿĪsā, they witnessed his ascension to heaven, while the rest thought that the Jews killed ʿĪsā 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 Allāh for His servants out of His wisdom.

Allāh explained this matter in the Glorious Qurʾān which He sent to His honorable Messenger, whom He supported with miracles and clear, unequivocal evidence. Allāh 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 وَلَٰكِن 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 ʿĪsā. This is why Allāh said afterwards,

﴿وَإِنَّ الَّذِينَ اٰخْتَلَفُوا فِيهِ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ﴾

﴿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 ʿĪsā and the ignorant Christians who believed them. Indeed they are all in confusion, misguidance and bewilderment. This is why Allāh said,

﴿وَمَا قَتَلُوهُ يَقِيْنًا﴾

﴿For surely; they killed him not.﴾

meaning they are not sure that ʿĪsā was the one whom they killed. Rather, they are in doubt and confusion over this matter.

﴿بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا﴾

﴿But Allāh raised him up unto Himself. And Allāh 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, Allāh's is the clearest wisdom, unequivocal proof and the most glorious authority. Ibn Abi Ḥātim recorded that Ibn 'Abbās said, "Just before Allāh raised ʿĪsā to the heavens, ʿĪsā 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 ʿĪsā asked him to sit down. ʿĪsā again asked for a volunteer, and the young man kept volunteering and ʿĪsā asking him to sit down. Then the young man volunteered again and ʿĪsā said, 'You will be that man,' and the resemblance of ʿĪsā was cast over that man while ʿĪsā ascended to heaven from a hole in the house. When the Jews came looking for ʿĪsā, they found that young man and crucified him. Some of ʿĪsā's followers disbelieved in him twelve times after they had believed in him. They then divided into three groups. One group, Al-Ya'qūbiyyah (Jacobites), said, 'Allāh remained with us as long as He willed and then ascended to heaven.' Another group, An-Nastūriyyah (Nestorians), said, 'The son of Allāh was with us as long as he willed and Allāh took him to heaven.' Another group, Muslims, said, 'The servant and Messenger of Allāh remained with us as long as Allāh willed, and Allāh then took him to Him.' The two disbelieving groups cooperated against the Muslim group and they killed them. Ever since that happened, Islām was then veiled until Allāh

sent Muḥammad ﷺ.^[1] This statement has an authentic chain of narration leading to Ibn 'Abbās, and An-Nasā'ī narrated it through Abu Kurayb who reported it from Abu Mu'āwiyah.^[2] Many among the Salaf stated that 'Īsā asked if someone would volunteer for his appearance to be cast over him, and that he will be killed instead of 'Īsā, for which he would be his companion in Paradise.

All Christians Will Believe in 'Īsā Before He Dies

Allāh said,

﴿وَأَنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَ 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 Jarīr recorded that Ibn 'Abbās commented,

﴿وَأَنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَ 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 'Īsā, son of Maryam, peace be upon him.^[3] Al-'Awfi reported similar from Ibn 'Abbās.^[4] Abu Mālik commented;

﴿إِلَّا لِيُؤْمِنَ بِهِ قَبْلَ مَوْتِهِ﴾

﴿but must believe in him, before his death.﴾

“This occurs after 'Īsā returns and before he dies, as then, all of the People of the Scriptures will believe in him.”^[5]

The Ḥadīths Regarding the Descent of 'Īsā Just Before the Day of Judgement, and his Mission

In the chapter about the Prophets in his *Ṣaḥīḥ*, under, “The Descent of 'Īsā, Son of Maryam,” Al-Bukhāri recorded that Abu

[1] Ibn Abi Ḥātim 4:1110.

[2] An-Nasā'ī in *Al-Kubrā* 6:489.

[3] Aṭ-Ṭabari 9:380.

[4] Aṭ-Ṭabari 9:380.

[5] Aṭ-Ṭabari 9:380.

Hurayrah said that the Messenger of Allāh ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ، لَيُوشِكَنَّ أَنْ يَنْزَلَ فِيكُمْ ابْنُ مَرْيَمَ حَكَمًا عَدْلًا، فَيَكْسِرَ الصَّلِيبَ، وَيَقْتُلَ الْخنزِيرَ، وَيَبْضَعَ الْجَزْيَةَ، وَيَبْيِضَ 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 (‘Īsā) will shortly descend among you as a just ruler, and will break the cross, kill the pig and abolish the Jizyah.^[1] 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,

﴿وَإِن مِّنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَوَعْدَ الْقَائِمِ يَكُونُ عَلَيْهِمْ شَهِدًا﴾^[2]

«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.»^[2]

Muslim recorded this Ḥadīth.^[3] So, Allāh’s statement,

﴿قَبْلَ مَوْتِهِ﴾

«before his death» refers to the death of ‘Īsā, son of Maryam.

Another Ḥadīth by Abu Hurayrah

Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَيَهْلَأَنَّ عَيْسَى بِفَجِّ الرَّوْحَاءِ بِالْحَجِّ أَوْ الْعُمْرَةِ، أَوْ لَيَسْتَبِيهُمَا جَمِيعًا»

«‘Īsā will say Ihlāl^[4] from the mountain highway of Ar-Rawḥā’ for Ḥajj, ‘Umrah or both.»^[5]

Muslim also recorded it.^[6] Aḥmad recorded that Abu

[1] A tax taken from non-Muslims, who are under the protection of the Muslim government.

[2] *Faṭḥ Al-Bāri* 6:566.

[3] Muslim 1:135, and refer to *Faṭḥ Al-Bāri* 5:44 and 4:483.

[4] “Loud calling”, as a *Muḥrim* has to recite *Talbiyah* aloud when assuming the state of *Iḥrām*.

[5] Aḥmad 2:513. Ar-Rawḥā’ is on route between Makkah and Al-Madīnah.

[6] Muslim 1:135.

Hurayrah said that the Prophet ﷺ said,

«يُنزِلُ عِيسَى ابْنُ مَرْيَمَ فَيَقْتُلُ الْخَنزِيرَ، وَيَمْحُو الصَّلِيبَ، وَتُجْمَعُ لَهُ الصَّلَاةُ، وَيُعْطَى الْمَالُ حَتَّى لَا يُقْبَلَ، وَيَضَعُ الْخَرَاجَ، وَيُنزِلُ الرُّوحَاءَ فَيَحُجُّ مِنْهَا أَوْ يَعْتَمِرُ أَوْ يَجْمَعُهُمَا»

«'Īsā, 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-Rawhā' from where he will go to perform Ḥajj, 'Umrah or both.»

Abu Hurayrah then recited,

﴿وَأَنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَ بِهِ قَبْلَ مَوْتِهِ﴾

﴿And there is none of the People of the Scripture, but must believe in him, before his death.﴾

Ḥanzalah said, "Abu Hurayrah added, 'Will believe in 'Īsā before 'Īsā dies,' but I do not know if this was a part of the Prophet's Ḥadīth or if it was something that Abu Hurayrah said on his own."^[1]

Ibn Abi Ḥātim also recorded this Ḥadīth.

Another Ḥadīth

Al-Bukhāri recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«كَيْفَ بَيْكُمْ إِذَا نَزَلَ فِيكُمْ الْمَسِيحُ ابْنُ مَرْيَمَ وَإِمَامُكُمْ مِنْكُمْ»

«How will you be when Al-Masīḥ, son of Maryam ('Īsā) descends among you while your Imām is from among yourselves?»^[2]

Imām Aḥmad^[3] and Muslim also recorded this Ḥadīth.

Another Ḥadīth

Imām Aḥmad recorded that Abu Hurayrah said that the Prophet ﷺ said,

[1] Aḥmad 2:290.

[2] Faṭḥ Al-Bārī 6:566.

[3] Aḥmad 2:272 and Muslim 1:136-137.

«الْأَنْبِيَاءُ إِخْوَةٌ لِعَلَّاتٍ، أُمَّهَاتُهُمْ شَتَّى، وَدِينُهُمْ وَاحِدٌ، وَإِنِّي أَوْلَى النَّاسِ بِعِيسَى ابْنِ مَرْيَمَ، لِأَنَّهُ لَمْ يَكُنْ نَبِيٌّ بَيْنِي وَبَيْنَهُ، وَإِنَّهُ نَازِلٌ فَإِذَا رَأَيْتُمُوهُ فَأَعْرِفُوهُ: رَجُلٌ مَرْبُوعٌ إِلَى الْحُمْرَةِ وَالْبَيَاضِ، عَلَيْهِ ثَوْبَانِ مُمَصَّرَانِ، كَأَنَّ رَأْسَهُ يَقْطُرُ، وَإِنْ لَمْ يُصِبْهُ بَلَلٌ، فَيَدُقُّ الصَّلِيبَ، وَيَقْتُلُ الْخَنزِيرَ، وَيَضَعُ الْجِزْيَةَ، وَيَدْعُو النَّاسَ إِلَى الْإِسْلَامِ، وَيُهْلِكُ اللَّهُ فِي زَمَانِهِ الْجَمَلَ كُلَّهَا إِلَّا الْإِسْلَامَ، وَيُهْلِكُ اللَّهُ فِي زَمَانِهِ الْمَسِيحَ الدَّجَالَ، ثُمَّ تَقَعُ الْأَمَّةُ عَلَى الْأَرْضِ حَتَّى تَرْتَعَ الْأُسُودُ مَعَ الْإِبِلِ، وَالنَّمَارُ مَعَ الْبَقَرِ، وَالذَّنَابُ مَعَ الْعَنَمِ، وَيَلْعَبُ الصَّبِيَّانُ بِالْحَيَاتِ لَا تَضُرَّهُمْ، فَيَمُوتُ أَرْبَعِينَ سَنَةً ثُمَّ يَتَوَفَّى، 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 'Isā, 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 Islām. During his time, Allāh will destroy all religions except Islām and Allāh 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. 'Isā will remain for forty years and then will die, and Muslims will offer the funeral prayer for him.» Abu Dāwud also recorded it.^[1]

Another Ḥadīth

In his *Ṣaḥīḥ*, Muslim recorded that Abu Hurayrah related to the Messenger of Allāh ﷺ that he said,

«لَا تَقُومُ السَّاعَةُ حَتَّى يَنْزِلَ الرُّومُ بِالْأَعْمَاقِ أَوْ بِدَائِقِ، فَيَخْرُجُ إِلَيْهِمْ جَيْشٌ مِنْ الْمَدِينَةِ مِنْ خِيَارِ أَهْلِ الْأَرْضِ يَوْمِئِذٍ، فَإِذَا تَصَافَوْا، قَالَتِ الرُّومُ: خَلُّوا بَيْنَنَا وَبَيْنَ

[1] Aḥmad 2:406, Abu Dāwud : 4324, Aṭ-Ṭabari 9:388.

الَّذِينَ سَبَّوْا مِنَّا نَقَاتِلُهُمْ، فَيَقُولُ الْمُسْلِمُونَ: لَا وَاللَّهِ، لَا نُحَلِّي بَيْنَكُمْ وَبَيْنَ إِخْوَانِنَا، فَيَقَاتِلُونَهُمْ، [فَيَنْهَرُهُمْ] ثَلَاثٌ لَا يُتُوبُ اللَّهُ عَلَيْهِمْ أَبَدًا، وَيُقْتَلُ ثُلَاثُ أَفْضَلُ الشُّهَدَاءِ عِنْدَ اللَّهِ، وَيَفْتَحُ الثَّلَاثُ لَا يُفْتَنُونَ أَبَدًا، فَيَفْتَحُونَ قُسْطَنْطِينِيَّةَ، فَيَبْنِي مَا هُمْ يَقْسِمُونَ الْعَنَائِمَ قَدْ عَلَقُوا سُيُوفَهُمْ بِالرِّيَازِ، إِذْ صَاحَ فِيهِمُ الشَّيْطَانُ: إِنَّ الْمَسِيحَ قَدْ خَلَفَكُمْ فِي أَهْلِيكُمْ، فَيَخْرُجُونَ، وَذَلِكَ بَاطِلٌ، فَإِذَا جَاءُوا الشَّامَ خَرَجَ، فَيَبْنِي مَا هُمْ يُعَدُّونَ لِقِتَالِ يُسُورَ الصُّفُوفِ، إِذْ أُقِيمَتِ الصَّلَاةُ فَيُنزِلُ عِيسَى ابْنُ مَرْيَمَ، فَأَمَّهُمْ، فَإِذَا رَأَى عَدُوَّ اللَّهِ، ذَابَ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ، فَلَوْ تَرَكَهَ لَأَنْذَابَ حَتَّى يَهْلِكَ، وَلَكِنْ يَقْتُلُهُ اللَّهُ بِيَدِهِ، فَيَرِيهِمْ دَمَهُ فِي حَرَبِيَّةٍ»

«The (Last) Hour will not start until the Romans occupy Al-A'māq or Dābiq.^[1] An army, comprised of the best of the people of the earth then, will come from Al-Madīnah 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 Allāh, 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 Allāh will never forgive. Another third will be killed, and those are the best martyrs before Allāh. 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, Shayṭān will shout among them, saying, 'Al-Masih (Ad-Dajjāl) has cornered your people'. They will leave to meet Ad-Dajjāl in Ash-Shām. This will be a false warning, and when they reach Ash-Shām, Ad-Dajjāl will then appear. When the Muslims are arranging their lines for battle and the prayer is called for, 'Isā, son of Maryam, will descend and lead them in prayer. When the enemy of Allāh (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. Allāh will kill him with the hand of 'Isā and will show the Muslims his blood on his spear.'^[2]»

[1] Two cities close to Aleppo in Syria.

[2] Muslim 4 :2221 .

Muslim recorded that ‘Abdullāh bin ‘Amr said that the Messenger of Allāh ﷺ said,

«لَتَقَاتِلَنَّ الْيَهُودَ فَلَتَقْتُلُنَّهُمْ، 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.’»^[1]

Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ 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 الْغَرْقَدَ 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 Allāh! This is a Jew behind me, come and kill him.’ Except Al-Gharqad, for it is a tree of the Jews.»^[2]

Muslim bin Al-Ḥajjāj recorded in his *Ṣaḥīḥ* that An-Nawwās bin Sam‘ān said, “The Messenger of Allāh ﷺ, mentioned Ad-Dajjāl one day and kept belittling him (because being blind, yet claiming to be Allāh) and speaking in grave terms about him until we thought that he was hiding in gardens of date-trees (in Al-Madīnah). 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 Allāh! Earlier, you mentioned Ad-Dajjāl and while belittling him you spoke gravely about him until we thought that he was hiding in gardens of date-trees (of Al-Madīnah).’ He said,

«غَيْرَ الدَّجَالِ أَخَوْفِي عَلَيْكُمْ، إِنْ يَخْرُجُ وَأَنَا فِيكُمْ فَأَنَا حَجِيجُهُ دُونَكُمْ، وَإِنْ يَخْرُجُ وَلَسْتُ فِيكُمْ فَأَمْرُو حَجِيجِ نَفْسِهِ، وَاللَّهِ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ. إِنَّهُ شَابٌّ قَطَطٌ، عَيْنُهُ طَافِيَةٌ كَأَنِّي أَشْبَهُهُ بِعَبْدِ الْعُرَى بْنِ قَطَنِ، مَنْ أَدْرَكَهُ مِنْكُمْ فَلْيَقْرَأْ عَلَيْهِ فَوَاتِحَ»

[1] Muslim 4:2238.

[2] Muslim 4:2239.

سُورَةَ الْكَهْفِ، إِنَّهُ خَارِجٌ مِنْ خَلَّةٍ بَيْنَ الشَّامِ وَالْعِرَاقِ، فَعَاتَ يَمِينًا وَعَاتَ شِمَالًا،
يَا عِبَادَ اللَّهِ فَأْتِبُوا»

«I fear other than Ad-Dajjāl 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 Allāh 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-'Uzzā bin Qaṭan. Whoever lives long and meets Ad-Dajjāl, then let him recite the beginnings of Sūrat Al-Kahf. He will appear on a pass between Ash-Shām (Syria) and Al-'Irāq. He will wreak havoc to the right and left. O Servants of Allāh! Hold fast.»

We said, 'O Messenger of Allāh! How long will he stay on earth?' He said,

«أَرْبَعُونَ يَوْمًا، يَوْمٌ كَسَنَةٍ، 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 Allāh! As for the day that is like a year, will the prayers of one day suffice for it?' He said,

«لَا، أَفْذُرُوا لَهُ قَدْرَهُ»

«No. Count for its due measure.»

We said, 'O Messenger of Allāh, how will his speed be on earth?' He said,

«كَالْعَيْثِ اسْتَدْبَرْتَهُ الرِّيحُ فَيَأْتِي عَلَى قَوْمٍ فَيَدْعُوهُمْ فَيُؤْمِنُونَ بِهِ، وَيَسْتَجِيبُونَ لَهُ، فَيَأْمُرُ السَّمَاءَ فَتَمْطِرُ، وَالْأَرْضَ فَتَنْبُتُ، فَتَرْوِحُ عَلَيْهِمْ سَارِحَتُهُمْ أَطْوَلَ مَا كَانَتْ دَرَى، وَأَسْبَعُهُ ضُرُوعًا، وَأَمَدَهُ خَوَاصِرَ، ثُمَّ يَأْتِي الْقَوْمَ فَيَدْعُوهُمْ فَيَرُدُّونَ عَلَيْهِ قَوْلَهُ، فَيَنْصَرِفُ عَنْهُمْ فَيَضِجُونَ مُمَجْلِينَ لَيْسَ بِأَيْدِيهِمْ شَيْءٌ مِنْ أَمْوَالِهِمْ وَيَمُرُّ بِالْخَرِيَةِ فَيَقُولُ لَهَا: أَخْرِجِي كُنُوزَكَ، فَتَبْعُهُ كُنُوزُهَا كَيْعَابِيبِ النَّخْلِ، ثُمَّ يَدْعُو رَجُلًا مُمْتَلِكًا شَبَابًا فَيَضْرِبُهُ بِالسَّيْفِ، فَيَقْطَعُهُ جِرْلَتَيْنِ رَمِيَةَ الْعَرَضِ، ثُمَّ يَدْعُوهُ، فَيَقْبَلُ وَيَهْتَلُ وَجْهَهُ وَيَضْحَكُ، فَيَيْنَمَا هُوَ كَذَلِكَ إِذْ بَعَثَ اللَّهُ الْمَسِيحَ ابْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ، فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيٍّ دِمَشْقَ بَيْنَ مَهْرُودَتَيْنِ، وَاضِعًا كَفَّيْهِ عَلَى

أَجْنَحَهُ مَلَائِكِينَ، إِذَا طَاطَأَ رَأْسَهُ فَطَرَّ، وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ جُمَانٌ كَاللُّؤْلُؤِ، وَلَا يَحِلُّ لِكَافِرٍ يَجِدُ رِيحَ نَفْسِهِ إِلَّا مَاتَ، وَنَفْسُهُ يَنْتَهِي حَيْثُ يَنْتَهِي طَرَفُهُ، فَيَطْلُبُهُ حَتَّى يُدْرِكَهُ بِبَابِ لُدٍّ، فَيَقْتُلُهُ، ثُمَّ يَأْتِي عِيسَى عَلَيْهِ السَّلَامُ قَوْمًا قَدْ عَصَمَهُمُ اللَّهُ مِنْهُ، فَيَمْسُحُ عَنْ وُجُوهِهِمْ، وَيُحَدِّثُهُمْ بِدَرَجَاتِهِمْ فِي الْجَنَّةِ، فَيَبْتِنَمَا هُوَ كَذَلِكَ إِذْ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى عِيسَى: إِنِّي قَدْ أَخْرَجْتُ عِبَادًا لِي لَا يَدَانِ لِأَحَدٍ بِقِتَالِهِمْ، فَحَرَّزْ عِبَادِي إِلَى الطُّورِ، وَيَبْعَثُ اللَّهُ يَأْجُوجَ وَمَأْجُوجَ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ، فَيَمُرُّ أَوْلَاهُمْ عَلَى بُحَيْرَةٍ طَبْرَةَ فَيَسْرُبُونَ مَا فِيهَا، وَيَمُرُّ آخِرُهُمْ فَيَقُولُونَ: لَقَدْ كَانَ يَهْدِيهِ مَرَّةً مَاءً، وَيُحْضِرُ نَبِيَّ اللَّهِ عِيسَى وَأَصْحَابَهُ، حَتَّى يَكُونَ رَأْسُ الثَّوْرِ لِأَحَدِهِمْ خَيْرٌ مِنْ مِائَةِ دِينَارٍ لِأَحَدِكُمْ الْيَوْمَ، فَيَرْعُبُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابَهُ، فَيُرْسِلُ اللَّهُ عَلَيْهِمُ التَّغَفَّ فِي رِقَابِهِمْ، فَيُضْبِحُونَ فَرَسَى كَمَوْتِ نَفْسٍ وَاحِدَةٍ، ثُمَّ يَهْطُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ إِلَى الْأَرْضِ، فَلَا يَجِدُونَ فِي الْأَرْضِ مَوْضِعَ شِبْرٍ إِلَّا مَلَأَهُ زَهْمُهُمْ وَتَنَّتُهُمْ، فَيَرْعُبُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ إِلَى اللَّهِ، فَيُرْسِلُ اللَّهُ، طَيْرًا كَأَعْنَاقِ الْبُحَيْثِ، فَتَحْمِلُهُمْ فَتَطْرُقُهُمْ حَيْثُ شَاءَ اللَّهُ، ثُمَّ يُرْسِلُ اللَّهُ مَطَرًا لَا يَكُنُ مِنْهُ بَيْتٌ مَدْرٍ، وَلَا وَبَرٍ، فَيَغْسِلُ الْأَرْضَ حَتَّى يَبْرُكَهَا كَالرُّلْفَةِ، ثُمَّ يُقَالُ لِلْأَرْضِ: أَخْرِجِي ثَمْرَكَ وَرُدِّي بَرَكَتِكَ، فَيَوْمِئِذٍ تَأْكُلُ الْعِصَابَةُ مِنَ الرُّمَانَةِ، وَيَسْتَظِلُّونَ بِقَفْهِهَا، وَيَبَارِكُ اللَّهُ فِي الرَّسْلِ حَتَّى إِنَّ اللَّفْحَةَ مِنَ الْإِبِلِ لَتَكْفِي الْغَنَامَ، [وَمِنَ النَّاسِ وَاللَّفْمَةَ مِنَ الْقَمِ لَتَكْفِي الْفَخْدَ مِنَ النَّاسِ]، فَيَبْتِنَمَا هُمْ كَذَلِكَ إِذْ بَعَثَ اللَّهُ رِيحًا طَيِّبَةً، فَتَأْخُذُهُمْ تَحْتَ أَبْطَانِهِمْ، فَتَقْبِضُ رُوحَ كُلِّ مُؤْمِنٍ وَكُلِّ مُسْلِمٍ، وَيَبْقَى شِرَارُ النَّاسِ يَتَهَارَجُونَ فِيهَا تَهَارُجَ الْحُمُرِ، 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 be radiant with pleasure and laughter. Afterwards (while all this is happening with Ad-Dajjāl), Allāh will send Al-Masīh ('Īsā), 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 'Īsā's breath, which reaches the distance of his sight. He will pursue Ad-Dajjāl and will follow him to the doors of (the Palestinian city of) Ludd where he will kill him. A group of people who, by Allāh's help, resisted and survived Ad-Dajjāl, will pass by 'Īsā and he will anoint their faces and inform them about their grades in Paradise. Shortly afterwards, while this is happening with 'Īsā, Allāh will reveal to him, 'I raised a people of My creation that no one can fight. Therefore, gather My servants to Aṭ-Ṭūr (the mountain of Mūsā in Sinai).' Then, Allāh will raise Gog and Magog and they will swiftly swarm from every mound. Their front forces will reach Lake Ṭabariah (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, 'Īsā, Allāh's Prophet, will be cornered along with his companions until the head of a bull will be more precious to them than a hundred Dīnārs to you today. 'Īsā, Allāh's Prophet, and his companions will invoke Allāh for help and Allāh 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, 'Īsā, the Prophet of Allāh, will come down with his companions to the low grounds (from Mount Aṭ-Ṭūr). They will find that no space of a hand-span on the earth was free of their fat and rot (rotten corpses). 'Īsā, the Prophet of Allāh, and his companions will seek Allāh in supplication. Allāh 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 Allāh wills.

Afterwards, Allāh 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 Allāh), '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, Allāh 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.»^[1]

Imām Aḥmad and the collectors of the *Sunan* also recorded this *Ḥadīth*.^[2] We will mention this *Ḥadīth* again using the chain of narration collected by Aḥmad explaining Allāh's statement in *Sūrat Al-Anbiyā'* (chapter 21),

﴿حَتَّىٰ إِذَا فُجِّتَ بِالْحُوجِّ وَمَاجِجٍ﴾

﴿Until, when Ya'jūj and Ma'jūj (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 Allāh's continued curses descend on the Christians until the Day of Resurrection. There is a strong feeling that this minaret is the one that ʿĪsā will descend on, according to this *Ḥadīth*.

Another *Ḥadīth*

Muslim recorded in his *Ṣaḥīḥ* that Ya'qūb bin 'Āsim bin 'Urwah bin Mas'ūd Ath-Thaqafi said, "I heard 'Abdullāh bin 'Amr saying to a man who asked him, 'What is this *Ḥadīth* that you are narrating? You claim that the Hour will start on such and such date.' He said, '*Subḥān Allāh* (glory be to

[1] Muslim 4:2250.

[2] Aḥmad 4:181, Abu Dāwud 4:496, *Tuḥfat Al-Aḥwadhī* 6:499, An-Nasāʿī in *Al-Kubrā* 5:15, Ibn Mājah 2:1356.

Allāh),’ or he said, ‘There is no deity worthy of worship except Allāh.’

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 Allāh ﷺ said,

«يَخْرُجُ الدَّجَالُ فِي أُمَّتِي فَيَمُكُّهُ أَرْبَعِينَ، لَا أَذْرِي أَرْبَعِينَ يَوْمًا أَوْ أَرْبَعِينَ شَهْرًا أَوْ أَرْبَعِينَ عَامًا، فَيَبْعَثُ اللَّهُ تَعَالَى عِيسَى ابْنَ مَرْيَمَ كَأَنَّهُ عُرْوَةُ بْنُ مَسْعُودٍ، فَيَطْلُبُهُ فَيَهْلِكُهُ، ثُمَّ يَمُكُّهُ 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 إِيْمَانٍ - إِلَّا قَبَضَتْهُ، حَتَّى لَوْ أَنَّ أَحَدَكُمْ دَخَلَ فِي كَيْدِ جَبَلٍ لَدَخَلْتَهُ عَلَيْهِ حَتَّى تَقْبِضَهُ» قَالَ: سَمِعْتَهَا مِنْ رَسُولِ اللَّهِ ﷺ «فَيَبْقَى شِرَارُ النَّاسِ فِي خِفَةِ الطَّيْرِ وَأَخْلَامِ السَّبَاعِ، لَا يَعْرِفُونَ مَعْرُوفًا، وَلَا يُنْكِرُونَ مُنْكَرًا، فَيَتَمَثَّلُ لَهُمُ الشَّيْطَانُ قَبُولًا: أَلَا تَسْتَجِيبُونَ؟ فَيَقُولُونَ: فَمَا تَأْمُرُنَا؟ فَيَأْمُرُهُمْ بِعِبَادَةِ الْأَوْثَانِ، وَهُمْ فِي ذَلِكَ دَارٌ رِزْقُهُمْ، حَسَنٌ عَيْشُهُمْ، ثُمَّ يُنْفَخُ فِي الصُّورِ فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَضْعَعَى لِنَا وَرَفَعَ لِنَا، قَالَ: وَأَوَّلُ مَنْ يَسْمَعُهُ رَجُلٌ يَلُوطُ حَوْضَ إِبِلِهِ، قَالَ: فَيَضَعُو وَيَضَعُو النَّاسُ، ثُمَّ يُرْسِلُ اللَّهُ - أَوْ قَالَ: يُنَزِّلُ اللَّهُ - مَطَرًا كَأَنَّهُ الطَّلُ - أَوْ قَالَ الطَّلُ - نُعْمَانُ الشَّائِكُ - فَيَتَّبِعُ مِنْهُ أَجْسَادَ النَّاسِ، ثُمَّ يُنْفَخُ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ. ثُمَّ يُقَالُ: أَيُّهَا النَّاسُ: هَلِّمُوا 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, Allāh will send down 'Isā, son of Maryam, looking just like 'Urwah bin Mas'ūd and he will seek Ad-Dajjal and will kill him. People will remain for seven years with no enmity between any two. Allāh will send a cool wind from As-Shām 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. Shayṭān 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. Allāh 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,'

﴿وَقَفُّوهُمْ إِنَّمَا 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 يَكْتَفُ عَنْ سَاقٍ﴾

﴿The Day when the Shin shall be laid bare﴾.^[1]

The Description of 'Īsā, upon him be Peace

As mentioned earlier, 'Abdur-Raḥmān bin Ādam narrated that Abu Hurayrah said that the Prophet ﷺ said,

«فَإِذَا رَأَيْتُمُوهُ فَاعْرِفُوهُ: رَجُلٌ مَرْبُوعٌ إِلَى الْحُمْرَةِ وَالْبَيَاضِ، عَلَيْهِ نُوْبَانِ مُمَصَّرَانِ، كَأَنَّ رَأْسَهُ يَقْطُرُ وَإِنْ لَمْ يُصْبِهِ بَلَلٌ»

[1] Muslim 4 :2258.

«If you see 'Īsā, 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.»^[1]

In the Ḥadīth that An-Nawwās bin Sam'ān narrated,

«فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشَقَ بَيْنَ مَهْرُودَتَيْنِ وَاضِعًا كَفِّهِ عَلَى أَجْنِحَةِ مَلَائِكَيْنِ، إِذَا طَاطَأَ رَأْسَهُ فَطَرَّ، وَإِذَا رَفَعَهُ نَحَدَرَ مِنْهُ مِثْلُ جُمانِ 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 'Īsā's breath, and his breath reaches the distance of his sight.»^[2]

Al-Bukhāri and Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَيْلَةَ أُسْرِي بِي لَقِيتُ مُوسَى»

«I met Mūsā on the night of my Ascension to heaven.»

The Prophet ﷺ then described him saying, as I think,

«مُضْطَرَبٌ، رَجُلُ الرَّأْسِ كَأَنَّهُ مِنْ رِجَالِ شَنْوَاءَ»

«He was a tall person with hair as if he was one of the men from the tribe of Shanū'ah.»^[3] The Prophet ﷺ further said,

«وَلَقِيتُ عَيْسَى» فنعته النبي ﷺ فقال: «رَبْعَةٌ أَحْمَرٌ كَأَنَّهُ خَرَجَ مِنْ دِيمَاسٍ» يعني الحمام، «وَرَأَيْتُ إِبْرَاهِيمَ وَأَنَا أَشْبَهُ وَلَدِهِ بِهِ»

«I met 'Īsā.' The Prophet ﷺ described him saying, 'He was of moderate height and was red-faced as if he had just come out of a bathroom. I saw Ibrāhīm whom I resembled more than any of his children did.'»^[4]

[1] Abu Dāwud 4:498.

[2] Muslim 4:2250.

[3] The name of a tribe, descending from the Qaḥṭāni Arabs.

[4] Fath Al-Bāri 6:493, Muslim 1:154.

Al-Bukhāri recorded that Mujāhid said that Ibn 'Umar said that the Messenger of Allāh ﷺ said,

«رَأَيْتُ مُوسَى وَعِيسَى وَإِبْرَاهِيمَ، فَأَمَّا عِيسَى فَأَحْمَرُ جَعْدٌ عَرِيضُ الصَّدْرِ، وَأَمَّا مُوسَى فَأَدَمُ جَسِيمٌ سَبُطٌ، كَأَنَّهُ مِنْ رِجَالِ الرُّطِّ»

«I saw Mūsā, 'Īsā and Ibrāhīm. 'Īsā was of red complexion and had curly hair and a broad chest. Mūsā was of brown complexion and had straight hair and a tall stature, as if he was from the people of Az-Zuṭṭ.»^[1]

Al-Bukhāri and Muslim recorded that Ibrāhīm said that 'Abdullāh bin 'Umar said, "The Prophet ﷺ once mentioned the False Messiah (*Al-Masiḥ Ad-Dajjāl*) to people, saying,

«إِنَّ اللَّهَ لَيْسَ بِأَعْوَرَ، أَلَا إِنَّ الْمَسِيحَ الدَّجَالَ أَعْوَرُ الْعَيْنِ الْيُمْنَى، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ»

«Allāh is not blind in His Eye. Al-Masiḥ Ad-Dajjāl is blind in his right eye. His eye is like a protruding grape.»^[2]

Muslim recorded that the Messenger of Allāh ﷺ said,

«وَأَرَانِي اللَّهَ عِنْدَ الْكَعْبَةِ فِي الْمَنَامِ، فَإِذَا رَجُلٌ أَدَمٌ كَأَحْسَنِ مَا تَرَى مِنْ أَدَمِ الرِّجَالِ، تَضْرِبُ لِمَتُّهُ بَيْنَ مَنكِبَيْهِ، رَجُلٌ الشَّعْرُ، يَقْطُرُ رَأْسُهُ مَاءً، وَاضِعًا يَدَيْهِ عَلَى مَنكِبَيْهِ 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 مَنكِبَيْهِ رَجُلٍ، يَطُوفُ بِالْبَيْتِ، فَقُلْتُ: مَنْ هَذَا؟ قَالُوا: الْمَسِيحُ الدَّجَالَ»

«In a dream, I was at the Ka'bah and Allāh 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-Masiḥ, son of Maryam.' Behind him, I saw a man with very curly hair who was blind

[1] *Fath Al-Bāri* 6:549, "Az-Zuṭṭ", the term was used to refer to a people from India or the Sudan region. See *An-Nihāyah*.

[2] *Muslim* 4:2248.

in his right eye. He looked exactly as Ibn Qaṭan, 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-Masīh Ad-Dajjāl.'^[1]

Al-Bukhāri recorded that Sālim said that his father said, "No, By Allāh! The Prophet ﷺ did not say that 'Īsā was of red complexion but said,

«بَيْنَمَا أَنَا نَائِمٌ أَطُوفُ بِالكَعْبَةِ، فَإِذَا رَجُلٌ أَدُمُ سَبْطُ الشَّعْرِ، يَتَهَادَى بَيْنَ رَجُلَيْنِ، يَنْطَفُ رَأْسُهُ مَاءً - أَوْ يَهْرَاقُ رَأْسُهُ مَاءً - فَقُلْتُ: مَنْ هَذَا؟ فَقَالُوا: ابْنُ مَرْيَمَ، فَذَهَبْتُ أَلْتَفِتُ، فَإِذَا رَجُلٌ أَحْمَرٌ جَسِيمٌ، جَعْدُ الرَّأْسِ، أَعْوَرُ عَيْنَيْهِ الَّتِي مَنَى، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ، قُلْتُ: مَنْ هَذَا؟ قَالُوا: الدَّجَالُ، وَأَقْرَبُ النَّاسِ بِهِ شَبَهَا ابْنُ قَطَنِ»

«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-Dajjāl.' The person he most resembled is Ibn Qaṭan.»^[2]

Az-Zuhri commented that Ibn Qaṭan was a man from the tribe of Khuzā'ah who died during the time of Jāhiliyyah. This is the wording of Al-Bukhāri. Allāh's statement,

﴿وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا﴾

«And on the Day of Resurrection, he ('Īsā) will be a witness against them»

Qatādah said, "He will bear witness before them that he has delivered the Message from Allāh and that he is but a servant of His." In a similar statement in the end of Sūrat Al-Mā'idah,

﴿وَإِذْ قَالَ اللَّهُ لِيَعْقِبِي ابْنَ مَرْيَمَ مَا نَقَلَ لِلنَّاسِ﴾

«And (remember) when Allāh will say (on the Day of Resurrection): "O 'Īsā, son of Maryam! Did you say unto men..."» until,

[1] Muslim 1:154.

[2] Fath. Al-Bāri 6:550.

﴿الْمُرِيرُ الْحَكِيمُ﴾

﴿Almighty, the All-Wise.﴾

﴿يُظَاهِرُ مِنَ الَّذِينَ هَادُوا حَرَمْنَا عَلَيْهِمْ طَيْبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا ﴿١٦٠﴾
 وَأَخَذَهُمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكَلِهِمْ أَمْوَالَ النَّاسِ بِالْبِطْلِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا
 أَلِيمًا ﴿١٦١﴾ لَنْكُنَّ الرَّسِيحُونَ فِي الْعَالَمِينَ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ
 وَالْمُؤْمِنِينَ الصَّالِحِينَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْتُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا
 عَظِيمًا ﴿١٦٢﴾﴾

﴿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 Allāh's way;﴾

﴿161. And their taking of Ribā 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 Ṣalāh, and give Zakāh and believe in Allāh 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

Allāh 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 Allāh 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, Allāh prohibited things that were allowed for them before. Allāh said,

﴿كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ. مِنْ قَبْلِ أَنْ نُزِّلَ التَّوْرَةُ ﴿١٦٠﴾﴾

﴿All food was lawful to the Children of Israel, except what Isrā'īl made unlawful for himself before the Tawrah was revealed.﴾

We mentioned this Āyah 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 Isrā'īl prohibited for himself. Later, Allāh prohibited many things in the Tawrah. Allāh said in Sūrat Al-An'am (chapter 6),

﴿وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالغَنَةِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهَا إِلَّا مَا حَمَلَتْ ظُهُرُهُمَا أَوْ الْحَوَايَا أَوْ الْخَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَاءُكُمْ بِبَغْيِكُمْ وَإِنَّا لَصَدِيقُونَ ﴿١٦٦﴾﴾

﴿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 Allāh said;

﴿فَيُظَلِّرُونَ مِنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدْرِهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا ﴿١٦٧﴾﴾

﴿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 Allāh's way.﴾

This Āyah 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 Muḥammad and 'Īsā, peace be upon them.

Allāh said,

﴿وَأَخَذْنَاهُم بِالرِّبَا وَقَدَّ هُوَا عَنْهُمْ﴾

﴿And their taking of Ribā' though they were forbidden from taking it,﴾

Allāh prohibited them from taking Ribā', yet they did so

using various kinds of tricks, ploys and cons, thus devouring people's property unjustly. Allāh said,

﴿وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا﴾

﴿And We have prepared for the disbelievers among them a painful torment.﴾ Allāh then said,

﴿لَكِنَّ الَّذِينَ أَلْبَسُوا فِي الْإِيمَانِ 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 Sūrah Āl 'Imrān (3). The Āyah;

﴿وَالْمُؤْمِنُونَ﴾

﴿and the believers...﴾ refers to the well-grounded in knowledge;

﴿يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ﴾

﴿believe in what has been sent down to you and what was sent down before you;﴾

Ibn 'Abbās said, "This Āyah was revealed concerning 'Abdullāh bin Salām, Tha'labah bin Sa'yah, Zayd bin Sa'yah and Asad bin 'Ubayd who embraced Islām and believed what Allāh sent Muḥammad ﷺ with. Allāh said,

﴿وَالْمُؤْتُونَ الزَّكَاةَ﴾

﴿and give Zakāh,﴾ This could be referring to the obligatory charity due on one's wealth and property, or those who purify themselves, or both. Allāh knows best.

﴿وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

﴿and believe in Allāh and in the Last Day,﴾

They believe that there is no deity worthy of worship except Allāh, believe in Resurrection after death and the reward or punishment for the good or evil deeds. Allāh's statement,

﴿أُولَئِكَ﴾

﴿It is they,﴾ those whom the Āyah described above,

﴿سَيُؤْتِيهِمْ أَجْرًا عَظِيمًا﴾

﴿١٠٤﴾

﴿١٠٤﴾ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَاللِّتِّينِ مِنْ بَعْدِهِ
 وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
 وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ
 وَءَاثِنَا دَاوُدَ زُورًا ﴿١٦٣﴾ وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ
 مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى
 تَكْلِيمًا ﴿١٦٤﴾ رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ
 لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا
 ﴿١٦٥﴾ لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ
 وَالْمَلَكِ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا ﴿١٦٦﴾ إِنَّ الَّذِينَ
 كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا
 ﴿١٦٧﴾ إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَعْفِرْ لَهُمْ وَلَا
 لِيَهْدِيَهُمْ طَرِيقًا ﴿١٦٨﴾ إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا
 وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٦٩﴾ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ
 الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَتَأْمِنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا
 فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧٠﴾

◀To whom We shall give a great reward.▶ means Paradise.

﴿١٠٤﴾ إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا
 أَوْحَيْنَا إِلَى نُوحٍ وَاللِّتِّينِ مِنْ بَعْدِهِ
 وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ
 وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ
 وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ
 وَسُلَيْمَانَ وَءَاثِنَا دَاوُدَ زُورًا ﴿١٦٣﴾
 وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ
 قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ
 وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴿١٦٤﴾
 رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا
 يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ
 الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا
 حَكِيمًا ﴿١٦٥﴾

◀163. Verily, We have sent the revelation to you

as We sent the revelation to Nūh and the Prophets after him; We (also) sent the revelation to Ibrāhīm, Ismā'il, Ishāq, Ya'qūb, and Al-Asbāt, (the offspring of the twelve sons of Ya'qūb) 'Isā, Ayyūb, Yūnus, Hārūn, and Sulaymān; and to Dāwud We gave the Zabūr.▶

◀164. And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, and to Mūsā Allāh spoke directly.▶

◀165. Messengers as bearers of good news and warning, in order that mankind should have no plea against Allāh after the (coming of) Messengers. And Allāh is Ever All-Powerful, All-Wise.▶

Revelation Came to Prophet Muḥammad ﷺ, Just as it Came to the Prophets Before Him

Muḥammad bin Ishāq narrated that Muḥammad bin Abi Muḥammad said that Ṭkrimah, or Sa'īd bin Jubayr, related to Ibn 'Abbās that he said, "Sukayn and 'Adi bin Zayd said, 'O Muḥammad! We do not know that Allāh sent down anything to any human after Mūsā.' Allāh sent down a rebuttal of their statement,

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ﴾

﴿Verily, We have inspired you (O Muḥammad) as We inspired Nūḥ and the Prophets after him.﴾^[1]

Allāh states that He sent down revelation to His servant and Messenger Muḥammad ﷺ just as He sent down revelation to previous Prophets. Allāh said,

﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ﴾

﴿Verily, We have inspired you (O Muḥammad) as We inspired Nūḥ and the Prophets after him,﴾ until,

﴿وَمَا آتَيْنَا دَاوُدَ زَبُورًا﴾

﴿...and to Dāwud We gave the Zabūr.﴾

The 'Zabūr' (Psalms) is the name of the Book revealed to Prophet Dawūd, peace be upon him.

Twenty-Five Prophets Are Mentioned in the Qur'an

Allāh said,

﴿وَرُسُلًا قَدْ فَوَّضْنَاكَ عَلَيْهِمْ مِنْ قَبْلُ وَرُسُلًا لَمْ نَفْضُضْهُمْ عَلَيْكَ﴾

﴿And Messengers We have mentioned to you before, and Messengers We have not mentioned to you﴾

Before the revelation of this *Āyah*. The following are the names of the Prophets whom Allāh named in the Qur'an. They are: Ādam, Idrīs, Nuḥ (Noah), Hūd, Ṣālīḥ, Ibrāhīm (Abraham), Luṭ, Ismā'īl (Ishmael), Ishāq (Isaac), Ya'qūb (Jacob), Yūsuf (Joseph), Ayyūb (Job), Shu'ayb, Mūsā (Moses), Hārūn (Aaron), Yūnus (Jonah), Dāwud (David), Sulaymān (Solomon), Ilyās (Elias), Al-

^[1] Aṭ-Ṭabari 9:400 The chain of narrators for this report is not authentic.

Yasa' (Elisha), Zakariyā (Zachariya), Yaḥyā (John) and ʿĪsā (Jesus), and their leader, Muḥammad ﷺ. Several scholars of *Tafsīr* also listed Dhul-Kifl among the Prophets.

Allāh's statement,

﴿وَرُسُلًا لَّمْ نَقْضُصْهُمْ عَلَيْكَ﴾

﴿and Messengers We have not mentioned to you,﴾

means, 'there are other Prophets whom We did not mention to you in the Qur'ān.'

The Virtue of Mūsā

Allāh said,

﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾

﴿and to Mūsā Allāh spoke directly.﴾

This is an honor to Mūsā, and this is why he is called the *Kalīm*, he whom Allāh spoke to directly. Al-Ḥāfiẓ Abu Bakr bin Marduwyah recorded that 'Abdul-Jabbār bin 'Abdullāh said, "A man came to Abu Bakr bin 'Ayyāsh and said, 'I heard a man recite (this Āyah this way):

﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾

"and to Allāh, Mūsā spoke directly."

Abu Bakr said, 'Only a disbeliever would recite it like this.' Al-A'mash recited it with Yaḥyā bin Withāb, who recited it with Abu 'Abdur-Raḥmān As-Sulami who recited it with 'Ali bin Abi Ṭālib who recited with the Messenger of Allāh ﷺ,

﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾

﴿and to Mūsā Allāh spoke directly.﴾"^[1]

Abu Bakr bin Abi Ayyash was so angry with the man who recited the Āyah differently, because he altered its words and meanings. That person was from the group of Mu'tazilah who denied that Allāh spoke to Mūsā or that He speaks to any of His creation. We were told that some of the Mu'tazilah once recited the Āyah that way, so one teacher present said to him, "O son of a stinking woman! What would you do concerning

[1] Aṭ-Ṭabarāni in *Al-Awsaṭ*: 3325.

Allāh's statement,

﴿وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ﴾

﴿And when Mūsā came at the time and place appointed by Us, and his Lord spoke to him,﴾ [7:143]?”

The Shaykh meant that the later Āyah cannot be altered or changed.

The Reason Behind Sending the Prophets is to Establish the Proof

Allāh 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 Allāh and practice the good things that please Him. They also warn against His punishment and torment for those who defy His commandments. Allāh said next,

﴿لِتَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا﴾

﴿in order that mankind should have no plea against Allāh after the Messengers. And Allāh is Ever All-Powerful, All-Wise.﴾

Allāh 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 Allāh. Allāh said in other Āyāt,

﴿وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِن قَبْلِ أَن نَّذَلَ وَنُخْرَبَ﴾ ﴿١٣٦﴾

﴿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 Āyāt, before we were humiliated and disgraced.”﴾ and,

﴿وَلَوْلَا أَن تُصِيبَهُم مُّصِيبَةٌ مِّمَّا قَدَّمْتَ 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 Ṣaḥīḥs that Ibn Mas'ūd said that the Messenger of Allāh ﷺ said,

«لَا أَحَدٌ أَغْيَرُ مِنَ اللَّهِ، مِنْ أَجْلِ ذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَلَا أَحَدٌ أَحَبُّ إِلَيْهِ الْمَدْحُ مِنَ اللَّهِ عَزَّ وَجَلَّ، مِنْ أَجْلِ ذَلِكَ مَدَحَ نَفْسَهُ، وَلَا أَحَدٌ أَحَبُّ إِلَيْهِ الْعُذْرُ مِنَ اللَّهِ، مِنْ أَجْلِ ذَلِكَ بَعَثَ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ»

«No one is more jealous than Allāh. This is why He prohibited all types of sin committed in public or secret. No one likes praise more than Allāh, and this is why He has praised Himself. No one likes to give excuse more than Allāh, and this is why He sent the Prophets as bearers of good news and as warners.»

In another narration, the Prophet ﷺ said,

«مِنْ أَجْلِ ذَلِكَ أَرْسَلَ رَسُولَهُ وَأَنْزَلَ كُتُبَهُ»

«And this is why He sent His Messengers and revealed His Books.»^[1]

﴿لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَكُ الْمَكِينُ يُشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا ﴿١٦٦﴾ إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا ﴿١٦٧﴾ إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا يَهْدِيَهُمْ طَرِيقًا ﴿١٦٨﴾ إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٦٩﴾ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمِنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧٠﴾﴾

﴿166. But Allāh 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 Allāh is All-Sufficient as a Witness.﴾

﴿167. Verily, those who disbelieve and prevent (others) from the path of Allāh; they have certainly strayed far away.﴾

﴿168. Verily, those who disbelieve and did wrong; Allāh 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 Allāh.﴾

﴿170. O mankind! Verily, there has come to you the Messenger with the truth from your Lord. So believe in him, it is better

[1] Faṭḥ Al-Bārī 8:146 and Muslim 4:2114.

for you. But if you disbelieve, then certainly to Allāh belongs all that is in the heavens and the earth. And Allāh is Ever All-Knowing, All-Wise. ﴿

Allāh'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. Allāh said,

﴿لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أُنزِلَ إِلَيْكَ﴾

﴿But Allāh bears witness to that which He has sent down unto you,﴾

meaning, even if they deny, defy and disbelieve in you, O Muḥammad, Allāh testifies that you are His Messenger to whom He sent down His Book, the Glorious Qur'ān that,

﴿لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ ﴿٥١﴾﴾

﴿Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise.﴾

Allāh 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 Allāh 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 Allāh's leave. Similarly, Allāh said,

﴿وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ 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.﴾

Allāh'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 Allāh's testimony to the same,

﴿وَكٰفٰٓى بِاللّٰهِ شٰهِيْدًا﴾

﴿And Allāh is All-Sufficient as a Witness.﴾ Allāh said,

﴿اِنَّ الَّذِيْنَ كَفَرُوْا وَصَدُّوا عَن سَبِيْلِ اللّٰهِ قَدْ ضَلُّوْا ضَلٰلًا بَعِيْدًا ﴿۱۷۰﴾﴾

﴿Verily, those who disbelieve and prevent (others) from the path of Allāh, 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 Allāh's path. Therefore, they have defied the truth, deviated, and strayed far away from it. Allāh also mentions His judgment against those who disbelieve in His *Āyāt*, Book and Messenger, those who wrong themselves by their disbelief and hindering others from His path, committing sins and violating His prohibitions. Allāh states that He will not forgive them;

﴿وَلَا يَهْدِيْهِمْ طَرِيْقًا﴾

﴿nor will He guide them to a way (that is, of good).﴾

﴿اِلَّا طَرِيْقَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا اَبَدًا﴾

﴿Except the way of Hell, to dwell therein forever...﴾ and this is the exception. Allāh then said,

﴿يٰٓاَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُوْلُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآٰمِنُوْا حٰقًّا 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 *Āyah* means, Muḥammad ﷺ has come to you with guidance, the religion of truth and clear proof from Allāh. Therefore, believe in what he has brought you and follow him, for this is better for you. Allāh then said,

﴿وَإِن تَكْفُرُوْا فَإِنَّ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ﴾

﴿تَبٰرَكَ الَّذِي﴾

١٠٥

﴿الَّذِي﴾

يَتَّاهَلُ الْكَتَبِ لَا تَقُولُوا فِي دِينِكُمْ وَلَا تَقُولُوا
 عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ
 اللَّهِ وَكَلِمَتُهُ أَلْقْنَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَتَامُوا بِاللَّهِ
 وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ انْتَهُوا خَيْرًا لَّكُمْ إِنَّمَا اللَّهُ إِلَهٌ
 وَحْدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ
 وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٧٦﴾ لَنْ يَسْتَنْكِفَ
 الْمَسِيحُ أَنْ يَكُونَ عَبْدَ اللَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ
 وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرْهُمْ
 إِلَيْهِ جَمِيعًا ﴿٧٧﴾ فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
 فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ وَأَمَّا الَّذِينَ
 اسْتَنْكَفُوا وَسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا
 يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿٧٨﴾ يَتَّأْتِيهَا النَّاسُ
 قَدْ جَاءَهُمْ بُرْهَانٌ مِنْ رَبِّكَ وَأُنزِلْنَا إِلَيْكُمْ نُورًا مُبِينًا ﴿٧٩﴾
 فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ
 فِي رَحْمَتِهِ مِنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمًا ﴿٨٠﴾

﴿But if you disbelieve, then certainly to Allāh belongs all that is in the heavens and the earth.﴾

Allāh is far too rich than to need you or your faith, and no harm could ever affect Him because of your disbelief. Allāh said in another Āyah,

﴿وَقَالَ مُوسَىٰ إِنَّ تَكْفُرًا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ ﴿٨٠﴾﴾

﴿And Mūsā said: "If you disbelieve, you and all on earth together, then verily, Allāh is Rich (Free of all needs), Owner of all praise."﴾

Allāh said here,

﴿وَكَانَ اللَّهُ عَلِيمًا﴾

﴿And Allāh 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.

﴿يَتَّاهَلُ الْكَتَبِ لَا تَقُولُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ
 عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقْنَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَتَامُوا بِاللَّهِ
 وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ انْتَهُوا خَيْرًا لَّكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَحْدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ
 وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٧٦﴾﴾

﴿171. O People of the Scripture! Do not exceed the limits in your religion, nor say of Allāh except the truth. Al-Masīh 'Īsā, son of Maryam, was (no more than) a Messenger of Allāh and His Word, which He bestowed on Maryam and a spirit from [created by] Him; so believe in Allāh and His Messengers. Say not: "Three!" Cease! (it is) better for you. For Allāh 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 Allāh is All-Sufficient as a Disposer of affairs.﴾

Prohibiting the People of the Book From Going to Extremes in Religion

Allāh 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 'Īsā until they elevated him above the grade that Allāh gave him. They elevated him from the rank of prophethood to being a god, whom they worshipped just as they worshipped Allāh. 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 Allāh said,

﴿اتَّخَذُوا أَحْبَابَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ﴾

﴿They took their rabbis and their monks to be their lords besides Allāh.﴾

Imām Aḥmad recorded that Ibn 'Abbās said that 'Umar said that the Messenger of Allāh ﷺ said,

«لَا تُطْرُونِي كَمَا أَطْرَبَ النَّصَارِيُّ عِيسَى ابْنَ مَرْيَمَ . فَإِنَّمَا أَنَا عَبْدٌ فَقُولُوا : عَبْدُ اللَّهِ وَرَسُولُهُ»

«Do not unduly praise me like the Christians exaggerated over 'Īsā, son of Maryam. Verily, I am only a servant, so say, 'Allāh's servant and His Messenger.'»^[1]

This is the wording of Al-Bukhāri.^[2]

[1] Aḥmad 1 :23.

[2] Faṭḥ Al-Bāri 6 :551.

Imām Aḥmad recorded that Anas bin Mālik said that a man once said, "O Muḥammad! 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 Allāh said,

«يَا أَيُّهَا النَّاسُ! عَلَيْكُمْ بِقَوْلِكُمْ، وَلَا يَسْتَهْوِيَنَّكُمُ الشَّيْطَانُ، أَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، عَبْدُ اللَّهِ وَرَسُولُهُ، وَاللَّهِ مَا أَحِبُّ أَنْ تَرْفَعُونِي فَوْقَ مَنَزَلَتِي الَّتِي أَنْزَلَنِي اللَّهُ عَزَّ وَجَلَّ»

«O people! Say what you have to say, but do not allow Shayṭān to trick you. I am Muḥammad bin ‘Abdullāh, Allāh’s servant and Messenger. By Allāh! I do not like that you elevate me above the rank that Allāh has granted me.»^[1]

Allāh’s statement,

﴿وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ﴾

﴿nor say of Allāh except the truth.﴾

means, do not lie and claim that Allāh has a wife or a son, Allāh is far holier than what they attribute to Him. Allāh is glorified, praised, and honored in His might, grandure and greatness, and there is no deity worthy of worship nor Lord but Him. Allāh said;

﴿إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَىٰ مَرْيَمَ وَرُوحٌ مِنْهُ﴾

﴿Al-Masīḥ ‘Īsā, son of Maryam, was (no more than) a Messenger of Allāh and His Word, which He bestowed on Maryam and a spirit from [created by] Him;﴾

‘Īsā is only one of Allāh’s servants and one of His creatures. Allāh said to him, ‘Be’, and he was, and He sent him as a Messenger. ‘Īsā was a word from Allāh that He bestowed on Maryam, meaning He created him with the word ‘Be’ that He sent with Jibrīl to Maryam. Jibrīl blew the life of ‘Īsā into Maryam by Allāh’s leave, and ‘Īsā 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 ‘Īsā was a word and a Rūḥ (spirit) created by Allāh, as he had no father to conceive him. Rather, he came to existence through the word that Allāh uttered, ‘Be,’ and he was, through the life that Allāh sent with Jibrīl. Allāh said,

[1] Aḥmad 3:153.

﴿مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا
يَاكُلَانِ الطَّعَامَ﴾

﴿Al-Masīh [‘Īsā], 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 ate food.﴾

And Allāh said,

﴿إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٩١﴾﴾

﴿Verily, the likeness of ‘Īsā before Allāh is the likeness of Ādam. He created him from dust, then (He) said to him: “Be!” – and he was.﴾

﴿وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً
لِّلْعَالَمِينَ ﴿٩٢﴾﴾

﴿And she who guarded her chastity, We breathed into her (garment) and We made her and her son [‘Īsā] a sign for all that exists.﴾ (21:91)

﴿وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا﴾

﴿And Maryam, the daughter of ‘Imrān who guarded her chastity,﴾

and Allāh said concerning the Messiah,

﴿إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ﴾

﴿He [‘Īsā] was not more than a servant. We granted Our favor to him.﴾

The Meaning of “His Word and a spirit from Him”

‘Abdur-Razzāq narrated that Ma‘mar said that Qatādah said that the Āyah,

﴿وَكَلِمَتُهُ أَلْقَاهَا إِلَىٰ مَرْيَمَ وَرُوحٌ مِنْهُ﴾

﴿And His Word, which He bestowed on Maryam and a spirit from [created by] Him;﴾

means, He said,

﴿كُن﴾

﴿Be﴾ and he was.^[1]

Ibn Abi Ḥātim recorded that Aḥmad bin Sinān Al-Wāsiṭi said that he heard Shādh bin Yaḥyā saying about Allāh's statement,

﴿وَكَلِمَتُهُ أَلْقَاهَا إِلَىٰ مَرْيَمَ وَرُوحٌ مِنْهُ﴾

﴿and His Word, which He bestowed on Maryam and a spirit from [created by] Him ;﴾

“Īsā was not the word. Rather, Īsā came to existence because of the word.”^[2] Al-Bukhāri recorded that ‘Ubādah bin Aṣ-Ṣāmiṭ said that the Prophet ﷺ said,

«مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَحَدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسَى 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 Allāh Alone Who has no partners, and that Muḥammad is His servant and Messenger, and that ‘Īsā is Allāh’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 Allāh will admit him into Paradise with the deeds which he performed.»^[3]

In another narration, the Prophet ﷺ said,

«مِنْ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ يَدْخُلُ مِنْ أَيِّهَا شَاءَ»

«...through any of the eight doors of Paradise he wishes.» Muslim^[4] also recorded it. Therefore, ‘Rūḥ from Allāh’, in the Āyah and the Ḥadīth is similar to Allāh’s statement,

﴿وَسَخَّرَ لَكُم مَّا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ جَمِيعًا مِنْهُ﴾

﴿And has subjected to you all that is in the heavens and all that

[1] ‘Abdur-Razzāq 1 :177 .

[2] Ibn Abi Ḥātim : 6310 .

[3] Faṭḥ Al-Bāri 6 :547 .

[4] Muslim 1 :57 .

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 Allāh's continued curses be upon them. Saying that something is from Allāh, such as the spirit of Allāh, the she-camel of Allāh or the House of Allāh, is meant to honor such items. Allāh said,

﴿هَذِهِ نَاقَةُ اللَّهِ﴾

﴿This is the she-camel of Allāh...﴾ and,

﴿وَطَهَّرَ بَيْتِي لِلطَّائِبِينَ﴾

﴿and sanctify My House for those who circumambulate it.﴾

An authentic Ḥadīth states,

﴿فَأَدْخُلْ عَلَى رَبِّي فِي دَارِهِ﴾

﴿I will enter on my Lord in His Home﴾^[1]

All these examples are meant to honor such items when they are attributed to Allāh in this manner. Allāh said,

﴿فَتَأْمِنُوا بِاللَّهِ وَرَسُولِهِ﴾

﴿so believe in Allāh and His Messengers.﴾

believe that Allāh is One and Alone and that He does not have a son or wife. Know and be certain that ʿĪsā is the servant and Messenger of Allāh. Allāh said after that,

﴿وَلَا تَقُولُوا ثَلَاثَةٌ﴾

﴿Say not: "Three!"﴾ do not elevate ʿĪsā and his mother to be gods with Allāh. Allāh is far holier than what they attribute to Him. In Sūrat Al-Mā'idah (chapter 5), Allāh said,

﴿لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثُ ثَلَاثٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَاحِدٌ﴾

﴿Surely, disbelievers are those who said: "Allāh is the third of the three." But there is none who has the right to be worshipped but One God.﴾

Allāh said by the end of the same Sūrah,

﴿وَإِذْ قَالَ اللَّهُ يُحْيِي أَبْنِ مَرْيَمَ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخَذُونِي﴾

[1] Al-Bukhāri 13:246, from the lengthy Ḥadīth about the intercession.

﴿And (remember) when Allāh will say (on the Day of Resurrection): "O 'Īsā, 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 Allāh is the Messiah, son of Maryam.﴾

The Christians, may Allāh 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 'Īsā is Allāh, some believe that he is one in a trinity and some believe that he is the son of Allāh. 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'īd bin Baṭrīq, 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 'Īsā was divine, but disputed regarding the manner in which 'Īsā's divinity was related to his humanity; were they in unity or did Allāh incarnate in 'Īsā! All three of these sects accuse each other of heresy and, we

believe that all three of them are disbelievers. Allāh said,

﴿أَنْتَهُمْ خَيْرٌ لَّكُمْ﴾

◀Cease! (it is) better for you.▶ meaning, it will be better for you,

﴿إِنَّمَا اللَّهُ إِلَهٌُ وَحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ﴾

◀For Allāh 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 Allāh 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,

﴿يَدْرِيخُ السَّمَوَاتِ وَالْأَرْضِ أَنْ يَكُونَ 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 (Allāh) has begotten a son. Indeed you have brought forth (said) a terrible evil thing."▶

Up to His saying,

﴿فَرَادًا﴾

◀Alone.▶

﴿لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَسْتَكْبِرْ فَسَيَحْمِلُهُ إِلَهِهُ جَمِيعًا﴾ ﴿١٧٢﴾ فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ. وَأَمَّا الَّذِينَ اسْتَنْكَفُوا فَاسْتَنْكفُوا فَيَعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا﴾ ﴿١٧٣﴾

◀172. Al-Masīh will never be too proud to be a servant of Allāh, nor the angels who are the near (to Allāh). 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 Allāh any protector or helper.﴾

The Prophets and Angels Are Never too Proud to Worship Allāh

Ibn Abi Hātim recorded that Ibn ‘Abbās said that, ‘proud’, means insolent. Qatādah said that,

﴿الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ﴾

﴿Al-Masih will never be too proud to be a servant of Allāh nor the angels who are near (to Allāh).﴾

[they] will never be arrogant,^[1] Allāh then said,

﴿وَمَنْ يَسْتَكْبِرْ عَن عِبَادَتِي وَسَتَكْبِرْ فَيَحْشُرُهُمْ إِلَيَّ جَمِيعًا﴾

﴿And whosoever rejects His worship and is proud, then He will gather them all together unto Himself.﴾

on the Day of Resurrection. Then, Allāh will judge between them with His just judgment that is never unjust or wrong.

﴿فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَزَيَّدُهُمْ مِنْ فَضْلِهِ﴾

﴿So, as for those who believed and did deeds of righteousness, He will give their (due) rewards, and more out of His bounty.﴾

Allāh 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 ءَسْتَكْبَرُوا وَءَسْتَكْبَرُوا﴾

﴿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 مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا﴾

[1] Aṭ-Ṭabari 9 :424.

﴿He will punish them with a painful torment. And they will not find for themselves besides Allāh any protector or helper.﴾

In another Āyah, Allāh said,

﴿إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

﴿Verily! Those who scorn My worship, they will surely enter Hell in humiliation,﴾

degradation, disgrace and dishonor, for they were arrogant and rebellious.

﴿يَأْتِيهَا النَّاسُ قَدْ جَاءَهُمُ بُرْهَانٌ مِّن رَّبِّهِمْ وَأُنزِلْنَا إِلَيْكُمْ نُورًا مُّبِينًا ﴿١٧٤﴾ فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ وَأَعْتَصَمُوا بِهِ فَنَسَبْنَا لَهُمْ فِي رَحْمَةٍ مِنَّا وَفَضَّلْنَا لَهُمْ أَلْيَدًا صِرَاطًا مُسْتَقِيمًا ﴿١٧٥﴾﴾

﴿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 Allāh 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 Allāh

Allāh 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. Allāh said,

﴿وَأُنزِلْنَا 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'ān."^[1]

﴿فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ وَأَعْتَصَمُوا بِهِ﴾

﴿So, as for those who believed in Allāh 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 Āyah means, "They believe in Allāh and hold fast to the Qur'ān."^[2]

[1] Aṭ-Ṭabari 9 :428.

[2] Aṭ-Ṭabari 9 :429.

سُورَةُ الْكَافِرَاتِ

١٠٦

الْبَقَرَةُ

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ إِنْ أَمْرٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ إِنْ كَانَتْ أَثْنَتَيْنِ فَلَهُمَا الشُّلْثَانُ بِمَا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلَّذَكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧٦﴾

سُورَةُ الْمَائِدَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأْتِيهَا الَّذِينَ ءَامَنُوا أَوْ فُؤَادًا أَلْعُقُودِ أُحِلَّتْ لَكُمْ بَيْعَةُ الْأَنْعَامِ إِلَّا مَا يُبْتِغَىٰ عَلَيْكُمْ غَيْرَ حِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنْ اللَّهُ يَحْكُمُ مَا يُرِيدُ ﴿١﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا لِأَنْحَلُوا شَعِيرًا لِلَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْفَلَاحِيْدَ وَلَا ءَامِنَ الْبَيْتِ الْحَرَامِ يَنْبَغُونَ فَضُلًا مِنْ رَبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾

﴿سَيُذَكِّرُهُمْ فِي رَحْمَةٍ مِنْهُ وَفَضْلٍ﴾

﴿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 مُسْتَقِيمًا﴾

﴿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 Allāh that leads to the gardens of Paradise.

﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ إِنْ أَمْرٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ إِنْ كَانَتْ أَثْنَتَيْنِ فَلَهُمَا الشُّلْثَانُ بِمَا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلَّذَكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧٦﴾﴾

﴿176. They ask you for a legal verdict. Say: "Allāh directs (thus) about Al-Kalālah. 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 Allāh make clear to you (His Law) lest you go astray. And Allāh is the All-Knower of everything.”

This is the Last Āyah Ever Revealed, the Ruling on Al-Kalālah

Al-Bukhāri recorded that Al-Barā' said that the last Sūrah to be revealed was Sūrah Barā'ah (chapter 9) and the last Āyah to be revealed was,

﴿يَسْتَفْتُونَكَ﴾

﴿They ask you for a legal verdict...﴾^[1]

Imām Aḥmad recorded that Jābir bin 'Abdullāh said, “The Messenger of Allāh ﷺ 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 Kalālah, so what about the inheritance that I leave behind?’ Allāh later revealed the Āyah about Farā'id (inheritance [4:11]).”^[2] The Two Ṣaḥīḥs^[3] and also the Group recorded it. In one of the wordings, Jābir said that the Āyah on inheritance was revealed;

﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُنصِبُكُمْ فِي الْكَلَالَةِ﴾

﴿They ask you for a legal verdict. Say: “Allāh directs (thus) about Al-Kalālah.﴾^[4]

The wording of the Āyah indicates that the question was about the Kalālah,

﴿قُلِ اللَّهُ يُنصِبُكُمْ﴾

﴿Say: “Allāh directs (thus)...﴾

We mentioned the meaning of Kalālah before, that it means the crown that surrounds the head from all sides. This is why the scholars stated that Kalālah pertains to one who dies and

[1] *Faḥ Al-Bāri* 8:117.

[2] *Aḥmad* 3:298.

[3] *Faḥ Al-Bāri* 12:26 and *Muslim* 3:1235.

[4] *Faḥ Al-Bāri* 12:5, *Muslim* 3:1235, *Abu Dāwud* 3:308, *Tuḥfat Al-Aḥwadhī* 6:273, *An-Nasā'ī in Al-Kubrā* 4:59 and *Ibn Mājah* 1:462.

leaves behind neither descendants, nor ascendants. Some said that the *Kalalah* pertains to one who has no offspring, as the *Āyah* states,

﴿إِنْ أَمْرًا هَلَكَ لَيْسَ لَهُ وَلَدٌ﴾

﴿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-Khaṭṭāb. It is recorded in the Two *Ṣaḥīḥs* that ‘Umar said, “There are three matters that I wished the Messenger of Allāh ﷺ 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 *Ribā*.”^[1] Imām Aḥmad recorded that Ma’dān bin Abi Ṭaḥḥah said that ‘Umar bin Al-Khaṭṭāb said, “There is nothing that I asked the Messenger of Allāh ﷺ 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 *Āyah* that is in the end of *Sūrat An-Nisā’* should suffice for you.»^[2]

Aḥmad mentioned this short narration for this *Ḥadīth*, Muslim recorded a longer form of it.^[3]

The Meaning of This *Āyah*

Allāh said,

﴿إِنْ أَمْرًا هَلَكَ﴾

﴿If it is a man that dies.﴾ Allāh said in another *Āyah*,

﴿كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ﴾

﴿Everything will perish save His Face.﴾

Therefore, everything and everyone dies and perishes except Allāh, the Exalted and Most Honored. Allāh said,

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٦٧﴾ وَيَقَعُ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٦٨﴾﴾

[1] *Fath Al-Bāri* 1 :48 and Muslim 4 :2322.

[2] Aḥmad 1 :26.

[3] Muslim 3 :1236.

﴿Whatsoever is on it (the earth) will perish. And the Face of your Lord full of majesty and honor will remain forever.﴾

Allāh said here,

﴿لَيْسَ لَكَ وَلَدٌ﴾

﴿leaving no child,﴾ referring to the person who has neither children, nor parents. What testifies to this, is that Allāh said afterwards,

﴿وَلَكِ 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 *Āyah* 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 Jarīr and others mentioned that Ibn 'Abbās 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 أَمْرًا هَكَذَا لَيْسَ لَكَ وَلَدٌ وَلَكِ 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 *Āyah* (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-Bukhāri recorded that Sulaymān said that Ibrāhīm reported to Al-Aswad that he said, "During the time of the Messenger of Allāh ﷺ, Mu'ādh bin Jabal gave a judgment that the daughter gets one half and the sister the other half."^[1] Al-Bukhāri recorded that Huzayl bin Shuraḥbīl

[1] Al-Bukhāri : 6741.

said, “Abu Mūsā 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‘ūd, although I think he is going to agree with me.’ So Ibn Mas‘ūd was asked and was told about Abu Mūsā’s answer, and Ibn Mas‘ūd 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 ﷺ. 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 Mūsā and conveyed to him Ibn Mas‘ūd’s answer and he said, ‘Do not ask me (for legal verdicts) as long as this scholar is still among you.’”^[1]

Allāh then said,

﴿وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ﴾

﴿... and he will be her heir if she has no children.﴾

This *Āyah* 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 *Ṣaḥīḥs* that Ibn ‘Abbās said that the Messenger of Allāh ﷺ said,

«الْحَقُّوا الْفَرَائِضَ بِأَهْلِهَا، فَمَا أَبْقَتِ الْفَرَائِضُ فَلِأَوْلَى رَجُلٍ ذَكَرَ»

«Give the *Farā’id* to its people, and whatever is left is the share of the nearest male relative.»^[2]

Allāh said,

﴿إِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلَاثُ بِمَا تَرَكَ﴾

﴿If there are two sisters, they shall have two-thirds of the inheritance;﴾

meaning, if the person who dies in *Kalālah* has two sisters, they get two-thirds of the inheritance. More than two sisters

[1] Al-Bukhāri: 6736.

[2] *Faṭḥ Al-Bāri* 12:17, Muslim 3:1233.

share in the two-thirds. From this *Āyah*, 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 *Āyah* 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].

Allāh said,

﴿وَالَّذِينَ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَّةِ﴾

﴿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. Allāh said,

﴿يَبَيِّنُ اللَّهُ لَكُمْ﴾

﴿(Thus) does Allāh 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 Allāh is the All-Knower of everything.﴾

Allāh 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 Jarīr recorded that Tāriq bin Shihāb said that 'Umar gathered the Companions of the Messenger of Allāh ﷺ once and said, "I will give a ruling concerning the *Kalālah* 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 Allāh willed this ('Umar's verdict regarding the *Kalālah*) to happen, it would have happened."^[1]

[1] Aṭ-Ṭabari 9 :439.

The chain of narration for this story is authentic. Al-Ḥākim, Abu ‘Abdullāh An-Naysaburi recorded that ‘Umar bin Al-Khaṭṭāb said, ‘Had I asked the Messenger of Allāh ﷺ regarding three things, it would have been better for me than red camels. (They are:) who should be the Khalīfah after him; about a people who said, ‘We agree to pay *Zakāh*, but not to you (meaning to the Khalīfah),’ if we are allowed to fight them; and about the *Kalālah*.’ Al-Ḥākim said, “Its chain is *Ṣaḥīḥ* according to the Two Shaykhs, and they did not recorded it.”^[1] Ibn Jarīr 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 *Kalālah* is the person who has no descendants or ascendants.”^[2] Abu Bakr’s saying is what the majority of scholars among the Companions, their followers and the earlier and later Imāms agree with. This is also the ruling that the Qur’ān indicates. For Allāh stated that He has explained and made plain the ruling of the *Kalālah*, when He said,

﴿يَسِّرُ اللَّهُ لَكُمْ أَنْ تَطْلُبُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿(Thus) does Allāh makes clear to you (His Law) lest you go astray. And Allāh is the All-Knower of everything.﴾

And Allāh knows best.

[1] Al-Ḥākim 2:304.

[2] Aṭ-Ṭabari 9:437.

The *Tafsīr* of *Sūrat Al-Mā'idah* (Chapter - 5)

The Virtues of *Sūrat Al-Mā'idah*; When It was Revealed

At-Tirmidhi recorded that 'Abdullāh bin 'Amr said, "The last *Sūrahs* to be revealed were *Sūrat Al-Mā'idah* and *Sūrat Al-Fath* (chapter 48)." At-Tirmidhi commented, "This *Ḥadīth* is *Ḥasan*, *Gharīb*."^[1] and it was also reported that Ibn 'Abbās said that the last *Sūrah* to be revealed was,

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾

﴿When there comes the help of Allāh and the Conquest,﴾^[2]

Al-Ḥākim collected a narration similar to that of At-Tirmidhi in his *Mustadrak*, and he said, "It is *Ṣaḥīḥ* according to the criteria of the Two Shaykhs and they did not record it."^[3] Al-Ḥākim narrated that Jubayr bin Nufayr said, "I performed *Ḥajj* once and visited 'Ā'ishah and she said to me, 'O Jubayr! Do you read (or memorize) *Al-Mā'idah*?' I answered 'Yes.' She said, 'It was the last *Sūrah* 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-Ḥākim said, "It is *Ṣaḥīḥ* according to the criteria of the Two Shaykhs and they did not record it."^[4] Imām Aḥmad recorded that 'Abdur-Raḥmān bin Mahdi related that Mu'āwiyah bin Ṣāliḥ added this statement in the last *Ḥadīth*, "I (Jubayr) also asked 'Ā'ishah about the Messenger of Allāh's conduct and she answered by saying, 'The Qur'an.'" An-Nasā'ī also recorded it.^[5]

[1] *Tuḥfat Al-Aḥwadhi* 8:436.

[2] *Tuḥfat Al-Aḥwadhi* 8:437.

[3] *Al-Ḥākim* 2:311.

[4] *Al-Ḥākim* 2:311.

[5] *Aḥmad* 6:188 and *An-Nasā'ī* in *Al-Kubrā*: 11138.

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَيْمَتُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ﴿١﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعِيرَةَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْمَدَى وَلَا الْقَلْبِدَ وَلَا الْإِيْنَ الْبَيْتِ الْحَرَامِ يَتَّبِعُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَاؤُا قَوْمٍ أَنْ صَدَّكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَمْتَدُوا وَتَمَادُوا عَلَى الْإِيْرِ وَالْفَقْوَى وَلَا تَمَادُوا عَلَى الْإِنْمِ وَالْمَدْوَى وَأَتَقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾﴾

﴿In the Name of Allāh, 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 Ihrām. Verily, Allāh commands that which He wills.﴾

﴿2. O you who believe! Violate not the sanctity of the symbols of Allāh, 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 Ihrām, then hunt, and let not the hatred of some people in (once) stopping you from Al-Masjid Al-Harām (at Makkah) lead you to transgression. Help you one another in Al-Birr and At-Taqwā, but do not help one another in sin and transgression. And have Taqwā of Allāh. Verily, Allāh is severe in punishment.﴾

Ibn Abi Ḥātim recorded that a man came to ‘Abdullāh bin Mas‘ūd and said to him, “Advise me.” He said, “When you hear Allāh’s statement,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾

﴿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’ān that reads,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾

﴿O you who believe!﴾ reads in the Tawrāh, ‘O you who are in need.’” Allāh said,

﴿أَوْفُوا بِالْعُقُودِ﴾

﴿Fulfill (your) obligations.﴾

Ibn 'Abbās, Mujāhid and others said that 'obligations' here means treaties.^[1] Ibn Jarīr mentioned that there is a consensus for this view. Ibn Jarīr also said that it means treaties, such as the alliances that they used to conduct.^[2] 'Ali bin Abi Ṭaḥḥah reported that Ibn 'Abbās commented:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ﴾

﴿O you who believe! Fulfill (your) obligations.﴾

“Refers to the covenants, meaning, what Allāh permitted, prohibited, ordained and set limits for in the Qur'ān. Therefore, do not commit treachery or break the covenants. Allāh 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 Allāh, after its ratification, and sever that which Allāh has commanded to be joined,﴾ until,

﴿سِوَى الدَّارِ﴾

﴿unhappy (evil) home (i.e. Hell).﴾”^[3]

Ad-Daḥḥāk said that,

﴿أَوْفُوا بِالْعُقُودِ﴾

﴿Fulfill your obligations.﴾

“Refers to what Allāh has permitted and what He has prohibited. Allāh has taken the covenant from those who proclaim their faith in the Prophet ﷺ 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

Allāh said,

﴿أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ﴾

[1] Aṭ-Ṭabari 9:450.

[2] Aṭ-Ṭabari 9:449.

[3] Aṭ-Ṭabari 9:452.

﴿Lawful to you (for food) are all the beasts of cattle﴾

camels, cows and sheep, as Al-Ḥasan, Qatādah and several others stated.^[1] 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 'Abbās and others relied on this *Āyah* as evidence to allow eating the meat of the fetus if it is found dead in the belly of its slaughtered mother.^[2] There is a *Ḥadīth* to the same effect collected in the *Sunan* of Abu Dāwud, At-Tirmidhi and Ibn Mājah and narrated by Abu Sa'īd who said, "We asked, 'O Messenger of Allāh! 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 ذَكَأَهُ أُمُّهُ»

«Eat it if you want, because its slaughter was fulfilled when its mother was slaughtered.»

At-Tirmidhi said, "This *Ḥadīth* is *Ḥasan*."^[3] Abu Dāwud recorded that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ said,

«ذَكَأَهُ الْخَيْتَيْنِ ذَكَأَهُ أُمُّهُ»

«Proper slaughter of the fetus is fulfilled with the slaughter of its mother.» Only Abu Dāwud collected this narration.^[4]

Allāh's statement,

﴿إِلَّا مَا بَيَّنَّ عَلَيْنَا﴾

﴿except that which will be announced to you (herein),﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said that it refers to, "The flesh of dead animals, blood and the meat of swine."^[5] Qatādah said, "The meat of dead animals and animals slaughtered without Allāh's Name being pronounced at the time of slaughtering."^[6] It appears, and Allāh knows best, that the *Āyah* refers to Allāh's other statement,

[1] Aṭ-Ṭabari 9:455.

[2] Aṭ-Ṭabari 9:456.

[3] Abu Dāwud 3:252, *Tuḥfat Al-Aḥwadhi* 5:48 and Ibn Mājah 2:1066.

[4] Abu Dāwud 3:253.

[5] Aṭ-Ṭabari 9:458.

[6] Aṭ-Ṭabari 9:458.

﴿حُرِّمَتْ عَلَيْكُمْ أَلْيَسَةُ وَالذَّمُّ وَنَحْمُ الْخَنزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَفَقَةُ وَالْمَوْقُوذَةُ
وَالْمَمْرُؤِيَّةُ وَالطَّيْحَةُ وَمَا أَكَلَ السَّبُعُ﴾

﴿Forbidden to you (for food) are: Al-Maytah (the dead animals), blood, the flesh of swine, and what has been slaughtered as a sacrifice for others than Allāh, 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 Āyah are types of permissible cattle (except for swine), they become impermissible under the circumstances that the Āyah [5:3] specifies. This is why Allāh said afterwards,

﴿إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ﴾

﴿Unless you are able to slaughter it (before its death) and that which is sacrificed (slaughtered) on An-Nuṣub (stone altars)﴾

as the latter type is not permissible, because it can no longer be slaughtered properly. Hence, Allāh's statement,

﴿أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُنْقَلُ 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.

Allāh said,

﴿غَيْرَ مِجْلٍ الصَّيْدِ وَأَنْتُمْ حُرْمٌ﴾

﴿game (also) being unlawful when you assume Iḥrām.﴾

Some scholars said that the general meaning of 'cattle' includes domesticated cattle, such as camels, cows and sheep, and wild cattle, such as gazzelle, wild cattle and wild donkeys. Allāh made the exceptions mentioned above (dead animals blood, flesh of swine etc.), and prohibited hunting wild beasts while in the state of Iḥrām. 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 Iḥrām." Allāh said,

﴿فَمَنْ أَضْطَرَّ عَلَيْهِ بَيْعٌ وَلَا عَادَ فَلَيْتَ اللَّهُ عَفُورٌ رَحِيمٌ﴾

﴿But if one is forced by necessity, without willful disobedience, and not transgressing, then, Allāh is Oft-Forgiving, Most Merciful.﴾

This *Āyah* 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, Allāh states, “Just as We allowed the meat of cattle in all conditions and circumstances, then do not hunt game when in the state of *Ihrām*, for this is the decision of Allāh, Who is the Most Wise in all that He commands and forbids.” So Allāh said;

﴿إِنَّ اللَّهَ يَأْمُرُ بِمَا يُرِيدُ﴾

﴿Verily, Allāh commands that which He wills.﴾

The Necessity of Observing the Sanctity of the Sacred Area and the Sacred Months

Allāh continues,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا سَمْعِيَّ اللَّهِ﴾

﴿O you who believe! Violate not the sanctity of *Sha‘ā’ir* Allāh (the symbols of Allāh),﴾

Ibn ‘Abbās said, “*Sha‘ā’ir* Allāh means the rituals of *Hajj*.”^[1] Mujāhid said, “*Aṣ-Ṣafā* and *Al-Marwah*, and the sacrificial animal are the symbols of Allāh.”^[2] It was also stated that *Sha‘ā’ir* Allāh is what He prohibited. Therefore, it means, do not violate what Allāh prohibited. Allāh said afterwards,

﴿وَلَا النَّهْرَ الْحَرَامَ﴾

﴿nor of the Sacred Month,﴾

for you are required to respect and honor the Sacred Month and to refrain from what Allāh forbade during it, such as fighting. This also lays emphasis on avoiding sins during that time. As Allāh said;

[1] Aṭ-Ṭabari 9:463.

[2] Aṭ-Ṭabari 9:463.

﴿يَسْتَلُونَكَ 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 Allāh is twelve months (in a year).»

Al-Bukhāri recorded in his *Ṣaḥīḥ* that Abu Bakrah said that the Messenger of Allāh ﷺ said during the Farewell *Ḥajj*,

«إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ السَّنَةُ اثْنَا عَشَرَ شَهْرًا، مِنْهَا أَرْبَعَةٌ حُرْمٌ، ثَلَاثٌ مُتَوَالِيَاتٌ: ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ، وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ»

«The division of time has returned as it was when Allāh 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-Ḥijjah and Muḥarram, and (the fourth is) Rajab of (the tribe of) Muḍar which comes between Jumādā (Ath-Thaniyah) and Sha'bān.»^[1]

This *Ḥadīth* testifies to the continued sanctity of these months until the end of time.

Taking the *Hady*^[2] to the Sacred House of Allāh, Al-Ka'bah

Allāh's statement,

﴿وَلَا الْمَذَى وَلَا الْقَاتِلَةَ﴾

«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 Allāh. 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

[1] *Faḥ Al-Bāri* 10:10.

[2] The animal offered as a sacrifice by the pilgrims.

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 Allāh ﷺ intended to perform *Hajj*, he spent the night at Dhul-Ḥulayfah, which is also called Wādi Al-'Aqīq. In the morning, the Prophet ﷺ 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 Allāh's statement proclaims,

﴿ذَلِكَ وَمَنْ يُعْظِمَ شَعْبَكَ اللَّهُ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ﴿١٣﴾﴾

﴿Thus it is, and whosoever honors the symbols of Allāh, then it is truly, from the piety of the hearts.﴾

Muqātil bin Ḥayyān said that Allāh's statement,

﴿وَلَا الْقَائِدَ﴾

﴿nor the garlands﴾ means, "Do not breach their sanctity." During the time of *Jāhiliyyah*, 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 Ḥātim, who also recorded that Ibn 'Abbās said, "There are two *Āyāt* in this *Sūrah* (*Al-Mā'idah*) that were abrogated, the *Āyah* about the garlands [5:2], and

﴿إِن جَاءوك فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ﴾

﴿So if they come to you (O Muḥammad ﷺ), either judge between them, or turn away from them.﴾^[1]

[1] Aṭ-Ṭabari 10:332.

The Necessity of Preserving the Sanctity and Safety of those who Intend to Travel to the Sacred House

Allāh said,

﴿وَلَا يَأْتِيَنَّ الْحُرَّامُ يَتَّبِعُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا﴾

﴿nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord.﴾

The Āyah commands: Do not fight people who are heading towards the Sacred House of Allāh, 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 Allāh, must not be stopped, prevented, or frightened away from entering the Sacred House. Mujāhid, 'Atā', Abu Al-'Āliyah, Muṭarrif bin 'Abdullāh, 'Abdullāh bin 'Ubayd bin 'Umayr, Ar-Rabī' bin Anas, Muqātil bin Ḥayyān, Qatādah and several others said that,

﴿يَتَّبِعُونَ فَضْلًا مِّن رَّبِّهِمْ﴾

﴿seeking the bounty of their Lord.﴾

refers to trading.^[1] A similar discussion preceded concerning the Āyah;

﴿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).﴾

Allāh said;

﴿وَرِضْوَانًا﴾

﴿and pleasure.﴾

Ibn 'Abbās said that the word 'pleasure' in the Āyah refers to, "seeking Allāh's pleasure by their Ḥajj." Ikrimah, As-Suddi and Ibn Jarīr mentioned that this Āyah was revealed concerning Al-Ḥuṭam bin Hind Al-Bakri, who had raided the cattle belonging to the people of Al-Madīnah. The following year, he wanted to perform 'Umrah to the House of Allāh and some of the Companions wanted to attack him on his way to

[1] Aṭ-Ṭabari 9:480-481.

the House. Allāh revealed,

﴿وَلَا تَأْتِينَ الْبَيْتَ الْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا﴾

﴿nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord.﴾^[1]

Hunting Game is Permissible After *Ihrām* Ends

Allāh said,

﴿وَإِذَا حَلَلْتُمْ فَاصْطَادُوا﴾

﴿But when you finish the *Ihrām*, then hunt,﴾

When you end your *Ihrām*, it is permitted for you to hunt game, which was prohibited for you during *Ihrām*. Although this *Āyah* contains a command that takes effect after the end of a state of prohibition (during *Ihrām* in this case), the *Āyah*, 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 *Āyāt* 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 Allāh knows best.

Justice is Always Necessary

Allāh 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 *Āyah* is apparent, as it commands: Let not the hatred for some people, who prevented you from reaching the Sacred House in the year of Ḥudaybiyyah, make you transgress Allāh's Law and commit injustice against them in retaliation. Rather, rule as Allāh has commanded you, being

[1] Aṭ-Ṭabari 9:472,475. The narrations about the cause of revelation for this *Āyah* are not authentic.

just with every one. We will explain a similar *Āyah* later on,

﴿وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا اَعْدِلُوْا هُوَ اَقْرَبُ لِلتَّقْوٰى﴾

﴿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 Ḥātim recorded that Zayd bin Aslam said, "The Messenger of Allāh ﷺ and his Companions were in the area of Al-Ḥudaybiyyah 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 ﷺ said, 'Let us prevent those (from 'Umrah) just as their fellow idolators prevented us.' Thereafter, Allāh sent down this *Āyah*."^[1] Ibn Abbas and others said that "Shana'an" refers to enmity and hate. Allāh said next,

﴿وَتَعَاوَنُوْا عَلٰٓى الْاِثْمِ وَالْقَوٰى وَلَا تَعَاوَنُوْا عَلٰٓى الْاِثْمِ وَالْمَعْدُوْنَ﴾

﴿Help you one another in Al-Birr and At-Taqwā; but do not help one another in sin and transgression.﴾

Allāh 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-Taqwā'. Allāh forbids His servants from helping one another in sin, 'Ithm' and committing the prohibitions. Ibn Jarīr said that, "Ithm means abandoning what Allāh has ordained, while transgression means overstepping the limits that Allāh set in your religion, along with overstepping what Allāh has ordered concerning yourselves and others."^[2] Imām Aḥmad recorded that Anas bin Mālik said that the Messenger of Allāh ﷺ said,

«انصُرْ اَخَاكَ ظَالِمًا اَوْ مَظْلُوْمًا»

«Support your brother whether he was unjust or the victim of injustice.»

He was asked, "O Messenger of Allāh! We know about helping him when he suffers injustice, so what about helping

[1] Aṭ-Ṭabari 9:478.

[2] Aṭ-Ṭabari 9:490.

سُورَةُ الْمَائِدَةِ

١٠٧

الْحَمْدُ لِلَّهِ

حُرِّمَتْ عَلَيْكُمْ أَلْمِيَّةُ وَالذَّمُّ وَلِحْمُ الْخِنْزِيرِ وَمَا أَهَلَ لِعَبْرِ اللَّهِ
 بِهِ وَالْمُنْخِفَةُ وَالْمَوْقُودَةُ وَالْمَرْدِيَّةُ وَالنَّطِيعَةُ وَمَا أَكَلَ
 السَّبْعُ إِلَّا مَا ذَكَيْتُمْ وَمَا ذُبِحَ عَلَى النُّصَبِ وَأَنْ تَسْتَفْسِمُوا
 بِأَلْسِنِكُمْ ذَلِكُمْ فَسَقُ الْيَوْمَ بَيْسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ
 فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَمَّمْتُ
 عَلَيْكُمْ نِعْمَتِي وَرَضَيْتُ لَكُمْ الْإِسْلَامَ دِينًا فَمَنْ اضْطُرَّ فِي
 مَخْصَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِتْرَافِ اللَّهِ غَفُورٌ رَحِيمٌ ﴿٦﴾
 يَسْتَأْذِنُكَ مَا ذَا أَحَلَّ لَكُمْ الْأَطْيَبَاتُ وَمَا عَلَّمْتُمْ
 مِنَ الْجَوَارِحِ مُكَلِّبِينَ يَعْلَمُونَ مَنْ مَاعَلَّمْتُمْ اللَّهُ فَكُلُوا مِمَّا أَسْكَنَ
 عَلَيْكُمْ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَأَقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ
 ﴿٧﴾ الْيَوْمَ أَحَلَّ لَكُمْ الْأَطْيَبَاتُ وَطَعَامَ الَّذِينَ أَوْتُوا الْكِتَابَ حَلَّ
 لَكُمْ وَطَعَامَكُمْ حَلَّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ
 مِنَ الَّذِينَ أَوْتُوا الْكِتَابَ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ
 مُحْصِنِينَ غَيْرَ مُسَفِّحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ
 بِالْإِبْرَةِ فَقَدْ حِطَّ عَمَلُهُ، وَهُوَ فِي الْأَخْرَجَةِ مِنَ الْخَيْرِينَ ﴿٨﴾

him when he commits injustice?" He said,

«تَحْجُزُهُ وَتَمْتَعُهُ مِنَ الظُّلْمِ
 فَذَلِكَ نُصْرُهُ»

«Prevent and stop him from committing injustice, and this represents giving support to him.»^[1]

Al-Bukhāri recorded this Ḥadīth through Hushaym.^[2] Aḥmad recorded that one of the Companions of the Prophet ﷺ narrated the Ḥadīth,

«الْمُؤْمِنُ الَّذِي يُخَالِطُ النَّاسَ
 وَيَضُرُّ عَلَى أَذَاهُمْ أَعْظَمُ أَجْرًا
 مِنَ الَّذِي لَا يُخَالِطُ النَّاسَ وَلَا
 يَضُرُّ عَلَى أَذَاهُمْ»

«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.»^[3]

Muslim^[4] recorded a Ḥadīth that states,

«مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ اتَّبَعَهُ إِلَى يَوْمِ الْقِيَامَةِ لَا يَنْقُصُ
 ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ اتَّبَعَهُ
 إِلَى يَوْمِ الْقِيَامَةِ، لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا»

«He who calls to a guidance, will earn a reward similar to the

[1] Aḥmad 3:99.

[2] Faṭḥ Al-Bārī 5:117.

[3] Aḥmad 5:365.

[4] Muslim 4:2060.

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 أُهِلَّ بِهِ لِغَيْرِ اللَّهِ مِن دُونِ الْمُنْحَنِقَةِ وَالْمَوْفُوذَةِ وَالْمُتَرَدِّبَةِ وَالنَّطِيحَةِ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَن تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَٰلِكُمْ فِسْقٌ الْيَوْمَ بَيَّسَ اللَّهُ لِلَّذِينَ كَفَرُوا مِن دِينِكُمْ فَلَا تَحْشَوْهُمْ وَاخْشَوْنَ الْيَوْمَ أَكَلَتْكُمْ دِينَكُمْ وَيَسْأَلُكُمْ عَلَيْهِمْ يَوْمَئِذٍ وَّرَضِيَتْ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمِهِ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٣﴾﴾

﴿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 Allāh, 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-Nuṣub (stone altars). (Forbidden) also is to make decisions with Al-Azlām (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 Islām 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, Allāh is Oft-Forgiving, Most Merciful.﴾

The Animals that are Unlawful to Eat

Allāh 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. Allāh 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 Allāh has prohibited it. The only

exception to this ruling is fish, for fish is allowed, even when dead, by slaughtering or otherwise. Mālik in his *Muwatta*, also Abu Dāwud, At-Tirmidhi, An-Nasā'ī and Ibn Mājah in their *Sunan*, Ibn Khuzaymah and Ibn Hibbān in their *Ṣaḥīḥs*, all recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ was asked about seawater. He said,

«هُوَ الطَّهْرُ مَاؤُهُ الْجِلُّ مَيْتُهُ»

«Its water is pure and its dead are permissible.»^[1]

The same ruling applies to locusts, as proven in a *Ḥadīth* that we will mention later. Allāh's statement,

﴿وَالدَّم﴾

﴿blood...﴾

This refers to flowing blood, according to Ibn 'Abbās and Sa'īd bin Jubayr, and it is similar to Allāh's other statement,

﴿دَمًا مَسْفُوحًا﴾

﴿Blood poured forth...﴾

Ibn Abi Ḥātim recorded that Ibn 'Abbās 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 'Abdullāh, Muḥammad bin Idrīs Ash-Shāfi'ī recorded that Ibn 'Umar said that the Messenger of Allāh ﷺ said,

«أَجِلُّ لَنَا مَيْتَانِ وَدَمَانِ، فَأَمَّا الْمَيْتَانِ 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.»^[2]

Imām Aḥmad bin Ḥanbal, Ibn Mājah, Ad-Dāraqutni and Al-Bayhaqi also recorded this *Ḥadīth* through 'Abdur-Raḥmān bin Zayd bin Aslam, who is a weak narrator.^[3]

[1] Abu Dāwud 1:64, *Tuḥfat Al-Aḥwadhi* 1:224, An-Nasā'ī 1:50, Ibn Mājah 1:136, Ibn Khuzaymah 1:59, Ibn Hibbān 2:272.

[2] *Musnad Ash-Shāfi'ī* 2:173.

[3] Aḥmad 2:97, Ad-Dāraqutni 4:272, Al-Bayhaqi 1:254, and others. It is considered authentic due to its many routes.

Allāh'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-Ḥuṣayb Al-Aslami said that the Messenger of Allāh ﷺ said,

«مَنْ لَعِبَ بِالنَّرْدَشِيرِ، فَكَأَنَّمَا صَبَغَ يَدَهُ فِي لَحْمِ الْخِنْزِيرِ وَدَمِهِ»

«He who plays Nardshīr (a game with dice that involves gambling) is just like the one who puts his hand in the flesh and blood of swine.»^[1]

If this is the case with merely touching the flesh and blood of swine, so what about eating and feeding on it? This *Ḥadīth* is a proof that *Lahm* means the entire body of the animal, including its fat. In is recorded in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخِنْزِيرِ وَالْأَصْنَامِ»

«Allāh made the trade of alcohol, dead animals, pigs and idols illegal.»

The people asked, "O Allāh'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.»^[2]

In the *Ṣaḥīḥ* of Al-Bukhāri, Abu Sufyān narrated that he said to Heraclius, Emperor of Rome, "He (Muḥammad) prohibited us from eating dead animals and blood."

Allāh said,

﴿وَمَا أَهْلَ لَعَنَ اللَّهُ بِهِ﴾

﴿And that which has been slaughtered as a sacrifice for other than Allāh.﴾

[1] Muslim 4:1770.

[2] *Faṭḥ Al-Bāri* 4:495, Muslim 3:1207.

Therefore, the animals on which a name other than Allāh was mentioned upon slaughtering it, is impermissible, because Allāh made it necessary to mention His Glorious Name upon slaughtering the animals, which He created. Whoever does not do so, mentioning other than Allāh'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.

Allāh's statement,

﴿وَالْمَخْفِيَّةُ﴾

﴿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 'Abbās and several others said it is the animal that is hit with a staff until it dies.^[1] Qatādah said, "The people of *Jāhiliyyah* used to strike the animal with sticks and when it died, they would eat it."^[2] It is recorded in the *Ṣaḥīḥ* that 'Adi bin Ḥātim said, "I asked, 'O Allāh's Messenger! I use the *Mi'rāq*^[3] for hunting and catch game with it.' He replied,

«إِذَا رَمَيْتَ بِالْمِعْرَاضِ فَخَزَقَ فَكُلْهُ، وَإِنْ أَصَابَ بَعْرَضِهِ 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.»^[4]

Therefore, the Prophet ﷺ 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.

[1] Aṭ-Ṭabari 9:496.

[2] Aṭ-Ṭabari 9:496.

[3] A sharp-edged piece of wood or a piece of wood provided with a piece of iron used for hunting.

[4] *Faṭḥ Al-Bāri* 9:518.

As for the animal that falls headlong from a high place and dies as a result, it is also prohibited. 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said that an animal that dies by a headlong fall, "Is that which falls from a mountain."^[1] Qatādah said that it is the animal that falls in a well.^[2] As-Suddi said that it is the animal that falls from a mountain or in a well.^[3]

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.

Allāh's statement,

﴿وَمَا أَكَلَ السَّبُعُ﴾

﴿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 *Jāhiliyyah*, the people used to eat the sheep, camel, or cow that were partly eaten by a wild animal. Allāh prohibited this practice for the believers.

Allāh'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 *Āyah* is connected to,

﴿وَالسَّخِيفَةَ وَالْمَوْقُدَةَ وَالْمَرَذِيَّةَ وَالطَّيْحَةَ وَمَا أَكَلَ السَّبُعُ﴾

﴿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 Ṭalḥah reported that Ibn 'Abbās commented on Allāh's statement,

﴿إِلَّا مَا ذَكَّيْتُمْ﴾

[1] Aṭ-Ṭabari 9 :498.

[2] Aṭ-Ṭabari 9 :498.

[3] Aṭ-Ṭabari 9 :498.

﴿unless you are able to slaughter it,﴾

“Unless you are able to slaughter the animal in the cases mentioned in the *Āyah* while it is still alive, then eat it, for it was properly slaughtered.”^[1] Similar was reported from Sa‘īd bin Jubayr, Al-Ḥasan Al-Baṣri and As-Suddi.^[2] Ibn Jarīr recorded that ‘Ali, may Allāh 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.”^[3] Similar was reported from Ṭāwus, Al-Ḥasan, Qatādah, ‘Ubayd bin ‘Umayr, Aḍ-Ḍaḥḥāk 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.^[4]

The Two *Ṣaḥīḥs* recorded that Rāfi‘ bin Khadij said, “I asked, ‘O Allāh’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 ﷺ said,

«مَا أَنَهَرَ الدَّمَ، وَذُكِرَ اسْمُ اللَّهِ عَلَيْهِ، فَكُلُوهُ، لَيْسَ السِّنُّ وَالظُّفْرُ، وَسَأَحَدْتُكُمْ عَنْ ذَلِكَ: أَمَّا السِّنُّ فَعَظْمٌ، وَأَمَّا الظُّفْرُ فَمَدَى الْحَبَشَةِ»

«You can use what makes blood flow and you can eat what is slaughtered with the Name of Allāh. 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.»^[5]

Allāh said next,

﴿وَمَا ذُبِحَ عَلَى النُّصُبِ﴾

﴿and that which is sacrificed on An-Nuṣub.﴾

Nuṣub were stone altars that were erected around the *Ka‘bah*, as Mujāhid and Ibn Jurayj stated.^[6] Ibn Jurayj said, “There were three hundred and sixty *Nuṣub* [around the

[1] Aṭ-Ṭabari 9:502.

[2] Aṭ-Ṭabari 9:504, 507.

[3] Aṭ-Ṭabari 9:503.

[4] Aṭ-Ṭabari 9:504.

[5] *Fath Al-Bāri* 9:554, *Muslim* 3:1558.

[6] Aṭ-Ṭabari 9:508.

Ka'bah] that the Arabs used to slaughter in front of, during the time of *Jāhiliyyah*. 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."^[1] Allāh forbade this practice for the believers. He also forbade them from eating the meat of animals that were slaughtered in the vicinity of the *Nuṣub*, even if Allāh's Name was mentioned on these animals when they were slaughtered, because it is a type of *Shirk* that Allāh and His Messenger ﷺ have forbidden.

The Prohibition of Using *Al-Azlām* for Decision Making

Allāh said,

﴿وَأَنْ تَسْتَفْتُوا بِالْأَزْلَامِ﴾

﴿(Forbidden) also is to make decisions with *Al-Azlām*﴾

The *Āyah* commands, "O believers! You are forbidden to use *Al-Azlām* (arrows) for decision making," which was a practice of the Arabs during the time of *Jāhiliyyah*. 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 'Abbās said that the *Azlām* were arrows that they used to seek decisions through.^[2] Muḥammad bin Ishāq 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!^[3] Al-Bukhārī^[4] recorded that when the Prophet ﷺ entered *Al-*

[1] Aṭ-Ṭabari 9:508.

[2] Aṭ-Ṭabari 9:515.

[3] Aṭ-Ṭabari 9:513.

[4] *Faṭḥ Al-Bāri* 6:446.

Ka'bah (after Makkah was conquered), he found pictures of Ibrāhīm and Ismā'īl in it holding the Azlām in their hands. The Prophet commented,

«فَاتْلَهُمْ اللهُ لَقَدْ عَلِمُوا أَنَّهُمَا لَمْ يَسْتَفْسِمَا بِهَا أَبَدًا»

«May Allāh fight them (the idolaters)! They know that they never used the Azlām to make decisions.»

Mujāhid commented on Allāh's statement,

﴿وَأَنْ تَسْتَفْسِمُوا بِالْأَزْلَامِ﴾

«(Forbidden) also is to make decisions with Al-Azlām.»

“These were arrows that the Arabs used, and dice that the Persians and Romans used in gambling.”^[1] This statement by Mujāhid, 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 Allāh knows best. We should also state that Allāh mentioned Azlām and gambling in His statement before the end of the Sūrah (5:90, 91),

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾﴾

«O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Anṣāb, and Al-Azlām are an abomination of Shayṭān's handiwork. So avoid that in order that you may be successful. Shayṭān wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allāh and from the Ṣalāh (the prayer). So, will you not then abstain?»

In this Āyah, Allāh said,

﴿وَأَنْ تَسْتَفْسِمُوا بِالْأَزْلَامِ ذَلِكُمْ فَسْقٌ﴾

«(Forbidden) also is to make decisions with Al-Azlām, (all) that is Fisq.»

meaning, all these practices constitute disobedience, sin, misguidance, ignorance and, above all, *Shirk*.

[1] Aṭ-Ṭabari 9:512.

Allāh 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.

Imām Aḥmad, Al-Bukhāri and the collectors of *Sunan* recorded that Jābir bin 'Abdullāh said, "The Prophet ﷺ used to teach us how to make *Istikhārah* (asking Allāh to guide one to the right action), in all matters, as he taught us the *Sūrahs* of the Qur'ān. He said,

«إِذَا هَمَّ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رَكَعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ، ثُمَّ لِيَقُلْ: اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ - وَيَسْمِيهِ بِاسْمِهِ - خَيْرٌ لِي فِي دِينِي وَدُنْيَايَ وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ: عَاجِلِ أَمْرِي وَآجِلِهِ - فَاقْضُهِ لِي، وَيَسِّرْهُ لِي، ثُمَّ بَارِكْ لِي فِيهِ، اللَّهُمَّ وَإِنْ كُنْتَ تَعْلَمُ أَنَّهُ شَرٌّ لِي فِي دِينِي وَدُنْيَايَ وَمَعَاشِي وَعَاقِبَةِ أَمْرِي، فَاصْرِفْني عَنْهُ، وَاصْرِفْهُ عَنِّي، وَاقْضُ 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 Allāh! 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 Allāh! 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 Allāh! 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.»^[1]

This is the wording collected by Aḥmad, and At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ Gharīb.*"

^[1] Aḥmad 3:344, *Faḥ Al-Bāri* 3:58, Abu Dāwud 2:187, *Tuḥfat Al-Aḥwadhi* 2:591, *An-Nasā'ī* 6:80 and *Ibn Mājah* 1:440.

Shayṭān and the Disbelievers Do Not Hope that Muslims Will Ever Follow Them

Allāh said,

﴿أَلْيَوْمَ يَيْسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ﴾

﴿This day, those who disbelieved have given up all hope of your religion ;﴾

‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās said that the *Āyah* means, “They gave up hope that Muslims would revert to their religion.”^[1] This is similar to the saying of ‘Aṭā’ bin Abi Rabāḥ, As-Suddi and Muqāṭil bin Ḥayyān.^[2] This meaning is supported by a *Ḥadīth* recorded in the *Ṣaḥīḥ* that states,

«إِنَّ الشَّيْطَانَ قَدْ يَيْسَ أَنْ يَعْبُدَهُ الْمُضِلُّونَ فِي جَزِيرَةِ الْعَرَبِ، وَلَكِنْ بِالتَّحْرِيشِ بَيْنَهُمْ»

«Verily, Shayṭān has given up hope that those who pray in the Arabian Peninsula, will worship him. But he will still stir trouble among them.»^[3]

It is also possible that the *Āyah* negates the possibility that the disbelievers and Shayṭān will ever be like Muslims, since Muslims have various qualities that contradict *Shirk* and its people. This is why Allāh commanded His believing servants to observe patience, to be steadfast in defying and contradicting the disbelievers, and to fear none but Allāh. Allāh said,

﴿فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي﴾

﴿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.’

Islām Has Been Perfected For Muslims

Allāh said,

[1] Aṭ-Ṭabari 9:516.

[2] Aṭ-Ṭabari 9:516.

[3] Muslim 4:2166.

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ 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 Islām as your religion.﴾

This, indeed, is the biggest favor from Allāh 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 Muḥammad ﷺ. This is why Allāh made Muḥammad ﷺ 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. Allāh said;

﴿وَوَقَّعْتُ كَلِمَتُ 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 Allāh completed the religion for Muslims, His favor became complete for them as well. Allāh said,

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ 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 Islām as your religion.﴾

meaning, accept Islām for yourselves, for it is the religion that Allāh 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 Jarīr recorded that Hārūn bin 'Antarah said that his father said, "When the *Āyah*,

﴿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-Ḥijjah) 'Umar cried. The Prophet ﷺ 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 ﷺ said,

«صَدَقْتُ»

«You have said the truth.»^[1] What supports the meaning of this *Hadīth* is the authentic *Hadīth*,

«إِنَّ الْإِسْلَامَ بَدَأَ غَرِيبًا، وَسَيَعُودُ غَرِيبًا، فَطُوبَى لِلْغُرَبَاءِ»

«*Islām was strange in its beginning and will return strange once more. Therefore, Ṭubā*^[2] *for the strangers.*»^[3]

Imām Aḥmad recorded that Tāriq bin Shihāb said, “A Jewish man said to ‘Umar bin Al-Khaṭṭāb, ‘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-Khaṭṭāb asked, ‘Which is that verse?’ The Jew replied,

«الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي»

«*This day, I have perfected your religion for you, completed My favor upon you...*»

‘Umar replied, ‘By Allāh! I know when and where this verse was revealed to Allāh’s Messenger ﷺ. It was the evening on the Day of ‘Arafah on a Friday.’^[4] Al-Bukhārī recorded this *Hadīth* through Al-Ḥasan bin As-Ṣabbāḥ from Ja‘far bin ‘Awn.^[5] Muslim, At-Tirmidhi and An-Nasā’ī^[6] also recorded this *Hadīth*.

In the narration collected by Al-Bukhārī in the book of *Tafsīr*, through Tāriq, he said, “The Jews said to ‘Umar, ‘By Allāh! 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,

[1] Aṭ-Ṭabari 9:519.

[2] *Ṭubā* means “good news”, and it is also a tree in Paradise. See the *Tafsīr of Sūrat Ar-Ra’d* 13:29 (volume five).

[3] Muslim 1:130.

[4] Aḥmad 1:38.

[5] *Fath Al-Bāri* 1:129.

[6] Muslim 4:2313, At-Tirmidhi *Tuḥfat Al-Aḥwadhī* 8:407 and An-Nasā’ī 5:251.

'By Allāh! I know when and where this verse was revealed and where the Messenger of Allāh ﷺ was at that time. It was the day of 'Arafah, and I was at 'Arafah, by Allāh.'^[1] Sufyān (one of the narrators) doubted if Friday was mentioned in this narration. Sufyān's confusion was either because he was unsure if his teacher included this statement in the *Ḥadīth* or not. Otherwise, if it was because he doubted that the particular day during the Farewell *Ḥajj* was a Friday, it would be a mistake that could not and should not have come from someone like Sufyān Ath-Thawri. The fact that it was a Friday, is agreed on by the scholars of *Sīrah* and *Fiqh*. There are numerous *Ḥadīths* that support this fact that are definitely authentic and of the *Mutawātir*^[2] type. This *Ḥadīth* was also reported from 'Umar through various chains of narration.

Permitting the Dead Animals in Conditions of Necessity

Allāh said,

﴿فَمَنْ أَضَلَّ فِي مَخْصَصَةٍ عَيْرٍ مُتَعَانِفٍ لِإِذْرِ 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, Allāh is Oft-Forgiving, Most Merciful.﴾

Therefore, when one is forced to take any of the impermissible things that Allāh mentioned to meet a necessity, he is allowed and Allāh is Oft-Forgiving, Most Merciful with him. Allāh 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 *Ṣaḥīḥ* of Ibn Ḥibbān, it is recorded that Ibn 'Umar said that Messenger of Allāh ﷺ said,

﴿إِنَّ اللَّهَ يُحِبُّ أَنْ تُؤْتَى رُخْصَتُهُ كَمَا يَكْرَهُ أَنْ تُؤْتَى مَعْصِيَتُهُ﴾

﴿Allāh likes that His *Rukhṣah* (allowance) be used, just as He dislikes that disobedience to Him is committed.﴾^[3]

We should mention here that it is not necessary for one to

[1] *Faḥ Al-Bāri* 8:119.

[2] The name applied to a report whose every chain of narration contains a number of trustworthy narrators in each level of the chain.

[3] Ibn Ḥibbān 4:182.

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.

Imām Aḥmad recorded that Abu Wāqid Al-Laythi said that the Companions asked, “O Messenger of Allāh! We live in a land where famine often strikes us. Therefore, when are we allowed to eat the meat of dead animals?” The Prophet ﷺ replied,

«إِذَا لَمْ تَضْطَحُوا، وَلَمْ تَغْتَبُوا، وَلَمْ تَحْتَفُوا بَقَلًا فَسَأْنُكُمْ بِهَا»

«When you neither find food for lunch and dinner nor have any produce to eat, then eat from it.»

Only Imām Aḥmad^[1] collected this narration and its chain meets the criteria of the Two Ṣaḥīḥs.

Allāh said,

﴿عَبْرَ مُتَجَانِبٍ لِإِثْمٍ﴾

«with no inclination to sin,»

meaning, one does not incline to commit what Allāh has prohibited. Allāh 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 Allāh prohibited. Allāh said in *Sūrat 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, Allāh is Oft-Forgiving, Most Merciful.»

Some scholars used this *Āyah* 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 Allāh knows best.

﴿يَسْأَلُونَكَ مَاذَا أَحَلَّ اللَّهُ قُلُوبَ الَّذِينَ كَفَرُوا إِذْ وَقَعُوا فِي أَيْدِيكُمْ وَأَنْتُمْ خَائِفُونَ مِنَ الْكُفَرِ إِنَّ أَلْسِنَةَ الْكَافِرِينَ فِي الْيَوْمِ كَالْحِجَارِ يُسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِنَّ أَلْسِنَةَ الْكَافِرِينَ فِي الْيَوْمِ كَالْحِجَارِ يُسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِنَّ أَلْسِنَةَ الْكَافِرِينَ فِي الْيَوْمِ كَالْحِجَارِ يُسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِنَّ أَلْسِنَةَ الْكَافِرِينَ فِي الْيَوْمِ كَالْحِجَارِ﴾

«4. They ask you what is lawful for them. Say: “Lawful unto

[1] Aḥmad 5:218.

you are Aṭ-Ṭayyibāt (the good things). And those Jawāriḥ (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 Allāh; so eat of what they catch for you, but pronounce the Name of Allāh over it, and have Taqwā of Allāh. Verily, Allāh is swift in reckoning.” ﴿

Clarifying the Lawful

In the previous Āyah Allāh 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 اضْطُرِرْتُمْ إِلَيْهِ﴾

﴿while He has explained to you in detail what is forbidden to you, except under compulsion of necessity﴾

After that, Allāh said,

﴿سَأَلْتُمُونِي مَاذَا حَلَلَ لَهُمْ قُلْ حَلَلَ لَكُمْ الْطَّيِّبَاتُ﴾

﴿They ask you what is lawful for them. Say, “Lawful unto you are Aṭ-Ṭayyibāt...”﴾

In Sūrat Al-A'rāf Allāh describes Muḥammad ﷺ allowing the good things and prohibiting the filthy things. Muqātil said, “Aṭ-Ṭayyibāt 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 Ṭayyibāt.” Ibn Abi Hātim also narrated this statement.

Using Jawāriḥ^[1] to Hunt Game is Permissible

Allāh said,

﴿وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ﴾

﴿And those Jawāriḥ (beasts and birds of prey) which you have trained as hounds...﴾

That is, lawful for you are the animals slaughtered in Allāh's Name, and the good things for sustenance. [The game you

[1] Hunting animal.

catch] with the *Jawāriḥ* 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 Imāms. ‘Ali bin Abi Ṭaḥḥah reported that Ibn ‘Abbās said that,

﴿وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ﴾

«And those *Jawāriḥ* (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.^[1] Ibn Abi Ḥātim collected this and said, “Similar was reported from Khaythamah, Ṭāwus, Mujāhid, Makḥūl and Yaḥyā bin Abi Kathīr.”^[2] Ibn Jarīr 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.”^[3] 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 Jarīr recorded that ‘Adi bin Ḥātim said that he asked the Messenger of Allāh ﷺ about the game that the falcon hunts and the Messenger ﷺ said,

﴿مَا أَمْسَكَ عَلَيْكَ فَكُلْ﴾

«Whatever it catches for you, eat from it.»^[4]

These carnivores that are trained to catch game are called *Jawāriḥ* in Arabic, a word that is derived from *Jarḥ*, meaning, what one earns. The Arabs would say, “So-and-so has *Jaraḥa* something good for his family,” meaning, he has earned them something good. The Arabs would say, “So-and-so does not have a *Jāriḥ* for him,” meaning, a caretaker. Allāh also said,

﴿وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ﴾

«And He knows what you have done during the day...»

[1] Aṭ-Ṭabari 9:548.

[2] Aṭ-Ṭabari 9:547-548.

[3] Aṭ-Ṭabari 9:549.

[4] Aṭ-Ṭabari 9:550.

meaning, the good or evil you have earned or committed.

Allāh's statement,

﴿مُكَلِّبِينَ﴾

﴿trained as hounds,﴾ those *Jawāriḥ* 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. Allāh said,

﴿تَلْمِيزِينَ بِمَا عَمَلْتُمْ اللَّهُ﴾

﴿training them in the manner as directed to you by Allāh,﴾

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 Allāh said here,

﴿تَكُلُوا بِمَا أُمْسَكْنَ عَلَيْكُمْ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ﴾

﴿so eat of what they catch for you, but pronounce the Name of Allāh over it,﴾

When the beast is trained, and it catches the game for its owner who mentioned Allāh'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 *Ḥadīths* in the *Sunnah* that support this statement. The Two *Ṣaḥīḥs* recorded that 'Adi bin Ḥātim said, "I said, 'O Allāh's Messenger! I send hunting dogs and mention Allāh's Name.' He replied,

«إِذَا أُرْسِلَتْ كَلْبُكَ الْمُعَلَّمِ وَذَكَرْتَ اسْمَ اللَّهِ فَكُلْ مَا أُمْسَكَ عَلَيْكَ»

«If, with mentioning Allāh'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,

«وَأِنْ قَتَلَنْ، مَا لَمْ يَشْرُكْهَا 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 Allāh's Name when sending your dog, but not the other dog.»

I said, 'I also use the *Mi'rāḍ* and catch game with it.' He replied,

«إِذَا رَمَيْتَ بِالْمِغْرَاضِ فَخَزَقَ فَكُلْهُ، وَإِنْ أَصَابَهُ بِعَرَضٍ 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.»^[1]

In another narration, the Prophet ﷺ said,

«وَإِذَا أُرْسِلَتْ كَلْبِكَ فَادْكُرِ اسْمَ اللَّهِ، فَإِنْ أَمْسَكَ عَلَيْكَ، فَأَدْرَكْتَهُ حَيًّا فَادْبَحْهُ، وَإِنْ أَدْرَكْتَهُ قَدْ قَتَلَ وَلَمْ يَأْكُلْ مِنْهُ فَكُلْهُ، فَإِنَّ أَخْذَ الْكَلْبِ ذَكَاتُهُ»

«If you send your hunting dog, then mention Allāh'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.»^[2]

In yet another narration of two Ṣaḥīḥs, the Prophet ﷺ 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.»^[3]

Mention Allāh's Name Upon Sending the Predators to Catch the Game

Allāh said,

﴿فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ﴾

«so eat of what they catch for you, but pronounce the Name of Allāh over it,»

meaning, upon sending it. The Prophet ﷺ said to 'Adi bin Ḥātim,

«إِذَا أُرْسِلَتْ كَلْبِكَ الْمُعَلَّمُ، وَدَكَرْتَ اسْمَ اللَّهِ، فَكُلْ مَا أَمْسَكَ عَلَيْكَ»

«When you send your trained dog and mention Allāh's Name, eat from what it catches for you.»^[4]

It is recorded in the Two Ṣaḥīḥs that Abu Tha'labah related

[1] *Faḥ Al-Bāri* 9:527, *Muslim* 3:1529.

[2] *Faḥ Al-Bāri* 9:513, *Muslim* 3:1530.

[3] *Faḥ Al-Bāri* 9:527, *Muslim* 3:1529.

[4] *Faḥ Al-Bāri* 9:524.

that the Prophet ﷺ said,

«إِذَا أُرْسِلَتْ كَلْبِكَ فَادْكُرْ اسْمَ اللَّهِ، وَإِذَا رَمَيْتَ بِسَهْمِكَ فَادْكُرْ اسْمَ اللَّهِ»

«If you send your hunting dog, mention Allāh's Name over it. If you shoot an arrow, mention Allāh's Name over it.»^[1]

'Ali bin Abi Ṭaḥḥah reported that Ibn 'Abbās commented,

«وَأَدْكُرُوا اسْمَ اللَّهِ عَلَيْهِ»

«but pronounce the Name of Allāh over it,»

“When you send a beast of prey, say, ‘In the Name of Allāh!’ If you forget, then there is no harm.”^[2] It was also reported that this *Āyah* commands mentioning Allāh's Name upon eating. It is recorded in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ taught his stepson 'Umar bin Abu Salamah saying,

«سَمَّ اللَّهُ وَكُلَّ يَمِينِكَ وَكُلَّ مِمَّا يَلِيكَ»

«Mention Allāh's Name, eat with your right hand and eat from the part of the plate that is in front of you.»^[3]

Al-Bukhāri recorded that 'Ā'ishah said, “They asked, ‘O Allāh's Messenger! Some people, - recently converted from disbelief - bring us some meats that we do not know if Allāh's Name was mentioned over or not.’ He replied,

«سَمُّوا اللَّهَ أَنْتُمْ وَكُلُّوا»

«Mention Allāh's Name on it and eat from it.»^[4]

«الْيَوْمَ أُحِلَّ لَكُمْ الْفَلَيْحُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَّ لَكُمْ وَطَعَامُكُمْ حَلَّ لَنَا وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ»

«5. Made lawful to you this day are Aṭ-Ṭayyibāt. 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

[1] *Faḥ Al-Bāri* 9 :527, *Muslim* 3 :1532.

[2] *Aṭ-Ṭabari* 9 :571.

[3] *Faḥ Al-Bāri* 9 :431, *Muslim* 3 :1599.

[4] *Faḥ Al-Bāri* 9 :550.

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 Allāh mentioned the filthy things that He prohibited for His believing servants and the good things that He allowed for them, He said next,

﴿الْيَوْمَ أُحِلَّ لَكُمْ الْطَيِّبَاتُ﴾

﴿Made lawful to you this day are Aṭ-Ṭayyibāt.﴾

Allāh then mentioned the ruling concerning the slaughtered animals of the People of the Book, the Jews and Christians,

﴿وَمَا كَانَ لَكُمْ مِنَ الَّذِينَ آتَوْا الْكِتَابَ حُلٌّ لَكُمْ﴾

﴿The food of the People of the Scripture is lawful to you..﴾

meaning, their slaughtered animals, as Ibn ‘Abbās, Abu Umāmah, Mujāhid, Sa‘īd bin Jubayr, ‘Ikrimah, ‘Atā’, Al-Ḥasan, Makhūl, Ibrāhīm An-Nakha‘ī, As-Suddi and Muqātil bin Ḥayyān stated.^[1] 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 Allāh is prohibited. They mention Allāh’s Name upon slaughtering their animals, even though they have deviant beliefs about Allāh that do not befit His majesty.

It is recorded in the *Ṣaḥīḥ* that ‘Abdullāh 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 ﷺ (standing behind) while smiling.”^[2] The scholars rely on this *Ḥadīth* as evidence that we are allowed to eat what we need of foods from the booty

[1] Aṭ-Ṭabari 9 :573-577.

[2] *Fath Al-Bāri* 9 :552.

before it is divided. The scholars of the Ḥanafi, the Shāfi'i and the Ḥanbali *Madhhabs* rely on this *Ḥadīth* to allow eating parts of the slaughtered animals of the Jews that they prohibit for themselves, such as the fat. They used this *Ḥadīth* as evidence against the scholars of the Māliki *Madhhab* who disagreed with this ruling. A better proof is the *Ḥadīth* recorded in the *Ṣaḥīḥ* that the people of Khaybar gave the Prophet ﷺ a gift of a roasted leg of sheep, which they poisoned. The Prophet ﷺ used to like eating the leg of the sheep and he took a bite from it, but it told the Prophet ﷺ that it was poisoned, so he discarded that bite. The bite that the Prophet ﷺ took effected the palate of his mouth, while Bishr bin Al-Barā' bin Ma'rūr died from eating from that sheep. The Prophet ﷺ had the Jewish woman, Zaynab, who poisoned the sheep, killed. Therefore, the Prophet ﷺ 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.^[1]

Allāh's statement,

﴿وَمَا كَانَ جِلِّ قَوْمٍ﴾

﴿and your food is lawful to them.﴾ means, you are allowed to feed them from your slaughtered animals. Therefore, this part of the *Āyah* 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 Allāh'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 ﷺ gave his robe to 'Abdullāh bin Ubayy bin Salūl, who was wrapped with it when he died. They say that he ﷺ did that because 'Abdullāh had given his robe to Al-'Abbās when Al-'Abbās came to Al-Madīnah. As for the *Ḥadīth*,

«لَا تَصْحَبْ إِلَّا مُؤْمِنًا، وَلَا يَأْكُلْ طَعَامَكَ إِلَّا تَقِيًّا»

«Do not befriend but a believer, nor should other than a Taqi

[1] *Faḥ Al-Bāri* 7 :569.

(pious person) eat your food.»,^[1]

This is to encourage such behavior, and Allāh knows best.

The Permission to Marry Chaste Women From the People of the Scriptures

Allāh said,

﴿وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ﴾

﴿(Lawful to you in marriage) are chaste women from the believers﴾

The *Āyah* states: you are allowed to marry free, chaste believing women. This *Āyah* is talking about women who do not commit fornication, as evident by the word ‘chaste’. Allāh said in another *Āyah*,

﴿مُحْصَنَاتٍ غَيْرَ مُسَفِّحَاتٍ وَلَا مُتَّخَذَاتِ أَغْدَانٍ﴾

﴿Desiring chastity not committing illegal sexual intercourse, nor taking them as boyfriends (lovers).﴾ [4:25]

‘Abdullāh Ibn ‘Umar used to advise against marrying Christian women saying, “I do not know of a worse case of *Shirk* than her saying that ‘Īsā is her lord, while Allāh said,

﴿وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ يُوْمِنَ﴾

﴿And do not marry idolatresses till they believe.﴾”

Ibn Abi Hātim recorded that Abu Mālik Al-Ghifārī said that Ibn ‘Abbās said that when this *Āyah* was revealed,

﴿وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ يُوْمِنَ﴾

﴿And do not marry idolatresses till they believe,﴾

the people did not marry the pagan women. When the following *Āyah* was revealed,

﴿وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن 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﴾

[1] Abu Dāwud 5:167. ‘Abdullāh bin Ubayy was known as a hypocrite.

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 *Āyah*,

﴿وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ﴾

﴿(Lawful to you in marriage) are chaste women from those who were given the Scripture before your time﴾

Therefore, they made this *Āyah* an exception to the *Āyah* in *Sūrat Al-Baqarah*,

﴿وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَنَّ﴾

﴿And do not marry the idolatresses till they believe,﴾

considering the latter *Āyah* 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.

Allāh said,

﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفِكِينَ 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 فَإِنِ 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.﴾

Allāh said next,

﴿إِذَا ءَاتَيْتُمُوهُنَّ أَجْرَهُنَّ﴾

﴿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 Jābir bin ‘Abdullāh, ‘Amir Ash-Sha’bi, Ibrāhīm An-Nakha’ī and Al-Ḥasan Al-Baṣri 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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١٠٨

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا
وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ
وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا
وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ
أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا
فَأَمْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ
لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ
وَلِيُنِزِلَ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾
وَأذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ
بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَأَتَقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ
الْصُّدُورِ ﴿٧﴾ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ
شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ وَعَلَىٰ
الْأَعْدِلُوا أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ
اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨﴾ وَعَدَّ اللَّهُ الَّذِينَ ءَامَنُوا
وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٩﴾

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 *Sūrat An-Nisā*'.

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَأَمْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَ

her.^[1]

Allāh said,

﴿مُتَّخِذِينَ عَدُوِّ مُسْتَفِجِينَ 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, Allāh said,

﴿عَدُوِّ مُسْتَفِجِينَ﴾

﴿...not illegal sexual intercourse﴾

as adulterous people do, those who do not avoid sin, nor reject adultery with

[1] At-Ṭabari 9:585-586.

﴿يُرِيدُ يُطَهِّرْكُمْ وَلِيَسْتَمَّ عَلَيْكُمْ لَمَّا كُنْتُمْ تَشْكُرُونَ ﴿٦﴾﴾

﴿6. O you who believe! When you stand (intend) to offer the *Ṣalāh* (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 *Janāba*, purify yourselves (bathe your whole body). But if you are ill or on a journey or any of you comes from the *Ghā'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. Allāh 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 *Wuḍū'*

Allāh said,

﴿إِذَا قُمْتُمْ إِلَى الصَّلَاةِ﴾

﴿When you stand for (intend to offer) the *Ṣalāh*,﴾

Allāh commanded performing *Wuḍū'* 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 Islām, Muslims had to perform *Wuḍū'* for every prayer, but later on, this ruling was abrogated. Imām Aḥmad bin Ḥanbal recorded that Sulaymān bin Buraydah said that his father said, "The Prophet ﷺ used to perform *Wuḍū'* before every prayer. On the Day of Victory, he performed *Wuḍū'* and wiped on his *Khuffs* and prayed the five prayers with one *Wuḍū'*. Umar said to him, 'O Messenger of Allāh! You did something new that you never did before.' The Prophet ﷺ said,

﴿إني عمدا فعلته يا عمر﴾

«I did that intentionally O 'Umar!»^[1] Muslim^[2] and the collectors of the *Sunan* also recorded this *Ḥadīth*. At-Tirmidhi said, «*Ḥasan Ṣaḥīḥ*.»^[3]

[1] Aḥmad 5:358.

[2] Muslim 1:232.

[3] Abu Dāwud 1:120, *Tuhfat Al-Aḥwadhī* 1:194, An-Nasā'ī 1:86, Ibn Mājah 1:170.

Ibn Jarīr recorded that Al-Faḍl bin Al-Mubashshir said, "I saw Jābir bin 'Abdullāh perform several prayers with only one *Wuḍū'*. When he would answer the call of nature, he performed *Wuḍū'* and wiped the top of his *Khuffs* with his wet hand. I said, 'O Abu 'Abdullāh! Do you do this according to your own opinion?' He said, 'Rather, I saw the Prophet ﷺ do the same thing. So, I do what I saw the Messenger of Allāh ﷺ doing.'" [1] Ibn Mājah also recorded this *Ḥadīth*. [2] Aḥmad recorded that 'Ubaydullāh bin 'Abdullāh bin 'Umar was asked; "Did you see 'Abdullāh bin 'Umar perform *Wuḍū'* for every prayer, whether he was in a state of purity or not,?" So he replied, "Asmā' bint Zayd bin Al-Khaṭṭāb told him that 'Abdullāh bin Ḥanzalah bin Abi 'Āmir Al-Ghasīl told her that the Messenger of Allāh ﷺ was earlier commanded to perform *Wuḍū'* for every prayer, whether he needed it or not. When that became hard on him, he was commanded to use *Siwāk* for every prayer, and to perform *Wuḍū'* when *Ḥadath* (impurity) occurs. 'Abdullāh (Ibn 'Umar) thought that he was able to do that (perform *Wuḍū'* for every prayer) and he kept doing that until he died." [3] Abu Dāwud [4] also collected this narration. This practice by Ibn 'Umar demonstrates that it is encouraged, not obligatory, to perform *Wuḍū'* for every prayer, and this is also the opinion of the majority of scholars.

Abu Dāwud recorded that 'Abdullāh bin 'Abbās said that when the Messenger of Allāh ﷺ 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 *Wuḍū'?*" He said,

«إِنَّمَا أُمِرْتُ بِالْوُضُوءِ إِذَا قُمْتُ إِلَى الصَّلَاةِ»

"I was commanded to perform *Wuḍū'* when I stand up for prayer." [5]

At-Tirmidhi and An-Nasā'ī [6] also recorded this *Ḥadīth* and At-Tirmidhi said, "This *Ḥadīth* is *Ḥasan*." Muslim recorded

[1] Aṭ-Ṭabari 10:11.

[2] Ibn Mājah 1:170.

[3] Aḥmad 5:225.

[4] Abu Dāwud 1:41.

[5] Abu Dāwud 4:36.

[6] *Tuḥfat Al-Aḥwadhi* 5:579 and An-Nasā'ī 1:85.

that Ibn 'Abbās said, "We were with the Prophet ﷺ 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 Allāh! Do you want to perform *Wuḍū'*?' He said,

«لِمَ؟ أَأَصْلِي فَأَتَوَضَّأُ»

«'Why? Am I about to pray so that I have to make *Wuḍū'*.»^[1]

The Intention and Mentioning Allāh's Name for *Wuḍū'*

Allāh said;

﴿فَاغْسِلُوا وُجُوهَكُمْ﴾

﴿then wash your faces...﴾

The obligation for the intention before *Wuḍū'* is proven by this *Āyah*;

﴿إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ﴾

﴿When you stand (intend) to offer the *Ṣalāh* 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 *Ṣaḥīḥs* recorded the *Ḥadīth*,

«الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَىٰ»

«Actions are judged by their intentions, and each person will earn what he intended.»^[2]

It is also recommended before washing the face that one mentions Allāh's Name for the *Wuḍū'*. A *Ḥadīth* that was narrated by several Companions states that the Prophet ﷺ said,

«لَا وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللَّهِ عَلَيْهِ»

«There is no *Wuḍū'* for he who does not mention Allāh's Name over it.»^[3]

[1] Muslim 1 :283.

[2] *Faḥ Al-Bāri* 1 :15, Muslim 3 :1515.

[3] Abu Dāwud 1 :75.

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 *Ṣaḥīḥs* recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلَا يُدْخِلْ يَدَهُ فِي الْإِنَاءِ قَبْلَ أَنْ يَغْسِلَهَا ثَلَاثًا، فَإِنَّ أَحَدَكُمْ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ»

«If one of you wakes up from his sleep, let him not put his hand in the pot until he washes it thrice, for one of you does not know where his hand spent the night.»^[1]

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 *Wuḍū'*

Imām Aḥmad recorded that Abu Wā'il said, "I saw 'Uthmān when he was performing *Wuḍū'*... When he washed his face, he passed his fingers through his beard three times. He said, 'I saw the Messenger of Allāh do what you saw me doing.'"^[2] At-Tirmidhi and Ibn Mājah^[3] also recorded this *Ḥadīth*. At-Tirmidhi said "*Ḥasan Ṣaḥīḥ*." while Al-Bukhāri graded it *Ḥasan*.

How to Perform *Wuḍū'*

Imām Aḥmad recorded that Ibn 'Abbās once performed *Wuḍū'* 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 Allāh ﷺ (performing *Wuḍū'*)."^[4] Al-Bukhāri also recorded

[1] *Fath Al-Bāri* 1:316, Muslim 1:233.

[2] *Jāmi' Al-Māsanīd was-Sunan* 17:197.

[3] *Tuḥfat Al-Aḥwadhī* 1:133 and Ibn Mājah 1:148.

[4] Aḥmad 1:268.

it.^[1] Allāh said,

﴿وَأَيْدِيكُمْ إِلَى الْمَرَافِقِ﴾

﴿and your hands (forearms) up to (Ila) the elbows...﴾

meaning, including the elbows. Allāh said in another Āyah [using Ila],

﴿وَلَا تَأْكُلُوا أَمْوَالَكُمْ إِلَىٰ 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 Wuḍū' should wash a part of the upper arm with the elbow. Al-Bukhāri and Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِنَّ أُمَّتِي يُدْعَوْنَ يَوْمَ الْقِيَامَةِ غُرًّا مُّحَجَّلِينَ 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 Wuḍū'. Therefore, whoever can increase the area of his radiance should do so.»^[2]

Muslim recorded that Abu Hurayrah said, "I heard my intimate friend (the Messenger ﷺ) saying,

«تَبْلُغُ الْحِلْيَةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوُضُوءُ»

«The radiance of the believer reaches the areas that the water of (his) Wuḍū' reaches.»^[3]

Allāh said next,

﴿وَأَمْسَحُوا بِرُءُوسِكُمْ﴾

﴿Rub your heads.﴾

It is recorded in the Two Ṣaḥīḥs that Mālik bin 'Amr bin Yaḥyā Al-Māzini said that his father said that a man said to 'Abdullāh bin Zayd bin 'Āṣim, the grandfather of 'Amr bin Yaḥyā and one of the Companions of the Messenger ﷺ, "Can you show me how the Messenger of Allāh ﷺ used to perform

[1] Faḥ Al-Bāri 1:290.

[2] Faḥ Al-Bāri 1:283, Muslim 1:216.

[3] Muslim 1:219.

Wuḍūʾ?” ‘Abdullāh 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.^[1] A similar description of the *Wuḍūʾ* of the Messenger of Allāh ﷺ was performed by ‘Ali in the *Ḥadīth* by ‘Abdu Khayr.^[2] Abu Dāwud recorded that Mu‘āwiyah and Al-Miqdād bin Ma’dīkarib narrated similar descriptions of the *Wuḍūʾ* of the Messenger of Allāh ﷺ.^[3] These *Ḥadīths* indicate that it is necessary to wipe the entire head.

‘Abdur-Razzāq recorded that Ḥumrān bin Abān said, “I saw ‘Uthmān bin ‘Affān performing *Wuḍūʾ*, 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 ‘Uthmān said, ‘I saw the Prophet ﷺ performing *Wuḍūʾ*’ like this, and said,

«مَنْ تَوَضَّأَ نَحْوَ وُضُوءِي هَذَا، ثُمَّ صَلَّى رَكْعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

«If anyone performs *Wuḍūʾ* 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.»^[4]

Al-Bukhārī^[5] and Muslim^[6] also recorded this *Ḥadīth* in the

[1] *Fath Al-Bāri* 1:347, Muslim 1:210.

[2] Abu Dāwud 1:82.

[3] Abu Dāwud 1:88-89.

[4] Abdur Razzāq 1:44.

[5] *Fath Al-Bāri* 1:311.

[6] Muslim 1:205.

Two *Ṣaḥīḥs*. In his *Sunan*, Abu Dāwud also recorded it from 'Uthmān, under the description of *Wuḍū'*, and in it, that he wiped his head one time.^[1]

The Necessity of Washing the Feet

Allāh said,

﴿وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ﴾

﴿and your feet up to ankles.﴾

Ibn Abi Ḥātim recorded that Ibn 'Abbās stated that the *Āyah* refers to washing (the feet).^[2] 'Abdullāh bin Mas'ūd, 'Urwah, 'Aṭā', Ṭkrimah, Al-Ḥasan, Mujāhid, Ibrāhīm, Aḍ-Ḍaḥḥāk, As-Suddi, Muqātil bin Ḥayyān, Az-Zuhri and Ibrāhīm At-Taymi said similarly.^[3] 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 Ḥadīths that Indicate the Necessity of Washing the Feet

We mentioned the *Ḥadīths* by the two Leaders of the Faithful, 'Uthmān and 'Ali, and also by Ibn 'Abbās, Mu'āwiyah, 'Abdullāh bin Zayd bin 'Aṣim and Al-Miqdād bin Ma'dikarib, that the Messenger of Allāh ﷺ washed his feet for *Wuḍū'*, either once, twice or thrice.

It is recorded in the Two *Ṣaḥīḥs* that 'Abdullāh bin 'Amr said, "The Messenger of Allāh ﷺ was once late during a trip we were taking, and he caught up with us when the time remaining for the 'Aṣr prayer was short. We were still performing *Wuḍū'* (in a rush) and we were wiping our feet. He shouted at the top of his voice,

«أَسْبِغُوا الْوُضُوءَ وَزِلِّ لِأَعْقَابِ مِنَ النَّارِ»

«Perform *Wuḍū'* thoroughly. Save your heels from the Fire.»^[4]

The same narration was also collected in the Two *Ṣaḥīḥs*

[1] Abu Dāwud 1:80, 82.

[2] Aṭ-Ṭabari 10:55.

[3] Aṭ-Ṭabari 10:54-57.

[4] *Faḥḥ Al-Bāri* 1:319, Muslim 1:214.

from Abu Hurayrah.^[1] Muslim recorded that ‘Ā’ishah said that the Prophet ﷺ said,

«أَسْبِغُوا الوُضُوءَ وَنِئْلٌ لِأَعْقَابِ مِنَ النَّارِ»

«Perform *Wuḍū’* thoroughly. Save your heels from the Fire.»^[2]

‘Abdullāh bin Al-Ḥarīth bin Jaz’ said that he heard the Messenger of Allāh ﷺ saying,

«وَنِئْلٌ لِأَعْقَابِ وَبُطُونِ الْأَقْدَامِ مِنَ النَّارِ»

«Save your heels and the bottom of the feet from the Fire.»

It was recorded by Al-Bayhaqī and Al-Ḥākim, and this chain is *Ṣaḥīḥ*.^[3]

Muslim recorded that ‘Umar bin Al-Khaṭṭāb said that a man once performed *Wuḍū’* and left a dry spot the size of a fingernail on his foot. The Prophet saw that and he said to him,

«ارْجِعْ فَأَحْسِنِ وُضُوءَكَ»

«Go back and perform proper *Wuḍū’*.»^[4]

Al-Ḥāfiẓ Abu Bakr Al-Bayhaqī also recorded that Anas bin Mālik said that a man came to the Prophet ﷺ, after he performed *Wuḍū’* and left a dry spot the size of a fingernail on his foot. The Messenger of Allāh ﷺ said to him,

«ارْجِعْ فَأَحْسِنِ وُضُوءَكَ»

«Go back and perform proper *Wuḍū’*.»^[5]

Imām Aḥmad recorded that some of the wives of the Prophet ﷺ said that the Prophet saw ﷺ a man praying, but noticed a dry spot on his foot, the size of a *Dirham*. The Messenger of Allāh ﷺ ordered that man to perform *Wuḍū’* again.^[6] This *Ḥadīth* was also collected by Abu Dāwud from Baqīyyah, who added in his narration, “And (the Prophet

[1] *Faḥḥ Al-Bāri* 1 :321, Muslim 1 :215.

[2] Muslim 1 :213.

[3] Al-Bayhaqī 1 :70 and Al-Ḥākim in *Al-Mustadrak* 1 :162.

[4] Muslim 1 :215.

[5] Al-Bayhaqī 1 :70.

[6] Aḥmad 3 :424.

ordered him) to repeat the prayer.”^[1] This *Ḥadīth* has a strong, reasonably good chain of narrators. Allāh knows best.

The Necessity of Washing Between the Fingers

In the *Ḥadīth* that Ḥumrān narrated, ‘Uthmān washed between his fingers when he was describing the *Wuḍū’* of the Prophet ﷺ.^[2] The collectors of the *Sunan* recorded that Laqīṭ bin Ṣabrah said, “I said, ‘O Messenger of Allāh! Tell me about *Wuḍū’*.’ The Messenger ﷺ replied,

«أَشْبِغِ الْوُضُوءَ، وَخَلِّلْ بَيْنَ الْأَصَابِعِ، وَبَالَغْ فِي الْإِسْتِنْشَاقِ إِلَّا أَنْ تَكُونَ صَائِمًا»

«Perform *Wuḍū’* thoroughly, wash between the fingers and exaggerate in rinsing your nose, unless you are fasting.»^[3]

Wiping Over the *Khuffs*^[4] is an Established Sunnah

Imām Aḥmad bin Ḥanbal recorded that Aws bin Abi Aws said, “I saw the Messenger of Allāh ﷺ perform *Wuḍū’* and wipe over his *Khuffs*. He then stood up for prayer.”^[5] Abu Dāwud recorded this *Ḥadīth* by Aws bin Abi Aws, who said in this narration, “I saw the Messenger of Allāh ﷺ, after he answered the call of nature, perform *Wuḍū’* and wipe over his *Khuffs* and feet.”^[6]

Imām Aḥmad recorded that Jarīr bin ‘Abdullāh Al-Bajali said, “I embraced Islām after *Sūrat Al-Mā'idah* was revealed and I saw the Messenger of Allāh wipe after I became Muslim.”^[7] It is recorded in the Two *Ṣaḥīḥs* that Hammām said, “Jarīr answered the call of nature and then performed *Wuḍū’* and wiped over his *Khuffs*. He was asked, ‘Do you do this?’ He said, ‘Yes. I saw the Messenger of Allāh ﷺ, after he answered the call of nature, perform *Wuḍū’* and wipe on his *Khuffs*.” Al-A’mash commented that Ibrāhīm said, “They liked

[1] Abu Dāwud 1:121.

[2] *Majma’ Az-Zawā'id* 1:235.

[3] Abu Dāwud 1:99, *Tuḥfat Al-Aḥwadhī* 1:149, An-Nasā’ī 1:79, Ibn Mājah 1:142.

[4] Leather socks.

[5] Aḥmad 4:8.

[6] Abu Dāwud 1:113.

[7] Aḥmad 4:363.

this *Hadīth* because Jarīr embraced Islām after *Sūrat Al-Mā'idah* was revealed.”^[1] This is the wording collected by Muslim. The subject of the Messenger of Allāh ﷺ wiping over his *Khuffs*, instead of washing the feet, if he had worn his *Khuffs* while having *Wuḍū'*, reaches the *Mutawātir* 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

Allāh said,

﴿وَأِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ﴾

﴿But if you are ill or on a journey or any of you comes from the *Ghā'it* (toilet), or you have touched women^[2] and you find no water, then perform *Tayammum* with clean earth and rub therewith your faces and hands.﴾

We discussed all of this in *Sūrat An-Nisā'*, and thus we do not need to repeat it here. We also mentioned the reason behind revealing this *Āyah*. Yet, Al-Bukhāri mentioned an honorable *Hadīth* here specifically about the *Tafsīr* of this noble *Āyah*. He recorded that 'Ā'ishah said, “Upon returning to Al-Madīnah, a necklace of mine was broken (and lost) in Al-Baydā' area. Allāh's Messenger ﷺ stayed there and went to sleep with his head on my lap. Abu Bakr ('Ā'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 ﷺ sleeping on my lap and because of the pain Abu Bakr caused me. Allāh's Messenger ﷺ got up when dawn broke and there was no water. So Allāh revealed,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوْهَكُمْ﴾

﴿O you who believe! When you stand (intend) to offer *Aṣ-Ṣalāh* (the prayer), then wash your faces﴾

[1] *Faḥḥ Al-Bāri* 1 :589, Muslim 1 :228.

[2] See *Surat An-Nisā'*, no.43 for an explanation of 'touched women'

until the end of the *Āyah*. Usayd bin Al-Ḥudayr said, 'O the family of Abu Bakr! Allāh has blessed the people because of you. Therefore, you are only a blessing for the people.'^[1]

Allāh said,

﴿مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ﴾

﴿Allāh 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. Allāh made *Tayammum* in place of *Wuḍū'*, and Allāh 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. Allāh said,

﴿وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ بِكُمْ فَضْلَهُ 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 Allāh after Wuḍū'

The Sunnah encourages supplicating to Allāh after *Wuḍū'* and states that those who do so are among those who seek to purify themselves, as the *Āyah* above states. Imām Aḥmad, Muslim and the collectors of *Sunan* narrated that 'Uqbah bin 'Āmir 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 Allāh ﷺ 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 *Wuḍū'* properly, then stands up and prays a two *Rak'ah* prayer with full attention in his heart

[1] *Fath Al-Bāri* 8:121.

and face^[1], 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 فَيَبْلُغُ أَوْفَيْسِغِ الْوُضُوءِ، يَقُولُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، إِلَّا فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةِ، يَدْخُلُ مِنْ أَيِّهَا شَاءَ»

«When any of you performs Wudū' properly and says, 'I bear witness that there is no deity worthy of worship except Allāh and that Muḥammad 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.^[2]

The Virtue of Wudū'

Mālik recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ 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 مَسَّتْهَا رِجْلَاهُ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ، حَتَّى يَخْرُجَ نَفِيًّا مِنَ الذُّنُوبِ»

«When the Muslim or the believing servant performs Wudū' 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.»^[3] Muslim also recorded it.^[4]

[1] According to An-Nawawī; "Submission of the limbs and humility of the heart."

[2] Aḥmad 4:153, Muslim: 1:209, Abu Dāwud 1:118, An-Nasā'ī 1:92, Ibn Mājah 1:159.

[3] *Al-Muwatta'* 1:32.

[4] Muslim 1:215.

۱۰۹

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ
 الْجَحِيمِ ﴿١٠﴾ يَتَأْتِيهِمُ الَّذِينَ آمَنُوا إِذْ كُرُوا نِعْمَتَ
 اللَّهِ عَلَيْهِمْ إِذْ هُمْ قَوْمٌ أَن يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ
 فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ
 الْمُؤْمِنُونَ ﴿١١﴾ وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي
 إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ
 إِنِّي مَعَكُمْ لَئِن أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ
 وَءَامَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا
 حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ
 جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ
 ذَٰلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٢﴾ فِيمَا
 نَقَضْتُمْ مِيثَاقَهُمْ لَعْنَتُهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً
 يُخَوِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا
 ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ
 فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٣﴾

Muslim recorded that Abu Mālik Al-Ash'ari said that the Messenger of Allāh ﷺ said,

«الطُّهُورُ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ، وَسُبْحَانَ اللَّهِ وَاللَّهُ أَكْبَرُ تَمْلَأُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَالصُّومُ جَنَّةٌ، وَالصَّبْرُ ضِيَاءٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ، كُلُّ النَّاسِ يَغْدُو، فَبَايَعُ نَفْسَهُ فَمَعَيْتُهَا أَوْ مُوْبِقُهَا»

«Purity is half of faith and Al-Ḥamdu Lillah (all the thanks are due to Allāh) fills the Mizān (the Scale). And Subhān Allāh and Allāhu Akbar (all praise is due to Allāh, and Allāh 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, Ṣadaqah (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.»^[1]

Muslim recorded that Ibn 'Umar said that the Messenger of Allāh ﷺ said,

«لَا يَقْبَلُ اللَّهُ صَدَقَةً مِنْ غُلُولٍ، وَلَا صَلَاةَ بِغَيْرِ طُّهُورٍ»

«Allāh does not accept charity from one who commits Ghulūl,^[2] or prayer without purity.»^[3]

[1] Muslim 1:203.

[2] Ghulūl means to behave treacherously. Here it is about stealing from the goods taken during war.

[3] Muslim 1:204.

﴿وَأَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَأَتَقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ عَلَىٰ ءَلَّا تَصِدُقُوا ءَاعِدُوا هُوَ ءَأَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨﴾ وَعَدَّ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ ءَوَءَابُرٌ عَظِيمٌ ﴿٩﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِءَايَاتِنَا ءَأُولَئِكَ ءَأَصْحَابُ الْجَحِيمِ ﴿١٠﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هَمَّ قَوْمٌ أَن يَبْسُطُوا ءِلَيْكُمْ ءَأَيْدِيَهُمْ نَكَفَّ ءَأَيْدِيَهُمْ عَنكُمْ وَءَاتَقُوا اللَّهَ وَعَلَّ اللَّهُ فَلَئِمَّكَالِ الْمُؤْمِنِينَ ﴿١١﴾﴾

﴿7. And remember Allāh's favor to you and His covenant with which He bound you when you said: "We hear and we obey." And have Taqwā of Allāh. Verily, Allāh is All-Knower of that which is in the breasts.﴾

﴿8. O you who believe! Stand out firmly for Allāh as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just, that is nearer to Taqwā; and have Taqwā of Allāh. Verily, Allāh is Well-Acquainted with what you do.﴾

﴿9. Allāh 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 Āyāt are those who will be the dwellers of the Hell-fire.﴾

﴿11. O you who believe! Remember the favor of Allāh unto you when some people desired (made a plan) to stretch out their hands against you, but (Allāh) held back their hands from you. So have Taqwā of Allāh. And in Allāh let the believers put their trust.﴾

Reminding the Believers of the Bounty of the Message and Islām

Allāh 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 ﷺ, support and aid him, implement his Law and convey it on his behalf, while accepting it themselves. Allāh said,

﴿وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الّٰذِي وَاٰفَظَكُمْ بِهِۦٓ اِذْ قُلْتُمْ سَمِعْنَا وَاَطَعْنَا﴾

﴿And remember Allāh'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 Allāh ﷺ when they embraced Islām. They used to say, "We gave our pledge of obedience to the Messenger of Allāh ﷺ 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." Allāh also said,

﴿وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللّٰهِ وَالرَّسُولِ يَدْعُوْكُمْ لِتُؤْمِنُوْا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿٧﴾﴾

﴿And what is the matter with you that you believe not in Allāh! 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 Āyah (5:7) reminds the Jews of the pledges and promises Allāh took from them to follow Muḥammad ﷺ and adhere to his Law, as 'Ali bin Abi Ṭaḥḥah reported that Ibn 'Abbās stated.

Allāh then said,

﴿وَاتَّقُوا اللّٰهَ﴾

﴿And have Taqwā of Allāh.﴾

in all times and situations. Allāh says that He knows the secrets and thoughts that the hearts conceal,

﴿اِنَّ اللّٰهَ عَلِيْمٌۢ بِذٰتِ الصُّدُوْرِ﴾

﴿Verily, Allāh is All-Knower of the secrets of (your) breasts.﴾

The Necessity of Observing Justice

Allāh said,

﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوَّٰمِيْنَ لِلّٰهِ﴾

﴿O you who believe! Stand out firmly for Allāh...﴾

meaning, in truth for the sake of Allāh, not for the sake of people or for fame,

﴿شُهَدَاءَ يَأْفِسُطَ﴾

﴿as just witnesses﴾ observing justice and not transgression. It is recorded in the Two *Ṣaḥīḥs* that An-Nu‘mān bin Bashīr said, “My father gave me a gift, but ‘Amrah bint Rawāḥah, my mother, said that she would not agree to it unless he made Allāh’s Messenger ﷺ as a witness to it. So, my father went to Allāh’s Messenger ﷺ to ask him to be a witness to his giving me the gift. Allāh’s Messenger ﷺ asked,

«أكل ولدك نحلته مثله؟»

‘Have you given the like of it to everyone of your offspring?’

He replied in the negative. Allāh’s Messenger ﷺ said,

«اتَّقُوا اللَّهَ وَاعْدِلُوا فِي أَوْلَادِكُمْ»

«Have Taqwā of Allāh and treat your children equally. »

And said;

«إِنِّي لَا أَشْهَدُ عَلَى جَوْرٍ»

«I shall not be witness to injustice.»

My father then returned and took back his gift.”^[1]

Allāh said;

﴿وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا﴾

﴿and let not the enmity and hatred of others make you avoid justice.﴾

The *Āyah* 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 Allāh said,

﴿اعْدِلُوْا هُوَ اَقْرَبُ لِلتَّقْوٰى﴾

﴿Be just: that is nearer to Taqwā﴾ this is better than if you abandon justice in this case.

Although Allāh said that observing justice is ‘nearer to Taqwā’, there is not any other course of action to take, therefore ‘nearer’ here means ‘is’. Allāh said in another *Āyah*,

[1] *Faḥ Al-Bāri* 5:250, Muslim 3:1242.

﴿أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿١٢﴾﴾

﴿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 Allāh ﷺ," meaning, you are rough, not that the Prophet ﷺ is rough at all.

Allāh said next,

﴿وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ﴾

﴿and have Taqwā of Allāh. Verily, Allāh is Well-Acquainted with what you do.﴾

and consequently, He will reward or punish you according to your actions, whether good or evil. Hence Allāh's statement afterwards,

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ﴾

﴿Allāh 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 Allāh'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. Allāh has made these actions the cause and path that lead to His mercy, favor, pardon and acceptance. Therefore, all this is from Allāh Alone and all thanks are due to Him.

Allāh said next,

﴿وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَهَنَّمَ ﴿١٧﴾﴾

﴿And they who disbelieve and deny our Āyāt are those who will be the dwellers of the Hell-fire.﴾

This only demonstrates Allāh's perfect justice, wisdom and judgment, He is never wrong, for He is the Most Wise, Most Just and Most Able.

Among Allāh's Favors is that He Prevented the Disbelievers from Fighting the Muslims

Allāh said,

﴿يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْ هَمَّ قَوْمٌ اَنْ يَّبْسُطُوْا اِلَيْكُمْ اَيْدِيَهُمْ فَكَفَّ اَيْدِيَهُمْ عَنْكُمْ﴾

﴿O you who believe! Remember the favor of Allāh unto you when some people desired (made a plan) to stretch out their hands against you, but (Allāh) withheld their hands from you.﴾

'Abdur-Razzāq recorded that Jābir said, "The Prophet ﷺ once stayed at an area and the people spread out seeking shade under various trees. The Prophet ﷺ 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 ﷺ and said, 'Who can protect you from me?' He replied, 'Allāh, the Exalted, Most Honored.' The bedouin man repeated his question twice or thrice, each time the Prophet ﷺ answering him by saying, 'Allāh.' The bedouin man then lowered the sword, and the Prophet ﷺ called his Companions and told them what had happened while the bedouin was sitting next to him, for the Prophet ﷺ did not punish him.' Ma'mar said that Qatādah used to mention that some Arabs wanted to have the Prophet ﷺ killed, so they sent that bedouin. Qatādah would then mention this *Āyah*,

﴿اذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْ هَمَّ قَوْمٌ اَنْ يَّبْسُطُوْا اِلَيْكُمْ اَيْدِيَهُمْ﴾

﴿Remember the favor of Allāh unto you when some people desired (made a plan) to stretch out their hands against you...﴾^[1]

The story of this bedouin man, whose name is Ghawrath bin Al-Hārith, is mentioned in the *Ṣaḥīh*.^[2]

Muḥammad bin Ishāq bin Yasār, Mujāhid and 'Ikrimah said that this *Āyah* was revealed about Bani An-Naḍīr, who plotted to drop a stone on the head of the Messenger ﷺ when he came to them for help to pay the blood money of two persons

[1] 'Abdur-Razzāq 1:185.

[2] Al-Bukhāri nos: 4135, 4136, 4139.

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرُكَ يَا أَيُّهَا النَّبِيُّ الْكَافِرُونَ
 وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرُكَ يَا أَيُّهَا النَّبِيُّ الْكَافِرُونَ
 فَسَوَّاهُمْ مِمَّا ذُكِّرُوا بِهِ فَأَعْرَضْنَا عَنْهُمْ الْعَدَاوَةَ
 وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ
 بِمَا كَانُوا يَصْنَعُونَ ﴿١٤﴾ يَا أَهْلَ الْكِتَابِ
 قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا
 كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ
 كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ
 مُبِينٌ ﴿١٥﴾ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ
 سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى
 النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ
 ﴿١٦﴾ 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 وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ
 وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

whom Muslims killed.^[1] The Jews left the execution of this plot to 'Amr bin Jihāsh bin Ka'b and ordered him to throw a stone on the Prophet ﷺ from above, when he came to them and sat under the wall. Allāh told His Prophet ﷺ about their plot, and he went back to Al-Madīnah and his Companions followed him later on. Allāh sent down this *Ayah* concerning this matter. Allāh's statement,

﴿وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

﴿And in Allāh let the believers put their trust.﴾

and those who do so, then Allāh shall suffice for them and shall protect them from the evil plots of the people. Thereafter, Allāh commanded His Messenger ﷺ to expel Bani An-Nadīr, and he laid siege to their area and forced them to evacuate Al-Madīnah.

﴿لَقَدْ 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 مِن تَحْتِهَا
 الْأَنْهَارُ فَمَن كَفَرَ بَعْدَ ذَلِكَ مِنكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٧﴾ فِيمَا تَقْضِيهِمْ
 لِيُنْفِقَهُمْ لِمَثَلِهِمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهَا وَسَوَّاهُمْ حَقًّا

[1] The Prophet ﷺ had a treaty with the Jews to help him pay the *Diyah*, when warranted.

مِمَّا ذُكِّرُوا بِهِ. وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَأَعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٢﴾ وَمِمَّنْ أَلْفَمْتُمْ قَالَُوا إِنَّا فَكَّرْنَا وَوَيْتَقَهُمْ فَكَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ ﴿١٣﴾

﴿12. Indeed, Allāh took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allāh said: "I am with you if you perform the Ṣalāh and give the Zakāh and believe in My Messengers; honor and assist them, and lend to Allāh 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, Allāh 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 Allāh will inform them of what they used to do.﴾

Cursing the People of the Book for Breaking the Covenant

Allāh commanded His believing servants to fulfil the promises and pledges that He took from them and which they gave His servant and Messenger, Muḥammad, peace be upon him. Allāh 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, Allāh 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, Allāh 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. Allāh said,

﴿وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا﴾

﴿Indeed Allāh 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 Allāh to listen and obey Allāh, His Messenger and His Book on behalf of their tribes. Muḥammad bin Iṣḥāq and Ibn 'Abbās said that this occurred when Mūsā went to fight the mighty enemy (in Palestine), and Allāh commanded him to choose a leader from every tribe.^[1]

The Leaders of Anṣār on the Night of 'Aqabah

Likewise, when the Messenger of Allāh ﷺ took the pledge from the Anṣār in the 'Aqabah area, there were twelve leaders from the Anṣār. There were three men from the tribe of Aws: Usayd bin Al-Ḥuḍayr, Sa'd bin Khaythamah and Rifā'ah bin 'Abdul-Mundhir, or Abu Al-Haytham bin At-Tayhān. There were nine people from the tribe of Khazraj: Abu Umāmah As'ad bin Zurārah, Sa'd bin Ar-Rabī', 'Abdullāh bin Rawāḥah, Rāfi' bin Mālik bin Al-'Ajlān, Al-Barā' bin Ma'rūr, 'Ubādah bin Aṣ-Ṣāmiṭ, Sa'd bin 'Ubādah, 'Abdullāh bin 'Amr bin Ḥarām and Al-Mundhir bin 'Umar bin Khunays. Ka'b bin Mālik mentioned these men in his poem, as recorded by Ibn Iṣḥāq.^[2] On that night, these men were the leaders or representatives of their tribes by the command of the Prophet ﷺ. They gave the pledge and promise of allegiance and obedience to the Prophet ﷺ on behalf of their people. Allāh said,

﴿وَقَالَ اللَّهُ إِنِّي مَعَكُمْ﴾

﴿And Allāh said, "I am with you...﴾ with My protection, support and aid,

﴿لَئِن أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي﴾

﴿if you perform the Ṣalāh and give the Zakāh and believe in My

[1] Aṭ-Ṭabari 10:113.

[2] Ibn Hishām 2:86-87.

Messengers; ﴿﴾

concerning what they bring you of the revelation,

﴿وَعَزَّزْتُمُوهُمْ﴾

﴿honor and assist them...﴾ and support them on the truth,

﴿وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا﴾

﴿and lend to Allāh a good loan...﴾ by spending in His cause, seeking to please Him.

﴿لَأَكْفِرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ﴾

﴿verily, I will remit your sins﴾ and errors, I will erase them, cover them, and will not punish you for them,

﴿وَلَأُدْخِلَنَّكُمْ 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

Allāh 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. Allāh 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...﴾

Allāh 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 عَنْ مَوَاضِعِهِ﴾

﴿They change the words from their (right) places...﴾

Since their comprehension became corrupt, they behaved treacherously with Allāh's *Āyāt*, altering His Book from its apparent meanings which He sent down, and distorting its indications. They attributed to Allāh what He did not say, and we seek refuge with Allāh from such behavior.

﴿وَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ﴾

﴿and have abandoned a good part of the Message that was sent to them.﴾

by not implementing it and by ignoring it. Allāh 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 Muḥammad, and your Companions. Mujāhid said that this *Āyah* refers to their plot to kill the Messenger of Allāh ﷺ.^[1]

﴿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 Allāh with you better than obeying Allāh with them." This way, their hearts will gather around the truth and Allāh might lead them to the right guidance. This is why Allāh said,

﴿إِنَّ اللَّهَ يُحِبُّ الْمُتَعَمِّقِينَ﴾

﴿Verily, Allāh loves the doers of good.﴾

Therefore, forgive those who err against you. Qatādah said that this *Āyah* was abrogated with Allāh's statement,

﴿فَتَبَيَّنُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ﴾

[1] Aṭ-Ṭabari 10:131.

﴿Fight against those who believe not in Allāh, nor in the Last Day﴾.^[1]

The Christians Also Broke their Covenant with Allāh and the Repercussion of this Behavior

Allāh said,

﴿وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصَرْنَا أَخَذْنَا مِنْهُمْ

﴿And from those who call themselves Christians, We took their covenant,﴾

Meaning: 'From those who call themselves Christians and followers of ʿĪsā, 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 ﷺ, aid him, honor him and follow his footsteps.' And that they would believe in every Prophet whom Allāh sends to the people of the earth. They imitated the Jews and broke the promises and the pledges. This is why Allāh said,

﴿فَسَوَّأْنَا حَقًّا مِمَّا دُكِّرُوا بِهِ فَاعْرَبْنَا 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. Allāh then said,

﴿وَسَوْفَ يُبَيِّنُ اللَّهُ لَكُمْ مَا كُنْتُمْ تَصْنَعُونَ﴾

[1] Aṭ-Ṭabari 10:134.

﴿and Allāh will inform them of what they used to do.﴾

warning and threatening the Christians because of their lies against Allāh and His Messenger and their false claims about Allāh, hallowed be He above what they say about Him. The Christians attribute a companion and a son to Allāh, while He is the One and Only, the All-Sufficient, Who neither begets nor was He begotten, and there is none like unto Him.

﴿يَتَأَهَّلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ
 مِنَ الْكِتَابِ وَيَعْقُوْنَ عَن كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُّبِينٌ ﴿١٥﴾
 يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِنَ الظُّلُمَاتِ إِلَى
 النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾﴾

﴿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 Allāh a light and a plain Book.﴾

﴿16. Wherewith Allāh 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

Allāh states that He sent His Messenger Muḥammad ﷺ with the guidance and the religion of truth to all the people of the earth, the Arabs and non-Arabs, lettered and unlettered. Allāh also states that He sent Muḥammad ﷺ with clear evidences and the distinction between truth and falsehood. Allāh said,

﴿يَتَأَهَّلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ
 مِنَ الْكِتَابِ وَيَعْقُوْنَ عَن 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 ﷺ explained where they altered, distorted, changed and lied about Allāh. He also ignored much of what they changed, since it would not bring about any benefit if it was explained. In his *Mustadrak*, Al-Ḥākim recorded that Ibn

﴿١١١﴾

وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبُّونَهُ ۗ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۗ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ ﴿١١٨﴾ يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَىٰ فَتْرَةٍ مِّنَ الرَّسُلِ أَن تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١١٩﴾ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ أَدْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنبِيَاءَ وَجَعَلَكُم مَّلُوكًا ۖ وَآتَاكُم مَّا لَمْ يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ ﴿١٢٠﴾ يَقُولُوا ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْدُوا عَلَىٰ آدَابِهَا ۖ فَنَقَلَيْبُوا خَسِرِينَ ﴿١٢١﴾ قَالُوا يَا مُوسَىٰ إِن فِيهَا قَوْمٌ جَبَّارِينَ وَإِنَّا لَنَنذُرُهَا حَتَّىٰ يَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ ﴿١٢٢﴾ قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخْفَوْنَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُم غَلِيْبُونَ وَعَلَىٰ اللَّهِ فَتَوَكَّلُوا ۖ إِن كُنْتُمْ مُّؤْمِنِينَ ﴿١٢٣﴾

'Abbās said, "He who disbelieves in stoning (the adulterer to death) will have inadvertently disbelieved in the Qur'an, for Allāh said, ﴿يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا 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."^[1] Al-Hākim said, "Its chain is *Ṣaḥīh*, and

they did not record it."

Allāh next mentions the Glorious Qur'an that He sent down to His honorable Prophet ﷺ,

﴿قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُّبِينٌ ﴿٥﴾ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانًا سُبُلَ السَّلَامِ﴾

﴿Indeed, there has come to you from Allāh a light and a plain Book. Wherewith Allāh 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﴾

[1] Al-Hākim 4 :359.

﴿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 مِنَ الْأَرْضِ جَمِيعًا وَاللَّهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾ وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبُّونَهُ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِمَّنْ خَلَقَ يَمُرُّ بَيْنَ يَدَيْهِ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ ﴿١٨﴾﴾

﴿17. Surely, in disbelief are they who say that Allāh is the Messiah, son of Maryam. Say: "Who then has the least power against Allāh, if He were to destroy the Messiah, son of Maryam, his mother, and all those who are on the earth together?" And to Allāh belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allāh is able to do all things.﴾

﴿18. And the Jews and the Christians say: "We are the children of Allāh 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 Allāh belongs the dominion of the heavens and the earth and all that is between them; and to Him is the return (of all).﴾

The Polytheism and Disbelief of the Christians

Allāh states that the Christians are disbelievers because of their claim that ʿĪsā, son of Maryam, one of Allāh's servants and creatures, is Allāh. Allāh is holier than what they attribute to Him. Allāh then reminds them of His perfect ability over everything and that everything is under His complete control and power,

﴿قُلْ فَمَنْ يَمْلِكُ مِنْ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ
وَمَنْ فِي الْأَرْضِ جَمِيعًا﴾

﴿Say: "Who then has the least power against Allāh, if He were to destroy the Messiah, son of Maryam, his mother, and all those who are on the earth together?"﴾

Therefore, if Allāh wills to do that, who would be able to stop Him or prevent Him from doing it? Allāh then said,

﴿وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ﴾

﴿And to Allāh 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 Allāh'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 Allāh's continued curses be upon them until the Day of Resurrection.

Refuting the People of the Book's Claim that they are Allāh's Children

Allāh then refutes the Christians' and Jews' false claims and lies,

﴿وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبُّونَ﴾

﴿And the Jews and the Christians say, "We are the children of Allāh and His loved ones."﴾

They claim: "We are the followers of Allāh'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 Allāh said to His servant Isrā'īl, "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 'Īsā 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 Allāh's sons as they claimed about 'Īsā. Rather this statement by 'Īsā only meant to indicate a

closeness with Allāh. This is why when they said that they are Allāh's children and loved ones, Allāh 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, Allāh'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.﴾

Allāh states: you are just like the rest of the children of Ādam, and Allāh is the Lord of all His creation,

﴿يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ﴾

﴿He forgives whom He wills and punishes whom He wills.﴾

Allāh does what He wills, there is none who can escape His judgement, and He is swift in reckoning.

﴿وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا﴾

﴿And to Allāh belongs the dominion of the heavens and the earth and all that is between them;﴾

Therefore, everything is Allāh's property and under His power and control,

﴿وَالِإِيَّاهِ السَّيْرُ﴾

﴿and to Him is the return.﴾

In the end, the return will be to Allāh 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 قَمَرٍ مِّنَ الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ

وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾

﴿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 Allāh is able to do all things.﴾

Allāh is addressing the People of the Book – the Jews and the Christians, saying that He has sent His Messenger Muḥammad ﷺ 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 ʿĪsā, son of Maryam peace be upon them.

There is a difference of opinion about the length of time between ʿĪsā and Muḥammad ﷺ. Abu ʿUthmān An-Nahdi and Qatādah were reported to have said that this period was six hundred years.^[1] Al-Bukhāri also recorded this opinion from Salmān Al-Fārisi.^[2] Qatādah said that this period was five hundred and sixty years,^[3] while Maʿmar said that it is five hundred and forty years.^[4] 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 Allāh's statement,

﴿وَلِئَلَّا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ 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 ʿĪsā, the last Prophet to the Children of Israel, and Muḥammad ﷺ, the Last Prophet and Messenger among the children of Ādam. In the *Ṣaḥīḥ* collected by Al-Bukhāri, Abu Hurayrah said that the Messenger of Allāh ﷺ 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.»^[5]

[1] Al-Baghawi 2 :23.

[2] *Faḥ Al-Bāri* 7 :324.

[3] Al-Baghawi 2 :23.

[4] ʿAbdur-Razzāq 1 :186.

[5] *Faḥ Al-Bāri* 6 :550.

This *Hadīth* refutes the opinion of Al-Quḍā'ī and others, that there was a Prophet after 'Īsā called Khālid bin Sinān.

Allāh sent Muḥammad ﷺ 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 Muḥammad ﷺ 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.

Imām Aḥmad recorded that 'Iyāḍ bin Ḥimār Al-Mujāshī said that the Prophet ﷺ gave a speech one day and said,

«وَإِنَّ رَبِّي أَمَرَنِي أَنْ أَعْلَمَكُمْ مَا جَهِلْتُمْ مِمَّا عَلَّمَنِي فِي يَوْمِي هَذَا، كُلُّ مَالٍ نَحَلْتُهُ عِبَادِي حَلَالٌ، وَإِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ كُلُّهُمْ، وَإِنَّ الشَّيَاطِينَ أَتَتْهُمْ فَأَضَلَّتْهُمْ عَنْ دِينِهِمْ، وَحَرَمْتَ عَلَيْهِمْ مَا أَحَلَلْتُ لَهُمْ، وَأَمَرْتَهُمْ أَنْ يُشْرِكُوا بِي مَا لَمْ أَنْزَلْ بِهِ سُلْطَانًا، ثُمَّ إِنَّ اللَّهَ عَزَّ وَجَلَّ نَظَرَ إِلَى أَهْلِ الْأَرْضِ فَمَقَّتَهُمْ عَرَبَهُمْ وَعَجَمَهُمْ، إِلَّا بَقَايَا مِنْ بَنِي إِسْرَائِيلَ، وَقَالَ: إِنَّمَا بَعَثْتُكَ لِأَبْنَيْكَ وَأَبْنَيْكِ بِكَ، وَأَنْزَلْتُ عَلَيْكَ كِتَابًا لَا يَغْسِلُهُ الْمَاءُ، تَقْرَأُهُ نَائِمًا وَيَقْظَانَ، ثُمَّ إِنَّ اللَّهَ أَمَرَنِي أَنْ أُحَرِّقَ قُرَيْشًا فَقُلْتُ: يَا رَبِّ إِذَنْ يَنْلَعُوا رَأْسِي، فَيَدْعُوهُ خُبْرَةٌ، فَقَالَ: اسْتَخْرِجْهُمْ كَمَا اسْتَخْرِجُوكَ، وَاغْزُهُمْ نَعْرَكَ، وَأَنْفِقْ عَلَيْهِمْ فَسْتَنْفِقْ عَلَيْكَ، وَابْعَثْ جَيْشًا نَبَعَتْ حَمْسًا أَمْثَالَهُ، وَقَاتِلْ بِمَنْ أَطَاعَكَ مِنْ عَصَاكَ، وَأَهْلُ الْجَنَّةِ ثَلَاثَةٌ: ذُو سُلْطَانٍ مُفْسِطٌ مُؤَفَّقٌ مُتَّصِدٌ، وَرَجُلٌ رَجِيمٌ رَقِيقُ الْقَلْبِ بِكُلِّ ذِي قُرْبَى وَمُسْلِمٍ، وَرَجُلٌ عَفِيفٌ فَقِيرٌ ذُو عِيَالٍ [مُتَّصِدٌ]. وَأَهْلُ النَّارِ حَمْسَةٌ: الضَّعِيفُ الَّذِي لَا دِينَ لَهُ، وَالَّذِينَ هُمْ فِيكُمْ تَبِعَ أَوْ تَبَعًا - شَكَّ يَحْيَى - لَا يَتَّبِعُونَ أَهْلًا وَلَا مَالًا، وَالْحَائِزُ الَّذِي لَا يَخْفَى لَهُ طَمَعٌ وَإِنْ دَقَّ إِلَّا خَانَهُ، وَرَجُلٌ لَا يُضِيحُ وَلَا يُنْسِي إِلَّا وَهُوَ يُخَادِعُكَ عَنْ أَهْلِكَ وَمَالِكَ - وَذَكَرَ الْبُخَيْرِيُّ أَوْ الْكُذَّابُ - وَالشُّنْظِيرُ: الْفَاجِسُ»

«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 *Hunafā* (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 Allāh 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. Allāh 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.' Allāh 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.»^[1]

Therefore, the Ḥadīth states that Allāh 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.^[2] The religion was distorted and changed for the people of the earth until Allāh sent Muḥammad ﷺ, and Allāh, 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. Allāh said,

﴿أَنْ تَقُولُوا مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ﴾

«lest you say, "There came unto us no bringer of glad tidings

[1] Aḥmad 4:162, and Muslim, as noted below.

[2] Muslim 4:2197.

﴿١١٢﴾

قَالُوا يَمْشِيْنَا إِنَّا لَن نَدْخُلَهَا أَبَدًا مَا دَامُوا فِيهَا فَاذْهَبْ
 أَنْتَ وَرَبُّكَ فَقَتَلْتَا إِنَّا هَهُنَا قَاعِدُونَ ﴿١١٢﴾ قَالَ رَبِّ
 إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ
 الْفَاسِقِينَ ﴿١١٣﴾ قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً
 يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ
 ﴿١١٤﴾ ﴿١١٥﴾ وَأَتْلُ عَلَيْهِمْ نَبَأَ ابْنِي آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا
 فَتَقَبَّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرَ قَالَ لَأَفْتُنَّكَ
 قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿١١٦﴾ لَئِن بَسَطْتَ إِلَيَّ يَدَكَ
 لِنَفْسِي مَا أَنَا بِبَاسِطِ يَدَيْ إِلَيْكَ لَأَفْتُنَّكَ إِنِّي أَخَافُ اللَّهَ
 رَبَّ الْعَالَمِينَ ﴿١١٧﴾ إِنِّي أُرِيدُ أَنْ تَبُوَ آبَائِي وَإِنَّكَ فَتَكُونُ
 مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿١١٨﴾ فَطَوَّعَتْ
 لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ ﴿١١٩﴾
 فَبَعَثَ اللَّهُ غُرَابًا يَبْحِثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِثُ
 سَوْءَةَ أَخِيهِ قَالَ يُوتِلُتِي أَحَبُّتُ أَنْ أَكُونَ مِثْلَ هَذَا
 الْغُرَابِ فَأُورِثُ سَوْءَةَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ ﴿١٢٠﴾

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 ﷺ.

﴿وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿And Allāh is able to do all things.﴾

Ibn Jarīr said this part of the *Āyah* means, "I am able to punish those who disobey Me and to reward those who obey Me."^[1]

﴿وَإِذْ قَالَ مُوسَى لِقَوْمِهِ﴾

يَقَوْمِ أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَءَاتَاكُمْ مَا لَمْ يُؤْتِ
 أَحَدًا مِّنَ الْعَالَمِينَ ﴿١٢١﴾ يَقَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَى
 أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٢٢﴾ قَالُوا يَمْشِيْنَا إِنَّا لَن نَدْخُلَهَا أَبَدًا مَا دَامُوا فِيهَا فَاذْهَبْ
 أَنْتَ وَرَبُّكَ فَقَتَلْتَا إِنَّا هَهُنَا قَاعِدُونَ ﴿١٢٣﴾ قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرُقْ
 بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ﴿١٢٤﴾ قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ
 فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ ﴿١٢٥﴾ وَأَتْلُ عَلَيْهِمْ نَبَأَ ابْنِي آدَمَ بِالْحَقِّ إِذْ قَرَّبَا
 قُرْبَانًا فَتَقَبَّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرَ قَالَ لَأَفْتُنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ
 مِنَ الْمُتَّقِينَ ﴿١٢٦﴾ لَئِن بَسَطْتَ إِلَيَّ يَدَكَ لِنَفْسِي مَا أَنَا بِبَاسِطِ يَدَيْ إِلَيْكَ لَأَفْتُنَّكَ
 إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٢٧﴾ إِنِّي أُرِيدُ أَنْ تَبُوَ آبَائِي وَإِنَّكَ فَتَكُونُ مِنْ
 أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿١٢٨﴾ فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ
 فَأَصْبَحَ مِنَ الْخَاسِرِينَ ﴿١٢٩﴾ فَبَعَثَ اللَّهُ غُرَابًا يَبْحِثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِثُ
 سَوْءَةَ أَخِيهِ قَالَ يُوتِلُتِي أَحَبُّتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُورِثُ سَوْءَةَ أَخِي
 فَأَصْبَحَ مِنَ النَّادِمِينَ ﴿١٣٠﴾

[1] At-Ṭabari 10:158.

﴿20. And (remember) when Mūsā said to his people: "O my people! Remember the favor of Allāh 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-'Ālamīn)."﴾

﴿21. "O my people! Enter the Holy Land which Allāh has assigned to you and turn not back; for then you will be returned as losers."﴾

﴿22. They said: "O Mūsā! 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 (Allāh and) on whom Allāh had bestowed His grace said: "Assault them through the gate; for when you are in, victory will be yours. And put your trust in Allāh if you are believers indeed."﴾

﴿24. They said: "O Mūsā! 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 [Mūsā] said: "O my Lord! I have power only over myself and my brother, so Ifruq us from the rebellious people!"﴾

﴿26. (Allāh) 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."﴾

Mūsā Reminds His People of Allāh's Favors on Them; The Jews Refuse to Enter the Holy Land

Allāh states that His servant, Messenger, to whom He spoke directly, Mūsā, the son of 'Imrān, reminded his people that among the favors Allāh 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. Allāh said,

﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يُقَوِّرُ أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ﴾

﴿And (remember) when Mūsā said to his people: "O my people! Remember the favor of Allāh to you, when He made Prophets among you,﴾

for whenever a Prophet died, another rose among them, from the time of their father Ibrāhīm and thereafter.

There were many Prophets among the Children of Israel

calling to Allāh and warning against His torment, until 'Isā was sent as the final Prophet from the Children of Israel. Allāh then sent down the revelation to the Final Prophet and Messenger, Muḥammad, the son of 'Abdullāh, from the offspring of Ismā'īl, the son of Ibrāhīm, peace be upon them. Muḥammad ﷺ is the most honorable Prophet of all times.

Allāh said next,

﴿وَجَعَلَكُمْ مُلُوكًا﴾

﴿made you kings﴾ 'Abdur-Razzāq recorded that Ibn 'Abbās commented:

"Having a servant, a wife and a house."^[1] In his *Mustadrak*, Al-Ḥākim recorded that Ibn 'Abbās said, "A wife and a servant, and,

﴿وَمَا آتَاكُمْ مَا لَمْ يُؤْتِ آسَدًا مِنْ آلَمَلِكِينَ﴾

﴿and gave you what He had not given to any other among the nations ('Ālamīn).﴾

means, during their time."^[2] Al-Ḥākim said, "Ṣaḥīḥ according to the criteria of the Two Ṣaḥīḥs, but they did not collect it." Qatādah said, "They were the first people to take servants."^[3]

A *Ḥadīth* states,

«مَنْ أَصْبَحَ مِنْكُمْ مُعَافَى فِي جَسَدِهِ، آمِنًا فِي سِرْبِهِ، عِنْدَهُ قُوْتٌ يَوْمِهِ، فَكَأَنَّمَا حَبِزَتْ لَهُ الدُّنْيَا بِحَدَائِرِهَا»

«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.»^[4]

Allāh's statement,

﴿وَمَا آتَاكُمْ مَا لَمْ يُؤْتِ آسَدًا مِنْ آلَمَلِكِينَ﴾

﴿and gave you what He had not given to any other among the nations (Al-'Ālamīn).﴾

means, during your time, as we stated. The Children of Israel

[1] 'Abdur-Razzāq 1:187.

[2] Al-Ḥākim 2:312.

[3] At-Ṭabari 10:163.

[4] *Tuḥfat Al-Aḥwadhī* 7:11.

were the most honorable among the people of their time, compared to the Greek, Copts and the rest of mankind. Allāh said in another *Āyah*,

﴿وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُمْ مِّنَ الْأَطْيَابِ وَفَضَّلْنَاهُمْ 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-'Ālamīn).﴾

Allāh said,

﴿لَهُمْ قَالُوا يَا مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُم آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ يَّمْهَلُونَ ﴿٧٨﴾ إِنَّ هَؤُلَاءِ مُتَّبِعُونَ مَا هُم بِبِغِلٍ ثَمَّ كَانُوا يَعْمَلُونَ ﴿٧٩﴾ قَالَ أَغْبِرْ اللَّهُ أَعْيُنَكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ ﴿٨٠﴾﴾

﴿They said: "O Mūsā! Make for us a god as they have gods." He said: "Verily, you are an ignorant people." [Mūsā 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 Allāh, 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 Allāh, 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. Allāh 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 *Mutawātir* *Hadīths* about the honor of this *Ummah* and its status and honor with Allāh, when we explained Allāh's statement in *Sūrah Al-'Imrān* (3),

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾

﴿You are the best of peoples ever raised up for mankind...﴾

Allāh states next that Mūsā encouraged the Children of

Israel to perform *Jihād* and enter Jerusalem, which was under their control during the time of their father Ya'qūb. Ya'qūb and his children later moved with his children and household to Egypt during the time of Prophet Yūsuf. His offspring remained in Egypt until their exodus with Mūsā. They found a mighty, strong people in Jerusalem who had previously taken it over. Mūsā, Allāh'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 Allāh's command.

Allāh said that Mūsā ordered them to enter the Holy Land,

﴿الَّتِي كَتَبَ اللَّهُ لَكُمْ﴾

﴿which Allāh has assigned to you﴾

meaning, which Allāh has promised to you by the words of your father Isrā'īl, that it is the inheritance of those among you who believe.

﴿وَلَا تَوَلُّوْا عَلٰی اَدْبَارِكُمْ﴾

﴿and turn not back﴾ in flight from *Jihād*.

﴿فَتَنَقَّلُوا خَيْبَرَيْنِ ﴿١١﴾ قَالُوا يَمْوَسَىٰ اِنَّ فِيهَا قَوْمًا جَبَارِيْنَ وَاِنَّا لَنْ نَدْخُلَهَا حَتّٰى يَخْرُجُوْا مِنْهَا فَاِنْ يَخْرُجُوْا مِنْهَا فَاِنَّا دَاخِلُوْكَ ﴿١٢﴾﴾

﴿"...for then you will be returned as losers." They said, "O Mūsā! 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 Kālib (Caleb)

Allāh said,

﴿قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنعَمَ اللَّهُ عَلَيْهِمَا﴾

﴿Two men of those who feared (Allāh and) on whom Allāh had bestowed His grace said...﴾

When the Children of Israel declined to obey Allāh and follow His Messenger Mūsā, two righteous men among them, on whom Allāh had bestowed a great bounty and who were afraid of Allāh and His punishment, encouraged them to go forward. It was also said that the *Āyah* reads in a way that means that these men were respected and honored by their people. These two men were Yuwsha', the son of Nūn, and Kālib, the son of Yūfnā, as Ibn 'Abbās, Mujāhid, 'Ikrimah, 'Aṭīyyah, As-Suddi, Ar-Rabī' bin Anas and several other Salaf and latter scholars stated.^[1] These two men said to their people,

﴿ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ عَلَيْهِمْ 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 Allāh if you are believers indeed."﴾

Therefore, they said, if you rely on and trust in Allāh, follow His command and obey His Messenger, then Allāh will give you victory over your enemies and will give you triumph and dominance over them. Thus, you will conquer the city that Allāh has promised you. This advice did not benefit them in the least,

﴿قَالُوا يَمْشُونَ إِنَّا لَن نَدْخُلُهَا أَبَدًا مَا دَامُوا فِيهَا فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَتِلَا إِنَّا هَاهُنَا قَاعِدُونَ ﴿١٢﴾﴾

﴿They said, "O Mūsā! 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 *Jihād*, defied their Messenger, and refused to fight their enemy.

[1] Aṭ-Ṭabari 10:176-178.

The Righteous Response of the Companions During the Battle of Badr

Compare this to the better response the Companions gave to the Messenger of Allāh ﷺ 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 Sufyān. 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 Muhājirīn also spoke, all the while the Messenger of Allāh ﷺ saying,

«أشيروا علي أيها المسلمون»

«Advise me, O Muslims!» inquiring of what the Anṣār, the majority then, had to say. Sa'd bin Mu'ādh said, "It looks like you mean us, O Messenger of Allāh! 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 Allāh allow you to witness from our efforts what comforts your eyes. Therefore, march forward with the blessing of Allāh." The Messenger of Allāh (ﷺ) was pleased with the words of Sa'd and was encouraged to march on.^[1]

Abu Bakr bin Marduwyah recorded that Anas said that when the Messenger of Allāh ﷺ went to Badr, he asked the Muslims for their opinion, and 'Umar gave his. The Prophet ﷺ again asked the Muslims for their opinion and the Anṣār said, "O Anṣār! It is you whom the Prophet wants to hear." They said, "We will never say as the Children of Israel said to Mūsā,

﴿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-Ghimād (near Makkah) we shall follow you."

[1] Aṭ-Ṭabari 13:399.

Imām Aḥmad, An-Nasā'ī and Ibn Ḥibbān^[1] also recorded this *Ḥadīth*.

In the Book of *Al-Maghāzi* and *At-Tafsīr*, Al-Bukhāri recorded that 'Abdullāh bin Mas'ūd said, "On the day of Badr, Al-Miqdād said, 'O Messenger of Allāh! We will never say to you what the Children of Israel said to Mūsā,

﴿فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَهُنَا قَاعِدُونَ﴾

﴿So go, you and your Lord, and fight you two, we are sitting right here.﴾

Rather, march on and we will be with you.' The Messenger of Allāh ﷺ was satisfied after hearing this statement."^[2]

Mūsā Supplicates to Allāh Against the Jews

Mūsā 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, Mūsā became very angry with them and supplicated to Allāh 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 Hārūn among them will obey, implement Allāh's command and accept the call,

﴿فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ﴾

﴿So Ifruq us from the rebellious people!﴾

Al-'Awfi reported that Ibn 'Abbās said, "Meaning, judge between us and them."^[3] 'Ali bin Abi Ṭaḥḥah reported similarly from him.^[4] Aḍ-Ḍaḥḥāk said that the *Āyah* means, "Judge

[1] Aḥmad 3:105, An-Nasā'ī in *Al-Kubrā* 6:334 and Ibn Ḥibbān 7:109. The chain for this narration is not authentic, but some of the story is supported by the narration that follows as well as the one before it.

[2] Al-Bukhāri no. 4609.

[3] Aṭ-Ṭabari 10:188.

[4] Aṭ-Ṭabari 10:189.

and decide between us and them.”^[1] Other scholars said that the *Āyah* means, “Separate between us and them.”

Forbidding the Jews from Entering the Holy Land for Forty Years

Allāh said,

﴿فَإِنَّهَا 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 Mūsā supplicated against the Jews for refusing to fight in *Jihād*, Allāh forbade them from entering the land for forty years. They wandered about lost in the land of At-Tīh, unable to find their way out. During this time, tremendous miracles occurred, such as the clouds that shaded them and the manna and quails Allāh sent down for them. Allāh brought forth water springs from solid rock, and the other miracles that He aided Mūsā bin 'Imrān 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

Allāh'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 Nūn 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 Allāh! Make it stop setting for me.” Allāh made the sun stop setting until Yuwsha' bin Nūn

[1] At-Ṭabari 10:189.

conquered Jerusalem. Next, Allāh commanded Yuwsha‘ to order the Children of Israel to enter Jerusalem from its gate while bowing and saying *Ḥittah*, 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 *Tafsīr* of *Sūrat Al-Baqarah*.

Ibn Abi Ḥātim recorded that Ibn ‘Abbās commented,

﴿فَإِنَّهَا 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 Mūsā and Hārūn died, as well as everyone above forty years of age. When the forty years ended, Yuwsha‘ son of Nūn assumed their leadership and later conquered Jerusalem.^[1] 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.’ Allāh 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 *Ṣaḥīḥ*.

Allāh Comforts Mūsā

Comforting Mūsā, Allāh said

﴿فَلَا تَأْسَ عَلَى الْقَوْرِ الْفَاسِقِينَ﴾

◀So do not grieve for the rebellious people.▶

[1] A Similar version was recorded by Aṭ-Ṭabari 10:193.

Allāh 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 Allāh and His Messenger, and their refusal to obey the order for *Jihād*. 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 Allāh and the one whom He spoke to among them, the best of Allāh'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 Allāh 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 *Jihād* 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 Allāh, and they became His enemies. Yet, they claim that they are Allāh's children and His loved ones! May Allāh curse their faces that were transformed to the shape of swine and apes, and may Allāh's curse accompany them to the raging Fire. May Allāh make them abide in the Fire for eternity, and He did; all thanks are due to Him.

﴿۞﴾ وَأَنْتَ عَلَيْهِمْ نَبَأٌ آتٍ ؕ أَدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَلْ مِنَ
الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿۳۷﴾ لَئِن بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا
بِأَسِيطَ يَدِي إِلَيْكَ لَأَقْتُلَنَّكَ إِنَّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿۳۸﴾ إِنِّي أُرِيدُ أَنْ نَبُوءَ بِإِثْمِي
وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿۳۹﴾ فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ
فَقَتَلَهُ فَأَصْبَحَ مِنَ الخَاسِرِينَ ﴿۴۰﴾ فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُوَرِّي
سَوْءَةَ أَخِيهِ قَالَ يُوتِلَقُ بِعُجْرَتِي أَنْ أَكُونَ وَشَلْ هَذَا الْغُرَابُ فَأُوَرِّي سَوْءَةَ أَخِي فَأَصْبَحَ مِنَ
الضَّالِّينَ ﴿۴۱﴾

﴿27. And recite to them the story of the two sons of Ādam 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, Allāh accepts

only from those who have Taqwā.﴾

﴿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 Allāh; 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 Allāh 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 Hābīl (Abel) and Qābīl (Cain)

Allāh describes the evil end and consequence of transgression, envy and injustice in the story of the two sons of Ādam, Hābīl and Qābīl. One of them fought against the other and killed him out of envy and transgression, because of the bounty that Allāh gave his brother and because the sacrifice that he sincerely offered to Allāh 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. Allāh said,

﴿وَأَتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ﴾

﴿And recite to them the story of the two sons of Ādam 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 Ādam, Hābīl and Qābīl, as many scholars among the Salaf and later generations said.

Allāh's statement,

﴿وَالْحَقُّ﴾

﴿in truth;﴾ means, clearly and without ambiguity, alteration,

confusion, change, addition or deletion. Allāh said in other *Āyāt*,

﴿إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ﴾

◀Verily, this is the true narrative [about the story of 'Īsā],▶

﴿مَنْ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ﴾

◀We narrate unto you their story with truth,▶ and,

﴿ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ﴾

◀Such is 'Īsā, son of Maryam. (It is) a statement of truth.▶

Several scholars among the Salaf and the later generations said that Allāh allowed Ādam to marry his daughters to his sons because of the necessity of such action. They also said that in every pregnancy, Ādam 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. Hābīl's sister was not beautiful while Qābīl's sister was beautiful, resulting in Qābīl wanting her for himself, instead of his brother. Ādam refused unless they both offer a sacrifice, and he whose sacrifice was accepted, would marry Qābīl's sister. Hābīl's sacrifice was accepted, while Qābīl's sacrifice was rejected, and thus what Allāh told us about them occurred.

Ibn Abi Ḥātim recorded that Ibn 'Abbās said – that during the time of Ādam – “The woman was not allowed in marriage for her male twin, but Ādam was commanded to marry her to any of her other brothers. In each pregnancy, Ādam was given a twin, a male and a female. A beautiful daughter was once born for Ādam 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.^[1]

[1] Aṭ-Ṭabari 10:223.

The statement,

﴿إِنَّمَا يَقْبَلُ اللَّهُ مِنَ الْمُتَّقِينَ﴾

﴿“Verily, Allāh accepts only from those who have Taqwā.”﴾

who fear Allāh in their actions. Ibn Abi Ḥātim recorded that Abu Ad-Dardā’ said, “If I become certain that Allāh has accepted even one prayer from me, it will be better for me than this life and all that in it. This is because Allāh says,

﴿إِنَّمَا يَقْبَلُ اللَّهُ مِنَ الْمُتَّقِينَ﴾

﴿Verily, Allāh accepts only from the those who have Taqwā.﴾

The statement,

﴿لَئِن بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَنَّكَ إِنَّي أَخَافُ اللَّهَ رَبَّ

الْمَلَكِينَ﴾

﴿“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 Allāh; the Lord of all that exists.”﴾

Qābil’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 إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَنَّكَ﴾

﴿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,

﴿إِنَّي أَخَافُ اللَّهَ رَبَّ الْمَلَكِينَ﴾

﴿for I fear Allāh; 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.

‘Abdullāh bin ‘Amr said, “By Allāh! Hābil was the stronger of the two men. But, fear of Allāh restricted his hand.” The Prophet ﷺ said in a Ḥadīth recorded in the Two Ṣaḥīḥs,

﴿إِذَا تَوَاجَهَ الْمُسْلِمَانِ بِسَبْيِهِمَا 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 Allāh's Messenger! It is all right for the murderer, but what about the victim?" Allāh's Messenger ﷺ replied,

«إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ»

«He surely had the intention to kill his comrade.»^[1]

Imām Aḥmad recorded that, at the beginning of the calamity that 'Uthmān suffered from, Sa'd bin Abi Waqqās said, "I bear witness that the Messenger of Allāh ﷺ 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 كَأَبْنِ آدَمَ»

«Be just like (the pious) son of Ādam.»^[2]

At-Tirmidhi also recorded it this way, and said, "This Ḥadīth is Ḥasan, and similar is reported on this subject from Abu Hurayrah, Khabbāb bin Al-Aratt, Abu Bakr, Ibn Mas'ūd, Abu Wāqid and Abu Mūsā."^[3]

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 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk, As-Suddi and Qatādah said that,

[1] *Faḥ Al-Bāri* 13:35, *Muslim* 4:2214.

[2] *Aḥmad* 1:185.

[3] *Tuḥfat Al-Aḥwadhi* 6:436.

﴿إِنِّي أُرِيدُ أَنْ تَبِئُوا بِإِثْمِي وَإِثْمِكُ﴾

﴿“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.^[1] Allāh’s statement,

﴿فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخٰسِرِينَ﴾

﴿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 Shayṭān took an animal and placed its head on a rock, then he took another rock, and smashed its head with it until he killed it while the son of Ādam was looking. So he did the same thing to his brother.”^[2] Ibn Abi Ḥātim also recorded this. ‘Abdullāh bin Wahb said that ‘Abdur-Raḥmān bin Zayd bin Aslam said that his father said, “Qābīl held Hābīl by the head to kill him, so Hābīl laid down for him and Qābīl started twisting Hābīl’s head, not knowing how to kill him. Shayṭān came to Qābīl and said, ‘Do you want to kill him?’ He said, ‘Yes.’ Shayṭān said, ‘Take that stone and throw it on his head.’ So Qābīl took the stone and threw it at his brother’s head and smashed his head. Shayṭān then went to Ḥawwā’ in a hurry and said to her, ‘O Ḥawwā’! Qābīl killed Hābīl.’ She asked him, ‘Woe to you! What does ‘kill’ mean?’ He said, ‘He will no longer eat, drink or move.’ She said, ‘And that is death?’ He said, ‘Yes it is.’ So she started to weep until Ādam came to her while she was weeping and said, ‘What is the matter with you?’ She did not answer him. He asked her two more times, but she did not answer him. So he said, ‘You and your daughters will inherit the practice of weeping, while I and my sons are free of it.’” Ibn Abi Hatim recorded it.

Allāh’s statement,

[1] Aṭ-Ṭabari 10:215-216.

[2] Aṭ-Ṭabari 4:536.

﴿فَأَصْبَحَ مِنَ الْخَاسِرِينَ﴾

﴿And became one of the losers.﴾ in this life and the Hereafter, and which loss is worse than this? Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ﷺ 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 Ādam will carry a burden of its shedding, for he was the first to practice the crime of murder.»^[1]

The Group, with the exception of Abu Dāwud, also recorded this Ḥadīth.^[2] Ibn Jarīr recorded that 'Abdullāh bin 'Amr used to say, "The son of Ādam, 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."^[3]

Allāh said,

﴿فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ بُورَىٰ سَوْءَةً أَخِيهِ قَالَ يُبَوِّكِلْهُ يَعْمَرُونَ
أَنْ أَكُونَ وَمِثْلَ هَذَا الْفُرَابِ فَأُورَىٰ سَوْءَةً أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ ﴿٢٧﴾﴾

﴿Then Allāh 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, Qābīl left him on the bare ground and did not know how to bury him. Allāh 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 Qābīl saw that, he said,

[1] Aḥmad 1:383.

[2] Faṭḥ Al-Bāri 12:198, Muslim 3:1303, Tuḥfat Al-Aḥwadhi 7:436, An-Nasā'ī in Al-Kubrā 6:334, Ibn Mājah 2:873.

[3] Aṭ-Ṭabari 10:219.

﴿تَبَيَّنَ﴾ ١١٣ ﴿تَبَيَّنَ﴾

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ
نَفْسًا يَغْيِرْ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ
النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ
جَمِيعًا وَلَقَدْ جَاءَ نَهْمُ رُسُلِنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّا كَثِيرًا
مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمَسْرِ فُورٍ ﴿٣٣﴾ إِنَّمَا
جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ
فَسَادًا أَن يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ
وَأَرْجُلُهُمْ مِنْ خَلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ
لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ
﴿٣٤﴾ إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَن تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا
أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٥﴾ يَتَأَيَّهَا الَّذِينَ ءَامَنُوا
اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ
لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٦﴾ إِنَّ الَّذِينَ كَفَرُوا لَوَآتَتْ
لَهُمْ مَائِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لِيَفْتَدُوا بِهِ مِنْ
عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ وَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٧﴾

﴿يَتَوَلَّى أَعْرَضْتُ أَنْ أَكُونَ مِثْلَ
هَذَا الْغَرَابِ فَأُورَى سَوْءَةً أَخِي﴾

“Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?”^[1]

‘Ali bin Abi Ṭalhah reported that Ibn ‘Abbās 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,

﴿يَتَوَلَّى أَعْرَضْتُ أَنْ أَكُونَ مِثْلَ
هَذَا الْغَرَابِ فَأُورَى سَوْءَةً أَخِي﴾

“Woe to me! Am I not even able to be as this crow and to hide the dead body of my

brother?”^[2]

Al-Ḥasan Al-Baṣri commented on the statement,

﴿فَأَصْبَحَ مِنَ النَّادِمِينَ﴾

﴿Then he became one of those who regretted.﴾

“Allāh made him feel sorrow after the loss that he earned.”

The Swift Punishment for Transgression and Cutting the Relations of the Womb

A Ḥadīth states that the Prophet ﷺ said,

[1] Aṭ-Ṭabari 10 :225.

[2] Aṭ-Ṭabari 10 :226.

«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 Allāh 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.»^[1]

The act of Qābīl included both of these. We are Allāh's and to Him is our return.

﴿مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُمْ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَهُمْ رَسُولُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعَدَ ذَلِكَ فِي الْأَرْضِ لُتُورُونَ ﴿٣٢﴾ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ جِزَاءٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾ إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدُرُوا عَلَيْهِمْ فَأَعْلَمُوا أَنَّ اللَّهَ عَفُوٌّ رَحِيمٌ ﴿٣٤﴾﴾

﴿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-Bayyināt, even then after that many of them continued to exceed the limits in the land!﴾

﴿33. The recompense of those who wage war against Allāh 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 Allāh is Oft-Forgiving, Most Merciful.﴾

[1] Abu Dāwud 5 :208.

Human Beings Should Respect the Sanctity of Other Human Beings

Allāh says, because the son of Ādam 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,

﴿أَنْتُمْ 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 Āyah 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 Ṣāliḥ said that Abu Hurayrah said, "I entered on 'Uthmān 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 Ṭalḥah reported that Ibn 'Abbās said, "It is as Allāh has stated,

﴿مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ

﴿أَخِيهَا فَكَأَنَّمَا أَخْيَا 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 Allāh 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.^[1] Similar was said by Mujāhid;

﴿وَمَنْ أَخْيَاهَا﴾

﴿And if anyone saved a life...﴾ means, he refrains from killing a soul.^[2]

Al-'Awfi reported that Ibn 'Abbās said that Allāh's statement,

﴿نَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا﴾

﴿it would be as if he killed all mankind...﴾ means, "Whoever kills one soul that Allāh has forbidden killing, is just like he who kills all mankind."^[3] Sa'īd 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 Mujāhid commented on the Āyah,

﴿نَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا﴾

﴿it would be as if he killed all mankind...﴾ "He who kills a believing soul intentionally, Allāh 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 Mujāhid said that the Āyah,

[1] At-Ṭabari 10:235.

[2] At-Ṭabari 10:236.

[3] At-Ṭabari 10:233.

﴿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."^[1]

Warning Those who Commit Mischief

Allāh said,

﴿وَلَقَدْ جَاءَهُمْ رَسُولُنَا بِالْبَيِّنَاتِ﴾

﴿And indeed, there came to them Our Messengers with Al-Bayyināt,﴾

meaning, clear evidences, signs and proofs,

﴿ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَكُسُوفُونَ﴾

﴿even then after that many of them continued to exceed the limits in the land!﴾

This *Āyah* chastises and criticizes those who commit the prohibitions, after knowing that they are prohibited from indulging in them. The Jews of Al-Madīnah, such as Banu Qurayzah, An-Naḍīr and Qaynuqā', used to fight along with either Khazraj or Aws, when war would erupt between them during the time of *Jāhiliyyah*. When these wars would end, the Jews would ransom those who were captured and pay the blood money for those who were killed. Allāh criticized them for this practice in *Sūrat Al-Baqarah*,

﴿وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَضْتُمْ وَأَنْتُمْ تَسْهَدُونَ ﴿٨١﴾ ثُمَّ أَنْتُمْ هُنَا لَوْ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتُوكُمْ أُسْرَىٰ تَقْتُلُوهُمْ وَهِيَ مُحَرَّمَةٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَيْهِ أَشَدَّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾﴾

﴿And (remember) when We took your covenant (saying): Shed

[1] Aṭ-Ṭabari 10:235.

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 Allāh is not unaware of what you do. ﴿ [2:84-85]

The Punishment of those Who Cause Mischief in the Land

Allāh said next,

﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا
أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خَلْفِهِمْ أَوْ يُنْفَوْا مِنَ الْأَرْضِ﴾

﴿The recompense of those who wage war against Allāh 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 Jarīr recorded that 'Ikrimah and Al-Ḥasan Al-Baṣri said that the Āyāt,

﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ﴾

﴿The recompense of those who wage war against Allāh and His Messenger﴾ until,

﴿إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

﴿Allāh is Of-Forgiving, Most Merciful,﴾ "Were revealed about the idolators. Therefore, the Āyah decrees that, whoever among them repents before you apprehend them, then you have no right to punish them. This Āyah does not save a Muslim from punishment if he kills, causes mischief in the land or wages

war against Allāh 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.”^[1] Abu Dāwud and An-Nasā’ī recorded that ‘Ikrimah said that Ibn ‘Abbās said that the *Āyah*,

﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا﴾

﴿The recompense of those who wage war against Allāh 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.”^[2]

The correct opinion is that this *Āyah* is general in meaning and includes the idolators and all others who commit the types of crimes the *Āyah* mentioned. Al-Bukhāri and Muslim recorded that Abu Qilābah ‘Abdullāh bin Zayd Al-Jarmi, said that Anas bin Mālik said, “Eight people of the ‘Ukl tribe came to the Messenger of Allāh ﷺ and gave him their pledge to follow Islām. Al-Madīnah’s climate did not suit them and they became sick and complained to Allāh’s Messenger ﷺ. So he said,

﴿أَلَا تَخْرُجُونَ مَعَ رَاعِيْنَا فِي إِبِلِهِ، فَتُصِيبُوا مِنْ أُبْوَالِهَا 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 ﷺ 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 *Ḥadīth*, it was mentioned that these people were from the tribes of ‘Ukl or ‘Uraynah. Another narration reported that these people were put in the Ḥarrah area (of Al-Madīnah), and when they asked for water, no water was given to them.^[3]

[1] Aṭ-Ṭabari 10:244.

[2] Abu Dāwud 4:536, An-Nasā’ī 7:101.

[3] *Faṭḥ Al-Bāri* 12:114, Muslim 3:1296.

Allāh said,

﴿أَنْ يُقْتَلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ 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 Ṭalḥah said that Ibn 'Abbās said about this Āyah, '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.'^[1] Similar was said by Sa'īd bin Al-Musayyib, Mujāhid, 'Aṭā', Al-Ḥasan Al-Baṣri, Ibrāhīm An-Nakha'ī and Aḍ-Ḍaḥḥāk, as Abu Ja'far Ibn Jarīr recorded.^[2] This view is supported by the fact that the word *Aw* (or), indicates a choice. As Allāh said,

﴿فَجَزَاءٌ مِثْلُ مَا قَتَلَ مِنَ النَّعْمِ بِحَسَبِ يَوْمِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَلِغَ الْكَعْبَةِ أَوْ كَفَرَةٌ طَعَامُ
سَكَكِينَ أَوْ عَدْلٌ ذَلِكُمْ 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]

Allāh said,

﴿فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِوَجَعٍ أَدَىٰ مِنْ رَأْسِهِ فَعِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٌ أَوْ سُكُوتٌ﴾

﴿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,

﴿فَكَفَّرْنَاهُ بِإِعْلَامِ عَشْرَةِ سَكَكِينَ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كَسَوْتُهُمْ 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 Āyāt offer a choice, just as the Āyah above.

[1] Aṭ-Ṭabari 10:263.

[2] Aṭ-Ṭabari 10:262-263.

As for Allāh's statement,

﴿أَوْ يُنْفَوْنَ 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 Islām, as Ibn Jarīr recorded from Ibn 'Abbās, Anas bin Mālik, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥāk, Ar-Rabī' bin Anas, Az-Zuhri, Al-Layth bin Sa'd and Mālik bin Anas. Some said that the *Āyah* means these people are expelled to another land, or to another state by the Muslims authorities.^[1] Sa'īd bin Jubayr, Abu Ash-Sha'thā', Al-Ḥasan, Az-Zuhri, Aḍ-Ḍaḥḥāk and Muqātil bin Ḥayyān said that he is expelled, but not outside of the land of Islām, while others said that he is to be imprisoned.

Allāh's statement,

﴿ذَٰلِكَ لَهُمْ جِزَاءٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ 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 Allāh has prepared for them in the Hereafter. This view supports the opinion that these *Āyāt* were revealed about the idolators. As for Muslims, in his *Ṣaḥīḥ*, Muslim recorded that 'Ubādah bin Aṣ-Ṣāmiṭ said, "The Messenger of Allāh ﷺ took the same pledge from us that he also took from women: That we do not associate anything with Allāh 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 Allāh. He who falls into shortcomings and was punished, then this will be his expiation. And those whose errors were covered by Allāh, then their matter is for Allāh: If He wills, He will punish them and If He wills, He will pardon them."^[2] 'Ali narrated that the Messenger of Allāh ﷺ said,

[1] Aḍ-Ṭabari 10:268-270.

[2] Muslim 3:1333.

«مَنْ أَذْنَبَ ذَنْبًا فِي الدُّنْيَا فَمُوعِبَ بِهِ، فَاللَّهُ أَعْدَلُ مِنْ أَنْ يُنَيِّئَ عُقُوبَتَهُ عَلَى عَبْدِهِ،
وَمَنْ أَذْنَبَ ذَنْبًا فِي الدُّنْيَا فَسَتَرَهُ اللَّهُ عَلَيْهِ وَعَفَا عَنْهُ، فَاللَّهُ أَكْرَمُ مِنْ أَنْ يُعَوِّدَ عَلَيْهِ فِي
شَيْءٍ قَدْ عَفَا عَنْهُ»

«He who sins in this life and was punished for it, then Allāh is far more just than to combine two punishments on His servant. He who commits an error in this life and Allāh hides this error and pardons him, then Allāh is far more generous than to punish the servant for something that He has already pardoned.»

Recorded by Aḥmad, Ibn Mājah and At-Tirmidhi who said, "Ḥasan Gharīb."^[1] Al-Hāfiẓ Ad-Dāraquṭni was asked about this Ḥadīth, and he said that it was related to the Prophet ﷺ in some narrations, and it was related to the Companions in others, and that this narration from the Prophet ﷺ is Ṣaḥīḥ.^[2]

Ibn Jarīr commented on Allāh's statement,

﴿ذَلِكَ لَهُمْ حِزْبٌ 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."^[3]

[1] Aḥmad 1 :159, Tuḥfat Al-Aḥwadhi 7 :377, Ibn Mājah 2 :868.

[2] Ad-Daraqūṭni 3 :215.

[3] Aṭ-Ṭabari 10 :276.

The Punishment of those who Wage War Against Allāh and His Messenger is Annulled if They Repent Before their Apprehension

Allāh said,

﴿إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَأَعْلَمُوا 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 Allāh is Oft-Forgiving, Most Merciful.▶

This *Āyah* 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 *Āyah*. Ibn Abi Ḥātim recorded that Ash-Sha'bi said, "Ḥārithah bin Badr At-Tamīmi was living in Al-Baṣrah, and he committed the crime of mischief in the land. So he talked to some men from Quraysh, such as Al-Ḥasan bin 'Alī, Ibn 'Abbās and 'Abdullāh bin Ja'far, and they talked to 'Alī about him so that he would grant him safety, but 'Alī refused. So Ḥārithah went to Sa'īd bin Qays Al-Hamadani who kept him in his house and went to 'Alī, saying, 'O Leader of the Faithful! What about those who wage war against Allāh and His Messenger and cause mischief in the land?' So he recited the *Āyah* 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 'Alī wrote a document that granted safety, and Sa'īd bin Qays said, "This is for Ḥārithah bin Badr." Ibn Jarīr recorded this *Hadīth*.^[1]

Ibn Jarīr recorded that 'Āmir Ash-Sha'bi said, "A man from Murād came to Abu Mūsā, while he was the governor of Al-Kūfah during the reign of 'Uthmān, and said to him after he

[1] Aṭ-Ṭabari 10:280.

offered the obligatory prayer, 'O Abu Mūsā! I seek your help. I am so-and-so from Murād and I waged war against Allāh and His Messenger and caused mischief in the land. I repented before you had any authority over me.' Abu Mūsā proclaimed, 'This is so-and-so, who had waged war against Allāh 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 Allāh willed, but he later rose against the leaders, and Allāh punished him for his sins and he was killed." Ibn Jarīr recorded that Mūsā bin Ishāq 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 *Āyah*,

﴿يَعْبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا
إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾

﴿O My servants who have transgressed against themselves! Despair not of the mercy of Allāh, verily, Allāh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.﴾

So he said to that man, "O servant of Allāh! Recite it again." So he recited it again, and 'Ali put down his sword and went to Al-Madīnah in repentance, arriving during the night. He washed up and went to the *Masjid* of the Messenger of Allāh ﷺ 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 Marwān bin Al-Ḥakam, who was the governor of Al-Madīnah during the reign of Mu'āwiyah. 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 *Jihād* in Allāh's cause. The Muslims met the Romans in battle, and the

سورة الاحزاب

١١٤

الاحزاب

يُرِيدُونَ أَنْ يُخْرِجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا
 وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٧﴾ وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا
 أَيْدِيَهُمَا جِزَاءً لِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ
 ﴿٣٨﴾ فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ
 عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٣٩﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ
 السَّمَاوَاتِ وَالْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَيَعْفُو لِمَنْ يَشَاءُ
 وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾ * يَتَأْتِيهَا الرِّسُولُ
 لَا يَخْرُجُكَ الَّذِينَ يُسْكَرُونَ فِي الْكُفْرِ مِنَ الَّذِينَ
 قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ
 هَادُوا وَسَكَّعُوا لِلكَذِبِ سَكَعُونَ لِقَوْمٍ
 آخَرِينَ لَمْ يَأْتُوكَ بِحُفُونٍ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ
 يَقُولُونَ إِنْ أُوْتِينَا هَذَا فَخَدُّوهُ وَإِنْ لَمْ تُؤْتُوهُ فَاحْذَرُوا
 وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا
 أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يَظْهَرِ قُلُوبَهُمْ هَلْمْ فِي
 الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٤١﴾

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."^[1]

﴿يَتَأْتِيهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ
 وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا
 فِي سَبِيلِهِ لِمَلِكُمْ تَقْلُحُونَ ﴿٣٧﴾
 إِنَّ الَّذِينَ كَفَرُوا لَوَ أَنَّ لَهُمْ مَا
 فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ
 لَيَغْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ
 مَا يُقْبَلُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ
 ﴿٣٨﴾ يُرِيدُونَ أَنْ يُخْرِجُوا مِنَ
 النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا
 وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٩﴾﴾

﴿35. O you who believe! Have Taqwā of Allāh 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.﴾

[1] At-Ṭabari 10:284.

Commanding Taqwā, Wasīlah, and Jihād

Allāh commands His faithful servants to fear Him in *Taqwā*, which if mentioned along with acts of obedience, it means to refrain from the prohibitions and the prohibited matters. Allāh said next,

﴿وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ﴾

﴿seek the Wasīlah to Him.﴾ Sufyān Ath-Thawri said that Ṭalḥah said that 'Aṭā' said that Ibn 'Abbās said that *Wasīlah* means 'the means of approach'.^[1] Mujāhid, Abu Wā'il, Al-Ḥasan, Qatādah, 'Abdullāh bin Kathir, As-Suddi, Ibn Zayd and others gave the same meaning for *Wasīlah*. Qatādah said that the *Āyah* means, "Seek the means of approach to Him by obeying Him and performing the acts that please Him."^[2]

﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ﴾

﴿Those whom they call upon seek a means of access to their Lord (Allāh).﴾ [17:57]

Wasīlah 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 Allāh ﷺ, his residence and the nearest grade in Paradise to Allāh's Throne. Al-Bukhārī recorded that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ said,

«مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ: اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ، وَالصَّلَاةُ الْقَائِمَةُ، آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتُهُ، إِلَّا حَلَّتْ لَهُ الشَّفَاعَةُ يَوْمَ الْقِيَامَةِ»

«Whoever, after hearing to the Adhān says, "O Allāh! Lord of this perfect call and of the regular prayer which is going to be established! Grant Muḥammad the *Wasīlah* 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.»^[3]

Muslim recorded that 'Abdullāh bin 'Amr bin Al-'Āṣ said

[1] Aṭ-Ṭabari 10:291.

[2] Aṭ-Ṭabari 10:291.

[3] *Faṭḥ Al-Bāri* 8:251.

that he heard the Prophet ﷺ saying,

«إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ، ثُمَّ صَلُّوا عَلَيَّ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا، ثُمَّ سَلُوا 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'adhdhin, repeat what he says, and then ask for Ṣalāh (blessing, mercy from Allāh) for me. Verily, whoever asks for Ṣalāh for me, then Allāh will grant ten Ṣalāh to him. Then, ask for the Wasīlah for me, for it is a grade in Paradise that only one servant of Allāh deserves, and I hope that I am that servant. Verily, whoever asks (Allāh) for Wasīlah for me, he will earn the right of my intercession.»^[1]

Allāh said,

﴿وَجَاهِدُوا فِي سَبِيلِهِ لِمَلِكُمْ تَقْلِحُونَ﴾

﴿and strive hard in His cause as much as you can. So that you may be successful.﴾

After Allāh 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. Allāh 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 *Jihād* 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

Allāh then describes the painful torment and punishment that He has prepared for His disbelieving enemies for the Day

^[1] Muslim 1 :288.

of Resurrection. Allāh said,

﴿إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لِيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ وَكَمْ عَذَابٌ أَلِيمٌ ﴿٣٦﴾﴾

◀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 Allāh'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 Allāh's statement,

﴿وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

◀And theirs would be a painful torment.▶ meaning, hurtful,

﴿يُرِيدُونَ أَن يُخْرَجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ ﴿٣٧﴾ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٨﴾﴾

◀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 Āyah, Allāh said,

﴿كُلَّمَا أَرَادُوا أَن يُخْرَجُوا مِنْهَا مِنْ غَيْرِ 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 Mālik said that the Messenger of Allāh ﷺ said,

«يُؤْتَى بِالرَّجُلِ مِنْ أَهْلِ النَّارِ فَيَقَالُ لَهُ: يَا ابْنَ آدَمَ! كَيْفَ وَجَدْتَ مَضْجَعَكَ؟ فَيَقُولُ: شَرَّ مَضْجِعٍ، فَيَقَالُ: هَلْ تَفْتَدِي بِقَرَابِ الْأَرْضِ ذَهَبًا؟ قَالَ: فَيَقُولُ: نَعَمْ يَا رَبِّ! فَيَقُولُ اللَّهُ: كَذَبْتَ، فَذُ 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 Ādam! 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!' Allāh 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-Nasā'ī^[1] recorded it.

﴿وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٨﴾ فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٣٩﴾ أَلَمْ تَلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾﴾

﴿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 Allāh. And Allāh is All-Powerful, All-Wise.﴾

﴿39. But whosoever repents after his crime and does righteous good deeds, then verily, Allāh will pardon him. Verily, Allāh is Oft-Forgiving, Most Merciful.﴾

﴿40. Know you not that to Allāh (Alone) belongs the dominion of the heavens and the earth! He forgives whom He wills and He punishes whom He wills. And Allāh is able to do all things.﴾

The Necessity of Cutting off the Hand of the Thief

Allāh commands and decrees that the hand of the thief, male or female be cut off. During the time of *Jāhiliyyah*, this was also the punishment for the thief, and Islām upheld this punishment. In Islām, there are several conditions that must

[1] Muslim 4:2162 and An-Nasā'ī 6:36.

be met before this punishment is carried out, as we will come to know, Allāh willing. There are other rulings that Islām 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 *Ṣaḥīḥs* that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَعَنَ اللَّهُ السَّارِقَ يَسْرِقُ الْبَيْضَةَ فَتُقَطَّعُ يَدُهُ، وَيَسْرِقُ الْحَبْلَ فَتُقَطَّعُ يَدُهُ»

«May Allāh 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.»^[1]

Al-Bukhāri and Muslim recorded that 'Ā'ishah said that the Messenger of Allāh ﷺ said,

«تُقَطَّعُ يَدُ السَّارِقِ فِي رُبْعِ دِينَارٍ فَصَاعِدًا»

«The hand of the thief shall be cut off if he steals a quarter of a Dīnār or more.»^[2]

Muslim recorded that 'Ā'ishah, may Allāh be pleased with her, said that the Messenger of Allāh ﷺ 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 Dīnār or more.»^[3]

This *Ḥadīth* 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 *Dīnār*.

So this *Ḥadīth* fixes the value. And saying that it is three *Dirhams* is not a contradiction. This is because the *Dīnār* in question was equal to twelve *Dirhams*, so three *Dirhams* equalled a fourth of a *Dīnār*. So in this way it is possible to harmonize these two views. This opinion was reported from 'Umar bin Al-Khaṭṭāb, 'Uthmān bin 'Affān, 'Ali bin Abi Tālib -

[1] *Faḥ Al-Bāri* 12:83, Muslim 3:1314.

[2] *Faḥ Al-Bāri* 12:99, Muslim 3:1312.

[3] Muslim 3:1313.

may Allāh be pleased with them - and it is the view of 'Umar bin 'Abdul-'Aziz, Al-Layth bin Sa'd, Al-Awzā'i, and Ash-Shāfi'i and his companions. This is also the view of Imām Aḥmad bin Ḥanbal and Ishāq bin Rāhwayh in one of the narrations from him, as well as Abu Thawr, and Dāwud bin 'Ali Aḏ-Zāhari, may Allāh have mercy upon them.

As for Imām Abu Ḥanīfah and his students Abu Yūsuf, Muḥammad and Zufar, along with Sufyān Ath-Thawri, they said that the least amount of theft that deserves cutting off the hand is ten *Dirhams*, whereas a *Dīnār* was twelve *Dirhams* at that time. The first ruling is the correct one, that the least amount of theft is one forth of a *Dīnār* or more. This meager amount was set as the limit for cutting the hand, so that the people would refrain from theft, and this is a wise decision to those who have sound comprehension. Hence Allāh's statement,

﴿جَزَاءُ بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾

﴿as a recompense for that which both committed, a punishment by way of example from Allāh. And Allāh 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 Allāh for their error.

﴿وَاللَّهُ عَزِيزٌ﴾

﴿And Allāh 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

Allāh said next,

﴿مَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ﴾

﴿But whosoever repents after his crime and does righteous good deeds, then verily, Allāh will pardon him. Verily, Allāh is Oft-

Forgiving, Most Merciful.﴾

Therefore, whoever repents and goes back to Allāh after he commits theft, then Allāh will forgive him.

Imām Aḥmad recorded that 'Abdullāh bin 'Amr said that a woman committed theft during the time of the Messenger of Allāh ﷺ and those from whom she stole brought her and said, "O Allāh's Messenger! This woman stole from us." Her people said, "We ransom her." The Messenger of Allāh ﷺ said,

«أَفْطَعُوا يَدَهَا»

«Cut off her hand.» They said, "We ransom her with five hundred *Dīnārs*." The Prophet ﷺ said,

«أَفْطَعُوا يَدَهَا»

«Cut off her hand.» Her right hand was cut off and the woman asked, "O Messenger of Allāh! Is there a chance for me to repent?" He said,

«نَعَمْ أَنْتِ الْيَوْمَ مِنْ خَطِيئَتِكَ كَيَوْمِ وَلَدْتِكِ أُمًّا»

«Yes. This day, you are free from your sin just as the day your mother gave birth to you.»

Allāh sent down the verse in *Sūrat Al-Mā'idah*,

﴿مَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٢٤﴾﴾

﴿But whosoever repents after his crime and does righteous good deeds (by obeying Allāh), then verily, Allāh will pardon him. Verily, Allāh is Oft-Forgiving, Most Merciful.﴾^[1]

This woman was from the tribe of Makhzūm. Her story was narrated in the Two *Ṣaḥīḥs* from Az-Zuhri from 'Urwah from 'Ā'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 Allāh's Messenger ﷺ about her matter?" They then said, "Who dares speak to him about such matters other than Usāmah bin Zayd, his loved one." When the woman was brought to the Messenger of Allāh ﷺ, Usāmah bin Zayd talked to him about her and the face of the Messenger ﷺ changed color (because of anger) and

[1] Aḥmad 2:177.

he ﷺ said,

«أَتَسْتَفِعُ فِي حَدِّ مِنْ حُدُودِ اللَّهِ عَزَّ وَجَلَّ؟»

«Do you intercede in a punishment prescribed by Allāh?»

Usāmah said to him, “Ask Allāh to forgive me, O Allāh’s Messenger!” During that night, the Messenger of Allāh ﷺ stood up and gave a speech and praised Allāh as He deserves to be praised. He then said,

«أَمَّا بَعْدُ فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكَوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ، وَإِنِّي وَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَفَطَعْتُ 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 Fāṭimah the daughter of Muḥammad stole, I will have her hand cut off.»

The Prophet ﷺ commanded that the hand of the woman who stole be cut off, and it was cut off. ‘Ā’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 Allāh.’^[1] This is the wording that Muslim collected, and in another narration by Muslim, ‘Ā’ishah said, “She was a woman from Makhzūm who used to borrow things and deny that she took them. So the Prophet ordered that her hand be cut off.”^[2]

Allāh then said,

«أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ؟»

«Know you not that to Allāh (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,

«فَيَعْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ»

[1] *Faṭḥ Al-Bāri* 7:619, Muslim 3:1315.

[2] Muslim 3:1316.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

۱۱۵

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

سَمِعُوا لِلْكَذِبِ أَكَلُونَ لِلسُّحْتِ فَإِنْ جَاءُوكَ
فَأَحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ
فَكَانَ يَصْرُوكَ شَيْئًا وَإِنْ حَكَمْتَ فَأَحْكُم بَيْنَهُمْ بِالْقِسْطِ
إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤١﴾ وَكَيْفَ يُحْكِمُكَ وَعِنْدَهُ
التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ
وَمَا أَوْلَيْكَ بِالْمُؤْمِنِينَ ﴿٤٢﴾ إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا
هُدًى وَنُورٌ يُحْكَمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ
هَادُوا وَالرَّيْبِيِّونَ وَالْأَحْبَارَ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ
اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ
وَأَخْشَوْنَ وَلَا تَشْرَوْا بِإِيتِي تَمَنَّا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ
بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿٤٣﴾ وَكَيْبَا عَلَيْهِمْ
فِيهَا أَنْ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ
بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ
فِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ
لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٤٤﴾

◀He forgives whom He wills and punishes whom He wills. And Allāh is able to do all things.▶

﴿٤١﴾ يَأْتِيهَا الرِّسُولُ لَا يَحْزَنُكَ
الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ مِنَ
الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ
تُؤْمِن قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا
سَمِعُوا لِلْكَذِبِ سَمْعُونَ لِقَوْمٍ
آخِرِينَ لَمْ يَأْتُوكَ بِحُجُورٍ الْكَلِمَ
مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ
أُوتِينَا هَذَا فَخُذُوهُ وَإِنْ لَمْ
تُؤْتُوهُ فَاحْذَرُوا وَمَنْ يُرِيدِ اللَّهُ
فَيَشَاءْ فَلَنْ يَمْلِكَ لَهُ مِنْ
اللَّهِ شَيْئًا أُولَئِكَ الَّذِينَ لَمْ
يُرِيدِ اللَّهُ أَنْ يُطَهِّر قُلُوبَهُمْ لَمْ
فِي الدُّنْيَا خَيْرٌ وَلَهُمْ فِي
الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٤١﴾

سَمِعُوا لِلْكَذِبِ أَكَلُونَ

لِلسُّحْتِ فَإِنْ جَاءُوكَ فَأَحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَكَانَ يَصْرُوكَ شَيْئًا وَإِنْ حَكَمْتَ فَأَحْكُم بَيْنَهُمْ بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤١﴾ وَكَيْفَ يُحْكِمُكَ وَعِنْدَهُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أَوْلَيْكَ بِالْمُؤْمِنِينَ ﴿٤٢﴾ إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يُحْكَمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّيْبِيِّونَ وَالْأَحْبَارَ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَأَخْشَوْنَ وَلَا تَشْرَوْا بِإِيتِي تَمَنَّا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿٤٣﴾

◀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 Allāh wants to put in Fitnah, you can do nothing for him against Allāh. Those are the ones whose hearts Allāh 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, Allāh 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 Allāh; 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 Allāh's will, judged for the Jews. And the Rabbāniyyūn and the Aḥbār, for to them was entrusted the protection of Allāh'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 Allāh has revealed, such are the disbelievers.﴾

Do Not Feel Sad Because of the Behavior of the Jews and Hypocrites

These honorable Āyāt were revealed about those who rush into disbelief, deviating from the obedience of Allāh, His Messenger, preferring their opinions and lusts to what Allāh 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.

﴿مِنَ الَّذِينَ هَادُوا﴾

﴿And of the Jews...﴾ the enemies of Islām and its people, they and the hypocrites all,

﴿سَمِعُونَ لِلْكَذِبِ﴾

﴿listen much and eagerly to lies...﴾ and they accept and react to it positively,

﴿سَمِعُونَ لِقَوْمٍ مَا خَرِين لَر يَا تُولَك﴾

﴿listening to others who have not come to you,﴾

meaning, they listen to some people who do not attend your meetings, O Muḥammad. Or, the Āyah 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 بَدِ مَوَاضِعِهِ﴾

﴿They change the words from their places:﴾ by altering their meanings and knowingly distorting them after they comprehended them,

﴿يَقُولُونَ إِن أوتيتنم هَذَا فخذوه وَإِن لَر توتوه فاحذرور﴾

﴿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 Āyah was revealed about some Jews who committed murder and who said to each other, "Let us ask Muḥammad to judge between us, and if he decides that we pay the *Diyah*, accept his judgement. If he decides on capital punishment, do not accept his judgement." The correct opinion is that this Āyah was revealed about the two Jews who committed adultery. The Jews changed the law they had in their Book from Allāh 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 Muḥammad and seek his judgement. If he gives a ruling of flogging, then implement his decision and make it a proof for you with Allāh. This way, one of Allāh'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 *Hadīths* mentioning this story. Mālik reported that Nāfi‘ said that ‘Abdullāh bin ‘Umar said, “The Jews came to Allāh’s Messenger ﷺ and mentioned that a man and a woman from them committed adultery. Allāh’s Messenger ﷺ 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.’ ‘Abdullāh bin Salām 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. ‘Abdullāh bin Salām said to him, ‘Remove your hand,’ and he removed it, thus uncovering the verse about stoning. So they said, He (‘Abdullāh bin Salām) has said the truth, O Muḥammad! It is the verse about stoning.’ The Messenger of Allāh ﷺ 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-Bukhāri and Muslim also collected this *Hadīth* and this is the wording collected by Al-Bukhāri. In another narration by Al-Bukhāri, the Prophet ﷺ said to the Jews,

« مَا تَصْنَعُونَ بِهِمَا؟ »

«What would you do in this case?» They said, “We would humiliate and expose them.” The Prophet ﷺ recited,

﴿ فَاتُوا بِالتَّوْرَةِ فَاتْلُومَا إِن كُنتُمْ صَادِقِينَ ﴾

«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 Muḥammad! This is the verse about stoning, and we had hid its knowledge among us.” So the Messenger ﷺ ordered that the two adulterers be stoned, and they were stoned.^[1]

[1] Al-Bukhāri no. 4556.

Muslim recorded that a Jewish man and a Jewish woman were brought before Allāh's Messenger ﷺ because they committed adultery. The Messenger of Allāh 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 ﷺ recited;

﴿قَاتُوا بِالتَّوْرَةِ فَاَتَلُوهَا اِنْ كُنْتُمْ صٰدِقِيْنَ﴾

«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. 'Abdullāh bin Salām, who was with the Messenger of Allāh ﷺ, said, "Order him to remove his hand," and he removed his hand and under it was the verse about stoning. So the Messenger of Allāh ﷺ commanded that the adulterers be stoned, and they were stoned. 'Abdullāh bin 'Umar said, "I was among those who stoned them and I saw the man shading the woman from the stones with his body."^[1] Abu Dāwud recorded that Ibn 'Umar said, "Some Jews came to the Messenger of Allāh ﷺ and invited him to go to the Quff area. So he went to the house of Al-Midrās and they said, 'O Abu Al-Qāsim! A man from us committed adultery with a woman, so decide on their matter.' They arranged a pillow for the Messenger of Allāh ﷺ and he sat on it and said,

«اِثْنُوْنِي 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,

«اٰمَنْتُ بِكَ وَيَمَنْ اَنْزَلَكَ»

«I trust you and He Who revealed it to you.»

He then said,

[1] Muslim 3:1326.

«اثنوي بأغليكم»

«Bring me your most knowledgeable person.»

So he was brought a young man... ” and then he mentioned the rest of the story that Mālik narrated from Nāfi‘.^[1]

These *Hadīths* state that the Messenger of Allāh ﷺ 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 Muḥammad ﷺ only. Rather, the Prophet did this because Allāh 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 ﷺ for judgement in this matter was their lusts and desires, hoping that the Prophet ﷺ would agree with their opinion, not that they believed in the correctness of his judgment. This is why they said,

﴿إِنْ أُوَيْسَتْ هَذَا﴾

«If you are given this,» referring to flogging, then take it,

﴿وَإِنْ لَمْ تُوْتَوْ فَاَحْذَرُوا﴾

«but if you are not given this, then beware!» and do not accept or implement it. Allāh said next,

﴿وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئاً أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يَطَهِّرَ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا جِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١﴾ سَمِعُوا لِلْكَذِبِ أَكَلُونَ لِلسُّخْتِ﴾

«And whomsoever Allāh wants to put in Fitnah, you can do nothing for him against Allāh. Those are the ones whose hearts Allāh 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 Suḥt»

‘Suḥt’ refers to bribes, as Ibn Mas‘ūd and others stated.^[2] The

[1] Abu Dāwud 4:597.

[2] Aṭ-Ṭabari 10:319.

Āyah states that if one is like this, how can Allāh cleanse his heart and accept his supplication? Allāh said to His Prophet ﷺ,

﴿فَإِنْ جَاءُوكَ﴾

﴿So if they come to you...﴾ so that you judge between them,

﴿فَأَحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَكَنْ يَصُورُكَ سَيِّئًا﴾

﴿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 'Abbās, Mujāhid, 'Ikrimah, Al-Ḥasan, Qatādah, As-Suddi, Zayd bin Aslam, 'Aṭā' Al-Khurāsāni, and several others said that this part of the Āyah was abrogated by Allāh's statement,

﴿وَأَنْ أَحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ﴾

﴿And so judge among them by what Allāh has revealed.﴾^[1]

﴿وَإِنْ حَكَمْتَ فَأَحْكُم بَيْنَهُمْ 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, Allāh loves those who act justly.﴾

Chastising the Jews for Their Evil Lusts and Desires, While Praising the Tawrah

Allāh 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

[1] Aṭ-Ṭabari 10:330-332.

to them. Allāh said,

﴿وَكَيْفَ يُحْكَمُونَكَ 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 Allāh; yet even after that they turn away. For they are not believers.﴾

Allāh next praises the Tawrah that He sent down to His servant and Messenger Mūsā, son of Imrān,

﴿إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا﴾

﴿Verily, We did send down the Tawrah [to Mūsā], therein was guidance and light, by which the Prophets who submitted themselves to Allāh'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 Rabbāniyyūn and the Aḥbār...﴾

wherein Rabbāniyyūn refers to the worshippers who are learned and religious, and Aḥbār refers to the scholars,

﴿يَمَّا أَسْتَحْفِظُوا مِنْ كِتَابِ اللَّهِ﴾

﴿for to them was entrusted the protection of Allāh's Book,﴾

meaning, they were entrusted with the Book of Allāh, and they were commanded to adhere to it and not hide any part of,

﴿وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّكَاسَ وَأَخْشَوُا اللَّهَ وَلَا تَتَّبِعُوا بِأَيْتِي مِمَّا 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 Allāh has revealed, such are the disbelievers.﴾

There are two ways to explain this Āyah and we will mention the later.

Another Reason Behind Revealing these Honorable Āyāt

Imām Aḥmad recorded that Ibn 'Abbās said, "Allāh sent

down the Āyāt,

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ﴾

﴿And whosoever does not judge by what Allāh 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 *Jāhiliyyah*, 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 ﷺ came to Al-Madīnah and both of these groups became subservient under the Prophet ﷺ. 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 Muḥammad has come, we will not give you what you asked.' So war was almost rekindled between them, but they agreed to seek Muḥammad's judgement in their dispute. The mighty group among them said [among themselves], 'By Allāh! Muḥammad 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 Muḥammad 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 Allāh ﷺ to try and find out the Messenger's judgement. When they came to the Messenger ﷺ, Allāh informed him of their

matter and of their plot. Allāh sent down,

﴿يَتَأْتِيهَا الرَّسُولُ لَا يَحْزُنُكَ الَّذِينَ يُسْكِرُونَ فِي الْكُفْرِ﴾

﴿O Messenger! Let not those who hurry to fall into disbelief grieve you,﴾ until,

﴿الْفَاسِقُونَ﴾

﴿Such are the rebellious.﴾

By Allāh! It is because of their problem that Allāh sent down these verses and it is they whom Allāh meant.^[1] Abu Dāwud collected a similar narration for this *Ḥadīth*.^[2]

Abu Ja'far Ibn Jarīr recorded that Ibn 'Abbās said that the *Āyah* in *Sūrat Al-Mā'idah*,

﴿فَأَعْلَمُ بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ﴾

﴿either judge between them, or turn away from them...﴾ until,

﴿الْمُتَّقِينَ﴾

﴿Those who act justly.﴾

was revealed concerning the problem of blood money between Bani An-Naḍīr and Bani Qurayzah. The dead of Bani An-Naḍīr were being honored more and they received the full amount of *Diyah*, while Qurayzah received half the *Diyah* for their dead. So they referred to the Messenger of Allāh ﷺ for judgement and Allāh sent down these verses about them. The Messenger of Allāh ﷺ compelled them to adhere to the true judgement in this matter and made the *Diyah* the same for both groups and Allāh knows best about that matter.^[3] Aḥmad, Abu Dāwud and An-Nasā'ī^[4] also recorded this *Ḥadīth* from Abu Ishāq.

Al-'Awfi and 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said that these *Āyāt* were revealed about the two Jews who committed adultery, and we mentioned the *Ḥadīths* about this story before. It appears that both of these were the reasons behind revealing these *Āyāt*, and Allāh knows best. This is why Allāh said afterwards,

[1] Aḥmad 1:246.

[2] Abu Dāwud 4:7.

[3] Aṭ-Ṭabari 10:326.

[4] Aḥmad 1:363, Abu Dāwud 4:16 and An-Nasā'ī 8:19.

﴿وَكُنَّا عَلَيْهِمْ فِيهَا أَنْ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ بِالْمُؤْمِنِينَ﴾

﴿And We ordained therein for them: Life for life, eye for eye﴾

until the end of the *Āyah*, which strengthens the opinion that the story of the *Diyah* was behind revealing the *Āyāt* as we explained above. Allāh knows best.

Allāh said,

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ﴾

﴿And whosoever does not judge by what Allāh has revealed, such are the disbelievers.﴾

Al-Barā' bin 'Āzib, Ḥudhayfah bin Al-Yamān, Ibn 'Abbās, Abu Mijlaz, Abu Rajā' Al-'Uṭāridi, 'Ikrimah, 'Ubaydullāh bin 'Abdullāh, Al-Ḥasan Al-Baṣri and others said that this *Āyah* was revealed about the People of the Book.^[1] Al-Ḥasan Al-Baṣri added that this *Āyah* also applies to us.^[2] 'Abdur-Razzāq said that Ath-Thawri said that Manṣūr said that Ibrāhīm said that these *Āyāt*, "Were revealed about the Children of Israel, and Allāh accepted them for this *Ummah*." Ibn Jarīr recorded this statement.^[3]

'Ali bin Abi Ṭalḥah also stated that Ibn 'Abbās commented on Allāh's statement,

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ﴾

﴿And whosoever does not judge by what Allāh has revealed, such are the disbelievers,﴾

"Whoever rejects what Allāh has revealed, will have committed *Kufr*, and whoever accepts what Allāh has revealed, but did not rule by it, is a *Zālim* (unjust) and a *Fāsiq* (rebellious) and a sinner." Ibn Jarīr recorded this statement.^[4]

'Abdur-Razzāq said, "Ma'mar narrated to us that Ṭāwus said that Ibn 'Abbās was asked about Allāh's statement,

﴿وَمَنْ لَّمْ يَحْكَمْ﴾

[1] Aṭ-Ṭabari 10:347-357.

[2] Aṭ-Ṭabari 10:357.

[3] Aṭ-Ṭabari 10:356.

[4] Aṭ-Ṭabari 4:597.

﴿And whosoever does not judge...﴾

He said, 'It is an act of *Kufr*.' Ibn Tāwus added, 'It is not like those who disbelieve in Allāh, His angels, His Books and His Messengers.' Ath-Thawri narrated that Ibn Jurayj said that 'Aṭā' said, 'There is *Kufr* and *Kufr* less than *Kufr*, *Zulm* and *Zulm* less than *Zulm*, *Fisq* and *Fisq* less than *Fisq*.'^[1] Wakī' said that Sa'īd Al-Makki said that Tāwus said that,

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ﴾

﴿And whosoever does not judge by what Allāh has revealed, such are the disbelievers,﴾

"This is not the *Kufr* that annuls one's religion."^[2]

﴿وَكُتِبْنَا عَلَيْهِمْ فِيهَا أَنْ نَتَّقِيَ بِالنَّفْسِ وَالْعَيْنِ وَالْأَنْفِ وَالْأُذُنِ وَالْأَدْنَ
وَالسِّنِّ وَالسِّنِّ وَالْجُرُوحِ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ وَمَنْ لَّمْ يَحْكَمْ
بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٤٥﴾﴾

﴿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 Allāh has revealed, such are the unjust.﴾

This *Āyah* also chastises and criticizes the Jews because in the Tawrāh, 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-Naḍīr 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 Tawrāh to stone the adulterer and instead came up with their own form of punishment, flogging, humiliation and parading them in public. This is why Allāh said in the previous *Āyah*,

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ﴾

﴿And whosoever does not judge by what Allāh has revealed,

[1] 'Abdur-Razzāq 1 : 191, Aṭ-Ṭabari 4 : 595.

[2] Aṭ-Ṭabari 10 : 355.

such are the disbelievers. ﴿

because they rejected Allāh's command with full intention and with transgression and rebellion. In this *Āyah*, Allāh said,

﴿فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾

﴿*such are the unjust.*﴾ because they did not exact the oppressed his due rights from the oppressor in a matter which Allāh 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

Imām Abu Naṣr bin Aṣ-Ṣabbāgh stated in his book, *Ash-Shāmil*, that the scholars agree that this *Āyah* [5:45] should be implemented, and the Imāms agree that the man is killed for a woman whom he kills, according to the general indications of this *Āyah*. A *Ḥadīth* that An-Nasā'ī^[1] recorded states that the Messenger of Allāh ﷺ had this statement written in the book that he gave 'Amr bin Ḥazm,

«أَنَّ الرَّجُلَ يُقْتَلُ بِالْمَرْأَةِ»

«*The man is killed for the woman (whom he kills).*»

In another *Ḥadīth*, the Messenger ﷺ said,

«الْمُسْلِمُونَ تَكَافَأَ دِمَاؤُهُمْ»

«*Muslims are equal regarding the sanctity of their blood.*»^[2]

This is also the opinion of the majority of the scholars.

What further supports what Ibn Aṣ-Ṣabbāgh said is the *Ḥadīth* that Imām Aḥmad recorded that Anas bin Mālik said, "Ar-Rabī' (his aunt) broke the tooth of a girl, and the relatives of Ar-Rabī' requested the girl's relatives to forgive (the offender), but they refused. So, they went to the Prophet ﷺ who ordered them to bring about retaliation. Anas bin An-Nadr, her brother, asked, 'O Allāh's Messenger! Will the tooth of Ar-Rabī' be broken?' The Messenger of Allāh said, 'O Anas! The Book of Allāh prescribes retaliation.' Anas said, 'No, by Him Who has sent you with the Truth, her tooth will not be broken.'

[1] An-Nasā'ī 8 :58.

[2] Ibn Mājah 2 :895.

Later the relatives of the girl agreed to forgive Ar-Rabi' and forfeit their right to retaliation. The Messenger of Allāh ﷺ said,

«إن من عباد الله من لو أقسم على الله لأبره»

«There are some of Allāh's servants who, if they take an oath by Allāh, Allāh fullfils them.»^[1]

It was recorded in the Two Ṣaḥīḥs.^[2]

Retaliation for Wounds

Allāh said,

﴿وَالْجُرُوحَ فِصَاصًا﴾

﴿and wounds equal for equal.﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās 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."^[3] 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 Jarīr and Ibn Abi Ḥatīm 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 Imām Aḥmad 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 ﷺ asking for retaliation, and the Prophet ﷺ said,

«حَتَّى يَبْرَأَ»

«Not until you heal.»

The man again came to the Prophet ﷺ and asked for equality in retaliation and the Prophet ﷺ allowed him that. Later on,

[1] Aḥmad 3:167.

[2] Faḥ Al-Bāri 8:124, Muslim 3:1302.

[3] Aṭ-Ṭabari 10:360.

that man said, "O Messenger of Allāh! I limp now." The Messenger ﷺ said,

«قَدْ نَهَيْتَكَ فَعَصَيْتَنِي، فَأَبْعَدَكَ اللهُ وَيَطَّلَ عَرَجُكَ»

"I had asked you to wait, but you disobeyed me. Therefore, Allāh cast you away and your limp has no compensation."

Afterwards, the Messenger of Allāh ﷺ forbade that the wound be retaliated for until the wound of the victim heals.^[1]

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

Allāh said,

﴿فَمَنْ نَصَّدَفَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ﴾

﴿But if anyone remits the retaliation by way of charity, it shall be for him an expiation.﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented that

﴿فَمَنْ نَصَّدَفَ 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."^[2] Sufyān Ath-Thawri said that 'Aṭā' bin As-Sā'ib said that Sa'īd bin Jubayr said that Ibn 'Abbās 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 Allāh."^[3] Ibn Abi Ḥātim recorded this statement.

Jābir bin 'Abdullāh said that Allāh's statement,

﴿فَمَنْ نَصَّدَفَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ﴾

﴿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-Ḥasan Al-Baṣri, Ibrāhīm An-Nakha'ī and Abu Ishāq Al-Hamdāni.

[1] Aḥmad 2:217.

[2] Aṭ-Ṭabari 10:367.

[3] Aṭ-Ṭabari 10:326.

﴿التَّوْرَةِ﴾ ١١٦ ﴿التَّوْرَةِ﴾

وَقَفَيْنَا عَلَىٰ آثَرِهِمْ يَعِيسَىٰ ابْنَ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ
التَّوْرَةِ ۚ وَآتَيْنَاهُ الْإِنجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ
يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٤٦﴾ وَلِيَحْكُمَ
أَهْلَ الْإِنجِيلِ بِمَا أَنزَلَ اللَّهُ فِيهِ ۚ وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ
اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٤٧﴾ وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ
بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا
عَلَيْهِ ۚ فَاحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ
عَمَّا جَاءَكَ مِنَ الْحَقِّ ۚ لِكُلِّ جَعَلْنَا مَنكُم شُرْعَةً وَمِنْهَا جَا
وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً ۚ وَلَٰكِن لِّيَبْلُوَكُمْ فِي مَا
آتَاكُمْ ۖ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا
فِيئْتِيكُمْ بِمَا كُنتُمْ فِيهِ تَخْلِفُونَ ﴿٤٨﴾ وَإِن أَحْكَمْتُمْ بَيْنَهُمْ بِمَا
أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَأَحْذَرَهُمْ أَن يَقْتُلُوكَ عَن
بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ ۚ فَإِن تَوَلَّوْا فاعَلَمْتَ أَن مَارِئِدًا أَن يُصِيبَهُم
بِعَظْمِ ذُنُوبِهِمْ ۚ وَإِن كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ ﴿٤٩﴾ أَفَحَكَمَ
الْجَاهِلِيَّةُ يَبْغُونَ ۚ وَمِن أَحْسَنُ مِمَّنْ أَلَّ اللَّهُ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿٥٠﴾

I m ā m A ḥ m a d recorded that 'Ubādah bin Aṣ-Ṣāmiṭ said, "I heard the Messenger of Allāh saying,

«مَا مِنْ رَجُلٍ يُجْرِحُ مِنْ جَسَدِهِ جِرَاحَةً 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 Allāh will pardon him that which is similar to what he forfeited.»^[1]

An-Nasā'ī^[2] and Ibn Jarīr recorded this Ḥadīth.

Allāh's statement,

﴿وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾

﴿And whosoever

does not judge by that which Allāh has revealed, such are the unjust.﴾

Earlier we mentioned the statements of 'Atā' and Ṭāwus that there is *Kufr* and lesser *Kufr*, injustice and lesser injustice and *Fisq* and lesser *Fisq*.

﴿وَقَفَيْنَا عَلَىٰ آثَرِهِمْ يَعِيسَىٰ ابْنَ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ ۚ وَآتَيْنَاهُ الْإِنجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٤٦﴾ وَلِيَحْكُمَ أَهْلَ الْإِنجِيلِ بِمَا أَنزَلَ اللَّهُ فِيهِ ۚ وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٤٧﴾﴾

﴿46. And in their footsteps, We sent 'Isā, son of Maryam,

[1] Aḥmad 5:316.

[2] An-Nasā'ī in *Al-Kubrā* 6:335 and Ibn Jarīr *Aṭ-Ṭabarī* 10:364. The meaning of this Ḥadīth is supported by other texts.

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 Taqwā. ﴿

﴿47. Let the people of the Injil judge by what Allāh has revealed therein. And whosoever does not judge by what Allāh has revealed, such are the rebellious.﴾

Allāh Mentions 'Īsā and Praises the Injil

Allāh said,

﴿وَفَقَّيْنَا﴾

﴿and We sent...﴾ meaning, We sent

﴿عَلَىٰ أَرْسُلِهِمْ﴾

﴿in their footsteps﴾ meaning the Prophets of the Children of Israel,

﴿بِعِيسَىٰ ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ﴾

﴿'Īsā, son of Maryam, confirming the Tawrah that had come before him,﴾

meaning, he believed in it and ruled by it.

﴿وَأَنبَأْنَاهُ الْإِنجِيلَ 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. Allāh states in another Āyah that 'Īsā said to the Children of Israel,

﴿وَلَا جِدْلَ لَكُمْ بِعَمَلِ 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. Allāh's statement,

﴿وَهَدَىٰ وَمَوْعِظَةً لِّلْمُتَّقِينَ﴾

﴿a guidance and an admonition for those who have Taqwā.﴾

means, We made the Injil guidance and an admonition that prohibits committing sins and errors, for those who have Taqwā of Allāh and fear His warning and torment.

Allāh said next,

﴿وَلِيَحْكُمَ أَهْلَ الْإِنجِيلِ بِمَا أَنزَلَ اللَّهُ فِيهِ﴾

﴿Let the people of the Injil judge by what Allāh has revealed therein.﴾

meaning, so that He judges the people of the Injil by it in their time. Or, the *Āyah* 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 Muḥammad ﷺ and the command to believe in and follow him when he is sent. Allāh said in other *Āyāt*,

﴿قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُقِيمُوا التَّوْرَةَ وَالْإِنجِيلَ وَمَا أَنزَلَ 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 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, Allāh said,

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الضَّالِّينَ﴾

﴿And whosoever does not judge by what Allāh has revealed, such are the rebellious.﴾

meaning, the rebellious and disobedient of Allāh who prefer falsehood and abandon truth. We mentioned before that this

Āyah was revealed about the Christians, and this is evident from the context of the Āyah.

﴿وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ فَاَحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِنَبْلُوَكُمْ فِي مَا آتَيْنَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَبِئْسَ لَكُمْ بِمَا كُنتُمْ فِيهِ تَخَلِّفُونَ ﴿٤٨﴾ وَإِنْ أَحْكَمْتُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَأَحْذَرْتُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمْتُمْ أَنَّ اللَّهَ يُبْدِئُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِنَ الْنَّاسِ لَفَاسِقُونَ ﴿٤٩﴾ أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْتَغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ ﴿٥٠﴾﴾

﴿48. And We have sent down to you the Book (this Qur'ān) in truth, confirming the Scripture that came before it and Muhayminan over it (old Scriptures). So judge between them by what Allāh 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 Allāh 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 Allāh; then He will inform you about that in which you used to differ.﴾

﴿49. And so judge between them by what Allāh has revealed and follow not their vain desires, but beware of them lest they turn you far away from some of that which Allāh has sent down to you. And if they turn away, then know that Allāh'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 Allāh for a people who have firm faith.﴾

Praising the Qur'ān; the Command to Refer to the Qur'ān for Judgment

Allāh mentioned the Tawrah that He sent down to His Prophet Mūsā, the one whom He spoke directly to, praising it, commanding that it should be implemented, before it was

abrogated. Allāh then mentioned the Injīl, praised it and commanded its people to adhere to it and follow it, as we stated. He next mentioned the Glorious Qur'ān that He sent down to His honorable servant and Messenger. Allāh 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 Allāh,

﴿مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ﴾

﴿confirming the Scripture that came before it﴾

meaning, the Divinely Revealed Books that praised the Qur'ān and mentioned that it would be sent down from Allāh to His servant and Messenger Muḥammad ﷺ. The Qur'ān 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 Allāh's commands and Laws and believed in His Messengers. Allāh said,

﴿قُلْ ءَأَمِئْتُمْ بِهِ أَوْ لَا تُؤْمِنُونَ إِنَّ الْدِّينَ أُوْتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُسْمَعُ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ
سُجَّدًا ﴿١٧١﴾ وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٧٢﴾﴾

﴿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 Muḥammad ﷺ by the words of His previous Messengers, will certainly be fulfilled.

Allāh's statement,

﴿وَمُهَيِّمًا عَلَيْهِ﴾

﴿and Muhayminan over it﴾

means entrusted over it, according to Sufyān Ath-Thawri who narrated it from Abu Ishāq from At-Tamīmi from Ibn 'Abbās.^[1]

[1] Aṭ-Ṭabari 10:378.

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "*Muḥaymin* is, 'the Trustworthy'. Allāh says that the Qur'ān is trustworthy over every Divine Book that preceded it."^[1] This was reported from 'Ikrimah, Sa'īd bin Jubayr, Mujāhid, Muḥammad bin Ka'b, 'Aṭiyyah, Al-Ḥasan, Qatādah, 'Aṭā' Al-Khurāsāni, As-Suddi and Ibn Zayd.^[2] Ibn Jarīr said, "The Qur'ān is trustworthy over the Books that preceded it. Therefore, whatever in these previous Books conforms to the Qur'ān is true, and whatever disagrees with the Qur'ān is false." Al-Wālibi said that Ibn 'Abbās said that *Muḥayminan* means, 'Witness'.^[3] Mujāhid, Qatādah and As-Suddi said the same. Al-'Awfi said that Ibn 'Abbās said that *Muḥayminan* means, 'dominant over the previous Scriptures'.^[4] These meanings are similar, as the word *Muḥaymin* includes them all. Consequently, the Qur'ān is trustworthy, a witness, and dominant over every Scripture that preceded it. This Glorious Book, which Allāh revealed as the Last and Final Book, is the most encompassing, glorious and perfect Book of all times. The Qur'ān includes all the good aspects of previous Scriptures and even more, which no previous Scripture ever contained. This is why Allāh made it trustworthy, a witness and dominant over all Scriptures. Allāh promised that He will protect the Qur'ān 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).▶

Allāh said,

﴿فَأَحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ﴾

◀So judge between them by what Allāh has revealed.▶

The *Āyah* commands: O Muḥammad! Rule between the people, Arabs and non-Arabs, lettered and unlettered, by what Allāh has revealed to you in this Glorious Book and what it

[1] Aṭ-Ṭabari 10:379.

[2] Aṭ-Ṭabari 10:377-380.

[3] Aṭ-Ṭabari 10:377.

[4] Aṭ-Ṭabari 10:379.

approves of for you from the Law of the previous Prophets, as Ibn Jarir said.^[1] Ibn Abi Hātim reported that Ibn ‘Abbās 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 *Āyah* was revealed,

﴿وَأَن أَسْأَلُكُمْ بَيْنَهُمْ بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ﴾

﴿So judge between them by what Allāh has revealed, and follow not their vain desires...﴾

and he was commanded to judge between them by our Book.”^[2]

Allāh’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 Allāh revealed to His Messengers. This is why Allāh 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 *Āyah* commands: Do not diverge from the truth that Allāh has ordained for you, to the vain desires of these miserable, ignorant people. Allāh’s statement,

﴿لِكُلِّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَا جَا﴾

﴿To each among you, We have prescribed a law and a clear way.﴾

﴿لِكُلِّ جَعَلْنَا مِنكُمْ شِرْعَةً﴾

﴿To each among you, We have prescribed a law﴾

Shir‘at meaning, a clear path, as Ibn Abi Hātim recorded from Ibn ‘Abbās.^[3]

﴿وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً﴾

[1] Aṭ-Ṭabari 10:382.

[2] Aṭ-Ṭabari 10:332.

[3] Aṭ-Ṭabari 10:387.

﴿If Allāh willed, He would have made you one nation.﴾

This is a general proclamation to all nations informing them of Allāh's mighty ability. If Allāh wills, He would make all mankind follow one religion and one Law, that would never be abrogated. Allāh 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 Allāh sent with Muḥammad ﷺ, His servant and Messenger, whom Allāh sent to the people of earth as the Final Prophet. Allāh said,

﴿وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ﴾

﴿If Allāh willed, He would have made you one nation, but that (He) may test you in what He has given you.﴾

This Āyah means, Allāh 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. 'Abdullāh bin Kathīr said that the Āyah,

﴿فِي مَا آتَاكُمْ﴾

﴿In what He has given you.﴾ means, of the Book.

Next, Allāh encouraged rushing to perform good deeds,

﴿فَاسْتَبِقُوا الْحَيْرَاتِ﴾

﴿so strive as in a race in good deeds.﴾

which are obedience to Allāh, following His Law that abrogated the laws that came before it, and believing in His Book, the Qur'ān, which is the Final Book that He revealed. Allāh said next,

﴿إِلَى اللَّهِ مَرْجِعُكُمْ﴾

﴿The return of you (all) is to Allāh;﴾

Therefore, O people, your return and final destination is to Allāh on the Day of Resurrection,

﴿فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهَا تَخْتَلِفُونَ﴾

﴿then He will inform you about that in which you used to differ.﴾

Allāh 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-Ḍaḥḥāk said that,

﴿فَاسْتَبِقُوا الْحَيْرَاتِ﴾

﴿So strive as in a race in good deeds.﴾ is directed at the Ummah of Muḥammad ﷺ, but the first view is more apparent. Allāh's statement,

﴿وَأَنْ أَحْكُمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ﴾

﴿And so judge between them by what Allāh has revealed and follow not their vain desires,﴾

emphasizes this command and forbids ignoring it. Allāh said next,

﴿وَاحْذَرَهُمْ أِنْ يَفِئْتُواكَ عَلَىٰ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ﴾

﴿but beware of them lest they turn you far away from some of that which Allāh 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 Allāh's Law,

﴿فَاعَلَمْنَا أَنَّمَا رُبُّدُ اللَّهِ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ﴾

﴿then know that Allāh's will is to punish them for some sins of theirs.﴾

meaning, know that this will occur according to the decree of Allāh, 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. Allāh said in other Āyāt,

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ﴾

﴿And most people will not believe even if you desire it eagerly,﴾ and,

﴿وَإِنْ تَطِيعَ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ﴾

﴿And if you obey most of those on the earth they will mislead you far away from Allāh's path.﴾

Muḥammad bin Ishāq reported that Ibn 'Abbās said, "Ka'b bin Asad, Ibn Ṣalūbā, 'Abdullāh bin Sūryā and Shās bin Qays said to each other, 'Let us go to Muḥammad to try and misguide him from his religion.' So they went to the Prophet ﷺ and said, 'O Muḥammad! 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 Allāh ﷺ refused the offer and Allāh sent down these Āyāt about them,

﴿وَأَن أَحْكَمَ بَيْنَهُمْ يَأْتِزِلُ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَأَحْذَرَهُمْ أَن يَفْتِنُوكَ عَنْ بَعْضِ مَا أُنزِلَ اللَّهُ إِلَيْكَ﴾

﴿And so judge between them by what Allāh has revealed and follow not their vain desires, but beware of them lest they turn you far away from some of that which Allāh has sent down to you.﴾ until,

﴿لِقَوْمٍ يُوقِنُونَ﴾

﴿for a people who have firm faith.﴾”

Ibn Jarīr^[1] and Ibn Abi Ḥātim recorded this Ḥadīth. Allāh continues,

﴿أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ﴾

[1] Aṭ-Ṭabari 10:393.

﴿Do they then seek the judgement of (the days of) ignorance?
And who is better in judgement than Allāh for a people who
have firm faith?﴾

Allāh criticizes those who ignore Allāh'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 Allāh's religion. During the time of *Jāhiliyyah*, 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-Yāsiq*, for them. This book contains some rulings that were derived from various religions, such as Judaism, Christianity and Islām. 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 Allāh and the Sunnah of His Messenger ﷺ. Therefore, whoever does this, he is a disbeliever who deserves to be fought against, until he reverts to Allāh's and His Messenger's decisions, so that no law, minor or major, is referred to except by His Law. Allāh said,

﴿أَفَسَكُمْ أَتَهْلِكُهُ يَوْمَئِذٍ﴾

﴿Do they then seek the judgement of (the days of) ignorance?﴾

meaning, they desire and want this and ignore Allāh's judgement,

﴿وَمَنْ أَحْسَنُ مِنْ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ﴾

﴿And who is better in judgement than Allāh for a people who
have firm faith?﴾

Who is more just in decision than Allāh for those who comprehend Allāh's Law, believe in Him, who are certain that Allāh is the best among those who give decisions and that He is more merciful with His creation than the mother with her own child? Allāh has perfect knowledge of everything, is able to do all things, and He is just in all matters.

Al-Hāfiẓ Abu Al-Qāsim Aṭ-Ṭabarāni recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said,

«أَبْغَضُ النَّاسِ إِلَى اللَّهِ عَزَّ وَجَلَّ، مَنْ يَتَّبِعِي فِي الْإِسْلَامِ سُنَّةَ الْجَاهِلِيَّةِ، وَطَالَبُ دَمٍ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

۱۱۷

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

﴿۵۱﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ يَتَوَلَّهُمْ أَجْمَعِينَ ﴿۵۲﴾ فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسْرِعُونَ فِيهِمْ يَقُولُونَ خَشَىٰ أَنْ تُصِيبَنَا دَآئِرَةٌ فَعَسَىٰ اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ فَيُصْبِحُوا عَلَىٰ مَا أَسْرُوا فِي أَنْفُسِهِمْ تَدْمِيَةً ﴿۵۳﴾ وَيَقُولُ الَّذِينَ ءَامَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ ﴿۵۴﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَنْ رَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَآئِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿۵۵﴾ إِنهَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ ءَامَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿۵۶﴾ وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ ءَامَنُوا فَإِنَّ حَرْبَ اللَّهِ هُمُ الْعَرَبُونَ ﴿۵۷﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوعًا وَلَعِبًا مِّنَ الَّذِينَ ءَاتَوْا الْكِتَابَ مِن قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنَّ كُفْرَكُمْ مُؤْمِنِينَ ﴿۵۸﴾

اُمْرِيۡ بِغَيْرِ حَقٍّ لِّرَبِّیْ
دَمَهُ

«The most hated person to Allāh 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.»^[1]

Al-Bukhāri recorded Abu Al-Yamān narrating a similar *Hadīth*, with some addition.^[2]

﴿۵۱﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ يَتَوَلَّهُمْ أَجْمَعِينَ ﴿۵۲﴾ فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسْرِعُونَ فِيهِمْ يَقُولُونَ خَشَىٰ أَنْ تُصِيبَنَا دَآئِرَةٌ فَعَسَىٰ اللَّهُ أَنْ يَأْتِيَ

بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ فَيُصْبِحُوا عَلَىٰ مَا أَسْرُوا فِي أَنْفُسِهِمْ تَدْمِيَةً ﴿۵۳﴾ وَيَقُولُ الَّذِينَ ءَامَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ ﴿۵۴﴾

﴿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, Allāh 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 Allāh may bring a victory or a decision according to His will. Then they will become

[1] Aṭ-Ṭabarāni 10:374.

[2] *Fath Al-Bāri* 12:219.

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 Allāh 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 Islām as Friends

Allāh forbids His believing servants from having Jews and Christians as friends, because they are the enemies of Islām and its people, may Allāh curse them. Allāh then states that they are friends of each other and He gives a warning threat to those who do this,

﴿وَمَنْ يَتَوَلَّهُمْ مِنكُمْ فَإِنَّهُ مِنَهُمْ﴾

﴿And if any among you befriends them, then surely he is one of them.﴾

Ibn Abi Hātim recorded that ‘Umar ordered Abu Mūsā Al-Ash‘ari to send him on one sheet of balance the count of what he took in and what he spent. Abu Mūsā 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-Shām?” Abu Mūsā said, “He cannot.” ‘Umar said, “Is he not pure?” Abu Mūsā said, “No, but he is Christian.” Abu Mūsā said, “So ‘Umar admonished me and poked my thigh (with his finger), saying, ‘Drive him out (from Al-Madinah).’ He then recited,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيًّا﴾

﴿O you who believe! Take not the Jews and the Christians as friends...﴾^[1]

Then he reported that ‘Abdullāh 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 *Āyah*,

[1] *Ad-Durr Al-Manthūr* 3:100.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ﴾

﴿O you who believe! Take not the Jews and the Christians as friends,﴾^[1] Allāh said,

﴿فَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ﴾

﴿And you see those in whose hearts there is a disease...﴾

A disease of doubt, hesitation and hypocrisy.

﴿يَسْتَسِرُّوْنَ فِيهِمْ﴾

﴿they hurry to their friendship,﴾ meaning, they rush to offer them their friendship and allegiances in secret and in public,

﴿يَتَوَلَّوْنَ خَشْيَةً 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! Allāh replied,

﴿فَعَسَىٰ اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ﴾

﴿Perhaps Allāh may bring a victory...﴾ referring to the conquering of Makkah, according to As-Suddi.^[2]

﴿أَوْ أَمْرٍ مِنْ عِنْدِهِ﴾

﴿or a decision according to His will﴾ requiring the Jews and Christians to pay the *Jizyah*, as As-Suddi stated,

﴿فَيَصْبِحُوا﴾

﴿Then they will become﴾ meaning, the hypocrites who gave their friendship to the Jews and Christians, will become,

﴿عَلَىٰ مَا أَسْرَوْا فِي أَنْفُسِهِمْ﴾

﴿for what they have been keeping as a secret in themselves﴾ of allegiances,

[1] Ibn Abi Ḥātim 4:1156.

[2] Aṭ-Ṭabari 10:405.

﴿تَلْوِينٌ﴾

﴿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 Allāh 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 Allāh'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 Allāh said,

﴿وَيَقُولُ الَّذِينَ ءَامَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللّٰهِ جَهْدَ اٰيْمَانِهِمْ ۙ اِنَّهُمْ لَمَعَكُمْ حَبِطَتْ اَعْيُنُهُمْ فَاَصْبَحُوا خٰسِرِيْنَ ﴿٥٤﴾﴾

﴿And those who believe will say, "Are these the men who swore their strongest oaths by Allāh that they were with you?" All that they did has been in vain, and they have become the losers.﴾

﴿يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوا مَنْ يَّرْتَدَّ مِنْكُمْ عَن دِيْنِهِ فَسَوْفَ يٰۤاْتِي اللّٰهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّوْنَہُمْ ۗ اٰذَلَمْ عَلَی الْمُؤْمِنِيْنَ اَعَزُّوْا عَلَی الْكٰفِرِيْنَ يُجٰہِدُوْنَ فِی سَبِيْلِ اللّٰهِ وَلَا يَمٰحُوْنَ اُوْمَةً لَا يَمُرُّ لَكَ فِضْلٌ اِلّٰهُ يُؤْتِيْہِ مَن يَّشَآءُ ۗ وَاللّٰهُ وٰسِعٌ عَلِيْمٌ ﴿٥٥﴾ اِنَّمَا وَاٰيٰتِكُمْ اِلٰهُ رَبُّكُمْ اِلٰهُ وَّرَسُوْلُهُ ۗ وَالَّذِيْنَ ءَامَنُوا الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَيُوْتُوْنَ الزَّكٰوةَ وَهُمْ رٰكِعُوْنَ ﴿٥٥﴾ وَمَن يَتَوَلَّ اللّٰهَ وَرَسُوْلَهُ ۗ وَالَّذِيْنَ ءَامَنُوا فَاِنَّ حَرْبَ اللّٰهِ هٰذِهِ الْغٰلِبِيْنَ ﴿٥٦﴾﴾

﴿54. O you who believe! Whoever from among you turns back from his religion (Islām), Allāh 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 Allāh, and never fearing the blame of the blamers. That is the grace of Allāh which He bestows on whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower.﴾

﴿55. Verily, your Protector is Allāh, His Messenger, and the believers, those who perform the Ṣalāh, and give Zakāh, and they bow down.﴾

﴿56. And whosoever takes Allāh, His Messenger, and those who have believed, as protectors, then the party of Allāh will be the victorious.﴾

Threatening to Replace the Believers With Another People if They Revert from Islām

Allāh emphasizes His mighty ability and states that whoever reverts from supporting His religion and establishing His Law, then Allāh will replace them with whomever is better, mightier and more righteous in Allāh's religion and Law. Allāh said in other *Āyāt*,

﴿وَأَن تَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ﴾

﴿And if you turn away, He will exchange you for some other people and they will not be your likes.﴾ and,

﴿أَلَمْ تَرَ أَنبَأَ اللَّهُ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ بِالْحَقِّ إِن يَشَأْ يُدْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٩﴾ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿٢٠﴾﴾

﴿Do you not see that Allāh 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 Allāh that is not hard or difficult.﴾ [14:19-20].

Verily this is not difficult or hard on Allāh. Allāh said here,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ رَجَعْتُمْ 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. Allāh said next,

﴿أَدْلُوْا عَلَى الْمُؤْمِنِينَ أَعْرَضُوا 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 *Āyah*, Allāh said,

﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ﴾

﴿Muḥammad is the Messenger of Allāh. And those who are with him are severe against disbelievers, and merciful among themselves.﴾

The Prophet ﷺ is described as the smiling fighter, smiling to his allies and fighting his enemies. Allāh's statement,

﴿يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ كُوفَةَ لَآئِمِهِ﴾

﴿Fighting in the way of Allāh, and never fearing the blame of the blamers.﴾

Nothing prevents them from obeying Allāh, 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.

Imām Aḥmad recorded that Abu Dharr said, “My *Khalīl* (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 Allāh. He commanded me to often repeat, ‘*Lā ḥawla wa lā quwwata illa billāh* (There is no strength or power except from Allāh)’, for these words are from a treasure under the Throne (of Allāh).”^[1] It is confirmed in the *Ṣaḥīḥ*;

﴿مَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يُذِلَّ نَفْسَهُ﴾

«The believer is not required to humiliate himself.»

He ﷺ was asked; “How does one humiliate himself, O Messenger of Allāh?” So he ﷺ replied;

﴿يَتَحَمَّلُ مِنَ الْبَلَاءِ مَا لَا يُطِيقُ﴾

«He takes on tests that he cannot bear.»^[2]

﴿ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ﴾

﴿That is the grace of Allāh which He bestows on whom He wills.﴾

meaning, those who have these qualities, acquired it by Allāh’s bounty and favor and because He granted them these qualities.

[1] Aḥmad 5:405, *Tuḥfat Al-Aḥwadhi* 6:531, and Ibn Mājah 2:1332.

[2] Aḥmad 5:159.

﴿وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

﴿And Allāh 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.

Allāh's statement,

﴿إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا﴾

﴿Verily, your Protector is Allāh, His Messenger, and the believers...﴾

means, the Jews are not your friends. Rather, your allegiance is to Allāh, His Messenger and the faithful believers.

﴿الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ﴾

﴿those who perform the Ṣalāh, and give the Zakāh...﴾

referring to the believers who have these qualities and establish the prayer, which is one of the most important pillars of Islām, for it includes worshipping Allāh alone without partners. They pay Zakāh, which is the right of the creation and a type of help extended to the needy and the poor. As for Allāh's statement,

﴿وَهُمْ رَاكِعُونَ﴾

﴿and they bow down,﴾ some people thought that they give the Zakāh while bowing down. If this were the case, then paying the Zakāh while bowing would be the best form of giving Zakāh. 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 Allāh's Masjids and spend by way of charity on the various needs of Muslims. Allāh said;

﴿وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴿٥٦﴾﴾

﴿And whosoever takes Allāh, His Messenger, and those who have believed, as protectors, then the party of Allāh will be the victorious.﴾

﴿الْحَقُّ﴾ ١١٨ ﴿الْحَقُّ﴾

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوا هَاهُنَا وَإِلَيْكَ يَا هُمُ قَوْمٌ لَا يَعْقِلُونَ ﴿١١٨﴾ قُلْ يَا هَلْ الْكِتَابِ هَلْ يَتَّقِمُونَ مِمَّا إِنْ آتَانَا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِنْ قَبْلُ وَإِنْ أَكْثَرْتُمْ فَنَسْفُونَ ﴿١١٩﴾ قُلْ هَلْ أُنَبِّئُكُمْ بِشَرِّ مِنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ أُولَئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ ﴿١٢٠﴾ وَإِذَا جَاءَ وَكُمُ قَالُوا يَا مَنَّا وَقَدْ حَلَلْنَا بِالْكَفْرِ وَهُمْ قَدْ حَرَجُوا بِهِ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ ﴿١٢١﴾ وَرَوَى كَثِيرًا مِنْهُمْ يَسْرِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْثَرَهُمُ السُّحْتُ لَيْسَ مَا كَانُوا يَعْمَلُونَ ﴿١٢٢﴾ لَوْلَا يَنْهَاهُمُ الرَّبَّيُّوتُ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْثَرَهُمُ السُّحْتُ لَيْسَ مَا كَانُوا يَصْعَعُونَ ﴿١٢٣﴾ وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَعْلُومَةٌ غَلَّتْ أَيْدِيهِمْ وَعُجُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُفِيقُ كَيْفَ يَشَاءُ وَلْيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا وَالتَّقِينَا بَيْنَهُمُ الْعِدَّةَ وَالْبَعْضَاءُ إِلَى يَوْمِ الْقِيَامَةِ كَمَا أَوقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَسِعُونَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ﴿١٢٤﴾

similarly Allāh said;

﴿كَتَبَ اللَّهُ لِلَّذِينَ آمَنُوا أَنَا وَرَسُولِي﴾
 إِنَّكَ اللَّهُ قَوْمٌ عَرَبٌ ﴿١١٨﴾ لَا يَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنَّا وَوَدَّعَاهُمْ حَنَّتِ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿١١٩﴾

﴿Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allāh is All-Powerful, Almighty. You will not

find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh 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 Rūh (proof) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow to dwell therein (forever). Allāh is pleased with them, and they with Him. They are the party of Allāh. Verily, it is the party of Allāh that will be the successful. ﴿

Therefore, those who accept the allegiance of Allāh - His Messenger and the faithful believers - will gain success in this life and the Hereafter. Hence Allāh's statement here,

﴿وَمَنْ يَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿١٢٠﴾﴾

﴿And whosoever takes Allāh, His Messenger, and those who

have believed, as protectors, then the party of Allāh will be the victorious.﴾

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا هُزُومًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ
وَالْكَافِرَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنَّ كُفْرَ الْمُؤْمِنِينَ ﴿٥٧﴾ وَإِذَا نَادَيْتُم إِلَى الصَّلَاةِ اتَّخَذُوا هُزُومًا وَلَعِبًا ذَلِكَ
بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ﴿٥٨﴾﴾

﴿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 Taqwā of Allāh if you indeed are true believers.﴾

﴿58. And when you proclaim the call for the Ṣalāh, 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 Āyah discourages and forbids taking the enemies of Islām 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 Islām 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.

Allāh said;

﴿مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكَافِرَ﴾

﴿from those who received the Scriptures before you and (nor) the disbelievers...﴾

This is to clarify the particular category (of disbelievers). As Allāh said,

﴿فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ﴾

﴿So shun the evil of the idols...﴾ [22:30]

So some recited it “Kuffāri”, making it an object of the preposition, and others recited it “Kuffāra”, making it a predicate noun;

﴿لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا هُزُومًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن 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”,

﴿وَالْكُفَّارَ أَوْلِيَاءَ﴾

﴿nor the disbelievers as friends﴾

That is, do not take these people nor those people as friends. The meaning here of “Kuffār” [disbelievers] is idolators.

Similarly, Ibn Jarīr recorded that in the recitation of Ibn Mas‘ūd [in place of “Kuffār” he recited it: “and those who commit *Shirk*.”^[1]

Allāh’s statement,

﴿وَاتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

﴿And have Taqwā of Allāh if you indeed are true believers.﴾

means, fear Allāh and do not take the enemies of you and your religion as friends, if you believe in Allāh’s Law and religion that these people mocked and jested about. Allāh said in another *Āyah*,

﴿لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ يَتَّقُوا مِنْهُمْ تُقَاتَةً وَيَعِذُّكُمْ اللَّهُ نَفْسًا 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 Allāh in any way, except if you indeed fear a danger from them. And Allāh warns you against Himself, and to Allāh is the final return.﴾

The Disbelievers Mock the Prayer and the *Adhān*

Allāh said,

﴿وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ أَنِجِدُوا هُزُوا وَلَعِبًا﴾

﴿And when you proclaim the call for the *Ṣalāh*, they take it (but) as a mockery and fun;﴾

When you proclaim the *Adhān* for the prayer, which is the best action there is, for those who have sound minds and good

[1] Aṭ-Ṭabari 10:430.

comprehension,

﴿اتَّخَذُوها﴾

﴿they take it...﴾ also,

﴿هُزُوا 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 Allāh's Law. These are the characteristics of the followers of Shayṭān who,

«إِذَا سَمِعَ الْأَذَانَ أَدْبَرَ وَلَهُ حُصَاصٌ، أَيْ صُرَاطٌ، حَتَّى لَا يَسْمَعَ التَّأْذِينَ فَإِذَا قُضِيَ التَّأْذِينُ، أَقْبَلَ فَإِذَا نُوبَ لِلصَّلَاةِ أَدْبَرَ، فَإِذَا قُضِيَ التَّشْرِيْبُ أَقْبَلَ حَتَّى يَخْطُرَ بَيْنَ الْمَرْءِ وَقَلْبِهِ، فَيَقُولُ: اذْكُرْ كَذَا اذْكُرْ كَذَا، لِمَا لَمْ يَكُنْ يَذْكُرُ حَتَّى يَطَّلَ الرَّجُلُ لَا يَذْرِي كَمْ صَلَّى، فَإِذَا وَجَدَ أَحَدَكُمْ ذَلِكَ، فَلْيَسْجُدْ سَجْدَتَيْنِ قَبْلَ السَّلَامِ.»^[1]

«When the call for prayer is made, Shayṭān takes to his heels passing wind so that he may not hear the Adhān. When the call is finished he comes back, and when the Iqāmah is pronounced, Shayṭān again takes to his heels. When the Iqāmah 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 Salām.»^[1]

This Ḥadīth is agreed upon. Az-Zuhri said, "Allāh mentioned the Adhān in His Book,

﴿وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوا هُرُوًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ﴾

﴿And when you proclaim the call for the Ṣalāh, they take it (but) as a mockery and fun; that is because they are a people who understand not.﴾”

Ibn Abi Ḥātim recorded this statement.^[2]

﴿قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَتَّقُونَ يَا إِبْرَاهِيمَ إِنَّا أَنَا عِمَّتٌ وَإِلَّا أَنَا عِمَّتٌ﴾

[1] Al-Bukhāri nos. 608, 1222, 1231 and Muslim 1:291, 398.

[2] Ibn Abi Ḥātim 4:1164.

فَسِفُونَ ﴿٥٩﴾ قُلْ هَلْ أُنَبِّئُكُمْ بِشَرِّ مِمَّنْ ذَٰلِكَ مُؤَبَّةً عِنْدَ اللَّهِ مِنْ لَعْنَةِ اللَّهِ وَعَظِيبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ
الْقَرَدَةَ وَالْفَنَازِيرَ وَعَبَدَ الطَّاغُوتِ أُولَٰئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ ﴿٦٠﴾ وَإِذَا جَاءَهُمْ قَالُوا
أَمَّا وَهَدَّ دَخَلُوا بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ ﴿٦١﴾ وَرَأَى كَثِيرًا مِنْهُمْ
يُضْرَعُونَ فِي آلِإِنْمِرِ وَالْعُدُونِ وَأَكْثِيهِمُ الشُّحْتُ لَيْسَ مَا كَانُوا يَعْمَلُونَ ﴿٦٢﴾ لَوْلَا يَهْتَمُّهُمُ الرَّبِّبِيُّوتُ
وَالْأَخْبَارُ عَنِ قَوْلِهِمُ الْإِنْمِرَ وَأَكْثِيهِمُ الشُّحْتُ لَيْسَ مَا كَانُوا يَصْنَعُونَ ﴿٦٣﴾

﴿59. Say: "O People of the Scripture! Do you criticize us for no other reason than that we believe in Allāh, 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 Allāh: those who incurred the curse of Allāh and His wrath, and those of whom He transformed into monkeys and swine, and those who worshipped Ṭāghūt; 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 Allāh 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 Rabbāniyyūn and the Aḥbār 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 Allāh

Allāh commands: Say, O Muḥammad, to those who mock and jest about your religion from among the People of the Scriptures,

﴿هَلْ تَنْقِمُونَ مِنَّا إِلَّا أَنْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِنْ قَبْلُ﴾

﴿Do you criticize us for no other reason than that we believe in Allāh, 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. Allāh said in other Āyāt,

﴿وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ﴾

﴿And they had no fault except that they believed in Allāh, 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 Allāh and His Messenger had enriched them of His bounty.﴾ [9:74]

In an agreed upon Ḥadīth, the Prophet ﷺ said,

«مَا يَنْقُمُ ابْنُ جَمِيلٍ إِلَّا أَنْ كَانَ فَقِيرًا فَأَغْنَاهُ اللَّهُ»

«What caused Ibn Jamīl to Yanqim (refuse to give Zakāh), although he was poor and Allāh made him rich?»^[1]

Allāh's statement,

﴿وَأَنْ أَكْذَبُ فَتَسْفُونَ﴾

﴿and that most of you are rebellious...﴾ is connected to

﴿أَنْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِنْ قَبْلُ﴾

﴿that we believe in Allāh, 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 Āyah 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

Allāh said next,

﴿قُلْ هَلْ أُنَبِّئُكُمْ بِشَيْءٍ مِنْ ذَلِكَ مَثُوبَةٌ عِنْدَ اللَّهِ﴾

﴿Say: "Shall I inform you of something worse than that, regarding the recompense from Allāh?"﴾

The Āyah commands the Prophet ﷺ to say: Shall I inform

^[1] Fath Al-Bāri 3:388, Muslim 2:676.

you about a worse people with Allāh 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 Allāh﴾ were expelled from His mercy,

﴿وَعَضِبَ عَلَيْهِ﴾

﴿and who incurred His wrath﴾ and anger, after which He will never be pleased with them,

﴿وَجَعَلَ مِنْهُمُ الْقِرَدَةَ وَالْخَنَازِيرَ﴾

﴿those of whom He transformed into monkeys and swine,﴾

as we mentioned in *Sūrat Al-Baqarah* (2) and as we will mention in *Sūrat Al-A'raf* (7). Sufyān Ath-Thawri narrated that Ibn Mas'ūd said, "Allāh's Messenger ﷺ was asked if the current monkeys and swine were those whom Allāh transformed. He said,

«إِنَّ اللَّهَ لَمْ يُهْلِكْ قَوْمًا، أَوْ لَمْ يَمْسَحْ قَوْمًا فَيَجْعَلْ لَهُمْ نَسْلًا وَلَا عَقِبًا، وَإِنَّ الْقِرَدَةَ وَالْخَنَازِيرَ كَانَتْ قَبْلَ ذَلِكَ»

«Allāh never destroyed a people by transforming them and making offspring or descendants for them. The monkeys and swine existed before that.»^[1]

This was also recorded by Muslim. ^[2]

Allāh said,

﴿وَعَبَدَ الطَّاغُوتَ﴾

﴿Those who worshipped Ṭāghūt...﴾

and served them, becoming their servants. The meaning of this *Āyah* is: you, O People of the Scriptures, who mock our religion, which consists of Allāh's *Tawhīd*, and singling Him out in worship without others, how can you mock us while these are your characteristics? This is why Allāh said,

﴿أُولَئِكَ سَرُّ مَكَانًا﴾

[1] *Mushkil Al-Āthār* 4 :275.

[2] Muslim 4 :2051.

﴿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 Āyah does not mean that the other party is 'less' astray, but it means that the People of the Scriptures are far astray. In another Āyah, Allāh said,

﴿أَمْحَبُّبُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿١٢﴾﴾

﴿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

Allāh 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 Allāh said;

﴿وَقَدْ دَخَلُوا﴾

﴿But in fact they enter﴾ on you, O Muḥammad,

﴿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 Allāh knows all that they were hiding.﴾

Allāh knows their secrets and what their hearts conceal, even if they pretend otherwise with His creatures, thus

pretending to be what they are not. Allāh, 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. Allāh's statement,

﴿وَرَىٰ كَثِيرًا مِّنْهُمْ يُسْرِعُونَ فِي الْآثِمِ وَالْعُدْوَانِ وَأَكَلِهِمُ الشَّحْتُ﴾

﴿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 *Ribā*,

﴿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

Allāh said,

﴿لَوْلَا يَنْهَاهُمُ الرَّبَّيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِنَّمَا أَكَلِهِمُ الشَّحْتُ لَيْسَ مَا كَانُوا يَصْنَعُونَ﴾

﴿Why do not the *Rabbāniyyūn* and the *Aḥbār* 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 *Rabbāniyyūn* and the *Aḥbār* forbid them from this evil? The *Rabbāniyyūn* are the scholars who are in positions of authority, while the *Aḥbār* are the regular scholars.

﴿لَيْسَ مَا كَانُوا يَصْنَعُونَ﴾

﴿Evil indeed is that which they have been performing.﴾

referring to the *Rabbāniyyun*, as 'Ali bin Abi Ṭalhah reported from Ibn 'Abbās,^[1] because they abandoned forbidding evil. Ibn Jarīr recorded that Ibn 'Abbās said, "There is no *Āyah* in the Qur'an that has more severe admonition than this *Āyah*,

[1] Aṭ-Ṭabari 10:450.

﴿لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَابُ عَنْ قَوْلِهِمُ الْإِنَّمَاءُ أَكْلُهُمْ أَسْحَتَّ لَيْسَ مَا كَانُوا
يَصْنَعُونَ﴾^[1]

«Why do not the Rabbāniyyūn and the Aḥbār forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.»^[1]

Ibn Abi Ḥātim recorded that Yaḥyā bin Ya‘mar said, “ ‘Ali bin Abi Ṭālib once gave a speech, which he started by praising Allāh and thanking Him. He then said, ‘O people! Those who were before you were destroyed because they committed sins and the Rabbāniyyūn and Aḥbār 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.»^[2] Imām Aḥmad recorded that Jarīr said that the Messenger of Allāh ﷺ said,

«مَا مِنْ قَوْمٍ يَكُونُ بَيْنَ أَظْهَرِهِمْ مَنْ يَعْمَلُ بِالْمَعَاصِي هُمْ أَعَزُّ مِنْهُ وَأَمْنَعُ، وَلَمْ يُعَيِّرُوا
إِلَّا أَصَابَهُمُ اللَّهُ مِنْهُ بَعْدَابٍ»

«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 Allāh will send a punishment upon them.»

Aḥmad was alone with this wording.^[3] Abu Dāwud recorded it, but in his narration Jarīr said, “I heard the Messenger of Allāh ﷺ saying,

«مَا مِنْ رَجُلٍ يَكُونُ فِي قَوْمٍ يُعْمَلُ فِيهِمْ بِالْمَعَاصِي، يَقْدِرُونَ أَنْ يُعَيِّرُوا عَلَيْهِ، فَلَا
يُعَيِّرُوا 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 Allāh will punish them [all] before they die.»^[4]

[1] Aṭ-Ṭabari 10:449.

[2] Kanz Al-Ummāl 3:683.

[3] Aḥmad 4:363.

[4] Abu Dāwud 4:510.

سورة التوبة

١١٩

سورة التوبة

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ
 سَيِّئَاتِهِمْ وَلَدْخَلْنَاهُمْ جَنَّاتِ النَّعِيمِ ﴿٦٥﴾ وَلَوْ أَنَّهُمْ آفَأُوا
 التَّورَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ
 فَوْقِهِمْ مِنْ تَحْتِ أَرْجُلِهِمْ مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ
 سَاءَ مَا يَعْمَلُونَ ﴿٦٦﴾ ﴿٦٧﴾ 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 ﴿٦٨﴾ قُلْ يَا أَهْلَ
 الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّورَةَ وَالْإِنْجِيلَ
 وَمَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَكِنَّ كَثِيرًا مِنْهُمْ مَا أُنزِلَ
 إِلَيْكَ مِنْ رَبِّكَ طُغِينًا وَكُفْرًا فَلَنَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ
 ﴿٦٩﴾ إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّالِحِينَ وَالصَّادِقِينَ
 مِنْ ءَامِنٍ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلُوا صَالِحًا فَلَا خَوْفٌ
 عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٧٠﴾ لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي
 إِسْرَائِيلَ وَارْسَلْنَا إِلَيْهِمْ رَسُولًا قُلْنَا جَاءَ هُمْ رَسُولٌ بِمَا
 لَا تَهْوَى أَنْفُسُهُمْ فَرِيقًا كَذَّبُوا وَرِيقًا يَقْتُلُونَ ﴿٧١﴾

Ibn Mājah^[1] also recorded this *Hadīth*.

﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ
 أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَا
 مَسْطُورَتَانِ يُفَعُّ كَيْفَ يَشَاءُ
 وَلِكَيْزِيدَ كَثِيرًا مِنْهُمْ مَا أُنزِلَ إِلَيْكَ
 مِنْ رَبِّكَ طُغِينًا وَكُفْرًا وَالْقِسْمَ بَيْنَهُمْ
 الْمُدَّةُ وَالْبَعْضَةَ إِلَى يَوْمِ الْقِيَامَةِ
 كَلَّمَ أَوْفَدُوا نَارًا لِلْحَرْبِ لَمَّا مَا اللَّهُ
 وَتَسْمُونَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا
 يُحِبُّ الْفَاسِقِينَ ﴿٦٥﴾ وَلَوْ أَنَّ أَهْلَ
 الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكَفَّرْنَا
 عَنْهُمْ سَيِّئَاتِهِمْ وَلَدْخَلْنَاهُمْ جَنَّاتِ
 النَّعِيمِ ﴿٦٥﴾ وَلَوْ أَنَّهُمْ آفَأُوا
 التَّورَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ
 لَأَكَلُوا مِنْ فَوْقِهِمْ مِنْ تَحْتِ
 أَرْجُلِهِمْ مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ وَكَثِيرٌ
 مِنْهُمْ سَاءَ مَا يَعْمَلُونَ ﴿٦٦﴾﴾

﴿64. The Jews say: "Allāh'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, Allāh extinguished it; and they (ever) strive to make mischief on the earth. And Allāh does not like the mischief-makers.﴾

﴿65. And if only the People of the Scripture had believed and had Taqwā, We would indeed have expiated for them their sins

[1] Ibn Mājah 2:1329.

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'ān), they would surely have gotten provision from above them and from underneath their feet. And among them is a Muqtaṣid Ummah, but for most of them; evil is their work.﴾

The Jews Say That Allāh's Hand is Tied up!

Allāh states that the Jews, may Allāh's continuous curses descend on them until the Day of Resurrection, describe Him as a miser. Allāh is far holier than what they attribute to Him. The Jews also claim that Allāh is poor, while they are rich. 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on Allāh's statement,

﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ﴾

﴿The Jews say, "Allāh's Hand is tied up."﴾

"They do not mean that Allāh's Hand is literally tied up. Rather, they mean that He is a miser and does not spend from what He has. Allāh is far holier than what they attribute to Him."^[1] Similar was reported from Mujāhid, 'Ikrimah, Qatādah, As-Suddi and Aḍ-Ḍaḥḥāk.^[2] Allāh said in another Āyah,

﴿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 Āyah, Allāh prohibits stinginess and extravagance, which includes unnecessary and improper expenditures. Allāh 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

[1] Aṭ-Ṭabari 10:452.

[2] Aṭ-Ṭabari 10:453.

Allāh's curses be on them. 'Ikrimah said that this *Āyah* was revealed about Finḥās, one of the Jews,^[1] may Allāh curse him. We mentioned before that Finḥās said,

﴿إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ﴾

﴿"Truly, Allāh is poor and we are rich!"﴾

and that Abu Bakr smacked him. Allāh has refuted what the Jews attribute to Him and cursed them in retaliation for their lies and fabrications about Him. Allāh said,

﴿عَلَّتْ أَيْدِيهِمْ وَلُعُنُوا بِمَا قَالُوا﴾

﴿Be their hands tied up and be they accursed for what they uttered.﴾

What Allāh said occurred, for the Jews are indeed miserly, envious, cowards and tremendously humiliated. Allāh said in other *Āyāt*,

﴿أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمَالِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا ﴿٥٧﴾ أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا ﴿٥٨﴾﴾

﴿Or have they a share in the dominion? Then in that case they would not give mankind even a Naqīr. Or do they envy men for what Allāh has given them of His bounty? Then, We had already given the family of Ibrāhīm the Book and the Hikmah, and conferred upon them a great kingdom.﴾ and,

﴿مُزِيَّتْ عَلَيْهِمُ الدَّرَجَةُ﴾

﴿Indignity is put over them.﴾

Allāh's Hands are Widely Outstretched

Allāh said next,

﴿بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ﴾

﴿Nay, both His Hands are widely outstretched. He spends (of His bounty) as He wills.﴾

Allāh's favors are ample, His bounty unlimited, as He owns the treasures of everything. Any good that reaches His

[1] Aṭ-Ṭabari 10:153.

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. Allāh said,

﴿وَمَا تَكْتُمُونَ مِنَ الْبَرَكَاتِ إِذْ أَنْتُمْ تُقَالُونَ كَفَّارًا﴾
﴿وَمَا تَكْتُمُونَ مِنَ الْبَرَكَاتِ إِذْ أَنْتُمْ تُقَالُونَ كَفَّارًا﴾

﴿And He gave you of all that you asked for, and if you count the blessings of Allāh, never will you be able to count them. Verily, man is indeed an extreme wrongdoer, an extreme ingrate.﴾

There are many other *Āyāt* on this subject. Imām Aḥmad bin Ḥanbal said that 'Abdur-Razzāq narrated to him that Ma'amar said that Hammām bin Munabbih said, "This is what Abu Hurayrah narrated to us that the Messenger of Allāh ﷺ said,

«إِنَّ يَمِينَ اللَّهِ مَلَأَى، لَا يَغِيضُهَا نَفَقَةً، سَحَاءَ اللَّيْلِ وَالنَّهَارِ، أَرَأَيْتُمْ مَا أَنْفَقَ مِنْذُ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَإِنَّهُ لَمْ يَغِيضْ مَا فِي يَمِينِهِ - قال - : وَعَرَّضُهُ عَلَى الْأَمَاءِ، وَفِي يَدِهِ الْأُخْرَى الْقَبْضُ يَرْفَعُ وَيَخْفِضُ»

«Allāh'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 Allāh 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,

«قَوْلُ اللَّهِ تَعَالَى: أَنْفِقْ، أَنْفِقْ عَلَيْكَ»

«Allāh said, 'Spend and I will spend on you.'»^[1]

This *Ḥadīth* was recorded in the Two *Ṣaḥīḥs*.^[2]

The Revelation to the Muslims only Adds to the Transgression and Disbelief of the Jews

Allāh said,

[1] Aḥmad 2:313.

[2] *Faḥḥ Al-Bāri* 13:415, Muslim 2:691.

﴿وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ مُطْفِئًا وَكَفْرًا﴾

﴿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 Muḥammad, 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 *Ṭughyān* – which is to exceed the ordained limits for things – and in disbelief – meaning denial of you. Allāh said in other *Āyāt*,

﴿قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءً وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ يُنَادَوْنَ 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,

﴿وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا﴾

﴿And We send down of the Qur'ān that which is a healing and a mercy to those who believe, and it increases wrongdoers in nothing but loss.﴾

Allāh said next,

﴿وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ﴾

﴿We have put enmity and hatred among them till the Day of Resurrection.﴾

Therefore, their hearts are never united. Rather, their various groups and sects will always have enmity and hatred for each other, because they do not agree on the truth, and because they opposed you and denied you.

Allāh's statement,

﴿كُلَّمَا أَوْقَدُوا نَارًا لِّلْحَرْبِ أَطْفَأَهَا اللَّهُ﴾

﴿Every time they kindled the fire of war, Allāh extinguished it;﴾

means, every time they try to plot against you and kindled the

fire of war, Allāh 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 الْمُسْرِينَ﴾

﴿and they (ever) strive to make mischief on earth. And Allāh does not like the mischief-makers.﴾

It is their habit to always strive to cause mischief on the earth, and Allāh 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

Allāh said next,

﴿وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا﴾

﴿And if only the People of the Scripture had believed and had Taqwā...﴾

Consequently, had the People of the Book believed in Allāh and His Messenger ﷺ and avoided the sins and prohibitions that they committed;

﴿لَكَفَرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَأَدْلُنَّهُمْ جَنَّاتِ الْتَعْيِيرِ﴾

﴿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'ān, as Ibn 'Abbās and others said.^[1]

﴿لَأَكْلُوا 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

[1] At-Ṭabari 10:463.

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 Allāh sent Muḥammad ﷺ with. These Books testify to the Prophet's truth and command that he must be followed.

Allāh's statement,

﴿لَأَكْلُوا 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. Allāh said in another Āyah,

﴿وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَأَتَقُوا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِنَ السَّمَاءِ وَالْأَرْضِ﴾

﴿And if the people of the towns had believed and had Taqwā, certainly, We should have opened for them blessings from the heaven and the earth.﴾

Allāh's statement,

﴿مِنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ وَكَبِيرٌ مِنْهُمْ سَاءَ مَا يَعْمَلُونَ﴾

﴿And among them is a Muqtaṣid Ummah, but for most of them; evil is their work.﴾

is similar to Allāh's statement,

﴿وَمِنْ قَوْمِ مُوسَىٰ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ﴾

﴿And of the people of Mūsā there is a community who lead (the men) with truth and establish justice therewith.﴾ [7:159]

and His statement about the followers of 'Īsā, peace be upon him,

﴿فَنَاتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ﴾

﴿So We gave those among them who believed, their (due) reward.﴾

Therefore, Allāh gave them the highest grade of *Iqtiṣād*, which is the middle course, given to this *Ummah*. Above them there is the grade of *Sābiqūn*, as Allāh described in His statement;

﴿ثُمَّ أَوْزَنَّا الْكَتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ. وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ

سَابِقًا بِالْخَيْرَاتِ يُأْتِنَ اللَّهُ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٣﴾ حَتَّىٰ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٣٤﴾

◀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 Allāh's permission, are Sābiq (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]

﴿يَأْتِيهَا الرُّسُولُ يَلْفِجُ مَا نُزِّلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ مَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٦٧﴾﴾

◀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. Allāh will protect you from mankind. Verily, Allāh guides not the people who disbelieve. ▶

Commanding the Prophet ﷺ to Convey the Message; Promising Him Immunity and Protection

Allāh addresses His servant and Messenger Muḥammad ﷺ by the title 'Messenger' and commands him to convey all that He has sent him, a command that the Prophet ﷺ has fulfilled in the best manner.

Al-Bukhāri recorded that 'Ā'ishah said, "Whoever says to you that Muḥammad hid any part of what Allāh revealed to him, then he is uttering a lie. Allāh said,

﴿يَأْتِيهَا الرُّسُولُ يَلْفِجُ مَا نُزِّلَ إِلَيْكَ مِنْ رَبِّكَ﴾

◀O Messenger! Convey what has been sent down to you from your Lord. ▶^[1]

Al-Bukhāri collected the short form of this story here, but mentioned the full narration in another part of his book. Muslim in the Book of *Imān*,^[2] At-Tirmidhi, and An-Nasā'i in

[1] *Faḥ Al-Bāri* 8:124.

[2] *Muslim* 1:159.

the Book of *Tafsīr* of their *Sunans*^[1] also collected this *Ḥadīth*.

In is recorded in the Two *Ṣaḥīḥs* that ‘Ā’ishah said, “If Muḥammad hid anything from the Qur’ān, he would have hidden this *Āyah*,

﴿وَتَخْفَى فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ﴾

﴿But you did hide in yourself that which Allāh will make manifest, you did fear the people while Allāh had a better right that you should fear Him.﴾^[2]

Al-Bukhāri recorded that Az-Zuhri said, “From Allāh comes the Message, for the Messenger is its deliverance and for us is submission to it.”^[3] The *Ummah* of Muḥammad ﷺ 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 Jābir bin ‘Abdullāh said that the Messenger of Allāh ﷺ 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 ﷺ kept raising his finger towards the sky and then pointing at them, saying,

«اللَّهُمَّ هَلْ بَلَّغْتُ؟ اللَّهُمَّ هَلْ بَلَّغْتُ؟»

«O Allāh! Did I convey? O Allāh! Did I convey?»^[4]

Allāh’s statement,

﴿وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ﴾

﴿And if you do not, then you have not conveyed His Message.﴾

[1] *Tuhfat Al-Aḥwadhī* 8:441 and *An-Nasā’ī* in *Al-Kubrā* 6:315.

[2] *Faḥ Al-Bāri* 13:415, *Muslim* 1:160.

[3] *Faḥ Al-Bāri* 13:512.

[4] *Muslim* 2:886.

meaning: If you do not convey to the people what I sent to you, then you have not conveyed My Message. Meaning, the Prophet ﷺ knows the consequences of this failure. 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on the *Āyah*,

﴿وَأِنْ لَّمْ تَفْعَلْ مَا بَلَّغْتَ رَسُولَتِي﴾

«And if you do not, then you have not conveyed His Message.»

“It means, if you hide only one *Āyah* that was revealed to you from your Lord, then you have not conveyed His Message.”^[1]

Allāh's statement,

﴿وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ﴾

«Allāh 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 *Āyah* was revealed, the Prophet ﷺ was being guarded, as Imām Aḥmad recorded that 'Ā'ishah said that the Prophet ﷺ was vigilant one night when she was next to him; she asked him, “What is the matter, O Allāh's Messenger?” He said,

«لَيْتَ رَجُلًا صَالِحًا مِنْ أَصْحَابِي يَحْرُسُنِي اللَّيْلَةَ»

«Would that a pious man from my companions guard me tonight!»

She said, “Suddenly we heard the clatter of arms. The Prophet ﷺ said,

«مَنْ هَذَا؟»

«Who is that?».»

He (the new comer) replied, “I am Sa'd bin Mālik (Sa'd bin Abi Waqqāṣ).” The Prophet ﷺ asked,

«مَا جَاءَ بِكَ؟»

«What brought you here?»

He said, “I have come to guard you, Allāh's O Messenger.”

[1] Aṭ-Ṭabari 10:468.

‘Ā’ishah said, “So, the Prophet slept (that night) and I heard the noise of sleep coming from him.”^[1] This *Ḥadīth* is recorded in Two *Ṣaḥīḥs*.^[2]

Another narration for this *Ḥadīth* reads,

“The Messenger of Allāh ﷺ was vigilant one night, after he came to Al-Madīnah...”^[3] meaning, after the Hijrah and after the Prophet consummated his marriage to ‘Ā’ishah in the second year of Hijrah.^[4]

Ibn Abi Ḥātim recorded that ‘Ā’ishah said, “The Prophet ﷺ was being guarded until this *Āyah*,

﴿وَاللَّهُ يَمُوتُكَ مِنَ النَّاسِ﴾

﴿Allāh will protect you from mankind﴾ was revealed.” She added; “The Prophet ﷺ raised his head from the room and said;

﴿يَا أَيُّهَا النَّاسُ! انصَرِفُوا فَقَدْ عَصَمَنِي اللَّهُ عَزَّ وَجَلَّ﴾

﴿O people! Go away, for Allāh will protect me.﴾”

At-Tirmidhi recorded it and said, “This *Ḥadīth* is *Gharīb*.”^[5] It was also recorded by Ibn Jarīr,^[6] and Al-Ḥākim in his *Mustadrak*, where he said, “Its chain is *Ṣaḥīḥ*, but they did not record it.”

Allāh’s statement,

﴿إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾

﴿Verily, Allāh guides not those who disbelieve.﴾

means, O Muḥammad, you convey, and Allāh guides whom He wills, and misguides whom He wills. In other *Āyāt*, Allāh said,

﴿لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾

﴿Not upon you is their guidance, but Allāh guides whom He

[1] Aḥmad 6:141.

[2] *Fath Al-Bāri* 13:232, Muslim 4:1875.

[3] *Fath Al-Bāri* 6:95, Muslim 4:1875.

[4] The correct view is that the Prophet ﷺ consummated his marriage with ‘Ā’ishah, may Allah be pleased with her, during the first year of the Hijrah.

[5] *Tuḥfat Al-Aḥwadhī* 8:410.

[6] Aṭ-Ṭabari 10:469 and Al-Ḥākim 2:313.

wills, and,

﴿فَأَنذَرْنَا عَلَيْكَ أَكْبَرُ وَعَلَيْنَا الْحِسَابُ﴾

◀Your duty is only to convey and on Us is the reckoning.▶

﴿قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُقِيمُوا التَّوْرَةَ وَالْإِنجِيلَ وَمَا أُنزِلَ إِلَيْكُمْ مِن رَّبِّكُمْ وَلَئِيذِكُمْ كَثِيرٌ مِّنْهُمْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَيْنًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْرِ الْكٰفِرِينَ ﴿٦٨﴾﴾
 إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّالِحِينَ وَالنَّصَارَىٰ مَن ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾﴾

◀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 Allāh 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

Allāh says: O Muḥammad, 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 Allāh revealed to the Prophets. These Books command following Muḥammad ﷺ and believing in his prophecy, all the while adhering to his Law. Before, we explained Allāh's statement,

﴿وَلَئِيذِكُمْ كَثِيرٌ مِّنْهُمْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَيْنًا وَكُفْرًا﴾

◀Verily, the revelation that has come to you from your Lord makes many of them increase in rebellion and disbelief.▶

سُورَةُ الْاِنْفِطَارِ

١٢٠

الْاِنْفِطَارِ

وَحَسِبُوا اَلَا تَكُوْنُ فِتْنَةٌ فَعَمُوا وَصَمُوا ثُمَّ تَابَ اللهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُوا كَثِيْرٌ مِنْهُمْ وَاللهُ بَصِيْرٌ يَمَا يَعْمَلُوْنَ ﴿٧٦﴾ لَقَدْ كَفَرَ الَّذِيْنَ قَالُوْا اِنَّا اللهُ هُوَ الْمَسِيْحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيْحُ يَبْنِيْ اِسْرَءِيْلَ اَعْبُدُوْا اللهَ رَبِّيْ وَرَبَّكُمْ اِنَّهٗ مَنْ يُشْرِكْ بِاللّٰهِ فَقَدْ حَرَّمَ اللهُ عَلَيْهِ الْجَنَّةَ وَمَا وَهٖ النَّارُ وَمَا لِلظَّالِمِيْنَ مِنْ اَنْصَارٍ ﴿٧٧﴾ لَقَدْ كَفَرَ الَّذِيْنَ قَالُوْا اِنَّا اللهُ تَالِثٌ اِلٰهٌ مِّمَّنْ اِلٰهٌ اِلَّا اِلٰهٌ وَاحِدٌ وَاِنْ لَمْ يَنْتَهُوْا عَمَّا يَقُوْلُوْنَ لَيَسَنَّ الَّذِيْنَ كَفَرُوْا مِنْهُمْ عَذَابٌ اَلِيْمٌ ﴿٧٨﴾ اَفَلَا يَتُوْبُوْنَ اِلَى اللّٰهِ وَيَسْتَغْفِرُوْنَهُ وَاللهُ غَفُوْرٌ رَّحِيْمٌ ﴿٧٩﴾ مَا الْمَسِيْحُ ابْنُ مَرْيَمَ اِلَّا رَسُوْلٌ قَدْ خَلَتْ مِنْ قَبْلِهٖ الرَّسُلُ وَاُمُّهُ صِدِّيْقَةٌ كَانَا يَكْلُمَانِ الطَّعَامَ اَنْظُرْ كَيْفَ بَيَّنَّ لَهُمُ الْاٰيٰتِ ثُمَّ اَنْظُرْ اَنْفَ يُؤْفَكُوْنَ ﴿٨٠﴾ قُلْ اَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَّلَا نَفْعًا وَاللهُ هُوَ السَّمِيْعُ الْعَلِيْمُ ﴿٨١﴾

﴿فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِيْنَ﴾

﴿So do not grieve for the people who disbelieve﴾,
Do not be sad or taken aback by their disbelief. Allāh said next,

﴿إِنَّ الَّذِيْنَ ءَامَنُوْا﴾

﴿Surely, those who believe﴾ referring to Muslims,

﴿وَالَّذِيْنَ هَادُوْا﴾

﴿those who are the Jews﴾ who were entrusted with the Tawrah,

﴿وَالصَّبِيْعُوْنَ﴾

﴿and the Sabians...﴾ a sect from the Christians and Magians who did not follow any particular

religion, as Mujāhid 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 Allāh and the Hereafter, which is the Day of Judgement and Reckoning, and performed good actions, which to be so, must conform to Muḥammad's Law, after Muḥammad ﷺ 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 *Āyah* before in *Sūrat Al-Baqarah* [2:62].

﴿لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيْلَ وَرَاسَلْنَا إِلَيْهِمْ رُسُلًا كَلَّمْنَا جَاءَهُمْ رَسُوْلٌ يَمَا لَا تَهَوُّهُ أَنفُسُهُمْ فَرِيْقًا كَذِبًا وَفَرِيْقًا يَّقُوْلُوْنَ ﴿٧٦﴾ وَحَسِبُوا اَلَا تَكُوْنُ فِتْنَةٌ فَعَمُوا وَصَمُوا ثُمَّ تَابَ اللهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُوا كَثِيْرٌ مِنْهُمْ وَاللهُ بَصِيْرٌ يَمَا يَعْمَلُوْنَ ﴿٧٧﴾﴾

﴿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 Allāh turned to them (with forgiveness); yet again many of them became blind and deaf. And Allāh is the All-Seer of what they do.﴾

Allāh 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 Allāh said,

﴿كَلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُهُمْ فَرِيقًا كَذَّبُوا وَرِيقًا يَقْتُلُونَ ﴿٧٠﴾ وَحَسِبُوا
أَلَّا نَكُونُ مِننَةً فَمَوُوا وَمَكُوا﴾

﴿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. Allāh forgave that, then,

﴿عَمُوا وَمَكُوا﴾

﴿yet they became blind and deaf﴾ again,

﴿كَثِيرٌ مِّنْهُمْ وَاللَّهُ بِعَمِيرٍ بِمَا يَمْلُكُونَ﴾

﴿many of them, and Allāh 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 بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧٢﴾ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾ أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧٤﴾ مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُتُوهُ صِدْقَةٌ مِمَّا نَكَلُ الْأَنْعَامَ انظُرْ كَيْفَ بُيِّنَتْ لَهُمُ الْآيَاتُ ثُمَّ انظُرْ أَنَّ يُؤْفَكُونَ ﴿٧٥﴾﴾

﴿72. Surely, they have disbelieved who say: "Allāh is the Messiah [‘Īsā], son of Maryam." But the Messiah said: "O Children of Israel! worship Allāh, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allāh, then Allāh 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: "Allāh is the third of three." And there is no god but One God (Allāh). 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 Allāh and ask His forgiveness? For Allāh is Oft-Forgiving, Most Merciful.﴾

﴿75. The Messiah [‘Īsā], 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 Āyāt clear to them; yet look how they are deluded away (from the truth).﴾

The Disbelief of the Christians; ‘Īsā Only called to Tawhīd

Allāh states that the Christians such sects as Monarchite, Jacobite and Nestorite are disbelievers, those among them who say that ‘Īsā is Allāh. Allāh is far holier than what they attribute to Him. They made this claim in spite of the fact that ‘Īsā made it known that he was the servant of Allāh and His Messenger. The first words that ‘Īsā uttered when he was still a baby in the cradle were, "I am ‘Abdullāh (the servant of Allāh)." He did not say, "I am Allāh," or, "I am the son of

Allāh.” Rather, he said,

﴿إِنِّي عَبْدُ اللَّهِ مَتَنَّبِيَّ الْكَذِبِ وَحَمَلِي نَبِيًّا﴾

﴿Verily, I am a servant of Allāh, He has given me the Scripture and made me a Prophet.﴾

until he said,

﴿وَلِإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوا هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٣١﴾﴾

﴿“And verily Allāh 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 بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّكُمْ مَن يُشْرِكُ بِاللَّهِ﴾

﴿But the Messiah said, “O Children of Israel! worship Allāh, my Lord and your Lord.” Verily, whosoever sets up partners with Allāh...﴾ in worship;

﴿فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ﴾

﴿...then Allāh 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. Allāh also said;

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ﴾

﴿Verily, Allāh 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 أفيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِنَّا رزقكم الله قالوا﴾

﴿إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ ﴿١٥﴾﴾

﴿And the dwellers of the Fire will call to the dwellers of Paradise; “Pour on us some water or anything that Allāh has provide you with.” They will say: “Allāh has forbidden both to the disbelievers.”﴾

It is recorded in the *Ṣaḥīḥ* ^[1] that the Prophet ﷺ 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 Allāh said that ʿĪsā said to the Children of Israel,

«إِنَّكُمْ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ»

«Verily, whosoever sets up partners with Allāh, then Allāh 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 Allāh, nor anyone who will support or protect them from the state they will be in.

Allāh's statement,

«لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ رَبَّ اللَّهِ تَالِثُ ثَلَاثَةٍ»

«Surely, they have disbelieved who say: "Allāh is the third of three."»

Mujāhid and several others said that this *Āyah* was revealed about the Christians in particular. As-Suddi and others said that this *Āyah* was revealed about taking ʿĪsā and his mother as gods besides Allāh, thus making Allāh the third in a trinity.^[2] As-Suddi said, "This is similar to Allāh's statement towards the end of the *Sūrah*,

«وَإِذْ قَالَ اللَّهُ يَعْيسَى ابْنُ مَرْيَمَ مَا أَنتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ مِن دُونِ اللَّهِ قَالَ سُبْحَانَكَ»

«And (remember) when Allāh will say: "O ʿĪsā, son of Maryam! Did you say unto men: 'Worship me and my mother as two gods besides Allāh?' He will say, "Glory be to You!"» [5:116].^[3]

[1] *Faḥ Al-Bāri* 6 :207.

[2] *Aṭ-Ṭabari* 10 :483.

[3] *Aṭ-Ṭabari* 10 :483.

Allāh replied,

﴿وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَحْدٌ﴾

﴿But there is no god but One God.﴾

meaning there are not many worthy of worship but there is only One God without partners, and He is the Lord of all creation and all that exists. Allāh 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,

﴿لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ﴾

﴿verily, a painful torment will befall the disbelievers among them.﴾ in the Hereafter, shackled and tormented. Allāh said next,

﴿أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَ اللَّهَ عَظِيمًا رَحِيمًا﴾

﴿Will they not repent to Allāh and ask His Forgiveness? For Allāh is Oft-Forgiving, Most Merciful.﴾

This demonstrates Allāh'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, Allāh calls them to repent so that He will forgive them, for Allāh forgives those who sincerely repent to Him.

'Īsā is Allāh's Servant and His Mother is a Truthful Believer

Allāh 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.﴾

'Īsā is just like the previous Prophets, and he is one of the servants of Allāh and one of His honorable Messengers. Allāh said in another Āyah,

﴿إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَائِيلَ﴾

﴿He [Īsā] was not more than a servant. We granted Our favor

﴿الْحَقِّ﴾

١٢١

﴿الْحَقِّ﴾

قُلْ يَا هَلْ أَلْكَتَبِ لَا تَعْلَمُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ
وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا
كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ﴿٧٧﴾ لَعْنُ الَّذِينَ
كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى
ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾
كَانُوا لَا يَتَنَبَّهُونَ عَنْ مَنكِرٍ فَعَلُوهُ لَبِئْسَ
مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾ تَرَى كَثِيرًا مِنْهُمْ
يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسَهُمْ
أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٨٠﴾
وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ مَا أَنْزَلْنَا إِلَيْهِ
مَا آتَيْنَاهُمْ وَأُولَآئِهِمْ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَسِقُونَ
﴿٨١﴾ لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ ءَامَنُوا الْيَهُودَ
وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ
ءَامَنُوا الَّذِينَ قَالُوا إِنَّا نَفْسُكَ ذَٰلِكَ بِأَنَّ مِنْهُمْ
قِسِيًّا وَرُحْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾

to him, and We made him an example for the Children of Israel.﴾

Allāh said next,
﴿وَأَشْرُ صِدِّيقَةٍ﴾

﴿His mother was a Siddiqah﴾ for she believed in Allāh with complete trust in Him. This is the highest rank she was given, which proves that she was not a Prophet.

Allāh 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 Allāh's continued curses cover them until the Day of Resurrection. Allāh said next,

﴿أَنْظَرَ كَيْفَ سَيُتْلَىٰ لَهُمُ الْآيَاتِ﴾

﴿Look how We make the Āyāt clear to them.﴾ making them unequivocal and plain,

﴿ثُمَّ أَنْظَرَ أَنَّ يُضَلُّوا﴾

﴿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 أَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ
الْعَلِيمُ﴾ ﴿٧٧﴾ قُلْ يَا هَلْ أَلْكَتَبِ لَا تَعْلَمُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ

﴿قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ﴾

﴿76. Say: "How do you worship besides Allāh something which has no power either to harm or to benefit you? But it is Allāh 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

Allāh admonishes those who take up rivals with Him and worship the idols, monuments and false deities. Allāh states that such false deities do not deserve any degree of Divinity. Allāh said,

﴿قُلْ﴾

﴿Say﴾ O Muḥammad, to those from among the Children of Adam, such as the Christians, who worship other than Allāh,

﴿تَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا﴾

﴿How do you worship besides Allāh 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 Allāh 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 Allāh? Allāh then said,

﴿قُلْ يَتَأَمَّلِ الْكُتُبَ لَا تَمَلُّوا 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 'Īsā, who was a Prophet, yet you claimed that he is god besides Allāh. This error occurred because you followed your teachers, the advocates of misguidance who came before your time and who,

﴿وَأَصْلَحُوا 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.

﴿لَيْسَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾ تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٨٠﴾ وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِئَاتِ وَمَا أُنزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَٰكِنَّ كَثِيرًا مِنْهُمْ فَسِقُونَ ﴿٨١﴾﴾

﴿78. Those among the Children of Israel who disbelieved were cursed by the tongue of Dawūd and 'Īsā, son of Maryam. That was because they disobeyed (Allāh 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) Allāh is wrath with them, and in torment they will abide.﴾

﴿81. And had they believed in Allāh, 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.﴾

Allāh Cursed the Disbelievers Among the Children of Israel

Allāh states that He has cursed the disbelievers among the Children of Israel long ago, and revealed this fact to His

Prophets Dāwud and 'Īsā, son of Maryam. He cursed them because they disobeyed Allāh and transgressed against His creatures. Al-'Awfi reported that Ibn 'Abbās said, "They were cursed in the Tawrah, the Injil, the Zabūr (Psalms) and the Furqān (Qur'ān)." Allāh then states that during their time, their habit was that,

﴿كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ﴾

◀They used not to forbid one another from the evil they committed.▶

They did not forbid each other from committing sins and the prohibitions. Allāh chastised them for this behavior, so that their behavior would not be imitated. Allāh said,

﴿لَيْسَ مَا كَانُوا يَفْعَلُونَ﴾

◀Vile indeed was what they used to do.▶

Ḥadīths that Order Enjoining Righteousness and Forbidding Evil

There are many Ḥadīths that order enjoining righteousness and forbidding evil. Imām Aḥmad recorded that Ḥudhayfah bin Al-Yamān said that the Prophet ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ، لَأُؤْمَرَنَّ بِالْمَعْرُوفِ، وَلَتَنْهَوَنَّ 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 Allāh will send a punishment on you from Him. Then, you will supplicate to Him, but He will not accept your supplication.»^[1]

At-Tirmidhi also recorded it and said, "This Ḥadīth is Ḥasan."^[2]

Muslim recorded that Abu Sa'īd Al-Khudri said that the Messenger of Allāh ﷺ said,

«مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ»

[1] Aḥmad 5:388

[2] Tuḥfat Al-Aḥwadhi 6:391.

«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.»^[1]

Abu Dāwud said that Al-'Urs, meaning Ibn 'Amīrah, said that the Prophet ﷺ said,

«إِذَا عُمِلَتِ الْخَطِيئَةُ فِي الْأَرْضِ كَانَ مَنْ شَهِدَهَا فَكَرِهَهَا، - 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 Dāwud recorded this Ḥadīth.^[2] Abu Dāwud recorded that one of the Companions said that the Prophet ﷺ said,

«لَنْ يَهْلِكَ النَّاسُ حَتَّى يَغْذِرُوا أَوْ يُعْذِرُوا مِنْ أَنْفُسِهِمْ»

«The people will not perish until they do not leave -or- have any excuse for themselves.»^[3]

Ibn Mājah recorded that Abu Sa'īd Al-Khudri said that the Messenger of Allāh ﷺ gave a speech once and said,

«أَلَا لَا يَمْتَعَنَّ 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'īd then cried and said, «By Allāh! We have seen some errors, but we feared (the people).»^[4]

Another Ḥadīth that Abu Sa'īd narrated states that the Messenger of Allāh ﷺ said,

«أَفْضَلُ الْجِهَادِ كَلِمَةُ حَقٍّ عِنْدَ سُلْطَانٍ جَائِرٍ»

«The best Jihād is a word of truth proclaimed before an unjust ruler.»

[1] Muslim 1 :69 .

[2] Abu Dāwud : 4345 .

[3] Abu Dāwud : 4347 .

[4] Ibn Mājah : 4007 .

Recorded by Abu Dāwud, At-Tirmidhi, and Ibn Mājah.^[1] At-Tirmidhi said, "*Ḥasan Gharīb* from this route of narration."

Imām Aḥmad recorded that Ḥudhayfah said that the Prophet ﷺ 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.»^[2]

This was recorded by At-Tirmidhi and Ibn Mājah, and At-Tirmidhi said, "This Ḥadīth is *Ḥasan Ṣaḥīḥ Gharīb*."^[3]

Censuring the Hypocrites

Allāh said,

﴿كَرِهَىٰ كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا﴾

﴿You see many of them taking the disbelievers as their friends.﴾

Mujāhid said that this *Āyah* refers to the hypocrites. Allāh's statement,

﴿لَيْسَ مَا قَدَّمَتْ مُرَّ أَنْفُسِهِمْ﴾

﴿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 Allāh, that will remain with them until the Day of Return. Allāh said;

﴿أَنْ سَخَطَ اللَّهُ عَلَيْهِمْ﴾

﴿for that (reason) Allāh is wrath with them﴾ because of what they did. Allāh next said that,

﴿وَفِي الْأَعْدَابِ لَهُمْ خَالِدُونَ﴾

[1] Abu Dāwud 4:514, *Tuḥfat Al-Aḥwadhi* 6:395, and Ibn Mājah 2:1329.

[2] Aḥmad 5:1405.

[3] *Tuḥfat Al-Aḥwadhi* 6:531, Ibn Mājah 2:1332.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

۱۲۲

الْبَقَرَةِ

وَإِذْ أَسْمِعُوا مَا أَنْزَلَ إِلَى الرَّسُولِ رَرَىٰ أَعْيُنُهُمْ فَيَقْبِضُونَ مِنَ
 الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ
 الشَّاهِدِينَ ﴿۸۶﴾ وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ
 وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبَّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿۸۷﴾ فَأَنْتَبَهُمُ
 اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
 وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿۸۸﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا
 بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿۸۹﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا
 لَا تَحْرِمُوا طَبِيبَتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ
 لَا يُحِبُّ الْمُعْتَدِينَ ﴿۹۰﴾ وَكُلُوا مِمَّا رَزَقَكُمْ اللَّهُ حَلَالًا طَيِّبًا
 وَأَتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿۹۱﴾ لَا يُؤَاخِذُكُمُ اللَّهُ
 بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْأَيْمَانَ
 فَكَفَرْتُمْهُ بِإِطْعَامِ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا نَطَّعْتُمُ
 أَهْلِيكُمْ أَوْ كَسْوَتِهِمْ أَوْ تحْرِيرِ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ
 ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفْرَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا
 أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿۹۲﴾

believe in Allāh, the Prophet ﷺ and what was revealed to him,

﴿وَلَكِنَّ كَثِيرًا مِنْهُمْ فَسِقُونَ﴾

﴿but many of them are rebellious﴾. disobedient to Allāh and His Messenger and defiant of the *Āyāt* of His revelation that He sent down.

﴿لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ
 مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا فَعَلْنَا ذَلِكَ بِإِنَّ مِنْهُمْ فِيسِيًّا وَرُهْبَانًا
 وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿۸۶﴾ وَإِذْ أَسْمِعُوا مَا أَنْزَلَ إِلَى الرَّسُولِ رَرَىٰ أَعْيُنُهُمْ فَيَقْبِضُونَ مِنَ
 عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿۸۷﴾ وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا
 مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبَّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿۸۸﴾ فَأَنْتَبَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ
 تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿۸۹﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا

﴿in torment they will abide﴾ on the Day of Resurrection.

Allāh's statement,

﴿وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ
 وَالْيَوْمِ وَالنَّيِّبِ وَمَا أَنْزَلَ إِلَيْهِ مَا
 أَخَذْتَهُمْ آيَاتِي﴾

﴿And had they believed in Allāh, 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 Allāh, 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

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَصْحَابُ الْمَجِيزِ﴾

﴿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 Allāh 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, Allāh 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 Āyāt, they shall be the dwellers of Hell.﴾

The Reason Behind Revealing these Āyāt

Sa'īd bin Jubayr, As-Suddi and others said that these Āyāt were revealed concerning a delegation that An-Najāshi (King of Ethiopia) sent to the Prophet ﷺ in order to hear his words and observe his qualities. When the delegation met with the Prophet ﷺ and he recited the Qur'ān to them, they embraced Islām, cried and were humbled. Then they returned to An-Najāshi and told him what happened.^[1] 'Aṭā' bin Abi Rabāḥ commented, "They were Ethiopians who embraced Islām when the Muslims who migrated to Ethiopia resided among them." Qatādah said, "They were some followers of the religion of 'Īsā, son of Maryam, who when they saw Muslims and heard the Qur'ān, they became Muslims without hesitation."^[2] Ibn Jarīr said that these Āyāt were revealed concerning some people who fit this description, whether they were from Ethiopia or otherwise.

Allāh said,

[1] Aṭ-Ṭabari 10:499,500.

[2] Aṭ-Ṭabari 10:501.

﴿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 Allāh's continued curses descend on them until the Day of Resurrection - killed many of their Prophets and tried to kill the Messenger of Allāh ﷺ several times, as well as, performing magic spells against him and poisoning him. They also incited their likes among the polytheists against the Prophet ﷺ.

Allāh's statement,

﴿وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ ءَامَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرِيُّنَا﴾

﴿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 Islām and its people, because of the mercy and kindness that their hearts acquired through part of the Messiah's religion. In another Āyah, Allāh said;

﴿وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهَابِيَةٌ﴾

﴿And We ordained in the hearts of those who followed him, compassion, mercy, and monasticism...﴾^[1] [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 Allāh said,

﴿ذَٰلِكَ بِأَنَّهُمْ قَتَلُوا نَبِيَّكُمْ وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ﴾

^[1] Ibn Kathir only mentioned this much of the Āyah, and what he intended by it should be clear to the reader. However, the remainder of the Āyah, which can be translated as; ﴿that they invented which We did not prescribe for them.﴾ (referring to monasticism) obviously contradicts Ibn Kathir's objective here. He himself discusses this issue shortly, as well as at the end of the Tafsir of Sūrat Al-Hadid, as will appear later, if Allāh wills.

﴿That is because among them are Qissisīn (priests) and Ruhbān (monks), and they are not proud.﴾

This means that among them are Qissisīn (priests). The word Ruhbān refers to one dedicated to worship.

Allāh said,

﴿ذَلِكَ بِأَنَّ مِنْهُمْ قَتِيلِينَ 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 زَكَّيَا أَعْيُنُهُمْ 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 Muḥammad ﷺ,

﴿يَقُولُونَ رَبَّنَا آمَنَّا 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 Allāh 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 Allāh's statement,

﴿وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَشِيعِينَ لِلَّهِ﴾

﴿And there are, certainly, among the People of the Scripture, those who believe in Allāh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allāh.﴾ [3:199] and,

﴿الَّذِينَ آمَنَتْهُمْ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ ﴿٥٧﴾ وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ

﴿مِن رَّبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ﴾^(or)

﴿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 نَبْنَعِي الْجَاهِلِينَ﴾

﴿"We seek not the ignorant."﴾[28:55]

This is why Allāh said here,

﴿فَأَنذَرَهُمُ اللَّهُ بِمَا قَالُوا﴾

﴿So because of what they said, Allāh awarded them...﴾ rewarding them for embracing the faith and recognizing and believing in the truth,

﴿جَنَّاتٍ 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. Allāh then describes the condition of the miserable.

﴿وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا﴾

﴿But those who disbelieved and belied Our Āyāt,﴾ 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).

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْزَمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَمَسُّوْا بِتِ اللَّهِ لَا يُحِبُّ

الْمُتَمَتِّينَ ﴿٧٧﴾ وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَلًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنشَرَكُمْ مِنْ مَوْتِكُمْ ﴿٧٨﴾

﴿87. O you who believe! Make not unlawful the good things

which Allāh has made lawful to you, and transgress not. Verily, Allāh does not like the transgressors. ﴿

﴿88. And eat of the things which Allāh has provided for you, lawful and good, and have Taqwā of Allāh in Whom you believe.﴾

There is No Monasticism in Islām

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said, "This Āyah [5:87] was revealed about some of the Companions of the Prophet ﷺ who said, 'We should cut off our male organs, abandon the desires of this life and travel in the land, just as the *Ruhbān* (monks) do.' When the Prophet ﷺ heard of this statement, he summoned them and asked them if they made this statement and they answered 'Yes.' The Prophet ﷺ said,

«لِكِنِّي أَصُومُ وَأُفْطِرُ، وَأُصَلِّي، وَأَنَاْمُ، وَأَنْكِحُ 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.»^[1]

Ibn Abi Ḥātim also collected this *Ḥadīth*. Ibn Marduwyah recorded that Al-'Awfī said that Ibn 'Abbās narrated a similar *Ḥadīth*. It is recorded in the Two *Ṣaḥīḥs* that 'Ā'ishah said that some of the Companions asked the wives of the Prophet ﷺ 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 ﷺ heard this statement, he said,

«مَا بَالُ أَقْوَامٍ يَقُولُ أَحَدُهُمْ كَذَا وَكَذَا، لِكِنِّي أَصُومُ وَأُفْطِرُ، وَأَنَاْمُ 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.»^[2]

[1] Aṭ-Ṭabari 10:518. Similar mention of the cause of revelation is recorded by Al-Bukhāri.

[2] *Faṭḥ Al-Bārī* 9:5, Muslim 2:1020.

Allāh's statement,

﴿وَلَا تَمْدُوا﴾

﴿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. Allāh said in other Āyāt,

﴿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 Allāh 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 Allāh said here,

﴿لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَمْدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمَتَمِّدِينَ﴾

﴿Make not unlawful the good things which Allāh has made lawful to you, and transgress not. Verily, Allāh does not like the transgressors.﴾

then He said,

﴿وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا﴾

﴿And eat of the things which Allāh has provided for you, lawful and good,﴾[5:88],

eat of those items that are pure and lawful for you,

﴿وَاتَّقُوا اللَّهَ﴾

﴿and have Taqwā of Allāh,﴾

in all your affairs, obey Him and seek His pleasure, all the while staying away from defiance and disobedience of Allāh,

﴿وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ﴾

﴿and have Taqwā of Allāh in Whom you believe.﴾

﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْأَيْمَانَ فَكَفَّرتَهُمْ بِإِطْعَامِ
عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرِ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ
فَصِيَامَ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفْرَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ﴾

﴿89. Allāh 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 Awsaṭ 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 Allāh makes clear to you His Āyāt that you may be grateful.﴾

Unintentional Oaths

We mentioned the subject of unintentional oaths in Sūrat Al-Baqarah, all praise and thanks are due to Allāh, and so we do not need to repeat it here. We also mentioned that the Laghuw in oaths refers to one's saying, "No by Allāh," or, "Yes, by Allāh," unintentionally.

Expiation for Breaking the Oaths

Allāh 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,

﴿فَكَفَّرتَهُمْ بِإِطْعَامِ عَشْرَةِ مَسْكِينٍ﴾

﴿for its expiation (a deliberate oath) feed ten poor,﴾, who are needy, not able to find necessities of the life.

Allāh's statement,

﴿مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ﴾

﴿on a scale of the Awsaṭ of that with which you feed your own families;﴾

means, "On the average scale of what you feed your families,"

according to Ibn ‘Abbās, Sa‘īd bin Jubayr and ‘Ikrimah.^[1] ‘Atā’ Al-Khurāsāni commented on the *Āyah*, “From the best of what you feed your families”.^[2] Allāh’s statement,

﴿أَوْ كَسَوْتُهُمْ﴾

﴿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. Allāh knows best. Al-‘Awfi said that Ibn ‘Abbās said that the *Āyah* means a robe or garment for each poor person (of the ten).^[3] Mujāhid also said that the least of clothing, referred to in the *Āyah*, is a garment, and the most is whatever you wish.^[4] Al-Ḥasan, Abu Ja‘far Al-Bāqir, ‘Aṭā’, Ṭāwus, Ibrāhīm An-Nakha‘ī, Ḥammād bin Abi Sulaymān and Abu Mālik said that it means (giving each of the ten poor persons) a garment each.^[5] Allāh’s statement,

﴿أَوْ تَحْرِيرُ رَقَبَةٍ﴾

﴿or free a slave﴾ refers to freeing a believing slave. In the *Muwatta‘a*’ of Mālik, the *Musnad* of Ash-Shāfi‘ī and the *Ṣaḥīḥ* of Muslim, a lengthy *Ḥadīth* was recorded that ‘Umar bin Al-Ḥakam As-Sulami said that he once had to free a slave (as atonement) and he brought a black slave girl before the Messenger of Allāh ﷺ, who asked her;

«أَيْنَ اللهُ؟»

«Where is Allāh?» She said, “Above the heavens.” He said,

«مَنْ أَنَا؟»

«Who am I?» She said, “The Messenger of Allāh.” He said,

«أَعْتَقْتَهَا فَإِنَّهَا مُؤْمِنَةٌ»

«Free her, for she is a believer.»^[6]

There are three types of expiation for breaking deliberate

[1] Aṭ-Ṭabari 10:541.

[2] Aṭ-Ṭabari 10:531.

[3] Aṭ-Ṭabari 10:547.

[4] Aṭ-Ṭabari 10:545.

[5] Aṭ-Ṭabari 10:545,546.

[6] *Al-Muwatta‘a*’ 2:776, *Ar-Risālah* no.75, Muslim 1:38.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

۱۲۳

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْغَنَمُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَمُ رِجْسٌ
 مِّنْ عَمَلِ الشَّيْطَانِ فَأَجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٢١﴾ إِنَّمَا يُرِيدُ
 الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ
 وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿١٢٢﴾ وَأَطِيعُوا
 اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا إِنَّمَا عَلَى
 رَسُولِنَا الْبَلْغُ الْمُبِينُ ﴿١٢٣﴾ لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا
 الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا ءَامَنُوا وَعَمِلُوا
 الصَّالِحَاتِ ثُمَّ اتَّقَوْا ءَامَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْحَسِنِينَ
 ﴿١٢٤﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا لِيَلْبِسُواكُمُ اللَّهُ بَشِيرٌ مِّنَ الصَّيْدِ تَلَاةً
 أَيُّدِيكُمْ وَرِمَا حَكْمٌ لِّعَلَّكُمْ تَتَّقُونَ بِإِذْنِ اللَّهِ فَمَنْ أَعْتَدَىٰ بَعْدَ
 ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٢٥﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا لِأَنْقَلَبُوا الصَّيْدَ
 وَأَنْتُمْ حُرْمٌ وَمَنْ قَلَّهٗ مِنْكُمْ مُّتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَلَّ مِنَ النَّعْمِ
 يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَعْبَرَةً طَعَامًا
 مَسْكِينٍ أَوْ عَدْلٌ ذَلِكَ صِيَامًا لِّذُوقِ وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَنَّا
 سَلْفٌ وَمَنْ عَادَ فَسَيَنْقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿١٢٦﴾

oaths, and whichever one chooses, it will suffice, according to the consensus (of the scholars). Allāh 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 Allāh said,

﴿فَن لَّمْ يَجِدْ فَصِيَامٌ ثَلَاثَةَ أَيَّامٍ﴾

﴿But whosoever cannot afford (that), then he should fast for three days.﴾

Ubayy bin Ka'b and Ibn Mas'ūd and his

students read this *Āyah* as follows, "Then he should fast three consecutive days."^[1] Even if this statement was not narrated to us as a part of the Qur'ān through *Mutawātir* narration, it would still be an explanation of the Qur'ān by the Companions that has the ruling of being related from the Prophet ﷺ. Allāh's statement,

﴿ذَلِكَ كَثْرَةُ أَيِّنِيكُمْ إِذَا حَلَفْتُمْ﴾

﴿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 أَيِّنِيكُمْ﴾

[1] Aṭ-Ṭabari 5:31.

﴿And protect your oaths.﴾ Do not leave your broken oaths without paying the expiation for them, according to the meaning given by Ibn Jarīr.^[1]

﴿كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ﴾

﴿Thus Allāh makes clear to you His Āyāt﴾ and explains them to you,

﴿لَعَلَّكُمْ تَشْكُرُونَ﴾

﴿that you may be grateful.﴾

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ﴾⁽⁹⁰⁾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ؟⁽⁹¹⁾ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَعِذُوا أَن تَكُونُوا مِمَّن قَالَمُوا أَنَّمَا عَلَيَّ رَسُولًا الْبَلْغُ الْعُلَيُّينَ⁽⁹²⁾ لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعَمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ⁽⁹³⁾﴾

﴿90. O you who believe! Khamr, Maysir, Anṣāb, and Azlām are a Rijs of Shaytān's handiwork. So avoid that in order that you may be successful.﴾

﴿91. Shaytān wants only to excite enmity and hatred between you with Khamr and Maysir, and hinder you from the remembrance of Allāh and from the Ṣalāh (the prayer). So, will you not then abstain?﴾

﴿92. And obey Allāh 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 Taqwā and believe and do righteous good deeds, and they (again) have Taqwā and believe, and then (once again) have Taqwā and perform good. And Allāh loves the good-doers.﴾

Prohibiting Khamr (Intoxicants) and Maysir (Gambling)

Allāh forbids His believing servants from consuming Khamr and Maysir which is gambling. Ibn Abi Ḥātim recorded that

^[1] Aṭ-Ṭabari 10:560,562.

'Ali bin Abi Ṭālib, the Leader of the Faithful, said that chess is a type of gambling.^[1] Ibn Abi Ḥātim recorded that 'Aṭā', Mujāhid and Ṭāwus, or , two of them, said that every type of gambling, including children's playing with (a certain type of) nuts, is *Maysir*.^[2] Ibn 'Umar said that *Al-Maysir* means gambling,^[3] and this is the same statement that Aḍ-Ḍaḥḥāk reported from Ibn 'Abbās,^[4] who added, "They used to gamble during the time of *Jāhiliyyah*, until Islām came. Allāh then forbade them from this evil behavior."

Meaning of Anṣāb and Azlām

Al-Anṣāb were altar stones, in whose vicinity sacrifices were offered (during the time of *Jāhiliyyah*), according to Ibn 'Abbās, Mujāhid, 'Aṭā', Sa'īd bin Jubayr and Al-Ḥasan. They also said that *Al-Azlām* were arrows that they used for lotteries to make decisions, as Ibn Abi Ḥātim narrated.

Allāh said,

﴿رِيْسٌ مِّنْ عَمَلِ الشَّيْطَانِ﴾

﴿A Rijs of Shayṭān's handiwork﴾

meaning, abomination of Shayṭān's handiwork, according to 'Ali bin Abi Ṭalḥah who reported it from Ibn 'Abbās.^[5] Sa'īd bin Jubayr said that *Rijs* means 'sin'^[6] while Zayd bin Aslam said; "An evil handiwork of Shayṭān."^[7]

﴿فَاعْتَبِرُوا﴾

﴿So avoid that﴾ avoid all of these abominations,

﴿لَعَلَّكُمْ تَتَّقُونَ﴾

﴿in order that you may be successful.﴾ and this is a statement of encouragement. Allāh said next,

[1] Such saying, through all of its routes, is not authentically attributable to him, may Allāh be pleased with him.

[2] Aṭ-Ṭabari 4:322,323.

[3] Aṭ-Ṭabari 4:325.

[4] Aṭ-Ṭabari 4:324.

[5] Aṭ-Ṭabari 10:565.

[6] Aṭ-Ṭabari 4:330.

[7] Aṭ-Ṭabari 10:565.

﴿ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْمَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴾ ﴿٩١﴾

﴿Shayṭān wants only to excite enmity and hatred between you with Khamr (intoxicants) and Maysir (gambling), and hinder you from the remembrance of Allāh and from the Ṣalāh (the prayer). So, will you not then abstain?﴾

This is a threat and a warning.

Ḥadīths that Prohibit Khamr (Intoxicants)

Imām Aḥmad recorded that Abu Hurayrah said, “There were three stages to prohibiting *Khamr* (intoxicants). When the Messenger of Allāh ﷺ migrated to Al-Madīnah, the people were consuming alcohol and gambling, so they asked the Messenger of Allāh ﷺ about these things, Allāh revealed,

﴿ سَأَلْتَهُكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِتْمٌ كَبِيرٌ وَمَنْعٌ 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 *Āyah*. The people said, “They (intoxicants and gambling) were not prohibited for us. Allāh only said,

﴿ فِيهِمَا إِتْمٌ كَبِيرٌ وَمَنْعٌ 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 *Āyāt* in his recitation. Thereafter, Allāh sent down a tougher statement,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ ﴾

﴿O you who believe! Approach not the Ṣalāh (the prayer) when you are in a drunken state until you know (the meaning of) what you utter.﴾[4:43]

Then, the people would drink before the time of the prayer so that they would attend the prayer while sober. A firmer *Āyah* was later revealed,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا لَفِئَةٌ وَالْيَيْسِرُ وَالْأَصَابُ وَالْأَزْلَمُ يَجُسَّ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُتَّقُونَ ﴾ ﴿٩٢﴾

﴿O you who believe! Khamr, Maysir, Anṣāb, and Azlām are an abomination of Shayṭān'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 Allāh's Messenger! Some people died in the cause of Allāh, while some others died in their beds, but they used to drink alcohol and indulge in gambling, which Allāh has made a *Rijs* of the work of Shayṭān.' So Allāh 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 *Āyah*.

The Prophet ﷺ said,

﴿لَوْ حُرِّمَ عَلَيْهِمْ لَتَرَكُوهُ كَمَا تَرَكَتُمْ﴾

«Had they been made impermissible for them, they would have abandoned them as you have abandoned them.» Aḥmad recorded this *Hadīth*.^[1]

Imām Aḥmad recorded that 'Umar bin Al-Khaṭṭāb said, "O Allāh! Explain the verdict about *Khamr* to us clearly." The *Āyah* in *Sūrat 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 *Āyah* was recited to him, but he still said, "O Allāh! Make the verdict of *Khamr* clear to us." Then the *Āyah* in *Sūrat An-Nisā'* was revealed,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ﴾

﴿O you who believe! Do not approach the *Ṣalāh* when you are in a drunken state.﴾ [4:43]

Thereafter, the Prophet ﷺ 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 *Āyah* was recited to him, but he still said, "O Allāh! Make the verdict concerning

[1] Aḥmad 2 :351.

Khamr clear to us.” Then, the *Āyah* in *Sūrat Al-Mā'idah* [5:91] was revealed, and 'Umar was summoned and it was recited to him. When he reached the part of the *Āyah* that reads,

﴿فَهَلْ أَنْتُمْ مُنْتَهُونَ﴾

﴿So, will you not then abstain?﴾[5:91],

'Umar said, “We abstained, we abstained.”^[1] Abu Dāwud, At-Tirmidhi, and An-Nasā'ī^[2] recorded this *Ḥadīth*. 'Ali bin Al-Madīni and At-Tirmidhi graded it *Ṣaḥīḥ*.

It is recorded in the Two *Ṣaḥīḥs*, that 'Umar bin Al-Khaṭṭāb said in a speech; while standing on the *Minbar* of the Messenger of Allāh (in the Prophet's *Masjid* in Al-Madīnah) “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.”^[3] Al-Bukhāri recorded that Ibn 'Umar said, “The prohibition of *Khamr* was revealed when there were five kinds of intoxicants in Al-Madīnah, besides what was produced from grapes.”^[4]

Another *Ḥadīth*

Imām Aḥmad recorded that Anas said, “I once was giving an alcoholic beverage to Abu 'Ubaydah bin Al-Jarrāḥ, 'Ubayy bin Ka'b, Suhayl bin Bayḍā' and several of their friends meeting at Abu Ṭalḥah'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 Allāh! They never drank it again, and their *Khamr* at that time was made from unripe and normal dates.”^[5] This is also recorded in the Two *Ṣaḥīḥs*. In another narration by Anas, “I was the butler of the people in the house of Abu Ṭalḥah when *Khamr* was prohibited, and in those days alcohol was made from unripe and normal dates. A caller then

[1] Aḥmad 1:53.

[2] Abu Dāwud 4:79, *Tuḥfat Al-Aḥwadhī* 8:417, An-Nasā'ī 8:286.

[3] *Fath Al-Bāri* 8:126, Muslim 4:2322.

[4] *Fath Al-Bāri* 8:126.

[5] Aḥmad 3:181.

heralded, and Abu Ṭalḥah ordered me to see what it was about. So I found that a person was announcing that alcoholic drinks had been prohibited. Abu Ṭalḥah ordered me to go out and spill the wine. I went out and spilled it, and it flowed in the streets of Al-Madīnah. Some people said, 'Some people were killed and wine was still in their stomachs.' Later on, Allāh's revelation came,

﴿لَيْسَ عَلَى الَّذِينَ آمَنُوا 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].^[1]

Ibn Jarīr recorded that Anas bin Mālik said, "I was serving Abu Ṭalḥah, Abu 'Ubaydah bin Al-Jarrāḥ, Abu Dujānah, Mu'ādh bin Jabal and Suhayl bin Bayḍā', 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 Allāh ﷺ was reciting,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ﴾

﴿O you who believe! Khamr, Maysir, Anṣāb, and Azlām are only an abomination of Shayṭān's handiwork. So avoid that...﴾[5:90], until,

﴿فَهَلْ أَنْتُمْ مُنْتَهُونَ﴾

﴿So, will you not then abstain?﴾[5:91].

A man asked, 'O Allāh's Messenger! What about those who died drinking it?' Allāh sent down the verse,

﴿لَيْسَ عَلَى الَّذِينَ آمَنُوا 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].^[2]

[1] *Fath Al-Bāri* 5:133, *Muslim* 3:1570.

[2] *Aṭ-Ṭabari* 10:578.

Another Ḥadīth

Imām Aḥmad recorded that Ibn ‘Umar said that the Messenger of Allāh ﷺ said,

«لُعِنَتِ الْخَمْرُ عَلَى عَشْرَةِ أَوْجِهٍ: لُعِنَتِ الْخَمْرُ بِعَيْنِهَا، وَشَارِبِهَا، وَسَاقِيهَا، وَبَائِعِهَا، وَمُبْتَاعِهَا، 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.»^[1] Abu Dāwud and Ibn Majāh^[2] recorded this Ḥadīth.

Aḥmad recorded that Ibn ‘Umar said, “Once, the Messenger of Allāh ﷺ 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 Allāh 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 وَشَارِبِهَا، وَسَاقِيهَا، وَبَائِعِهَا، وَمُبْتَاعِهَا، 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.»^[3]

Another Ḥadīth

Al-Ḥāfiẓ Abu Bakr Al-Bayhaqī recorded that Sa’d said, “There were four *Āyāt* revealed about *Khamr*...” He then said, “A man from Al-Anṣār 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 Anṣār said that

[1] Aḥmad 2 :25.

[2] Abu Dāwud no.2674, Ibn Mājah no.3380.

[3] Aḥmad 2 :71.

they were better, while Quraysh (the Muhājirīn) said that they were better. So a man from the Anṣār 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 *Āyah*,

﴿إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ﴾

﴿Intoxicants, gambling,﴾ until,

﴿فَهَلْ أَنْتُمْ مُنْتَهُونَ﴾

﴿So, will you not then abstain?﴾ was later revealed.” Muslim recorded this *Ḥadīth*.^[1]

Another *Ḥadīth*

Ibn Abi Ḥātim recorded that ‘Abdullāh bin ‘Amr said, “This *Āyah* in the Qur’ān,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَصْبَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ﴾

﴿O you who believe! Khamr, Maysir, Anṣāb, and Azlām are only an abomination of Shayṭān’s handiwork. So avoid that in order that you may be successful.﴾[5:90],

was also in the Tawrah; ‘Allāh has sent down truth to eradicate falsehood, joyful play, flute or wind instruments, *Zafan* (dances) and *Kibārat* (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. Allāh 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 *Ṣaḥīḥ*.^[2]

Another *Ḥadīth*

Ash-Shāfi‘ī narrated that Mālik narrated that Nāfi‘ said that Ibn ‘Umar said that the Messenger of Allāh ﷺ said,

[1] Al-Bayhaqi 8:285, Muslim no.1748.

[2] Ibn Abi Ḥātim 4:1196.

«مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا ثُمَّ لَمْ يَتُبْ مِنْهَا حُرِمَهَا 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-Bukhāri and Muslim recorded this *Hadīth*.^[1] Muslim recorded that Ibn ‘Umar said that the Messenger of Allāh ﷺ 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.»^[2]

‘Abdur-Rahmān bin Al-Hārith bin Hishām said that he heard ‘Uthmān bin ‘Affān saying, “Avoid *Khamr*, for it is the mother of all sins. There was a man before your time who used to worship Allāh 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 Allāh! 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.^[3] This statement has an authentic chain of narration. Abu Bakr bin Abi Ad-Dunyā recorded this statement in his book on the prohibition of intoxicants, but he related it from the Prophet. ﷺ Relating it from ‘Uthmān is more authentic, and Allāh knows best.

Aḥmad bin Ḥanbal recorded that Ibn ‘Abbās said, “When

[1] *Musnad Ash-Shāfi‘ī* no.1763, Al-Bukhāri no.5575, Muslim 2003.

[2] Muslim no.2003.

[3] Al-Bayhaqi 8 :287,288.

Khamr was prohibited, some people said, 'O Allāh's Messenger! What about our brethren who died while still drinking *Khamr*?' Allāh sent down the *Āyah*

﴿لَيْسَ عَلَى الَّذِينَ آمَنُوا 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 *Āyah*. When the *Qiblah* (direction of the prayer) was changed (from Jerusalem to Makkah), some people asked, 'O Allāh's Messenger! What about our brethren who died while still praying toward Jerusalem?' Allāh sent down,

﴿وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ﴾

﴿And Allāh would never make your faith to be lost.﴾"[2:143]^[1]

'Abdullāh bin Mas'ūd said that the Prophet ﷺ said when the *Āyah*,

﴿لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعَمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا﴾

﴿Those who believe and do righteous good deeds, there is no sin on them for what they ate, if they have *Taqwā*, 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-Nasā'ī^[2] collected.

﴿يَأْتِيهَا الَّذِينَ آمَنُوا يَسْأَلُونَكَ اللَّهُ بِشَيْءٍ مِنَ الصَّيْدِ تَنَاءَلَهُ أَيَدِيكُمْ وَرِمَاهُمْ لَعَلَّ اللَّهُ مِنْ يَخَافُهُ
بِالْعَبِيَّةِ فَمَنْ أَعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿٩٠﴾ يَأْتِيهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ
وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بِلِغِ الْكَمْبَةِ
أَوْ كَفَّارَةٌ طَعَامُ مَسْكِينٍ أَوْ عَدْلٌ ذَلِكَ صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ
فَيَنْقِمِ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿٩١﴾﴾

[1] Aḥmad 1:295.

[2] Muslim 4:1910, *Tuḥfat Al-Aḥwadhī* 8:419, An-Nasā'ī in *Al-Kubrā* 6:337.

﴿94. O you who believe! Allāh will certainly make a trial for you with something in the game that is well within reach of your hands and your lances, that Allāh 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 *Ihrām*, 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. Allāh has forgiven what is past, but whosoever commits it again, Allāh will take retribution from him. And Allāh is Almighty, All-Able of Retribution.﴾

Prohibiting Hunting Game in the Sacred Area and During the State of *Ihrām*

[‘Ali bin Abi Ṭalḥah] Al-Wālibi said that Ibn ‘Abbās said that Allāh’s statement,

﴿يَبْلُوكُمُ اللَّهُ يَسْئَلُ مِنَ الصَّيْدِ تَأْلَهُ أَيَّدِيكُمْ وَرِمَاحِكُمْ﴾

﴿Allāh 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. Allāh tests His servants with such game during their *Ihrām*, that if they wish, they would be able to catch it with their hands. Allāh has commanded them to avoid catching it.”^[1] Mujāhid said that,

﴿تَأْلَهُ أَيَّدِيكُمْ﴾

﴿well within reach of your hands﴾ refers to the young game and chicks, while

﴿وَرِمَاحِكُمْ﴾

﴿and your lances,﴾ refers to mature game.^[2] Muqātil bin Hayyān said that this *Āyah* was revealed during the *‘Umrah* of

[1] Aṭ-Ṭabari 10:584.

[2] Aṭ-Ṭabari 10:583.

Al-Hudaybiyyah, when wild game and birds were coming to the Muslim camping area, which they had never seen the likes of before. Allāh prohibited them from hunting the game while in the state of *Ihrām*,

﴿يَعْلَمُ اللَّهُ مَنْ يَخَافُهُ بِالْغَيْبِ﴾

﴿that Allāh may test who fears Him in the unseen.﴾^[1]

Therefore, Allāh 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 Allāh in public and secret becomes apparent and tested. In another *Āyah*, Allāh 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).﴾

Allāh said next,

﴿فَمَنْ أَعَدَّى بَعْدَ ذَلِكَ﴾

﴿Then whoever transgresses thereafter.﴾

after this warning and threat, according to As-Suddi, then,

﴿فَلَهُ عَذَابٌ أَلِيمٌ﴾

﴿for him there is a painful torment.﴾

for his defiance of Allāh's command and what He has decreed.

Allāh said next,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ﴾

﴿O you who believe! Kill not game while you are in a state of *Ihrām*.﴾

This *Āyah* prohibits killing the game in the state of *Ihrām*, except what is exempt from this as mentioned in the Two *Ṣaḥīḥs*; 'Ā'ishah narrated that the Messenger of Allāh ﷺ said,

«خَمْسٌ فَوَاسِقٌ يُقْتَلْنَ فِي الْجِلِّ وَالْحَرَمِ: الْغُرَابُ، وَالْحِدَاةُ، وَالْعُقْرُبُ، وَالْفَأْرَةُ،
وَالْكَلْبُ الْعَقُورُ»

[1] Ad-Durr Al-Manthūr 3:185.

«Five are Fawāsiq, they may be killed while in *Ihrām* or not; the crow, the kite, the scorpion, the mouse and the rabid dog.»^[1]

Ibn 'Umar narrated that the Messenger of Allāh ﷺ said,

«خَمْسٌ مِنَ الدَّوَابِّ لَيْسَ عَلَى الْمُحْرِمِ فِي قَتْلِهِنَّ جُنَاحٌ: الْعُرَابُ، وَالْجِدَاءُ، وَالْعَقْرَبُ، وَالْفَأْرَةُ، وَالْكَلْبُ الْعَقُورُ»

«It is not harmful in a state of *Ihrām* to kill five kinds of animals: the crow, the kite, the scorpion, the mouse and the rabid dog.»^[2]

This *Ḥadīth* was recorded in the Two *Ṣaḥīḥs*.^[3] Ayyub narrated that Nāfi' narrated similar wordings for this *Ḥadīth* from Ibn 'Umar.^[4] Ayyub said, "So I said to Nāfi', 'What about the snake?' He said, 'There is no doubt that killing the snake is allowed.'"^[5] 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. Allāh knows best.

Abu Sa'īd narrated that the Prophet ﷺ was asked about the animals that the *Muḥrim* is allowed to kill and he said,

«الْحَيَّةُ، وَالْعَقْرَبُ، وَالْفُؤَيْسِقَةُ، وَيَرْمِي الْعُرَابَ وَلَا يُقْتَلُ، وَالْكَلْبُ الْعَقُورُ، وَالْجِدَاءُ، وَالسَّعْيُ 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 Dāwud recorded this *Ḥadīth*, as did At-Tirmidhi, who said, "Ḥasan", and Ibn Majāh.^[6]

[1] Al-Bukhāri no. 3314, Muslim no. 1198.

[2] *Al-Muwaṭṭa'* 1 :356.

[3] *Faṭḥ Al-Bāri* 4 :42, Muslim 2 :858.

[4] An-Nasā'ī 5 :190.

[5] *Faṭḥ Al-Bāri* 6 :44.

[6] Abu Dāwud 2 :424, *Tuḥfat Al-Aḥwadhi* 3 :576, Ibn Mājah 2 :1032.

The Penalty of Killing Game in the Sacred Area or in the State of *Ihrām*

Allāh said,

﴿وَمَنْ قَتَلَ مِنْكُمْ مَتَعِدًا فَجَرَاءً مِثْلَ مَا قَتَلَ مِنَ النَّعْمِ﴾

﴿And whosoever of you kills it intentionally, the penalty is [an offering of] livestock equivalent to the one he killed.﴾

Mujāhid 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 *Ihrām*. Whoever intentionally kills the game while aware that he is in the state of *Ihrām*, then this offense is more grave than to make an expiation, and he also loses his *Ihrām*."^[1] 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 *Ihrām* or not. Az-Zuhri said, "The Book (the Qur'ān) asserts the expiation for intentional killing, and the Sunnah included those who forget, as well."^[2] The meaning of this statement is that the Qur'ān mentioned the expiation and sin of those who intentionally kill game,

﴿لِيَذُوقَ وَبَالَ أَمْرِهِ عَمَّا اللَّهُ عَمَّا سَلَفٌ وَمَنْ عَادَ فَيَنْقِمِ اللَّهُ مِنْهُ﴾

﴿that he may taste the heaviness (punishment) of his deed. Allāh has forgiven what is past, but whosoever commits it again, Allāh will take retribution from him.﴾

the Sunnah that includes the rulings issued by the Prophet ﷺ 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.

Allāh's statement,

﴿فَجَرَاءً مِثْلَ مَا قَتَلَ مِنَ النَّعْمِ﴾

﴿The penalty is [an offering of] livestock equivalent to the one he killed.﴾

[1] Aṭ-Ṭabari 11:8.

[2] Aṭ-Ṭabari 11:11.

indicates the necessity of offering an equivalent animal to the one the *Muḥrim* 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 ‘Abbās said that one should spend its amount in Makkah (i.e. charity), as Al-Bayhaqi recorded.

Allāh’s statement,

﴿يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ﴾

﴿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 Jarīr recorded that Abu Jarīr Al-Bajali said, “I killed a deer when I was in the state of *Ihrām* and mentioned this fact to ‘Umar, who said, ‘Bring two of your brethren and let them judge you.’ So I went to ‘Abdur-Raḥmān and Sa’d and they said that I should offer a male sheep.”^[1] Ibn Jarīr recorded that Tāriq said, “Arbad killed a deer while in the state of *Ihrām* 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 ;﴾.”^[2]

Allāh’s statement,

﴿هَدْيًا 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. Allāh said,

﴿أَوْ كَفَّرَةً طَعَامًا مَسْكِينٍ أَوْ عَدْلُ ذَلِكَ صِيَامًا﴾

﴿or, for expiation, he should feed the poor, or its equivalent in fasting.﴾

[1] Aṭ-Ṭabari 11 :27 .

[2] Aṭ-Ṭabari 11 :26 .

that is, if the *Muḥrim* does not find an equivalent to what he killed, or the animal hunted is not comparable to anything else.

'Ali bin Abi Ṭalḥah said that Ibn 'Abbās commented on the *Āyah*,

﴿هَدْيًا يَبْلُغُ الْكَعْبَةَ أَوْ كَفَّرَهُ طَعَامُ سَكِينٍ 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 *Muḥrim* 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 Ḥātim and Ibn Jarīr recorded this statement, and in Ibn Jarīr's narration, the food measurement is a *Mudd* (4 handfuls of food) each that suffices for the poor.^[1]

Allāh's statement,

﴿يَلْذُوقَ 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,

﴿عَمَّا اللَّهُ عَمَّا سَلَفَ﴾

﴿Allāh has forgiven what is past.﴾ during the time of *Jāhiliyyah*, provided that one becomes good in Islām and follows Allāh's Law, all the while avoiding the sin. Allāh then said,

﴿وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ﴾

﴿but whosoever commits it again, Allāh will take retribution from him.﴾

meaning, whoever does this after it has been prohibited in Islām and having knowledge that it is prohibited,

[1] At-Ṭabari 11:31.

﴿فَيَسْأَلُكَ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ﴾

﴿Allāh will take retribution from him. And Allāh is Almighty, All-Able of retribution.﴾

Ibn Jurayj said, "I said to 'Aṭā', 'What is the meaning of,

﴿عَفَا اللَّهُ عَمَّا سَلَفَ﴾

﴿Allāh has forgiven what is past.﴾?' He said, 'Meaning, during the time of *Jāhiliyyah*.' I asked about,

﴿وَمَنْ عَادَ فَيَسْأَلْهُ اللَّهُ مِنْهُ﴾

﴿but whosoever commits it again, Allāh will take retribution from him.﴾

He said, 'Whoever commits this offense again in Islām, then Allāh 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 Allāh. He should pay the expiation.'" [1] Ibn Jarīr recorded this statement.

It was said that the 'Allāh will take retribution' refers to the expiation, according to Sa'īd bin Jubayr, 'Aṭā', and the majority among the earlier and later generations.[2] They stated that when the *Muḥrim* kills game, the expiation becomes necessary, regardless of whether it was the first, second or third offense, and whether intentional or by error.

Ibn Jarīr commented on Allāh's statement;

﴿وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ﴾

﴿And Allāh is Almighty, All-Able of retribution.﴾

"Allāh 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﴾

[1] Aṭ-Ṭabari 11:48.

[2] Aṭ-Ṭabari 11:50.

سُورَةُ الْمَائِدَةِ

١٢٤

الْمَائِدَةِ

أَجَلَ لَكُمْ صَيْدَ الْبَحْرِ وَطَعَامَهُ. مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ وَحَرَّمَ عَلَيْكُمْ صَيْدَ الْبَرِّ مَا دُمْتُمْ حُرُمًا وَأَتَقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشُرُونَ ﴿٩٦﴾ جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَمًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلْبَدِ ذَٰلِكَ لِيَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ يَكِلُ شَيْءًا عَلَيْهِ ﴿٩٧﴾ أَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٨﴾ مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٩٩﴾ قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ يَتَأْوِيلُ الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠٠﴾ يَأْتِيهَا الْيَدِينَ ؕ أَمَنُوا لَا تَسْأَلُوا عَنَ شَيْءٍ إِن تُبَدَّلْكُمْ تَسْؤُكُمْ وَإِن تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْآنُ تُبَدَّلْكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿١٠١﴾ قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٢﴾ مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامِرٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَقْتُرُونَ عَلَى اللَّهِ الْكُذْبَ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾

﴿All-Able of retribution.﴾

meaning, He punishes those who disobey Him for their disobedience of Him.^[1]

﴿أَجَلَ لَكُمْ صَيْدَ الْبَحْرِ وَطَعَامَهُ مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ وَحَرَّمَ عَلَيْكُمْ صَيْدَ الْبَرِّ مَا دُمْتُمْ حُرُمًا وَأَتَقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشُرُونَ ﴿٩٦﴾ جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَمًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلْبَدِ ذَٰلِكَ لِيَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ يَكِلُ شَيْءًا عَلَيْهِ ﴿٩٧﴾ أَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٨﴾ مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٩٩﴾

﴿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 Iḥrām. And have Taqwā of Allāh to Whom you shall be gathered back.﴾

﴿97. Allāh 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 Allāh has knowledge of all that is in the heavens and all that is in the earth, and that Allāh is the All-Knower of each and everything.﴾

[1] At-Ṭabari 11 :57.

﴿98. Know that Allāh is severe in punishment and that Allāh is Oft-Forgiving, Most Merciful.﴾

﴿99. The Messenger's duty is but to convey. And Allāh knows all that you reveal and all that you conceal.﴾

Water Game is Allowed for the Muḥrim

Sa'īd bin Al-Musayyib, Sa'īd bin Jubayr and others commented on Allāh'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.^[1] Ibn 'Abbās 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 Aṣ-Ṣiddīq, Zayd bin Thābit, 'Abdullāh bin 'Amr, Abu Ayyub Al-Anṣārī, 'Ikrimah, Abu Salamah bin 'Abdur-Raḥmān, Ibrāhīm An-Nakha'ī and Al-Ḥasan Al-Baṣrī.

Allāh's statement,

﴿مَنْعًا 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.^[2] 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 'Abbās, Mujāhid and

[1] Aṭ-Ṭabari 11:59.

[2] Aṭ-Ṭabari 11:71.

As-Suddi and others.^[1] Imām Mālik bin Anas recorded that Jābir bin 'Abdullāh said, "Allāh's Messenger ﷺ sent an army towards the east coast and appointed Abu 'Ubaydah bin Al-Jarrāh 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 Jābir) said, "How could one date suffice for you?" Jābir replied, "We came to know its value when even that finished." Jābir 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."^[2] This *Ḥadīth* was also collected in the Two *Ṣaḥīhs*.^[3]

Mālik recorded that Abu Hurayrah said, "A man asked Allāh's Messenger, 'O Allāh's Messenger! We go to sea and carry little water with us. If we use it for *Wuḍū'*, we get thirsty, so should we use seawater for *Wuḍū'*?' The Messenger of Allāh ﷺ said,

«هُوَ الطَّهُورُ مَاؤُهُ الْجَلُّ مَبْنِيَّةٌ»

«Its water is pure and its dead are lawful».^[4]

The two Imāms, Ash-Shāfi'ī and Aḥmad bin Ḥanbal, recorded this *Ḥadīth*, along with the Four *Sunan* compilers. Al-Bukhāri, At-Tirmidhi and Ibn Ḥibbān graded it *Ṣaḥīh*. This *Ḥadīth* was also recorded from the Prophet ﷺ by several other Companions.^[5]

[1] Aṭ-Ṭabari 11:72,73.

[2] *Al-Muwatta'a* 2:930.

[3] *Fath Al-Bāri* 5:152, Muslim 3:1535.

[4] *Al-Muwatta'a* 1:22.

[5] *Musnad Ash-Shāfi'ī* no. 25, Aḥmad 2:238, Abu Dāwud no.83, At-Tirmidhi no. 69, An-Nasā'ī 1:50, Ibn Mājah no. 386, Ibn Khuzaymah no.111, Ibn Ḥibbān no. 119.

Hunting Land Game is Prohibited During *Ihrām*

Allāh said,

﴿وَحُرْمَ عَلَيْكُمْ صَيْدَ الْبَرِّ مَا دُمْتُمْ حُرُمًا﴾

﴿but forbidden is land game as long as you are in a state of *Ihrām*.﴾

Therefore, hunting land game during *Ihrām* is not allowed, and if someone who is in the state of *Ihrām* 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 *Muḥrim* or a non-*Muḥrim*.

If someone who is not in the state of *Ihrām* hunts and gives the food to a *Muḥrim*, the *Muḥrim* is not allowed to eat from its meat if it was killed for him in particular. Aṣ-Ṣa'b bin Jaththāmah said that he gave a zebra as a gift to the Prophet ﷺ in the area of Waddān or Abwā', the Prophet ﷺ gave it back. When the Prophet ﷺ saw the effect of his returning the gift on Aṣ-Ṣa'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 *Ihrām*.»

This *Ḥadīth* was collected in the Two *Ṣaḥīḥs*.^[1] The Prophet ﷺ thought that Aṣ-Ṣa'b hunted the zebra for him, and this is why he refused to take it. Otherwise, the *Muḥrim* is allowed to eat from the game if one who is not in *Ihrām* hunts it. For when Abu Qatādah hunted a zebra when he was not a *Muḥrim* and offered it to those who were in the state of *Ihrām*, they hesitated to eat from it. They asked the Messenger of Allāh ﷺ 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,

[1] Al Bukhāri no. 1825,2573, Muslim 2:850.

﴿فَكُلُوا﴾

«Then eat,» and he also ate from it. This *Ḥadīth* is also in the Two *Ṣaḥīḥs* with various wordings.^[1]

[Ibn Kathīr only mentioned *Āyāt* 96 to 99 here and explained the better part of *Āyah* number 96, but he did not mention the explanation of the rest of that *Āyah* or the other *Āyāt* (97 to 99). This is the case in all of the copies of his *Tafsīr* 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 *Tafsīr* of these *Āyāt* from the Imām of *Tafsīr*, Ibn Jarīr Aṭ-Ṭabari. We tried to summarize Aṭ-Ṭabari's eloquent words to the best of our ability, by Allāh's help and leave.]

﴿وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ﴾

﴿And have Taqwā of Allāh to Whom you shall be gathered back.﴾

Allāh says, fear Allāh, O people, and beware of His might, by obeying what He commands you and avoiding what He prohibits for you in these *Āyāt* revealed to your Prophet ﷺ. These *Āyāt* forbid *Khamr*, gambling, *Al-Anṣāb* and *Al-Azlām*, along with hunting land game and killing it while in the state of *Iḥrām*. To Allāh will be your return and destination, and He will punish you for disobeying Him and will reward you for obeying Him.

﴿جَعَلَ اللَّهُ الْكَعْبَةَ الْآبِيَةَ الْحَرَامَ وَإِنَّمَا لِلنَّاسِ﴾

﴿Allāh has made the Ka'bah, the Sacred House, an asylum of security and benefits for mankind,﴾

Allāh says, Allāh 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 وَالْمَدْيَ وَالْقَتَادَ﴾

﴿And also the Sacred Month and the animals of offerings and

[1] *Fath Al-Bāri* 9 :528, *Muslim* 2 :362.

the garlanded. ﴿

Allāh 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. Allāh 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. Allāh termed it "*Harām*" 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 *Jāhiliyyah* and the people's affairs were guided and protected by them. With Islām they became the symbols of their *Hajj*, their rituals, and the direction of the prayer. [i.e., the *Ka'bah* in Makkah.]

﴿ذَلِكَ لِيَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٧﴾﴾

﴿that you may know that Allāh has knowledge of all that is in the heavens and all that is in the earth, and that Allāh is the All-Knower of each and everything.﴾

Allāh 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 ﴿٧٨﴾﴾

﴿Know that Allāh is severe in punishment and that Allāh is Oft-Forgiving, Most Merciful.﴾

Allāh 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 الْبَلَاغُ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ﴾

﴿The Messenger's duty is but to convey. And Allāh knows all that you reveal and all that you conceal.﴾

This is a warning from Allāh 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 الْخَيْرُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَيْرِ فَاتَّقُوا اللَّهَ يَتَأُولَى الْأَيْمَنِ لَعَلَّكُمْ تُفْلِحُونَ﴾^(١٠٠) يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءَ إِن بُدِّ لَكُمْ سؤُوكُمْ وَإِن سَأَلُوا عَنهَا جِئِن يُنَزَّلَ الْقُرْءَانُ بُدِّ لَكُمْ عَفَا اللَّهُ عَنهَا وَاللَّهُ عَفُورٌ حَلِيمٌ﴾^(١٠١) قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ﴾^(١٠٢)

﴿100. Say: "Not equal are the bad things and the good things, even though the abundance of the bad may please you." So have Taqwā of Allāh, 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'ān is being revealed, they will be made plain to you. Allāh has forgiven that, and Allāh is Oft-Forgiving, Most Forbearing.﴾

﴿102. Before you, a community asked such questions, then on that account they became disbelievers.﴾

Allāh says to His Messenger ﷺ,

﴿قُلْ﴾

﴿Say,﴾ O Muḥammad ﷺ,

﴿لَا يَسْتَوِي الْحَيْثُ وَالطَّيْبُ وَلَوْ أَحْبَبَكَ﴾

﴿Not equal are the bad things and the good things, even though they may please you﴾ O human,

﴿كَثْرَةُ الْحَيْثِ﴾

﴿the abundance of bad.﴾ This Āyah means, the little permissible is better than the abundant evil.

﴿فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ﴾

﴿have Taqwā of Allāh, O men of understanding...﴾

who have sound minds, avoid and abandon the impermissible, and let the permissible be sufficient for you,

﴿لَعَلَّكُمْ تَفْلِحُونَ﴾

﴿in order that you may be successful.﴾ in this life and the Hereafter.

Unnecessary Questioning is Disapproved of

Allāh said next,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءَ إِن بُدَّ لَكُمْ سَعُودٌ﴾

﴿O you who believe! Ask not about things which, if made plain to you, may cause you trouble.﴾

This Āyah refers to good conduct that Allāh 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-Bukhāri recorded that Anas bin Mālik said, "The Messenger of Allāh ﷺ gave a speech unlike anything I heard before. In this speech, he said,

﴿لَوْ تَعْلَمُونَ مَا أَعْلَمُ، نَضَحْتُمْ قَلِيلًا، وَبَكَيْتُمْ كَثِيرًا﴾

﴿If you but know what I know, you will laugh little and cry a lot.﴾

The companions of Allāh's Messenger ﷺ covered their faces and the sound of crying was coming out of their chests. A man asked, 'Who is my father?' The Prophet ﷺ said, 'So-and-so'. This *Āyah* was later revealed,

﴿لَا تَسْأَلُوا عَنْ أَشْيَاءَ﴾

﴿Ask not about things...﴾.^[1]

Muslim, Aḥmad, At-Tirmidhi and An-Nasā'ī recorded this *Hadīth*.^[2]

Ibn Jarīr recorded that Qatādah said about Allāh's statement,

﴿يَتَأْتِيهَا الْذُّبُوتُ مَا سَأَلُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ بُدِّ لَكُمْ تَسْؤُكُمْ﴾

﴿O you who believe! Ask not about things which, if made plain to you, may cause you trouble.﴾

Anas bin Mālik narrated that once, the people were questioning the Messenger of Allāh ﷺ 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 Allāh ﷺ 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 Allāh's Messenger! Who is my father? The Prophet ﷺ said, 'Your father is Ḥudhāfah.'" Umar stood up (when he saw anger on the Prophet's face) and said, "We accept Allāh as our Lord, Islām as our religion and Muḥammad ﷺ as our Messenger, I seek refuge with Allāh from the evil of the *Fitan* (trials in life and religion)." The Messenger of Allāh ﷺ said,

﴿لَمْ أَرَ فِي الْخَيْرِ وَالشَّرِّ كَالْيَوْمِ قَطُّ، صُوِّرَتْ لِي الْجَنَّةُ وَالنَّارُ حَتَّى رَأَيْتُهُمَا دُونَ الْحَائِطِ﴾

[1] *Fath Al-Bāri* 8:130.

[2] *Fath Al-Bāri* 11:326, *Muslim* 4:1832, *Aḥmad* 3:180, *Tuḥfat Al-Aḥwadhī* 8:421, *Tuḥfat Al-Ashrāf* 1:413.

«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.»^[1] This Ḥadīth was recorded in the Two Ṣaḥīḥs from Saʿīd.^[2]

Al-Bukhāri recorded that Ibn ʿAbbās said, “Some people used to question the Messenger of Allāh ﷺ 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. Allāh sent down this Āyah about them,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءَ إِن بُدِّ لَكُمْ تَسْوِمًا﴾

«O you who believe! Ask not about things which, if made plain to you, may cause you trouble...»^[3]

Imām Aḥmad recorded that ʿAli said, “When this Āyah was revealed,

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾

«And Ḥajj to the House is a duty that mankind owes to Allāh, those who can bear the journey.»^[3:97],

they asked, ‘O Allāh’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.»

Allāh sent down,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءَ إِن بُدِّ لَكُمْ تَسْوِمًا﴾

«O you who believe! Ask not about things which, if made plain to you, may cause you trouble.»

At-Tirmidhi and Ibn Majāh also recorded this Ḥadīth.^[4] The apparent wording of this Āyah indicates that we are forbidden

[1] Aṭ-Ṭabari 11:100.

[2] Faṭḥ Al-Bāri 13:47, Muslim 4:1834.

[3] Faṭḥ Al-Bāri 8:130.

[4] Aḥmad 1:113, At-Tirmidhi no. 3055, Ibn Mājah no. 2884.

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.

Allāh's statement,

﴿وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلَ الْفُرْقَانُ يُبَيِّنْ لَكُمْ﴾

﴿But if you ask about them while the Qur'ān 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 ﷺ, they will be made plain for you,

﴿وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

﴿Verily! That is easy for Allāh.﴾ Allāh said next,

﴿عَفَا اللَّهُ عَنْهَا﴾

﴿Allāh has forgiven that,﴾ what you did before this,

﴿وَاللَّهُ عَفُورٌ حَلِيمٌ﴾

﴿and Allāh 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 Ḥadīth states,

«أَعْظَمُ الْمُسْلِمِينَ جُرْمًا مَنْ سَأَلَ عَنْ شَيْءٍ لَمْ يُحَرِّمْ، فَحَرَّمَ 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.»^[1]

It is recorded in the Ṣaḥīḥ that the Messenger of Allāh ﷺ said,

«ذَرُونِي مَا تَرَكْتُكُمْ، فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ كَثْرَةُ سُؤَالِهِمْ وَاخْتِلَافُهُمْ عَلَيَّ أَنْبِيَائِهِمْ»

«Leave me as I have left you, those before you were destroyed because of many questions and disputing with their Prophets.»^[2] An authentic Ḥadīth also states,

[1] Al-Bukhāri no. 7289, Muslim no. 2358.

[2] Muslim 4:1831.

﴿١٢٥﴾

وَإِذْ أَقْبَلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا
حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أُولَئِكَ هُمُ الَّذِينَ لَا يَعْلَمُونَ
شَيْئًا وَلَا يَهْتَدُونَ ﴿١٢٥﴾ يَأْتِيهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ
لَا يَضُرُّكُمْ مِنْ ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا
فِئْتِيَّتُمْ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٢٥﴾ يَأْتِيهَا الَّذِينَ آمَنُوا شَهَادَةٌ
بَيْنَكُمْ إِذَا حَضَرَ أَحَدَكُمْ الْمَوْتُ حِينَ الْوَصِيَّةِ إِنْسَانٌ ذُو
عَدْلٍ مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ
فَأَصْبَبْتُمْ ثُجْبَةً الْمَوْتُ يُحْذِرُوكُمَا مِنْ بَعْدِ الْفَضْلَةِ
فِي قِسْمَانِ بِاللَّهِ إِنْ أَرْتُمَا لَنْ تَنْتَرِي بِهِ شِمْنَا وَلَوْ كَانَ ذَا قُرْبَى
وَلَا تَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذًا لَمِنَ الْأَلِيمِينَ ﴿١٢٦﴾ فَإِنْ عُرِضَ
أَنْهُمَا اسْتَحَقَّا إِثْمًا فَآخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ
اسْتَحَقَّ عَلَيْهِمُ الْأُولَئِينَ فَيَقْسِمَانِ بِاللَّهِ لَشَهَدْنَا لِحَقِّ
مِنْ شَهَدْتَهُمَا وَمَا عَدَدْتُمَا إِنَّا إِذًا لَمِنَ الظَّالِمِينَ ﴿١٢٦﴾ ذَلِكَ
أَدْنَى أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَى وَجْهِهَا أَوْ يَحْتَفُوا أَنْ تَرْدَأَمِنْ بَعْدَ
أَيْمَانِهِمْ وَأَتَقُوا اللَّهَ وَاسْمَعُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿١٢٦﴾

«أَنَّ اللَّهَ تَعَالَى فَرَضَ فَرَائِضَ
فَلَا تُضَيِّعُوهَا، وَحَدَّ حُدُودًا
فَلَا تَعْتَدُوهَا، وَحَرَّمَ أَشْيَاءَ فَلَا
تَنْتَهِكُوهَا، وَسَكَتَ عَنِ أَشْيَاءَ
رَحْمَةً بِكُمْ غَيْرَ نِسْيَانٍ فَلَا
تَسْأَلُوا عَنْهَا»

«Allāh, 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.»^[1]

Allāh said next,

﴿قَدْ سَأَلَهَا قَوْمٌ مِنْ

قَبْلِكُمْ ثُمَّ أَصْحُوا بِهَا كُفْرِينَ﴾ ﴿١٢٦﴾

«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 بَيْرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيَّةٍ وَلَا حَالٍ وَلَا كَلِمَةٍ لَكِنَّا لَمِنَ الَّذِينَ كَفَرُوا يَتَّبِعُونَ عَلَى اللَّهِ

[1] Al-Bukhārī 4623 and Muslim 2856.

الْكُذِبَ وَأَكْرَهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾ وَإِذَا قِيلَ لَهُمْ تَمَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَىٰ أَرْسُولِ قَالُوا
حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوْ لَوْ كَانُوا آبَاءَهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠٤﴾

﴿103. Allāh has not instituted things like Bahīrah or a Sā'ibah or a Waṣīlah or a Ḥām. But those who disbelieve invent lies against Allāh, and most of them have no understanding.﴾

﴿104. And when it is said to them: "Come to what Allāh 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 Bahīrah, Sā'ibah, Waṣīlah and Ḥām

Al-Bukhāri recorded that Sa'īd bin Al-Musayyib said, "The Bahīrah is a female camel whose milk was spared for the idols and no one was allowed to milk it. The Sā'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 Allāh ﷺ said,

«رَأَيْتُ عَمْرُو بْنَ غَامِرِ الْخُزَاعِيِّ يَجْرُ قُضْبُهُ فِي النَّارِ، وَكَانَ أَوَّلَ مَنْ سَبَّ
السَّوَابِ»

«I saw 'Amr bin 'Āmir Al-Khuzā'ī pulling his intestines behind him in the Fire, and he was the first to start the practice of Sā'ibah.»^[1]

As for the Waṣīlah, 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 Ḥām, 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 Ḥāmi.^[2] Muslim and An-Nasā'ī^[3] recorded this Ḥadīth.

Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said that

[1] Al-Bayhaqi 10:12.

[2] Faṭḥ Al-Bāri 8:133.

[3] Muslim 4:2192, An-Nasā'ī in Al-Kubrā 6:338.

the Prophet ﷺ said,

«إِنَّ أَوَّلَ مَنْ سَيَّبَ السَّوَابِبَ وَعَبَدَ الْأَصْنَامَ أَبُو خُرَازَةَ عَمْرُو بْنُ عَامِرٍ، وَإِنِّي رَأَيْتُهُ
يَجْرُ أَمْعَاءَهُ فِي النَّارِ»

«The first to start the practice of *Sā'ibah* and worshipping idols was Abu Khuzā'ah, 'Amr bin 'Āmir. I saw him pulling his intestines behind him in the Fire.»^[1]

The 'Amr mentioned in the above *Ḥadīth* is the son of Luḥay bin Qam'ah, one of the chiefs of the tribe of Khuzā'ah who were the caretakers of the House of Allāh after the tribe of Jurhum, (and before the Prophet's ﷺ tribe, Quraysh). He was the first to change the religion of Ibrāhīm (Al-Khalīl in Makkah) bringing idol worshipping to the area of Ḥijaz (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 *Jāhiliyyah*. Allāh said in *Sūrat Al-An'ām*,

﴿وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا﴾

«And they assign to Allāh a share of the tilth and cattle which He has created...»[3:136].

As for the *Bahīrah*, 'Ali bin Abi Ṭalḥah said that Ibn 'Abbās 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 *Bahīrah* (no one is allowed to milk it).'"^[2] As-Suddi and others mentioned a similar statement.^[3] As for the *Sā'ibah*, Mujāhid said that it is for sheep, and mentioned a similar meaning as for *Bahīrah*. 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.^[4]

Muḥammad bin Ishāq said that the *Sā'ibah* is the female

[1] Aḥmad 1:446.

[2] Aṭ-Ṭabari 11:129.

[3] Aṭ-Ṭabari 11:130.

[4] Aṭ-Ṭabari 11:128.

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 *Sā'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 *Sā'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 *Sā'ibah* property were punished in this world."

As for the *Waṣīlah*, 'Ali bin Abi Ṭalḥah said that Ibn 'Abbās 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 *Waṣalat* (literally, 'connected him to being forbidden on us')." Ibn Abi Ḥātim recorded this statement.^[1] 'Abdur-Razzāq narrated that Ma'mar said that Az-Zuhri said that Sa'īd bin Al-Musayyib said that,

﴿وَلَا وَصِيْلَةٌ﴾

﴿Or a *Waṣīlah*﴾

"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 *Waṣīlah*, proclaiming that she has *Waṣalat* (connected) between two females without giving birth to a male between them. So they used to cut off the ears of the *Waṣīlah* and let it roam free to pasture for their idols."^[2] A similar explanation was reported from Imām Mālik bin Anas. Muḥammad bin Ishāq said, "The *Waṣīlah* 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

[1] Ibn Abi Ḥātim 4:1222.

[2] 'Abdur-Razzāq 1:196.

Waṣīlah 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 *Hām*, Al-'Awfi said that Ibn 'Abbās said, "If a man's camel performs ten copulations, they would call him a *Hām*, 'So set him free.'^[1] Similar was reported from Abu Rawq and Qatādah. 'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said, "The *Hām* is the male camel whose offspring gave birth to their own offspring; they would then proclaim, 'This camel has *Hāma* (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."^[2] Ibn Wahb said, "I heard Mālik saying, 'As for the *Hām*, 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 *Āyah*.

There is a *Ḥadīth* on this subject that Ibn Abi Ḥātim collected from Abu Ishāq As-Subay'i from Al-Aḥwaṣ Al-Jushami from his father Mālik bin Naḍlah who said, "I came to the Prophet ﷺ 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 فَلْيُرِّ عَلَيْكَ»

«If Allāh gives you wealth, then let it show on you.» He then asked,

«تُنْتِجُ إِبْلِكَ وَآيَةَ آذَانِهَا؟»

«Do your camels deliver calves that have full ears?» I said, 'Yes,

[1] Aṭ-Ṭabari 11:129.

[2] Ibn Abi Ḥātim 4:1225.

and do camels give birth but to whole calves?' He said,

«فَلَمَّا كُنْتُمْ تَأْخُذُ الْمُوسَى فَنَقَطَ أُذَانَ طَائِفَةٍ مِنْهَا وَتَقُولُ: هَذِهِ بَحِيرَةٌ، تَشُقُّ أُذَانَ طَائِفَةٍ مِنْهَا وَتَقُولُ: هَذِهِ حُرْمٌ»

«Do you take the knife and cut off the ears of some of them saying, 'This is a Bahīrah,' 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 Allāh has given you is allowed for you.» Then he said;

﴿مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامِرٍ﴾

«Allāh has not instituted things like Bahīrah or a Sā'ibah or a Waṣīlah or a Hām.»

As for the *Bahīrah*, 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 *Sā'ibah*, they used to set it free for their idols and announce this fact in the vicinity of the idols. As for the *Waṣīlah*, 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 *Waṣalat* (connected deliveries),' and they would not slaughter it, hit it or prevent it from drinking from any pool.^[1] This *Ḥadīth* was narrated with the addition of the explanation of these words in it. In another narration for this *Ḥadīth* from Abu Ishāq from Abu Al-Aḥwaṣ, 'Awf bin Mālik used his own words (i.e., he explained these words not as a part of the *Ḥadīth* itself) and this is more sound. Imām Aḥmad recorded this *Ḥadīth* from Sufyān bin 'Uyaynah, from Abu Az-Za'rā' 'Amr bin 'Amr, from his uncle Abu Al-Aḥwaṣ 'Awf bin Mālik bin Naḍlah from his father, Mālik bin Naḍlah.^[2] This narration also does not contain the explanation of *Bahīrah*, *Hām* etc., that is added to the *Ḥadīth* above, and Allāh knows best.

[1] Ibn Abi Ḥātim 4:1220.

[2] Aḥmad 4:136.

Allāh's statement,

﴿وَلَكِنَّ الَّذِينَ كَفَرُوا يَقْتُرُونَ عَلَى اللَّهِ الْكَذِبَ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ﴾

﴿But those who disbelieve invent lies against Allāh, and most of them have no understanding.﴾

means, Allāh 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 Allāh. 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 أَنْزَلَ اللَّهُ وَإِلَىٰ الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا﴾

﴿And when it is said to them: "Come to what Allāh has revealed and to the Messenger." They say: "Enough for us is that which we found our fathers following,"﴾

meaning, if they are called to Allāh'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. ' Allāh said,

﴿أَوَلَوْ كَانُوا آبَائِهِمْ لَا 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?

﴿يَأْتِيهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا﴾

﴿فِيَنبِئِكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٥٥﴾﴾

﴿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 Allāh, then He will inform you about (all) that you used to do.﴾

One is Required to Reform Himself First

Allāh 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.

Imām Aḥmad recorded that Qays said, "Abu Bakr Aṣ-Ṣiddīq stood up, thanked Allāh and praised Him and then said, 'O people! You read this Āyah,

﴿يَأَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا أَمْتَدَيْتُمْ﴾

«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 Allāh ﷺ say,

«إِنَّ النَّاسَ إِذَا رَأَوْا الْمُتَكَبِّرَ وَلَا يُعَيِّرُونَهُ، يُوشِكُ اللَّهُ عَزَّ وَجَلَّ أَنْ يَعْمَهُمْ بِعِقَابِهِ»

«If the people witness evil and do not change it, then Allāh 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.'»^[1]

﴿يَأَيُّهَا الَّذِينَ آمَنُوا شَهَدَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمْ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ إِذًا عَدْلٍ مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ صَرِيحٌ فِي الْأَرْضِ فَأَصْبَحْتُمْ مُصِيبَةُ الْمَوْتِ تَحْسُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ أَرَبْتُمْ لَا نَشْتَرِي بِهِ شَتًّا وَلَا نَكَرًا وَتَكْتُمُ شَهَدَةَ اللَّهِ إِنَّا إِذَا لَمِنَ الْأَلْيَمِينَ ﴿١٠٦﴾ فَإِنْ عُبِّرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَآخَرَانِ يُعْوَمانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلَايَنِ فَيُقْسِمَانِ بِاللَّهِ لَشَهَدْنَا أَحَقَّ مِنْ شَهَدْتُمَا وَمَا اعْتَدَيْنَا إِنَّا إِذَا لَمِنَ الظَّالِمِينَ ﴿١٠٧﴾ ذَلِكَ آدَقُ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهِهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْدِي بَعْدَ آيَتِنَا وَاتَّقُوا اللَّهَ وَأَسْمِعُوا اللَّهَ لَا يَهْدَى الْقَوْمَ الْفَاسِقِينَ ﴿١٠٨﴾﴾

﴿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 Salāh (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allāh (saying): 'We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall

[1] Aḥmad 1:5.

not hide the testimony of Allāh, 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 Allāh (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 Taqwā of Allāh and listen (with obedience to Him). And Allāh guides not the rebellious people.﴿

Testimony of Two Just Witnesses for the Final Will and Testament

This honorable *Āyah* contains a glorious ruling from Allāh. Allāh’s statement,

﴿يَأْتِيهَا الَّذِينَ آمَنُوا شَهْدَةً بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ 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,

﴿مِنْكُمْ﴾

﴿of your own folk﴾ Muslims.

﴿أَوْ آخَرَانِ مِنْ غَيْرِكُمْ﴾

﴿or two others from outside﴾ non-Muslims, meaning the People of the Book, according to Ibn ‘Abbās as Ibn Abi Ḥātim recorded.^[1]

Allāh said next,

﴿إِنْ أَنْتُمْ صَرَيْتُمْ فِي الْأَرْضِ﴾

[1] Ibn Abi Ḥātim 12:1229.

﴿if you are traveling through the land﴾ on a journey,

﴿فَأَصَابَتْكُمْ 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 Shariḥ Al-Qāḍi said. Ibn Jarīr recorded that Shariḥ 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."^[1] Allāh's statement,

﴿تَحْسِبُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ﴾

﴿Detain them both after the Ṣalāh (the prayer),﴾

refers to the 'Aṣr prayer, according to Al-'Awfi who reported it from Ibn 'Abbās.^[2] This is the same explanation reported from Sa'īd bin Jubayr, Ibrāhīm An-Nakha'ī, Qatādah, 'Ikrimah and Muḥammad bin Sirīn. As for Az-Zuhri, he said that they are detained after Muslim prayer (i.e., in congregation).^[3] Therefore, these two witnesses will be detained after a congregational prayer,

﴿فَيَقْسَمَانِ بِاللَّهِ إِنْ أَرَبْتُمْ﴾

﴿let them both swear by Allāh if you are in doubt.﴾

meaning, if you are in doubt that they might have committed treachery or theft, then they should swear by Allāh,

﴿لَا نَشْتَرِي بِهِ﴾

﴿We wish not in this﴾ in our vows, according to Muqātil bin Hayyān,

﴿فَتَنَا﴾

﴿for any worldly gain﴾ of this soon to end life,

﴿وَلَوْ كَانَ نَا قَوْلًا﴾

﴿even though he be our near relative.﴾ meaning, if the beneficiary

[1] Aṭ-Ṭabari 11:163,164.

[2] Aṭ-Ṭabari 11:172.

[3] Aṭ-Ṭabari 11:174.

be our near relative, we will still not compromise on the truth.

﴿وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ﴾

﴿We shall not hide the testimony of Allāh,﴾ thus stating that the testimony is Allāh's, as a way of respecting it and valuing its significance,

﴿إِنَّا إِذَا لَوْنُ الْآثِمِينَ﴾

﴿for then indeed we should be of the sinful,﴾ if we distort the testimony, change, alter or hide it entirely. Allāh said next,

﴿فَإِنْ عُرِيَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّا 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,

﴿يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلَادِينَ﴾

﴿let two others stand forth in their places, nearest in kin from among those who claim a lawful right.﴾

This Āyah 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,

﴿فَيَقْسِمَانِ بِاللَّهِ لَشَهَدَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا﴾

﴿Let them swear by Allāh (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 لَوْنُ 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

﴿١٢٦﴾

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أَجَبْتُمْ قَالَوْا لَا عِلْمَ
لَنَا بِئِنَّكَ أَنْتَ عَلَّمَهُ الْغُيُوبِ ﴿١٢٦﴾ إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ
أَذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدْنَاكَ بِرُوحِ
الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْنَاكَ
الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ
مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا
بِإِذْنِي وَتَبْرِئُ الْأَكْمَامَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرَجُ
الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنكَ إِذْ
جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا أَسْحَرُ
مُيْتٌ ﴿١٢٧﴾ وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي
وَبِرَسُولِي قَالُوا آمَنَّا وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴿١٢٧﴾ إِذْ قَالَ
الْحَوَارِيُّونَ يَا عِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ
يُنَزِّلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ أَتَقْوُونَ اللَّهَ إِنْ كُنْتُمْ
مُؤْمِنِينَ ﴿١٢٨﴾ قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا
وَنَعْلَمَ أَنْ قَدْ صَدَقْتُنَا وَكُنْ عَلَيْنَا مِنَ الشَّاهِدِينَ ﴿١٢٨﴾

honor. This is discussed in the studies of the oaths in the books of *Aḥkām*. Allāh's statement,

﴿ذَلِكَ آدَىٰ أَنْ يَأْتُوا بِالْبَيِّنَاتِ عَلَىٰ

وَجِهَيْهَا﴾

﴿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. Allāh's statement,

﴿أَوْ يَخَافُوا أَنْ تَرُدَّ آيَاتُنَا﴾

﴿بَعْدَ آيَاتِهِمْ﴾

﴿or else they would fear that (other) oaths would be admitted after their oaths.﴾

means, requiring them to swear by Allāh might encourage them to admit to the true testimony because they respect swearing by Allāh 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 Allāh said,

﴿أَوْ يَخَافُوا أَنْ تَرُدَّ آيَاتُنَا بَعْدَ آيَاتِهِمْ﴾

﴿or else they would fear that (other) oaths would be admitted

after their oaths.﴾, then,

﴿وَاتَّقُوا اللَّهَ﴾

﴿And have Taqwā of Allāh﴾ in all of your affairs,

﴿وَأَسْمَعُوا﴾

﴿and listen.﴾ and obey,

﴿وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾

﴿And Allāh 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 عِنْدَ
الْغُيُوبِ ﴿١٠٩﴾﴾

﴿109. On the Day when Allāh 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

Allāh 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. Allāh said in other *Āyāt*,

﴿فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ ﴿٦﴾﴾

﴿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 ﴿٩٣﴾ عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٢﴾﴾

﴿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 Mujāhid, Al-Ḥasan Al-Baṣri and As-Suddi.^[1]

[1] At-Ṭabari 11:210.

'Abdur-Razzāq narrated that Ath-Thawri said that Al-A'mash said that Mujāhid said about the Āyah,

﴿يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ﴾

﴿On the Day when Allāh 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...﴾^[1]

Ibn Jarīr^[2] and Ibn Abi Ḥātim also recorded this explanation. 'Ali bin Abi Ṭalḥah said that Ibn 'Abbās commented on the Āyah,

﴿يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّمَهُ﴾
﴿الْقُيُوبِ﴾

﴿On the Day when Allāh 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.'^[3] 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 عَلَّمَهُ الْقُيُوبِ﴾

﴿only You are the Knower of all that is hidden.﴾

﴿إِذْ قَالَ اللَّهُ يُعِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ الْقُدُسِ﴾

[1] 'Abdur-Razzāq 1:201.

[2] Aṭ-Ṭabari 11:210.

[3] Aṭ-Ṭabari 11:211.

تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْنَاكَ الْحِكْمَةَ وَالْقُرْآنَ وَالْإِنجِيلَ وَإِذْ
 خَلَقْنَا مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتَنْزِيلُ الْأَكْصَمَةِ
 وَالْأَكْرَمِ بِإِذْنِي وَإِذْ نُخْرِجُ الْمَوْتُومَ بِإِذْنِي وَإِذْ كَفَفْنَا بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُمْ
 بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿١١٠﴾ وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ
 آمِنُوا بِي وَبِرَسُولِي قَالُوا آمَنَّا وَأَشْهَدُ بِأَنَّنا مُسْلِمُونَ ﴿١١١﴾

﴿110. (Remember) when Allāh will say (on the Day of Resurrection): "O 'Īsā, son of Maryam! Remember My favor to you and to your mother when I supported you with Rūḥ - il-Qudus [Jibrīl] 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 Awḥaytu [put in the hearts of] Al-Hawāriyyin to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims."﴾

Reminding 'Īsā of the Favors that Allāh Granted him

Allāh mentions how He blessed His servant and Messenger, 'Īsā, son of Maryam, and the miracles and extraordinary acts He granted him. Allāh said,

﴿أَذْكَرَ 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.

﴿وَعَلَّ وَإِلَيْكَ﴾

﴿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 أَيْدُنَاكَ بِرُوحِ الْقُدُسِ﴾

﴿when I supported you with Rūh - il-Qudus﴾

the angel Jibrīl, and made you a Prophet, calling to Allāh 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 Allāh in childhood and in maturity.

And the word *Tukallim* means invited, because his speaking to people while a child is nothing strange by itself.

Allāh'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 Mūsā, son of 'Imrān, who spoke to Allāh directly. Allāh's statement,

﴿وَإِذْ خَلَقْنَا 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 Allāh's permission. Allāh said;

﴿وَتَبْرَأُ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي﴾

﴿and you healed those born blind, and the lepers by My permission,﴾

This was explained before in Sūrah Āl 'Imrān (chapter 3) and we do not need to repeat it here. Allāh's statement,

﴿وَإِذْ نَحْنُ بِأَذَى﴾

﴿And when you brought forth the dead by My permission,﴾

meaning, you called them and they rose from their graves by Allāh's leave, power, intent and will. Allāh said next,

﴿وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا إِسْرَءِيلُ﴾

﴿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 *Āyah* indicates that 'Īsā will be reminded of these favors on the Day of Resurrection. Allāh used the past tense in these *Āyāt* indicating that it is a forgone matter that will certainly occur. This *Āyah* also contains some of the secrets of the Unseen that Allāh revealed to His Messenger Muḥammad ﷺ. Allāh said,

﴿وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي﴾

﴿And when I (Allāh) Awḥaytu Al-Hawāriyyin to believe in Me and My Messenger.﴾

This is also a reminder of Allāh's favor on 'Īsā, by making disciples and companions for him. It is also said that *Awḥaytu* in the *Āyah* means, 'inspired', just as in another *Āyah*, Allāh said;

﴿وَأَوْحَيْنَا إِلَيْكَ أُمُومَاتٍ أَنْ أَرْضِعِيهِ﴾

﴿And We inspired the mother of Mūsā (saying): Suckle him...﴾ [28:7].

Allāh said in other *Āyāt*,

﴿وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّقِضِي مِنَ لَبَنٍ لَبِئًا يَوْمًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٢٨﴾ ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا﴾

﴿١١٢﴾

١٢٧

﴿١١٣﴾

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ
تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَآرْزُقْنَا وَأَنْتَ
خَيْرُ الرَّاغِبِينَ ﴿١١٤﴾ قَالَ اللَّهُ إِنِّي مَرْزُقُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدُ
مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ ﴿١١٥﴾
وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُوا مِنِّي
وَآئِمِّي إِلَهَدِينَ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ
أَقُولَ مَا لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعَلَّمَ مَا فِي
نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَالِمُ الْغُيُوبِ ﴿١١٦﴾ مَا
قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ إِنْ أَعْبُدُوا إِلَّا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ
عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ
عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾ إِنْ تُعَذِّبِهِمْ فَأَنْتَ جَادٌ
وَإِنْ تَغْفِرْ لَهُمْ فإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾ قَالَ اللَّهُ هَذَا يَوْمُ
يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١١٩﴾
لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢٠﴾

﴿And your Lord Awḥa (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-Ḥasan Al-Baṣri commented about the *Ḥawāriyyūn*, "Allāh inspired them", while As-Suddi said, "He put in their hearts," and the *Ḥawāriyyūn* said,

﴿مَأْمَنًا وَأَشْهَدَ بِأَنَّا مُسْلِمُونَ﴾

﴿We believe. And bear witness that we are Muslims.﴾

﴿إِذْ قَالَ الْهَوَارِيُّونَ يَا عِيسَى

ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ

رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١٢﴾ قَالُوا رَبُّدَّ أَنْ
تَأْكُلَ مِنَّا وَنَنْظَمِينَ قُلُوبَنَا وَتَعَلَّمَ أَنْ قَدْ صَدَّقْتَنَا وَتَكُونُ عَلَيْنَا مِنَ الشَّاهِدِينَ ﴿١١٣﴾ قَالَ
عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً
مِنْكَ وَآرْزُقْنَا وَأَنْتَ خَيْرُ الرَّاغِبِينَ ﴿١١٤﴾ قَالَ اللَّهُ إِنِّي مَرْزُقُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي
أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ ﴿١١٥﴾

﴿112. (Remember) when Al-Ḥawāriyyūn said: "O 'Īsā, son of Maryam! Can your Lord send down to us a Ma'idah from heaven?" 'Īsā said: "Have Taqwā of Allāh, 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. ‘Īsā, son of Maryam, said: “O Allāh, 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. Allāh 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 ‘Ālamīn.”﴾

Sending Down the *Mā'idah*

This is the story of the *Mā'idah*, the name of which this *Sūrah* bears, *Sūrat Al-Mā'idah*. This is also among the favors that Allāh granted His servant and Messenger, ‘Īsā, accepting his request to send the *Mā'idah* down, and doing so as clear proof and unequivocal evidence. Allāh said,

﴿إِذْ قَالَ الْحَوَارِيُّونَ﴾

﴿(Remember) when Al-Hawāryūn said...﴾ the disciples of ‘Īsā said,

﴿يَعِيسَى ابْنِ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ﴾

﴿O ‘Īsā, son of Maryam! Can your Lord send down to us a *Mā'idah* from heaven?﴾

The *Mā'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 ‘Īsā to supplicate to Allāh 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 إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

﴿‘Īsā said: “Have *Taqwā* of Allāh, if you are indeed believers.”﴾

‘Īsā answered them by saying, Have *Taqwā* of Allāh! And do not ask for this, for it may become a trial for you, but trust in Allāh for your provisions, if you are truly believers.’

﴿قَالُوا رَبُّنَا أَنْ نَأْكُلَ مِنْهَا﴾

﴿They said: "We wish to eat thereof."﴾ we need to eat from it,

﴿وَتَطْمِئِنُّ قُلُوبُنَا﴾

﴿and to be stronger in faith,﴾ when we witness it descending from heaven as sustenance for us,

﴿وَتَعْلَمُ أَنَّ 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,

﴿وَتَكُونُ عَلَيْهَا مِنَ الشَّاهِدِينَ﴾

﴿and that we ourselves be its witnesses.﴾

testifying that it is a sign from Allāh, 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 عِيدًا لِأَوَّلِنَا
وَأَآخِرِنَا﴾

﴿'Isā, son of Maryam, said: "O Allāh, 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 *Āyah* 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."^[1] Sufyān Ath-Thawri said that it means, "A day of prayer."^[2]

﴿وَمَا يَأْتِيَنَّكَ﴾

﴿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,

﴿وَأَرْزُقْنَا﴾

﴿and provide us sustenance,﴾ a delicious food from You that does not require any effort or hardship,

[1] At-Ṭabari 11:225.

[2] At-Ṭabari 11:225.

﴿وَأَنْتَ خَيْرُ الرَّازِقِينَ﴾ قَالَ اللَّهُ إِنِّي مَرْزَلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدَ مِنْكُمْ ﴿١٦٥﴾

﴿“For You are the Best of sustainers.” Allāh 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 Īsā,

﴿يَأْتِي أَعَذِبُهُ عَذَابًا لَّا أُعَذِّبُهُ أَحَدًا مِّنَ الْعَالَمِينَ﴾

﴿then I will punish him with a torment such as I have not inflicted on anyone among the ‘Ālamīn.﴾

among the people of your time. Allāh said in similar Āyāt,

﴿وَيَوْمَ نَقُومُ السَّاعَةَ 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 الْكٰفِرِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ﴾

﴿Verily, the hypocrites will be in the lowest depths of the Fire.﴾ [4:145]

Ibn Jarīr said that ‘Abdullāh bin ‘Amr said, “Those who will receive the severest torment on the Day of Resurrection are three: The hypocrites, those from the people of the *Al-Mā’idah* who disbelieved in it, and the people of Fir’awn.”^[1]

Ibn Abi Hātim recorded that Ibn ‘Abbās said, “They said to Īsā, son of Maryam, ‘Supplicate to Allāh 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.’”^[2] Ibn Jarīr recorded that Ishāq bin ‘Abdullāh said that the table was sent down to Īsā 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.^[3]

[1] Aṭ-Ṭabari 11 :233.

[2] Aṭ-Ṭabari 5 :132, Ibn Abi Hātim 4 :1246.

[3] Aṭ-Ṭabari 5 :134.

These statements testify that the table was sent down to the Children of Israel during the time of 'Īsā, son of Maryam, as a result of Allāh's accepting his supplication to Him. The apparent wording of this Āyah also states so,

﴿قَالَ اللَّهُ إِنِّي مُرْسِلُهَا عَلَيْكُمْ﴾

﴿Allāh said: "I am going to send it down unto you..."﴾
[5:115].

﴿وَإِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ مَا آنتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلهَيْنِ مِن دُونِ اللَّهِ قَالِ سُبْحٰنَكَ مَا يَكُونُ لِيٓ أَنۢ أَقُولَ مَا لَيْسَ لِيۢ بِحَقِّٓ إِن كُنتَ قٰلِتُمْ فَعَدَّ عَلِمَتُمْ تَعَلَّمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عٰلَمُ الْغُيُوبِ ﴿١١٦﴾ مَا قُلْتَ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنۢ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُمْ عَلَيْهِمْ شَهِدًا مَّا دُمْتُمْ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾ إِن تَعَذِّبُهُمْ فَلَهُمْ عِزَابُكَ وَإِن تَغْفِرَ لَهُمْ فإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾﴾

﴿116. And (remember) when Allāh will say (on the Day of Resurrection): "O 'Īsā, son of Maryam! Did you say unto men: 'Worship me and my mother as two gods besides Allāh?'" 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 (Allāh) did command me to say: 'Worship Allāh, 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."﴾

'Īsā Rejects Shirk and Affirms Tawhīd

Allāh will also speak to His servant and Messenger, 'Īsā son of Maryam, peace be upon him, saying to him on the Day of Resurrection in the presence of those who worshipped 'Īsā and his mother as gods besides Allāh,

﴿يٰعِيسَى ابْنَ مَرْيَمَ مَا آنتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلهَيْنِ مِن دُونِ اللَّهِ﴾

﴿O 'Īsā, son of Maryam! Did you say unto men: 'Worship me and my mother as two gods besides Allāh?'﴾

This is a threat and a warning to Christians, chastising them in public, as Qatādah and others said, and Qatādah mentioned this Āyah as evidence,

﴿هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ﴾

﴿"This is a Day on which the truthful will profit from their truth."﴾ [5:119]

Allāh'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 Allāh's direction for 'Īsā to utter the perfect answer. Ibn Abi Ḥatim recorded that Abu Hurayrah said, "Īsā will be taught his argument in reply to what Allāh will ask him,

﴿وَإِذْ قَالَ اللَّهُ يَعْيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَ إِلَهَيْنِ مِنْ دُونِ اللَّهِ﴾

﴿And (remember) when Allāh will say (on the Day of Resurrection): "O 'Īsā, son of Maryam! Did you say unto men: 'Worship me and my mother as two gods besides Allāh?'﴾ [5:116]."

Abu Hurayrah then narrated that the Prophet ﷺ said that Allāh taught 'Īsā 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)...﴾^[1]

Ath-Thawri narrated this Ḥadīth from Ma'mar from Ibn Ṭāwus from Ṭāwus.

'Īsā's statement,

﴿إِنْ كُنْتُ قُلْتُمْ فَقَدْ عَلِمْتُمْ﴾

﴿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

[1] Ibn Abi Ḥatim 4:1253.

nothing escapes Your knowledge. Rather, I have not said these words nor did the thought even cross my mind, this why he said,

﴿تَعَلَّمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١١٦﴾ 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 (Allāh) did command me to say...﴾

and convey,

﴿إِنِ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ﴾

﴿Worship Allāh, my Lord and your Lord.﴾

I only called them to what You sent me with and commanded me to convey to them,

﴿إِنِ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ﴾

﴿Worship Allāh, my Lord and your Lord﴾

and this is what I conveyed to them,

﴿وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ﴾

﴿And I was a witness over them while I dwelled amongst them,﴾

I was a witness over what they did when I was amongst them,

﴿فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ﴾

﴿but when You took me [up], You were the Watcher over them, and You are a Witness to all things.﴾

Abu Dāwud Aṭ-Ṭayālisi recorded that Ibn 'Abbās said, "The Messenger of Allāh ﷺ stood up once and gave us a speech in which he said,

«يَا أَيُّهَا النَّاسُ! إِنَّكُمْ مَحْشُورُونَ إِلَى اللَّهِ عَزَّ وَجَلَّ حُفَاءً، عُرَاءً، غُرْلًا»

«O people! You will be gathered to Allāh while barefooted, naked and uncircumcised;

﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقِي يُعِيدُهُ﴾

«As We began the first creation, We shall repeat it.»

«وَإِنَّ أَوَّلَ الْخَلْقِ لَكُنِيَ يَوْمَ الْقِيَامَةِ إِبْرَاهِيمَ، أَلَا وَإِنَّهُ يُجَاءُ بِرِجَالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ السَّمَاءِ، فَأَقُولُ: أَصْحَابِي، فَيَقَالُ: إِنَّكَ لَا تَدْرِي مَا أَخَذُوا بِعَبْدِكَ، فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ»

The first among the creation who will be covered with clothes will be Ibrāhīm. 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,

«وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١٧٧﴾ إِنْ تُعَذِّبُهُمْ فَلَهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٧٨﴾»

«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.»

«فَيَقَالُ: إِنَّ هَؤُلَاءِ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَيَّ أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ»

«It will further be said, 'These people kept reverting back on their heels after you left them.'»^[1]

Al-Bukhārī^[2] also recorded this Ḥadīth in the explanation of this Āyah.

Allāh said;

«إِنْ تُعَذِّبُهُمْ فَلَهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٧٨﴾»

«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 Allāh, for He does what He Wills and none can question Him about what He does, while He will question them. This Āyah also shows the crime of the

[1] Musnad Aṭ-Ṭayālisi no. 343.

[2] Faṭḥ Al-Bāri 8:135.

Christians who invented a lie against Allāh and His Messenger, thus making a rival, wife and son for Allāh. Allāh is glorified in that He is far above what they attribute to Him. So this *Āyah* [5:118] has tremendous value and delivers unique news.

﴿قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَمْ يَجْعَلْ يَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١١٨﴾ لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١١٩﴾﴾

﴿119. Allāh 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. Allāh is pleased with them and they with Him. That is the great success.﴾

﴿120. To Allāh 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

Allāh answers His servant and Messenger Īsā, son of Maryam, after he disowns the disbelieving Christians who lied about Allāh and His Messenger, and when Īsā 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.﴾

Aḍ-Ḍahḥāk said that Ibn 'Abbās commented, "This is the Day when *Tawḥīd* will benefit those who believed in it."

﴿لَمْ يَجْعَلْ يَجْرَى 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﴾

﴿Allāh is pleased with them and they with Him.﴾

﴿وَرَضُوا مِنْ أَلُو أَكْبَرٍ﴾

﴿But the greatest bliss is the good pleasure of Allāh.﴾ [9:72]

We will mention the Ḥadīths about this Āyah [9:72] later on.
Allāh's statement,

﴿ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾

﴿That is the great success.﴾ means, this is the great success, other than which there is no greater success. Allāh said in another Āyat,

﴿لِيَسَلِّ هَذَا فليَعْمَلِ الْعَمَلُونَ﴾

﴿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]

Allāh's statement,

﴿لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿To Allāh 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 Ḥuyay bin 'Abdullāh saying that Abu 'Abdur-Raḥmān Al-Ḥabli said that 'Abdullāh bin 'Amr said, "The last revealed Sūrah was Sūrat Al-Mā'idah."^[1]

[1] At-Tirmidhi no. 3063.

The Tafsīr of Sūrat Al-An‘ām (Chapter - 6)

Which was Revealed in Makkah



The Virtue of Sūrat Al-An‘ām and When it Was Revealed

Al-‘Awfi, ‘Ikrimah and ‘Aṭā’ said that Ibn ‘Abbās said, “Sūrat Al-An‘ām was revealed in Makkah”^[1] Aṭ-Ṭabarāni recorded that Ibn ‘Abbās said, “All of Sūrat Al-An‘ām was revealed in Makkah at night, accompanied by seventy thousand angels, raising their voices in glorification of Allāh”^[2] As-Suddi said that Murrah said that ‘Abdullāh said, “Sūrat Al-An‘ām was revealed in the company of seventy thousand angels.”^[3]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

[1] Ad-Durr Al-Manthūr 3 :243.

[2] Aṭ-Ṭabarāni 12 :215.

[3] Ad-Durr Al-Manthūr 3 :243.

﴿الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ﴿١﴾ هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ ﴿٢﴾ وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ بِرَكْمِكُمْ وَجَهْرِكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾﴾

﴿1. All praise be to Allāh, 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 Allāh, 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 Allāh for His Glorious Ability and Great Power

Allāh 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 *Āyah*, Allāh describes darkness in the plural, *Zulumāt* [where *Zulmah* is singular for darkness], while describing the light in the singular, *An-Nūr*, because *An-Nūr* is more honored. In other *Āyāt*, Allāh said,

﴿عَنِ اليمينِ وَالشَّمَالِ﴾

﴿To the right and to the left.﴾ [16:48]

Near the end of this *Sūrah* (chapter 6), Allāh 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]

Allāh 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 Allāh's servants disbelieve in Him and hold others as partners and rivals with Him. Some

of Allāh's servants claimed a wife and a son for Allāh, hallowed be He far above what they attribute to Him. Allāh's statement,

﴿هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ﴾

﴿He it is Who has created you from clay,﴾

refers to the father of mankind, Ādam, from whom mankind originated, multiplied in numbers and spread about, east and west. Allāh 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'īd bin Jubayr who reported this from Ibn 'Abbās.^[1] Similar statements were narrated from Mujāhid, 'Ikrimah, Sa'īd bin Jubayr, Al-Ḥasan, Qatādah, Aḍ-Ḍaḥḥāk, Zayd bin Aslam, 'Aṭiyyah, As-Suddi, Muqātil bin Hayyān and others.^[2] Ibn 'Abbās and Mujāhid 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 Allāh's statement;^[3]

﴿وَهُوَ الَّذِي يَتَوَفَّاكُم 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,

[1] Aṭ-Ṭabari 11 :257.

[2] Aṭ-Ṭabari 11 :256-258.

[3] Aṭ-Ṭabari 11 :256.

then He raises (wakes) you up again that a term appointed (life) be fulfilled. ﴿ [6:60]

The meaning of Allāh's statement,

﴿عِنْدَهُ﴾

﴿With Him﴾ is that none but Him knows when it will occur. Allāh said in other *Āyāt*,

﴿إِنَّمَا عَلَّمَهَا عِنْدَ رَبِّي لَا يُخَبِّرُهَا لَوْفَهَا إِلَّا هُوَ﴾

﴿The knowledge thereof is with my Lord. None can reveal its time but He.﴾ [7:187], and,

﴿سَتَأْتُونَكَ مِنَ السَّاعَةِ أَيَّانَ مُرْسِمَهَا ﴿١١٩﴾ فِيمَ أَنْتَ مِنْ ذِكْرِهَا ﴿١٢٠﴾ إِلَىٰ رَبِّكَ مُنْهَبَهَا ﴿١٢١﴾﴾

﴿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]

Allāh said,

﴿ثُمَّ أَنْتُمْ تَمْتَرُونَ﴾

﴿Yet you doubt.﴾ the coming of the (last) Hour, according to As-Suddi.^[1] Allāh said next,

﴿وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٢٠٠﴾﴾

﴿And He is Allāh 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 Allāh, 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 Allāh, and they supplicate to Him in fear and hope, except those who disbelieve among the *Jinns* and mankind. In another *Āyah*, Allāh said;

﴿وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌُ وَفِي الْأَرْضِ إِلَهٌُ﴾

﴿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,

[1] At-Ṭabari 11 :260.

and He knows all affairs, public and secret.

﴿وَيَعْلَمُ مَا تُكْسِبُونَ﴾

﴿And He knows what you earn﴾ all the good and bad deeds that you perform.

﴿وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤﴾ فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٥﴾ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّهِمْ فِي الْأَرْضِ مَا لَرِ نَعْمَكُنْ لَكُرٌّ وَرَأْسَنَا السَّمَاءَ عَلَيْهِمْ يَدْرَأُكُ وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٦﴾﴾

﴿4. And never an Āyah comes to them from the Āyāt 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

Allāh states that the rebellious, stubborn polytheists will turn away from every Āyah, meaning, sign, miracle and proof that is evidence of Allāh's Uniqueness and the truth of His honorable Messengers. They will not contemplate about these Āyāt or care about them. Allāh said,

﴿فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٤﴾﴾

﴿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 Āyah 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. Allāh 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. Allāh said,

﴿أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُكِن 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. Allāh said next,

﴿وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا﴾

﴿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,

﴿وَأَنشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ﴾

﴿and created after them other generations,﴾

for, these generations of old perished and became as legends and stories,

﴿وَأَنشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ﴾

﴿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 Allāh than these previous nations, but the Messenger whom you defied is dearer to Allāh than the Messengers they defied. Thus, you are more liable than them to receive torment, if it was not for Allāh's mercy and kindness.

﴿الْكَافِرِينَ﴾ ١٢٩ ﴿الْمُكَذِّبِينَ﴾

وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبَسُونَ ﴿١﴾ وَلَقَدْ أَسْتَهْزِئُ بِرُسُلٍ مِنْ قَبْلِكَ فَحَقَّ بِالَّذِينَ سَخَّرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٢﴾ قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ أَنْظِرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿٣﴾ قُلْ لِمَنْ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ لِيَجْعَلَ كُمْ إِلَى يَوْمِ الْقِيَامَةِ لَارِيبَ فِيهِ لِلَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٤﴾ ﴿٥﴾ وَ لَهُ مَا سَكَنَ فِي الْآيِلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٦﴾ قُلْ أَعْبُدُوا اللَّهَ أَعْبُدُوا رَبَّ الْوَاقِعَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يَطْعَمُ قُلْ إِنِّي أُخْرِجْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسَاءَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٧﴾ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿٨﴾ مَنْ يُصِرْ عَلَيْهِ يَوْمَئِذٍ فَقَدْ رَحِمَهُ وَذَلِكَ الْفَوْزُ الْمُبِينُ ﴿٩﴾ وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمَسُّكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠﴾ وَهُوَ الْغَايُ قَبْلَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١١﴾

﴿وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قُرْطَابٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ﴾ ﴿١﴾ وَقَالُوا لَوْلَا أَنْزَلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنْزَلْنَا مَلَكًا لَفُضِّى الْأَمْرُ ثُمَّ لَا يُنظَرُونَ﴾ ﴿٢﴾ وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبَسُونَ﴾ ﴿٣﴾ وَلَقَدْ أَسْتَهْزِئُ بِرُسُلٍ مِنْ قَبْلِكَ فَحَقَّ بِالَّذِينَ سَخَّرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾ ﴿٤﴾ قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ أَنْظِرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ﴾ ﴿٥﴾

﴿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

Allāh describes the rebellion and stubbornness of the idolators in defying the truth and arguing against it,

﴿وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَابٍ 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 شَيْئٌ﴾

﴿the disbelievers would have said: "This is nothing but obvious magic!"﴾

This is similar to Allāh's description of the disbelievers' defiance of facts and truth,

﴿وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ ﴿١٤﴾ لَقَالُوا إِنَّمَا سُكَّرَتْ أَبْصَارُنَا بَلْ عَمَّ قَوْمٌ مَّشْحُورُونَ ﴿١٥﴾﴾

﴿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,

﴿إِن يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ ﴿٤٤﴾﴾

﴿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. Allāh replied,

﴿وَلَوْ أُنزِلْنَا مَلَكَ تَلْوِيهِ الْأَمْرِ لَشَرُّ لَا يُظْهَرُونَ﴾

﴿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 Allāh as a consequence. Allāh said in other *Āyāt*,

﴿ مَا نُنزِلُ الْمَلَكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا تُنظِرِينَ ﴾

﴿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]

Allāh's statement,

﴿ وَكَوْنُ جَعَلْنَاهُ مَلَكًا لَّجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلِيسُوت ﴾

﴿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! Allāh said,

﴿ قُلْ لَوْ كَانِ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِينَ لَنَزَلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكَ

رَسُولًا ﴿٥٥﴾

﴿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 Allāh 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 Allāh, and their people able to talk to them, ask them and benefit from them. In another *Āyah*, Allāh said;

﴿ لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ. وَرَبِّكَ بِهِمْ

◀Indeed Allāh conferred a great favor on the believers when He sent among them a Messenger from among themselves, reciting unto them His verses (the Qur'ān), and purifying them.▶
[3:164]

Aḍ-Ḍaḥḥāk said that Ibn 'Abbās said about the Āyah [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."^[1]

◀وَلَلْبَاسَاتِ عَلَيْهِمْ مَا يَلِيسُونَ▶

◀... 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-Wālibi reported Ibn 'Abbās saying; "We brought doubts around them."

Allāh's statement,

◀وَلَقَدْ أَسْتَهْزِئَ رَسُولٌ مِن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا يَدَّيْسَتَهُمْ وَهُمْ لَا يَشْعُرُونَ▶

◀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 ﷺ concerning the denial of him by his people. The Āyah also promises the Messenger ﷺ, and his believers, of Allāh's victory and the good end in this life and the Hereafter. Allāh said next,

◀قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْفِرِينَ▶

◀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 Allāh struck the previous nations with, those who defied His Messengers and denied them. Allāh 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.

[1] Aṭ-Ṭabari 11:268.

﴿قُلْ لِمَنْ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ قُلْ لِلّٰهِ كَتَبَ عَلٰى نَفْسِهٖ الرَّحْمَةَ لِيَجْمَعَنَّكُمْ اِلٰى يَوْمٍ اَلْقِيَمَةِ لَا رَيْبَ فِيْهِ اَلَّذِيْنَ خَيْرًا اَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُوْنَ ﴿١٢﴾ ﴿وَلٰكِنَّمَا سَكَنَ فِي الْاَيْلِ وَالنَّهَارِ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ﴿١٣﴾ قُلْ اَغَيْرَ اللّٰهِ اَتَّخِذُ وِلِيًّا فَاطِرِ السَّمٰوٰتِ وَالْاَرْضِ وَهُوَ يُطْعَمُ وَلَا يُطْعَمُ قُلْ اِنَّيْٓ اَمْرًا اَنْ اَكُوْنَ اَوَّلَ مَنْ اَسْلَمَ وَلَا تَكُوْنَنَّ مِنَ الْمُشْرِكِيْنَ ﴿١٤﴾ قُلْ اِنَّيْٓ اَخَافُ اِنْ عَصَيْتُ رَبِّيْ عَذَابَ يَوْمٍ عَظِيْمٍ ﴿١٥﴾ مَنْ يُصِرْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمْنٰهُ وَذٰلِكَ اَلْفَوْزُ الْعَمِيْنُ ﴿١٦﴾﴾

﴿12. Say: "To whom belongs all that is in the heavens and the earth?" Say: "To Allāh." 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 Allāh, 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 (Allāh) has surely been Merciful to him. And that would be the obvious success.﴾

Allāh is the Creator and the Sustainer

Allāh 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 *Sahīḥs*, that Abu Hurayrah said that the Prophet ﷺ said,

«إِنَّ اللّٰهَ لَمَّا خَلَقَ الْخَلْقَ، كَتَبَ كِتَابًا عِنْدَهُ فَوْقَ الْعَرْشِ، إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي»

«When Allāh created the creation, He wrote in a Book that He has with Him above the Throne; 'My mercy overcomes My anger.'»^[1]

[1] *Faḥḥ Al-Bāri* 13:395, *Muslim* 4:2107.

Allāh said;

﴿لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْبَيْعَةِ 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 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. Allāh'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. Allāh said next,

﴿وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ﴾

◀And to Him belongs whatsoever exists in the night and the day.▶

meaning, all creatures in the heavens and earth are Allāh'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. Allāh then said to His servant and Messenger Muḥammad ﷺ, whom He sent with the pure *Tawḥīd* and the straight religion, commanding him to call the people to Allāh's straight path;

﴿قُلْ أَغْنَى اللَّهُ عَمِّي وَأَنَا فَأَيْرَ الْكَاذِبِينَ وَالْأَرْضِ﴾

◀Say: "Shall I take as a guardian any other than Allāh, the Creator of the heavens and the earth?"▶

Similarly, Allāh said,

﴿قُلْ أَفَعَبَّرَ اللَّهُ تَأْمُرُونَ بِعِبَادَةِ إِيَّاهِ الْجَاهِلُونَ﴾

﴿Say: "Do you order me to worship other than Allāh, O you fools?"﴾ [39:64].

The meaning here is, I will not take a guardian except Allāh, without partners, for He is the Creator of the heavens and earth Who originated them without precedent,

﴿وَهُوَ يُطْعِمُ وَلَا يَطْعَمُ﴾

﴿And it is He Who feeds but is not fed.﴾

For He sustains His creatures without needing them. Allāh 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,

﴿وَهُوَ يُطْعِمُ وَلَا يَطْعَمُ﴾

"And it is He Who feeds but He does not eat."

meaning, Allāh does not eat. Abu Hurayrah narrated, "A man from Al-Anṣār from the area of Qubā' invited the Prophet ﷺ to eat some food, and we went along with the Prophet ﷺ. When the Prophet ﷺ ate and washed his hands, he said,

«الْحَمْدُ لِلَّهِ الَّذِي يُطْعِمُ وَلَا يَطْعَمُ، وَمَنْ عَلَيْنَا فَهَدَانَا وَأَطْعَمَنَا، وَسَقَانَا مِنَ الشَّرَابِ، وَكَسَانَا مِنَ الْعُرْيِ، وَكُلَّ بَلَاءٍ حَسَنٍ أَبْلَانَا، الْحَمْدُ لِلَّهِ غَيْرَ مُودِعِ رَبِّي وَلَا مُكَافَأٍ وَلَا مَكْفُورٍ، وَلَا مُسْتَعْنَى عَنْهُ، الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا مِنَ الطَّعَامِ، وَسَقَانَا مِنَ الشَّرَابِ، وَكَسَانَا مِنَ الْعُرْيِ، وَهَدَانَا مِنَ الضَّلَالِ، وَبَصَّرَنَا مِنَ الْعَمَى، وَفَضَّلَنَا عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ»

«All praise is due to Allāh, 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 Allāh, 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.

سُبْحَانَ اللَّهِ

١٣٠

الْبَرَاءَةِ

قُلْ أَى شَىْءٍ أَكْبَرُ شَهَادَةً قُلْ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُرْسِلْ إِلَى هَذَا
الْقُرْآنِ لَأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَيْتَكُمْ لَتَنَسَهُونَ أَنْتَ مَعَ اللَّهِ
ءَالِهَةً أُخْرَى قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ اللَّهُ وَجِدْ وَإنِّي بَرِيءٌ مِمَّا
تُشْرِكُونَ ﴿١٢٩﴾ الَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ
أَبْنَاءَهُمْ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿١٣٠﴾ وَمَنْ أَظْلَمُ
مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ءِنَّهُ لَا يَفْلِحُ الظَّالِمُونَ
﴿١٣١﴾ وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا آتِنِ شِرْكَاءُكُمْ
الَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿١٣٢﴾ ثُمَّ لَنْ نَكُنَّ فِتْنَتَهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ
رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴿١٣٣﴾ انظُرْ كَيْفَ كَذَبُوا عَلَيَّ أَنفُسَهُمْ وَضَلَّ
عَنَّهُمْ تَأْكُوفُهُمْ قُلْ لَوْ أَنَّهُمْ قَالُوا لَوْ أَنَّا قَالُوا وَاللَّهِ
رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴿١٣٤﴾ وَمَنْ يَصْرَفْ عَنَّا
قُلُوبَهُمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي ءَادَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كَلِمَةً
لَا يُؤْمِنُوهَا حَتَّىٰ إِذَا جَاءَهُمْ لَيُبْذِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَذَا
إِلَّا أَسْطِينٌ الْأُولَىٰ ﴿١٣٥﴾ وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْتَوِرُونَ عَنْهُ وَإِنْ
يُهْلِكُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿١٣٦﴾ وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ
فَقَالُوا بَلَيْتْنَا نُرْدُّوهُ لَأَنْكَرُ كَذِبًا تَبَايَعْتُمْ رَبَّنَا وَأَنْتُمْ كُنْتُمْ مِنَ الْمُؤْمِنِينَ ﴿١٣٧﴾

All thanks and praises are due to Allāh 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 creators. All praise is due to Allāh, Lord of all that exists.”^[1]

﴿قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ﴾

﴿Say: “Verily, I am commanded to be the first of those who submit themselves to Allāh as (Muslims).”﴾ from this Ummah,

﴿وَلَا تَكُونَتْ 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 يَصْرَفْ عَنَّا﴾

﴿Who is averted from﴾ such a torment,

﴿يَوْمَئِذٍ فَقَدْ رَجِعْتُمْ﴾

﴿on that Day, He has surely been Merciful to him﴾ meaning, Allāh will have been merciful to him,

﴿وَذَلِكَ الْفَوْزُ الْمُبِينُ﴾

[1] An-Nasāī in Al-Kubrā 6 :82.

﴿And that would be the obvious success.﴾ Allāh 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.

﴿وَإِن يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِن يَمَسُّكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٧﴾ وَهُوَ الْغَايُورُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿٨﴾ قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَبَيْتَكُمْ لَنَشْهَدَنَّ أَنَّهُ مَعَ اللَّهِ وَاللَّهُ أَكْبَرُ قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ اللَّهُ وَحْدَهُ وَإِنِّي بِرُبِّي بِمُتَشَكِّكُونَ ﴿٩﴾ الَّذِينَ آمَنَتَهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ آبَاءَهُمْ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿١١﴾﴾

﴿17. And if Allāh 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: "Allāh is Witness between you and I; this Qur'ān has been revealed to me that I may therewith warn you and whomsoever it may reach. Can you verily bear witness that besides Allāh 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 Allāh or rejects His Āyāt? Verily, the wrongdoers shall never be successful.﴾

Allāh is the Irresistible, Able to Bring Benefit and Protect from Harm

Allāh 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,

﴿وَأَن يَمَسَّكَ اللَّهُ يَضُرَّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِن يَمَسَّكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

«And if Allāh 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, Allāh said,

﴿مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ﴾

«Whatever mercy, Allāh 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 *Ṣaḥīḥ* that the Messenger of Allāh ﷺ used to supplicate,

«اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيٍّ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ»

«O Allāh, there is none Who can avert what You grant or give what You deprive, and no fortune ever helps the fortunate against You.»^[1]

This is why Allāh 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 Allāh 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 الْكَرِيمُ﴾

«and He is the All-Wise,» in all His actions,

﴿الْقَدِيرُ﴾

«Well-Acquainted with all things.» Who places everything in its

[1] *Faṭḥ Al-Bārī* 2 :379.

rightful place, grants and favors whomever deserves His favor. Allāh said next,

﴿قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً﴾

﴿Say: "What thing is the most great in witness?"﴾

or what is the greatest witness,

﴿قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ﴾

﴿Say: "Allāh (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 هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ. وَمَنْ يَلْعَلْ﴾

﴿this Qur'ān has been revealed to me that I may therewith warn you and whomsoever it may reach.﴾

Therefore, this Qur'ān is a warner for all those who hear of it. In another Āyah, Allāh said,

﴿وَمَنْ يَكْفُرْ بِهِ. مِنَ الْأَحْزَابِ فَآلِنَارُ مَوْعِدُهُ﴾

﴿But those of the sects that reject it, the Fire will be their promised meeting place.﴾ [11:17]

Ar-Rabī' bin Anas said, "Those who follow the Messenger of Allāh ﷺ ought to call to what the Messenger of Allāh ﷺ called to and warn against what he warned against." Allāh said next,

﴿أَيُّكُمْ لَتَشْهَدُونَ﴾

﴿"Can you verily bear witness..."﴾ O idolators,

﴿أَبْتَ مَعَ اللَّهِ، إِلَهَةً أُخْرَىٰ قُلْ لَا أَشْهَدُ﴾

﴿"that besides Allāh there are other gods?"﴾ Say, "I bear no (such) witness!"﴾

Similarly, in another Āyah, Allāh said;

﴿فَإِنْ شَهِدُوا فَلَا تَشْهَدْ مَعَهُمْ﴾

﴿Then if they testify, testify not you with them.﴾ [6:150]

Allāh said next,

﴿قُلْ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ وَإِنِّي بَرِيءٌ مِمَّا 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 ﷺ Just as They Recognize Their Own Children

Allāh says, the People of the Book know what you brought them, O Muḥammad ﷺ, as they know their own children. This is because they received good news from the previous Messengers and Prophets about the coming of Muḥammad ﷺ, his attributes, homeland, his migration, and the description of his *Ummah*. Allāh 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. Allāh said next,

﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ﴾

﴿And who does more wrong than he who invents a lie against Allāh or rejects His Āyāt?﴾

meaning, there is no person more unjust than he who lies about Allāh and claims that Allāh has sent him, while Allāh did not send him. There is no person more unjust than he who denies Allāh's proofs, signs and evidences,

﴿إِنَّهُ لَا يُلَاقُ الظَّالِمُونَ﴾

﴿Verily, the wrongdoers shall never be successful.﴾

Surely, both of these people will never acquire success, whoever falsely [claims that Allāh sent him] and whoever refuses [Allāh's Āyāt].

﴿وَيَوْمَ نَحْشُرُهُمْ جِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا إِنَّا سُرَّكَاؤُكُمْ الَّذِينَ كُنتُمْ رَعْمُونَ ﴿١٧﴾ ثُمَّ لَوْ كُنَّا
فَنظَرُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ ﴿١٨﴾ أَنْظَرُ كَيْفَ كَذَبُوا عَلَىٰ أَنفُسِهِمْ وَصَلَّ عَلَيْهِمْ مَا
كَانُوا يَفْتَرُونَ ﴿١٩﴾ وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ
يَرَوْا كَلِمًا مَّا بَعْدَ لَا يُؤْمِنُوا بِهَا حَتَّىٰ إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا أَسْطِيزُ
الْأَوَّلِينَ ﴿٢٠﴾ وَهُمْ يَبْهَوْنَ عَنْهُ وَيَنْعَرُونَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٢١﴾﴾

﴿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 Allāh)?"﴾

﴿23. There will then be (left) no Fitnah for them but to say: "By Allāh, our Lord, we were not those who joined others (in worship with Allāh)."

﴿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 Āyāt 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, Allāh said:

﴿وَيَوْمَ نَحْشُرُهُمْ جِيعًا﴾

﴿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. Allāh 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 Allāh)﴾

Allāh said in Sūrat Al-Qaṣaṣ,

﴿وَيَوْمَ يَنَادِيهِمْ 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].

Allāh's statement,

﴿ثُمَّ لَئِن كُنَّا مِنكُمْ﴾

﴿There will then be (left) no Fitnah for them﴾ means, argument. 'Aṭā' Al-Khurāsāni said that,

﴿ثُمَّ لَئِن كُنَّا مِنكُمْ﴾

﴿There will then be (left) no Fitnah for them﴾ in the face of the affliction that will be placed on them,

﴿إِلَّا أَن قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ﴾

﴿but to say: "By Allāh, our Lord, we were not those who joined others (in worship with Allāh)."﴾^[1]

Allāh said next,

﴿أَنظُرْ كَيْفَ كَذَبُوا عَلَيَّ أَنفُسِهِمْ وَصَلَّ عَلَيَّ مَا كَانُوا يَفْتَرُونَ﴾

﴿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﴾^{٧٣} مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا بَل لَّوْ كُنَّا نَدْعُوا مِنْ قَبْلُ شَيْئًا كَذَلِكَ يَضِلُّ اللَّهُ الْكَافِرِينَ﴾^{٧٤}

﴿Then it will be said to them: "Where are (all) those whom you used to join in worship as partners. Besides Allāh?" They will say, "They have vanished from us: Nay, we did not invoke (worship) anything before." Thus Allāh leads astray the disbelievers.﴾ [40:73-74]

The Miserable Do Not Benefit from the Qur'an

Allāh's statement,

﴿وَمِنْهُمْ مَّن يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِن يَرَوْا كُلاًّ مَّآيَةٍ لَا يُؤْمِنُوا بِهَا﴾

﴿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 Āyāt they will not believe therein;﴾

[1] Aṭ-Ṭabari 11 :299.

means, they come to you, (O Muḥammad ﷺ), so that they hear you recite the Qur'ān, but its recitation does not benefit them, because Allāh has set veils on their hearts, and so they do not understand the Qur'ān,

﴿وَفِي آذَانِهِمْ وَقْرًا﴾

﴿and (set) deafness in their ears;﴾ that prevents them from hearing what benefits them. In another Āyah, Allāh said;

﴿وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْقُبُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاةً وَنِدَاةً﴾

﴿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]

Allāh said next,

﴿وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا﴾

﴿if they see every one of the Āyāt they will not believe therein;﴾ meaning, they will not believe in any of the Āyāt, proofs, clear evidences and signs they witness because they do not have sound comprehension or fair judgment. In another Āyah, Allāh said,

﴿وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ﴾

﴿Had Allāh known of any good in them, He would indeed have made them listen.﴾ [8:23]

Allāh said,

﴿حَتَّىٰ إِذَا جَاءُوكَ يُخَادِلُونَكَ﴾

﴿to the point that when they come to you to argue with you...﴾ using falsehood against truth,

﴿يَقُولُ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا أَسْطِيزُ الْأَوَّلِينَ﴾

﴿those who disbelieve say: "These are nothing but tales of the men of old."﴾

The disbelievers say, what you (O Muḥammad ﷺ) brought us was taken from the books of those who were before us, meaning plagiarized,

﴿وَهُمْ يَهْوُونَ عَنْهُ وَيَنْتَوُونَ عَنْهُ﴾

سورة الاحزاب

١٣١

الاحزاب

بَلْ بَدَأَهُمْ مَا كَانُوا يَخْفَوْنَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا هُوَ عَنْهُ
 وَإِنَّهُمْ لَكَاذِبُونَ ﴿٣١﴾ وَقَالُوا إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ
 بِمَبْعُوثِينَ ﴿٣٢﴾ وَلَوْ تَرَىٰ إِذْ وَفُّوا عَلَىٰ رَيْبِهِمْ قَالَ أَلَيْسَ هَذَا
 بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ
 ﴿٣٣﴾ فَدَحَسَ الَّذِينَ كَذَبُوا لِقَاءَ اللَّهِ حَتَّىٰ إِذَا جَاءَهُمُ السَّاعَةُ
 بَغْتَةً قَالُوا لَوْ أَنِحَسَرْنَا عَلَىٰ مَا فَرَطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ
 عَلَىٰ ظُهُورِهِمْ إِلَّا سَاءَ مَا يَزِرُونَ ﴿٣٤﴾ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا
 لَعِبٌ وَلَهْوٌ وَلَلدَّارُ الْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَنْقُوتُ فَلَا تَعْمَلُونَ
 ﴿٣٥﴾ فَذَنِّبْنَا لَهُ لِيَحْزَنَكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يَكْذِبُونَ نَكَ
 وَلَكِنَّ الظَّالِمِينَ بَيَّاتُوا اللَّهَ بِحُجُودِهِمْ ﴿٣٦﴾ وَلَقَدْ كَذَّبَتْ
 رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كَذَّبُوا وَآوَدُوا وَحَتَّىٰ أَنزَلْنَاهُمْ
 وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِنْ نَبِيِّ الْأُمْرُسَلِينَ
 ﴿٣٧﴾ وَإِنْ كَانَ كَبْرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ اسْتَطَعْتَ أَنْ تَبْتَغِيَ
 نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ وَلَوْ شَاءَ
 اللَّهُ لَجَمَعَهُمْ عَلَى الْهَدْيِ فَلَا تَكُونُ مِنَ الْخَالِفِينَ ﴿٣٨﴾

﴿And they prevent others from him and they themselves keep away from him,﴾

They discourage people from following the truth, believing in Muḥammad ﷺ and obeying the Qur'an,

﴿وَيَنْتَوْنَ 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 ﷺ. 'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said that the Āyah,

﴿وَهُمْ يَنْهَوْنَ عَنْهُ﴾

﴿And they prevent others from him.﴾

means, they hinder people from believing in Muḥammad ﷺ.^[1] Muḥammad bin Al-Ḥanafiyyah said, "The disbelievers of Quraysh used to refrain from meeting Muḥammad ﷺ and they discouraged people from coming to him."^[2] Similar was reported from Qatādah, Mujāhid and Aḍ-Ḍaḥḥāk and several others.^[3]

﴿وَأِنْ يَهْلِكُونَ إِلَّا أَنْفُسُهُمْ وَمَا يَشْعُرُونَ﴾

﴿and (by doing so) they destroy not but themselves, yet they perceive (it) not.﴾

[1] At-Ṭabari 11:311.

[2] At-Ṭabari 11:311.

[3] At-Ṭabari 11:312.

They destroy themselves by committing this evil action, and its harm will only touch them. Yet, they do not perceive this fact!

﴿وَلَوْ تَرَىٰ إِذْ يُوقَفُوا عَلَى النَّارِ مَقَالُوا يَلَيْتُنَا لَنَرُدُّ وَلَا نَكْذِبُ بِآيَاتِ رَبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٢٧﴾
 بَدَا لَكُمْ مَا كَانُوا يَخْفَوْنَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٢٨﴾ وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٢٩﴾ وَلَوْ تَرَىٰ إِذْ يُوقَفُوا عَلَى رَبِّهِمْ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٠﴾﴾

﴿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 Āyāt 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.﴾

﴿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

Allāh 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,

﴿يَلَيْتُنَا لَنَرُدُّ وَلَا نَكْذِبُ بِآيَاتِ رَبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ﴾

﴿"Would that we were but sent back (to the world)! Then we would not deny the Āyāt 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 Āyāt of their Lord and be among the

believers. Allāh said,

﴿بَلْ بَدَأْتُمْ مَا كَانُوا يَخْفَوْنَ 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, Allāh said,

﴿قَدْ لَوْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ ﴿٣٣﴾ انظُرْ كَيْفَ كَذَبُوا عَلَىٰ أَنفُسِهِمْ
وَصَدَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٣٤﴾﴾

﴿There will then be (left) no trial for them but to say: "By Allāh, our Lord, we were not those who joined others in worship with Allāh." Look! How they lie against themselves! But the (lie) which they invented will disappear from them.﴾

It is also possible 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. Allāh said that Mūsā said to Fir'awn,

﴿لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ بِصَافِرٍ﴾

﴿"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]

Allāh said about Fir'awn and his people,

﴿وَجحدُوا بِهَا وَأَسْتَفْتَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا﴾

﴿And they belied them (those Āyāt) wrongfully and arrogantly, though they were themselves convinced thereof.﴾ [27:14]

﴿بَلْ بَدَأْتُمْ مَا كَانُوا يَخْفَوْنَ مِنْ 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 لَعَادُوا 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. Allāh 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,

﴿يَلْتَمِنَا نُرَدُّ وَلَا نَكْذِبُ يَا أَيُّهَا رَبَّنَا وَكَوْنِ مِنَ الْمُؤْمِنِينَ ﴿١٧﴾ بَلْ بَدَأْتُمْ مَا كَانُوا يَخْفَوْنَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١٨﴾ وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿١٩﴾﴾

﴿“Would that we were but sent back! Then we would not deny the Āyāt 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,

﴿إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا﴾

﴿There is no life but our life of this world﴾ and there is no Hereafter,

﴿وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿١٩﴾﴾

﴿and never shall we be resurrected.﴾ Allāh said,

﴿وَلَوْ تَرَى إِذْ تُفْعَلُونَ﴾

﴿If you could but see when they will stand before their Lord!﴾ in front of Him,

﴿الَّذِينَ هَذَا بِالْحَقِّ﴾

﴿“Is not this the truth?”﴾ meaning, is not Resurrection true,

contrary to what you thought,

﴿قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ 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,

﴿أَفَيْسَرَ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ﴾

﴿"Is this magic, or do you not see?"﴾ [52:15]

﴿قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَالَّذِينَ إِذَا جَاءَتْهُمْ السَّاعَةُ بَغْتَةً قَالُوا يَا حَسْرَتَنَا عَلَىٰ مَا فَرَطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أُوذَارَهُمْ عَلَىٰ ظُهُورِهِمْ ۗ أَلَا سَاءَ مَا يَزُرُونَ ﴿٣١﴾ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهُمْ فِي الْآخِرَةِ حَزَنٌ ۗ لِلَّذِينَ يَتَّقُونَ أَفْلا تَعْمَلُونَ ﴿٣٢﴾﴾

﴿31. They indeed are losers who denied their meeting with Allāh, 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 Taqwā. Will you not then understand?﴾

Allāh 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 Allāh said,

﴿حَتَّىٰ إِذَا جَاءَتْهُمْ السَّاعَةُ بَغْتَةً قَالُوا يَا حَسْرَتَنَا عَلَىٰ مَا فَرَطْنَا 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. Allāh’s statement,

﴿وَهُمْ يَحْمِلُونَ أُوذَارَهُمْ عَلَىٰ ظُهُورِهِمْ ۗ أَلَا سَاءَ مَا يَزُرُونَ﴾

﴿while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!﴾

Asbāt said that As-Suddi said, "Upon entering his grave, every unjust person will meet a man with an ugly face, dark

﴿الْحَمْدُ لِلَّهِ﴾ ١٣٢ ﴿الْحَمْدُ لِلَّهِ﴾

﴿٣٧﴾ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٣٨﴾ وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُزِلَّ آيَةَ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أَمَمٌ أَمْثَلَكُمْ مَا قَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ نُرِيهِمْ مِثْرَهُمْ يُحْشَرُونَ ﴿٤٠﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّ وَبُكْمٌ فِي الظُّلُمَاتِ مَنْ يَشَأِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَأِ يُجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤١﴾ قُلْ أَرَأَيْتُمْ إِنْ أَنْتُمْ عَدَابُ اللَّهِ أَوْ أَنْتُمْ السَّاعَةُ أَعْبَرِ اللَّهُ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٢﴾ بَلْ آيَاتُهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُنْكُرُونَ ﴿٤٣﴾ وَلَقَدْ أَرْسَلْنَا إِلَى أُمَمٍ مِنْ قَبْلِكَ فَآخَذْنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضُرَّعُونَ ﴿٤٤﴾ فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴿٤٥﴾ فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿٤٦﴾

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 Allāh said,

﴿وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَى ظُهُورِهِمْ إِلَّا سَاءَ مَا يَرِثُونَ﴾

﴿while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!﴾ [6:31]^[1]

Allāh's statement,

﴿وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ﴾

[1] At-Ṭabari 11:328.

﴿And the life of this world is nothing but play and amusement.﴾

means, most of it is play and amusement,

﴿وَالَّذَارِ الْآخِرَةُ خَيْرٌ لِّذِينَ يُقُونُ أَفَلَا تَعْقِلُونَ﴾

﴿But far better is the abode of the Hereafter for those who have Taqwā. Will you not then understand?﴾

﴿قَدْ نَعْلَمُ إِنَّهُ لَيَحْزَنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يَكَذِبُونَكَ وَلَكِنَّ أَطْلِقِينَ يُبَايِعُ اللَّهُ يَحْمَدُونَ ﴿٣٣﴾ وَلَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأَوْدُوا حَتَّىٰ أَنزَلْنَا إِلَيْهِمُ الْمِيثَاقَ وَاللَّهُ لِيَكْمُنْتَ اللَّهُ وَلَقَدْ جَاءَكَ مِنْ نَبِيِّ الْمُرْسَلِينَ ﴿٣٤﴾ وَإِنْ كَانَ كِبْرٌ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ اسْتَظَمْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيهِمْ بِإِيَّائِكَ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهَدْيِ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٣٥﴾ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَىٰ يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٣٦﴾﴾

﴿33. We know indeed the grief which their words cause you ; it is not you that they deny, but it is the verses of Allāh 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 Allāh. 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 Allāh 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, Allāh will raise them up, then to Him they will be returned.﴾

Comforting the Prophet ﷺ

Allāh comforts the Prophet ﷺ 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. Allāh said in other Āyāt,

﴿فَلَا تَذْهَبْ نَفْسَكَ عَلَيْهِمْ حَسْرَتٍ﴾

﴿So destroy not yourself in sorrow for them.﴾ [35:8], and

﴿لَعَلَّكَ بِنِعْمِ نَفْسِكَ 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 بِنِعْمِ نَفْسِكَ عَلَىٰ مَا آتَاهُمُ إِن لَّمْ 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]

Allāh's statement,

﴿فَأَنَّهُمْ لَا يَكْذِبُونَكَ وَلَكِنَّ الظَّالِمِينَ بَيَّاتٍ اللَّهُ يَجْحَدُونَ﴾

﴿it is not you that they deny, but it is the verses of Allāh that
 the wrongdoers deny.﴾

means, they do not accuse you of being a liar,

﴿وَلَكِنَّ الظَّالِمِينَ بَيَّاتٍ اللَّهُ يَجْحَدُونَ﴾

﴿but it is the Verses of Allāh that the wrongdoers deny.﴾

It is only the truth that they reject and refuse. Muḥammad bin Ishāq mentioned that Az-Zuhri said that Abu Jahl, Abu Sufyān Ṣakhr bin Ḥarb and Al-Akhnas bin Shurayq once came to listen to the Prophet ﷺ reciting the Qur'ān 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 ﷺ 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 Sufyān bin Ḥarb in his house saying, "O Abu Ḥanzalah! What is your opinion concerning what you heard from Muḥammad." Abu Sufyān said, "O Abu Tha'labah! By Allāh, 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 Sufyān and went to Abu Jahl and asked him, "O Abu Al-Ḥakam! What is your opinion about what you heard from Muḥammad." Abu Jahl said, "We competed with Bani 'Abd Manāf (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 Allāh we will never believe in him or accept what he says.' This is when Al-Akhnas left Abu Jahl and went away."^[1]

Allāh's statement,

﴿وَلَقَدْ كَذَّبْتَ رَسُولٌ مِّن قَبْلِكَ فَصَبْرُوا عَلَىٰ مَا كَذَّبُوا وَأَوْدُوا حَتَّىٰ أَنزَلْنَاهُمْ نَصْرًا﴾

﴿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. Allāh also commands the Prophet ﷺ 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. Allāh said,

﴿وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ﴾

﴿and none can alter the Words of Allāh.﴾

This refers to His decision that victory in this life and the

[1] Ibn Hishām 1 :337, from the view of the chain of narrators, this story is not authentic.

Hereafter is for His believing servants. Allāh said in other Āyāt,

﴿وَلَقَدْ سَبَقَتْ كَلِمَاتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿١٧١﴾ إِنَّهُمْ لَكُنُوزٌ لَهُمُ الْمَصُورُونَ ﴿١٧٢﴾ وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ ﴿١٧٣﴾﴾

﴿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 ﴿٢١﴾﴾

﴿Allāh has decreed: "Verily! It is I and My Messengers who shall be the victorious." Verily, Allāh is All-Powerful, Almighty.﴾ [58:21]

Allāh said;

﴿وَلَقَدْ جَاءَكَ مِنْ نَبَأِ 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 Muḥammad ﷺ), have a good example in them. Allāh said next,

﴿وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ﴾

﴿If their aversion is hard on you,﴾ and you cannot be patient because of their aversion,

﴿إِنْ أَسْتَطَمْتَ أَنْ تَبْنِيَ نَقْعًا 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 Ṭalḥah reported that Ibn 'Abbās commented, "If you were able to seek a tunnel and bring them an Āyah, or go up a ladder in the sky and bring a better Āyah than the one I (Allāh) gave them, then do that."^[1] Similar was reported from Qatādah, As-Suddi and others.^[2] Allāh's statement,

﴿وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ فَلَا تَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

[1] Aṭ-Ṭabari 11:338.

[2] Aṭ-Ṭabari 11:338.

﴿And had Allāh 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 Ṭalḥah reported that Ibn ‘Abbās said about Allāh’s statement,

﴿وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى﴾

﴿And had Allāh willed, He could have gathered them together upon true guidance,﴾

“The Messenger of Allāh ﷺ was eager that all people believe and be guided to follow him. Allāh told him that only those whose happiness Allāh has written in the first *Dhikr* will believe.”^[1] Allāh’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 Muḥammad ﷺ! In another *Āyah*, Allāh 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].

Allāh’s statement,

﴿وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ﴾

﴿but as for the dead, Allāh will raise them up, then to Him they will be returned.﴾

refers to the disbelievers because their hearts are dead. Therefore, Allāh resembled them to dead corpses as a way of mocking and belittling them, saying,

﴿وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ﴾

[1] Aṭ-Ṭabari 11 :340. Meaning those He had decreed to believe.

﴿but as for the dead (disbelievers), Allāh will raise them up, then to Him they will be returned (for their recompense).﴾

﴿وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنَزِّلَ مَائِدَةً وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٧﴾ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمٌّ أَسْأَلَكُمْ مَا فَرَقْنَا فِي الْكِتَابِ مِنْ شَيْءٍ نُنَزِّلُ إِلَيْكُمْ مِنْ رَبِّهِمْ يُخْتَصَرُ ﴿٣٨﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّ وَبُكْمٌ فِي الظُّلُمَاتِ مَنْ يَشَأِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَأِ يُجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٣٩﴾﴾

﴿37. And they said: "Why is not a sign sent down to him from his Lord?" Say: "Allāh 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 Āyāt are deaf and dumb in darkness. Allāh sends astray whom He wills and He guides on the straight path whom He wills.﴾

The Idolators Ask for a Miracle

Allāh states that the idolators used to proclaim, "Why does not (Muḥammad) bring an Āyah from his Lord," meaning, a miracle of their choice! They would sometimes say,

﴿لَنْ نُؤْمِنَ لَكَ حَتَّى 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 مَائِدَةً وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾

﴿Say: "Allāh is certainly able to send down a sign, but most of them know not."﴾

Certainly, Allāh is able to send an Āyah (sign). But, He decided out of His wisdom to delay that, because if He sends an Āyah of their liking and they still do not believe, this will hasten their punishment as with the previous nations. Allāh said in other Āyāt,

﴿وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ وَآيَاتِنَا مُّمَدَّدَةٌ فَطَلَمُوا﴾

بِهَا وَمَا تُرْسِدُ بِالْأَيَّاتِ إِلَّا تَخَوِّفًا ﴿١٩﴾

﴿And nothing stops Us from sending the Āyāt but that the people of old denied them. And We sent the she-camel to Thamūd 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 نَشَاءُ نُنزِلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ ﴿٢٤﴾﴾

﴿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

Allāh said,

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُنمِّئْتُ أَنْتَ لَكُمْ﴾

﴿There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are Umam like you.﴾

Mujāhid commented, “Meaning, various species that have distinct names.”^[1] Qatādah said, “Birds are an *Ummah*, humans are an *Ummah* and the *Jinns* are an *Ummah*.”^[2] As-Suddi said that,

﴿إِلَّا أُنمِّئْتُ أَنْتَ لَكُمْ﴾

﴿but are Umam like you.﴾ means, creations (or species).^[3]

Allāh’s statement,

﴿مَا قَرَّلْنَا فِي الْكِتَابِ مِنْ شَيْءٍ﴾

﴿We have neglected nothing in the Book,﴾ means, the knowledge about all things is with Allāh, 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 Āyah, Allāh said;

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعُهَا كُلٌّ فِي كِتَابٍ

مُتَّبِعِينَ ﴿٦١﴾﴾

[1] Aṭ-Ṭabari 11:345.

[2] Aṭ-Ṭabari 11:345.

[3] Aṭ-Ṭabari 11:345.

﴿And no moving creature is there on earth but its provision is due from Allāh. 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 Āyah, Allāh said;

﴿وَكَاَنَ مِنْ دَابَّةٍ لَّا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٠﴾﴾

﴿And so many a moving creature there is, that carries not its own provision! Allāh provides for it and for you. And He is the All-Hearer, the All-Knower.﴾ [29:60]

Ibn Abi Ḥātim reported that Ibn 'Abbās said about the Āyah,

﴿تُرَىٰ إِلَىٰ رَبِّهِمْ يُحْمَرُونَ﴾

﴿then unto their Lord they (all) shall be gathered.﴾

“Death gathers them.”^[1] It was also said that the Day of Resurrection gathers them, for in another Āyah, Allāh said;

﴿وَإِذَا الْوُحُوشُ حُجِرَتْ ﴿٥٠﴾﴾

﴿And when the wild beasts shall be gathered together.﴾ [81:5]

'Abdur-Razzāq recorded that Abu Hurayrah said about Allāh's statement,

﴿إِلَّا أُمَّةٌ أَمَّتُمْ أَنفُسَكُمْ مَا فَرَغْنَا فِي الْكِتَابِ مِنْ سِوَىٰ تُرَىٰ إِلَىٰ رَبِّهِمْ يُحْمَرُونَ﴾

﴿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. Allāh's justice will be so perfect, that the un-horned sheep will receive retribution from the horned sheep. Allāh 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].^[2]

And this was reported from the Prophet ﷺ in the Ḥadīth about the Trumpet.

[1] Ibn Abi Ḥātim 4:1286.

[2] Aṭ-Ṭabari 11:347.

The Disbelievers will be Deaf and Mute in Darkness

Allāh said,

﴿وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّ وَبُكْمٌ فِي الظُّلُمَاتِ﴾

﴿Those who reject Our Āyāt 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? Allāh said in other Āyāt,

﴿مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْفَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿١٧﴾ صُمُّ بَكْمٌ عَمَىٰ فَمَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾﴾

﴿Their parable is that of one who kindled a fire; then, when it illuminated all around him, Allāh 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 يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ. مَوْجٌ مِّنْ فَوْقِهِ. سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَاهَا وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ ﴿٤١﴾﴾

﴿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 Allāh has not appointed light, for him there is no light.﴾ [24:40]

This is why Allāh said here,

﴿مَنْ يَشَأِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَأِ يُجْعَلْهُ عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ﴾

﴿Allāh 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 أَنْتُمْ عَدَابُوا اللَّهَ أَوْ أَنْتُمْ السَّاعَةُ أَعْبَرِ اللَّهُ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٠﴾ بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ ﴿١١﴾ وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَاهُم بِالْأَسْأَةِ الَّتِي كَانُوا يَعْبُدُونَ ﴿١٢﴾ فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا نَضَعُونَهَا وَأَلْزَمْنَاهُمُ الْقَتْلَ لَمَتُّوهُم بِمَا كَانُوا يَعْمَلُونَ ﴿١٣﴾ فَلَمَّا نَسُوا مَا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
۱۳۳

فَقَطَعَ دَائِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٠﴾
 قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَحَمَّ عَلَى قُلُوبِكُمْ
 مِنْ إِلَهٍ غَيْرَ اللَّهِ يَأْتِيكُمْ بِهِ أَنْظُرْ كَيْفَ نُصْرَفُ الْأَيْدِي
 نُهُمْ يَصْدِفُونَ ﴿٤١﴾ قُلْ أَرَأَيْتُمْ إِنْ أَنْتُمْ عَذَابُ اللَّهِ
 بَعْتَهُ أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمُونَ ﴿٤٢﴾ وَمَا
 تُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ ءَامَنَ وَأَصْلَحَ
 فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٣﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا
 يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿٤٤﴾ قُلْ لَا أَقُولُ لَكُمْ
 عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنْ مَلَكَ
 إِنْ أَتَيْتُ إِلَّا مَا يُوحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ
 أَفَلَا تَتَفَكَّرُونَ ﴿٤٥﴾ وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا
 إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ
 ﴿٤٦﴾ وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ
 وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ
 عَلَيْهِمْ مِنْ شَيْءٍ فَطَرَدَهُمْ فَتُكُونُونَ مِنَ الظَّالِمِينَ ﴿٤٧﴾

ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ
 أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ
 إِذَا فَوَّحُوا بِمَا آوَوْا أَخَذْتَهُمْ
 بَغْتَةً فَيَدَا هُمْ مُتْلِسُونَ ﴿٤٠﴾
 فَقَطَعَ دَائِرَ الْقَوْمِ الَّذِينَ
 ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ
 الْعَالَمِينَ ﴿٤١﴾

﴿40. Say: "Tell me if Allāh's torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allāh? (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 Shayṭān 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 Allāh, the Lord of the all that exists.﴾

The Idolators Call On Allāh Alone During Torment and Distress

Allāh 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. Allāh said,

﴿قُلْ أَرَأَيْتُمْ إِنْ أَتَيْتُمْ عَذَابَ اللَّهِ أَوْ أَتَيْتُمْ السَّاعَةَ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ﴾

﴿Say: "Tell me if Allāh's torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allāh? (Reply) if you are truthful!"﴾

This means, you – disbelievers – will not call other than Allāh in this case, because you know that none except He is able to remove the affliction. Allāh said,

﴿إِنْ كُنْتُمْ صَادِقِينَ﴾

﴿if you are truthful?﴾ by taking gods besides Him.

﴿بَلْ إِنِّي تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا كُنْتُمْ 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 Allāh and forget your idols and false deities. In another *Āyah*, Allāh said;

﴿وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَهُهُ﴾

﴿And when harm touches you upon the sea, those that you call upon besides Him vanish from you except Him (Allāh)﴾ [17:67].

Allāh said;

﴿وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَآخَذْتَهُمْ بِالْأَسْلَابِ﴾

﴿Verily, We sent (Messengers) to many nations before you. And We seized them with extreme poverty...﴾

That is, loss of wealth and diminished provisions,

﴿وَالضَّرَّاءَ﴾

﴿and loss of health﴾ various illnesses, diseases and pain,

﴿لَعَلَّهُمْ يَتَضَرَّعُونَ﴾

﴿so that they might believe with humility﴾

and call Allāh and supplicate to Him with humbleness and humility. Allāh said;

﴿فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا﴾

﴿When Our torment reached them, why then did they not believe with humility?﴾

Meaning: Why do they not believe and humble themselves before Us when We test them with disaster?'

﴿وَلَكِنْ قَسَتْ قُلُوبُهُمْ﴾

﴿But their hearts became hardened,﴾ for their hearts are not soft or humble,

﴿وَرَزَيْنَ لَهُمُ الشَّيْطَانَ مَا كَانُوا يَعْمَلُونَ﴾

﴿and Shayṭān 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,

﴿فَنَحْنُ عَلَيْهِمْ أَبْوَابٌ 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 Allāh from such an end. This is why Allāh 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,

﴿أَخَذْنَهُمْ بَغْتَةً إِذَا هُمْ مُتْلِسُونَ﴾

﴿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-Ḥasan Al-Baṣri said, "Whomever Allāh gives provision and he thinks that Allāh is not testing him, has no wisdom. Whomever has little provision and thinks that Allāh will not look at (provide for) him, has no wisdom." He then recited the Āyah,

﴿فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمَ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَهُمْ بَغْتَةً إِذَا هُمْ مُتْلِسُونَ ﴿٤٦﴾﴾

﴿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! Allāh deceived these people, when He gave them what they wished, and then they were punished." Ibn Abi Ḥātim recorded this statement.^[1]

﴿قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَمَّ عَلَىٰ قُلُوبِكُمْ مَنْ إِلَهُ غَيْرَ اللَّهِ بِآيَاتِكُمْ يُنظَرُ كَيْفَ نُصَرِّفُ الْآيَاتِ لِمَنْ هُمْ يَصْدِفُونَ ﴿٤٦﴾ قُلْ أَرَأَيْتُمْ إِنْ أَنْتُمْ عَدَابِ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمِينَ ﴿٤٧﴾ وَمَا تُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ ءَامَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَسْمُومُهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿٤٩﴾﴾

﴿46. Say: "Tell me, if Allāh took away your hearing and your sight, and sealed up your hearts, is there a god other than Allāh who could restore them to you?" See how variously We explain the Āyāt, yet they turn aside.﴾

﴿47. Say: "Tell me, if the punishment of Allāh comes to you suddenly, or openly, will any be destroyed except the wrongdoing people?"﴾

[1] Ad-Durr Al-Manthūr 3 :270, Ibn Abi Ḥātim 4 :1291.

﴿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 Āyāt, the torment will strike them for their rebelling.﴾

Allāh said to His Messenger, say, O Muḥammad ﷺ, to those rebellious liars,

﴿أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ﴾

﴿Tell me, if Allāh took away your hearing and your sight.﴾

just as He gave these senses to you. In another Āyah, Allāh said;

﴿هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ﴾

﴿It is He Who has created you, and endowed you with hearing, seeing.﴾ [67:23].

The Āyah above might also mean that Allāh will not allow the disbelievers to benefit from these senses in religious terms. This is why He said next,

﴿وَحَمَمَ عَلَى قُلُوبِكُمْ﴾

﴿and sealed up your hearts, .﴾ He also said in other Āyāt,

﴿أَمَّن يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ﴾

﴿Or who owns hearing and sight?﴾ [10:31], and,

﴿وَأَعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ﴾

﴿And know that Allāh comes in between a person and his heart.﴾ Allāh said;

﴿مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ﴾

﴿Is there a god other than Allāh who could restore them to you?﴾

Meaning, is there anyone except Allāh who is able to give you back these senses if Allāh took them from you? Only Allāh is able to do so, and this is why He said here,

﴿أَنْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ﴾

﴿See how variously We explain the Āyāt,﴾

and make them plain and clear, testifying to Allāh'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. Allāh's statement,

﴿قُلْ أَرَأَيْتُمْ إِنْ أَنْتُمْ عَذَابُ اللَّهِ بَعَثَ﴾

﴿Say: "Tell me, if the punishment of Allāh 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 الظَّالِمِينَ﴾

﴿will any be destroyed except the wrongdoing people?﴾

This torment only strikes those who commit injustice against themselves by associating others with Allāh, while those who worship Allāh alone without partners will be saved from it, and they will have no fear or sorrow. In another Āyah, Allāh said;

﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾

﴿It is those who believe and confuse not their belief with Zulm, (wrong or Shirk).﴾ [6:82]

Allāh'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 Allāh's servants, as well as, command all that is good and righteous. They also warn those who disbelieve in Allāh of His anger and of all types of torment. Allāh said,

﴿فَمَنْ آمَنَ وَأَصْلَحَ﴾

سُورَةُ الْأَنْعَامِ ۝ ١٣٤ ۝

وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مِنْ اللَّهِ
 عَلَيْهِمْ مَنْ يَبِينُ أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٣﴾ وَإِذَا
 جَاءَهُكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلِمَ عَلَيْكُمْ كِتَابُ
 رَبِّكُمْ عَلَى نَفْسِهِ الرَّحْمَةُ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا
 بِجَهْلَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ ﴿٥٤﴾
 وَكَذَلِكَ نَقُصُّ عَلَيْكَ الْآيَاتِ وَلِتَسْتَسِينَ سَبِيلَ الْمُجْرِمِينَ ﴿٥٥﴾
 قُلْ إِنِّي مُهَيِّتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا آتِجُ
 أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ ﴿٥٦﴾
 قُلْ إِنِّي عَلَى بَيِّنَةٍ مِنْ رَبِّي وَكَذَّبْتُمْ بِهِ مَا عِنْدِي مَا
 تَسْتَعْتَلُونَ بِهِ إِنْ أَلْحَمُكُمْ إِلَّا لِلَّهِ يَقْضُ الْحَقَّ وَهُوَ خَيْرُ
 الْفَاصِلِينَ ﴿٥٧﴾ قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْتَلُونَ بِهِ لَقَضَى
 الْأَمْرَ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ ﴿٥٨﴾
 وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَعَلَّمَ مَا فِي
 الْبُرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةَ
 فِي ظِلْمَةٍ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾

◀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, Allāh will be the Wali and Protector over what they left behind. Allāh said next,

﴿وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَسْمُومُهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿٦٠﴾﴾

◀But those who reject Our Āyāt, the torment will strike them for their rebelling.▶

The torment will strike them because of disbelieving in the Message of the Messengers, defying Allāh'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 أَنْتَجُ إِلَّا مَا يَوْحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٦١﴾﴾ وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْسَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَاكِلٌ وَلَا سَفِيحٌ لَعَلَّهُمْ يَتَّقُونَ ﴿٦٢﴾﴾ وَلَا تَقْرُؤْ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدْوَةِ وَالْعَشَىٰ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ

عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ﴿٥٠﴾ وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَذَا كَلِمَةُ اللَّهِ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥١﴾ وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَّمْتُ عَلَيْكُمْ كَمَا سَلَّمَ عَلَى نَفْسِهِ الرَّحْمَنُ أَنَّهُ مَنِ عَمِلَ مِنْكُمْ سُوءًا بِجَهْلَةٍ ثُمَّ تَابَ مِنْ بَدْوِهِ وَأَصْلَحَ فَإِنَّهُ غَفُورٌ رَحِيمٌ ﴿٥٢﴾

﴿50. Say: "I don't tell you that with me are the treasures of Allāh, 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 Taqwā.﴾

﴿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 Allāh has favored from amongst us?" Does not Allāh know best those who are grateful?﴾

﴿54. When those who believe in Our Āyāt come to you, say: "Salāmun '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 Allāh's Treasures, Nor Knows the Unseen

Allāh said to His Messenger ﷺ,

﴿قُلْ لَا أَمْرٌ لِي بِعِنْدِ خَزَائِنِ اللَّهِ﴾

﴿Say: "I don't tell you that with me are the treasures of Allāh."﴾

meaning, I do not own Allāh'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 Allāh 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 Allāh sends revelation, and He honored me with this duty and favored me with it.

﴿إِن 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 Āyah, Allāh said;

﴿أَمْ مَنْ بَعْدَ أَنبَأِ آتِلِ بِكَ مِنْ رَبِّكَ الْحَقُّ كَمْ هُوَ أَعْرَفَ بِمَا يَنْذَرُ أُولَئِكَ 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]

Allāh's statement,

﴿وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُجَسَّدُوا 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'ān, O Muḥammad ﷺ,

﴿الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُتَّقُونَ﴾

﴿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 يُجْمَعُوا 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 Taqwā.﴾ Therefore, warn of the Day when there will be no judge except Allāh,

﴿لَعَلَّهُمْ يَتَّقُونَ﴾

﴿so that they may have Taqwā.﴾ and thus work good deeds in this life, so that their good deeds may save them on the Day of Resurrection from Allāh'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

Allāh 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 Āyah, Allāh said;

﴿وَأَصْبِرْ 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

﴿قُرْطُبًا﴾

﴿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]

Allāh's statement,

﴿يَدْعُونَ رَبَّهُمْ﴾

﴿invoke their Lord...﴾ refers to those who worship Him and supplicate to Him,

﴿بِالْفَلَدِ وَالْأَسِيِّ﴾

﴿morning and evening﴾ referring to the obligatory prayers, according to Sa'īd bin Al-Musayyib, Mujāhid, Al-Ḥasan and Qatādah. In another *Āyah*, Allāh 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. Allāh said next,

﴿يُرِيدُونَ وَجْهَهُ﴾

﴿seeking His Face﴾ meaning, they seek Allāh's Most Generous Face, by sincerity for Him in the acts of worship and obedience they perform. Allāh said;

﴿مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ﴾

﴿You are accountable for them in nothing, and they are accountable for you in nothing,﴾

This is similar to the answer Nūḥ gave to his people when they said,

﴿أَفَرَأَيْتُمْ لَكَ وَالْتَبَعَكَ الْأَرْدَلُونَ﴾

﴿Shall we believe in you, when the meekest (of the people) follow you?﴾ [26:111].

Nūḥ answered them,

﴿وَمَا عَلَيَّ بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٢﴾ إِنْ حِسَابُهُمْ إِلَّا عَلَيَّ رَبِّ لَوْ تَشْعُرُونَ ﴿١٢٣﴾﴾

﴿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 Allāh not me, just as my reckoning is not up to them. Allāh said here,

﴿تَقُولُ لَهُمْ فَكُونُوا مِنَ الظَّالِمِينَ﴾

﴿that you may turn them away, and thus become of the wrongdoers.﴾

meaning, you will be unjust if you turn them away.

Allāh'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,

﴿يَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنَّا بَيْنَنَا﴾

﴿That they might say: "Is it these (poor believers) that Allāh has favored from amongst us?"﴾

This is because at first, most of those who followed the Messenger of Allāh ﷺ were the weak among the people, men, women, slaves, and only a few chiefs or noted men followed him. Nūḥ, was also addressed by his people

﴿وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا بِكَادِي الرَّأْيِ﴾

﴿Nor do we see any follow you but the meekest among us and they (too) followed you without thinking.﴾ [11:27]

Heraclius, emperor of Rome, asked Abu Sufyān, "Do the noblemen or the weak among people follow him (Muḥammad ﷺ)?" Abu Sufyān replied, "Rather the weak among them." Heraclius 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 ﷺ and they even tortured some of them. They used to say, "Are these the ones whom Allāh favored above us?," meaning, Allāh would not guide these people, instead of us, to all that is good, if indeed what they embraced is good. Allāh mentioned similar statements in the Qur'ān from the disbelievers,

﴿لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ﴾

«Had it been a good thing, they (weak and poor) would not have preceded us to it!» [46:11], and,

﴿وَإِذَا نُنزِلُ عَلَيْهِمْ آيَاتُنَا يَنْسَوْنَ قَالِ الَّذِينَ كَفَرُوا لَوْلَا نُبَوِّنَا لَهُمْ قَوْلًا مِّمَّا كَانُوا يَكْفُرُونَ﴾

﴿يَدِّهَا﴾

«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]

Allāh said in reply,

﴿وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثْنًا وَرِيًّا﴾

«And how many a generation (past nations) have We destroyed before them, who were better in wealth, goods and outward appearance?» [19:74].

Here, Allāh answered the disbelievers when they said,

﴿أَهْتُولَاءَ مَنْ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ﴾

«"Is it these (poor believers) that Allāh has favored from amongst us?" Does not Allāh know best those who are grateful?»

Meaning is not Allāh more knowledgeable of those who thank and appreciate Him in statement, action and heart? Thus Allāh 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 Āyah, Allāh said;

﴿وَالَّذِينَ جَاهَدُوا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾

«As for those who strive hard for Us (Our cause), We will surely guide them to Our paths (i.e. Allāh's religion). And verily, Allāh is with the doers of good» [29:69].

An authentic Ḥadīth states,

«إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورَتِكُمْ وَلَا إِلَى أَلْوَانِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ»

«Allāh does not look at your shapes or colors, but He looks at your heart and actions.»^[1]

[1] Muslim 4 : 1987.

Allāh's statement,

﴿وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ﴾

«When those who believe in Our Āyāt come to you, say:
"Salāmun 'Alaykum" (peace be on you);»

means, honor them by returning the *Salām* and give them the good news of Allāh's exclusive, encompassing mercy for them. So Allāh said;

﴿كَتَبَ 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,

﴿أَنْتُمْ مَنْ عَجِلْ مِنْكُمْ سُوءًا بِجَهْلِكُمْ﴾

«So that, if any of you does evil in ignorance...»

as every person who disobeys Allāh does it in ignorance,

﴿ثُمَّ تَابَ مِنْ 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,

﴿فَأَنْتُمْ عُفُورٌ رَجِيمٌ﴾

«then surely, He is Oft-Forgiving Most Merciful.»

Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَمَّا قَضَى اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابٍ فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ: إِنَّ رَحْمَتِي غَلَبَتْ غَضَبِي»

«When Allāh finished with the creation, He wrote in a Book that He has with Him above the Throne, 'My mercy prevails over My anger'.»^[1]

This Ḥadīth was also recorded in the The Two Ṣaḥīḥs.^[2]

﴿وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ أَلْبَسَيْنَا سِيْرَ الْمُجْرِمِينَ﴾ (٣٥) قُلْ إِنِّي مُهَيَّبْتُ أَنْ أُعْبَدَ الَّذِينَ تَدْعُونَ

[1] Aḥmad 2:313.

[2] *Faṭḥ Al-Bāri* 13:395, Muslim 4: 2107.

مِنْ دُونِ اللَّهِ قُلْ لَا أَنْتُمْ أَهْوَاءُكُمْ قَدْ سَلَكَتْ إِذَا وَمَا أَنَا مِنَ الْمُتَّبِعِينَ ﴿٥٦﴾ قُلْ إِنِّي عَلَىٰ
 بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُمْ بِهِ مَا عِنْدِي مَا تَسْتَعِجِلُونَ بِهِ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ يَفْضُ الْحَقَّ
 وَهُوَ خَيْرُ الْفَاصِلِينَ ﴿٥٧﴾ قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعِجِلُونَ بِهِ لَفَضَيْتُ الْأَمْرَ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ
 أَعْلَمُ بِالظَّالِمِينَ ﴿٥٨﴾ وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْإِنرِ
 وَالْبَحْرِ وَمَا تَسْعُطُ مِنْ رَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلْمَتِ الْأَرْضِينَ وَلَا رَطْبٌ وَلَا يَابِسٌ
 إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٥٩﴾

﴿55. And thus do We explain the Āyāt 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 Allāh." 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 Allāh, 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 Allāh 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 ﷺ Understands What He Conveys; Torment is in Allāh's Hands Not the Prophet's

Allāh 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,

﴿كَذَٰلِكَ نَقُصُّ الْأَيَاتِ﴾

﴿And thus do We explain the Āyāt in detail,﴾

that is, whatever responsible adults need explained to them, in the affairs of life and religion,

﴿وَلَسْتَينَ 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 *Āyah* was also said to mean, so that you, O Muḥammad ﷺ, are aware of the path of the criminals. Allāh'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 Allāh that He has revealed to me,

﴿وَكَذَّبْتُمْ بِرُءُوسِكُمْ﴾

﴿but you deny it.﴾ meaning, but you disbelieve in the truth that came to me from Allāh.

﴿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 Allāh,﴾ for the ruling of this is with Allāh. 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 Allāh said,

﴿يُقِضَ الْحَقُّ وَهُوَ خَيْرُ الْفَاصِلِينَ﴾

﴿He declares the truth, and He is the best of judges.﴾ and the best in reckoning between His servants. Allāh's statement,

﴿قُلْ لَوْ أَنِّي عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَفُضِّضَ 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 Allāh knows best the wrongdoers﴾

Someone might ask about the meaning of this *Āyah* compared to the *Ḥadīth* in the Two *Ṣaḥīḥs*, from 'Ā'ishah, may Allāh be pleased with her, that she said to the Messenger, "O Allāh's Messenger ﷺ! Have you encountered a day harder than the day (of the battle) of Uḥud?" The Prophet ﷺ replied,

«لَقَدْ لَقِيتُ مِنْ قَوْمِكَ، وَكَانَ أَشَدَّ مَا لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ، إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِ يَالِيلِ بْنِ عَبْدِ كُلالٍ، فَلَمْ يُجِئْنِي إِلَى مَا أَرَدْتُ، فَأَنْطَلَقْتُ وَأَنَا مَهْمُومٌ عَلَى وَجْهِي، فَلَمْ أَسْتَفِمْ إِلَّا بِقَرْنِ الثَّعَالِبِ، فَرَفَعْتُ رَأْسِي، فَإِذَا أَنَا بِسَحَابَةٍ قَدْ ظَلَمْتَنِي، فَتَطَرْتُ فَإِذَا فِيهَا جِبْرِيْلُ عَلَيْهِ السَّلَامُ، فَنَادَانِي فَقَالَ: إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ، وَمَا رَدُّوا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجِبَالِ، لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ، قَالَ: فَنَادَانِي مَلَكُ الْجِبَالِ وَسَلَّمْ عَلَيَّ، ثُمَّ قَالَ: يَا مُحَمَّدُ! إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ، وَقَدْ بَعَثَنِي رَبُّكَ إِلَيْكَ، لِتَأْمُرَنِي بِأَمْرِكَ فِيمَا شِئْتَ، إِنْ شِئْتَ أَطَبْتُ عَلَيْهِمُ الْأَخْشَبَيْنِ» فَقَالَ رَسُولُ اللَّهِ ﷺ: «بَلْ أَرْجُو أَنْ يُخْرِجَ اللَّهُ مِنْ أَضْلَابِهِمْ، 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 Yālil bin 'Abd Kulāl, 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'ālib 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 Allāh has heard what you said to the people and what they have responded to you. Therefore, Allāh 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 Muḥammad! verily, Allāh 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 ﷺ said, No, but I hope that Allāh will let them generate offspring who will worship Allāh Alone, and will worship none besides Him.»^[1]

[1] *Faṭḥ Al-Bārī* 6:360, *Muslim* 3: 1420.

This is the wording of Muslim. Tormenting the disbelievers of Quraysh was offered to the Prophet ﷺ, but he chose patience and asked Allāh for respite for them, so that Allāh might let them generate offspring who will not associate anything with Him in worship. Therefore, how can we combine the meaning of this *Ḥadīth* and the honorable *Āyah*,

﴿قُلْ لَوْ أَنَّ عِنْدِي مَا سَأَلْتُمْ 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 Allāh knows best the wrongdoers."▶

The answer to this question is, Allāh knows the best, that the *Āyah* 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 *Ḥadīth*, the disbelievers did not ask the Prophet ﷺ 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 ﷺ did not wish that and asked for respite out of compassion for them.

Only Allāh Knows the Unseen

Allāh 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-Bukhāri recorded that Sālim bin 'Abdullāh said that his father said that the Messenger of Allāh ﷺ said,

﴿مَفَاتِحُ الْغَيْبِ خَمْسٌ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ﴾

◀The keys of the Unseen are five and none except Allāh knows them :

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مِمَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

◀Verily, Allāh! 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, Allāh is All-Knower,

۱۳۵

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

هُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠﴾ وَهُوَ الْغَايُّ فَوقَ عِبَادِهِ ۗ وَيُرْسِلُ عَلَيْكُم حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفِرُّونَ ﴿١١﴾ ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ ۗ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ ﴿١٢﴾ قُلْ مَن يُنَجِّيكُم مِّن ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لِّئَن تَجْعَلنَا مِنْ هَٰذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٣﴾ قُلْ اللَّهُ يُنَجِّيكُم مِّنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ مُّشْرِكُونَ ﴿١٤﴾ قُلْ هُوَ الْقَادِرُ عَلَىٰ أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ أَوْ مِن تَحْتِ أَرْجَالِكُمْ أَوْ يَلْبَسَكُمْ شِيْعًا وَيُذِيقَ بَعْضُكُم بَأْسَ بَعْضٍ أَنظُرْ كَيْفَ نَصْرَفُ الْأَيْدِيَّ لَعَلَّهُمْ يَفْقَهُوْنَ ﴿١٥﴾ وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ ۗ قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ ﴿١٦﴾ لِكُلِّ نَبِيٍّ مُّسْتَفْرَضٌ وَسَوْفَ تَعْلَمُونَ ﴿١٧﴾ وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۗ وَإِمَّا يُنسِيَنَّكَ الشَّيْطٰنُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٨﴾

All-Aware ﴿﴾

[31:34].^[1]

Allāh's statement,

﴿وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ﴾

﴿And He knows whatever there is on the land and in the sea;﴾

means, Allāh'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.

Allāh's statement,

﴿وَمَا تَسْقُطُ مِن 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 Āyah, Allāh said;

﴿يَعْلَمُ خَائِبَةَ الْعَيْنِ وَمَا تُخْفِي الصُّدُورُ﴾ ﴿١٩﴾

﴿Allāh knows the fraud of the eyes, and all that the breasts conceal.﴾ [40:19]

﴿هُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠﴾ وَهُوَ الْغَايُّ فَوقَ عِبَادِهِ ۗ وَيُرْسِلُ عَلَيْكُمْ

[1] Fatḥh Al-Bārī 8 : 141.

حَفَظَةَ حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفْرَطُونَ ﴿١١﴾ ثُمَّ رُدُّوْا إِلَىٰ اللَّهِ مَوْلَاهُمْ
الْحَقُّ ۗ أَلَا لَهُ الْخَلْقُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ ﴿١٢﴾

﴿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 Qāhir 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 Allāh, their Master, the Just Lord. Surely, His is the judgment and He is the swiftest in taking account.﴾

The Servants are in Allāh's Hands Before and After Death

Allāh states that He brings death to His servants in their sleep at night, for sleep is minor death. Allāh said in other *Āyāt*,

﴿إِذْ قَالَ اللَّهُ يٰعِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ﴾

﴿And (remember) when Allāh said: "O 'Īsā! I will take you and raise you to Myself..."﴾ [3:55], and,

﴿اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَاللّٰهُ لَمَّا تَمَّتْ فِي مَنَازِلِهَا يَمْتَعِبُكَ إِلٰهِي فَصَيِّ عَلَيْهَا
الْمَوْتَ وَيُرْسِلُ الْأَخْرَجَ إِلَيْكَ أَجَلٍ مُّسَمًّى﴾

﴿It is Allāh 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. Allāh says,

﴿وَهُوَ الَّذِي يَتَوَفَّىٰكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم 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.^[1] This *Āyah* demonstrates Allāh's perfect knowledge of His creation, by day and night, and in their movements and idleness. Allāh said in other *Āyāt*,

﴿سَوَاءٌ يَتَذَكَّرُ مِنْ أَسْرَ الْقَوْلِ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِيًّا 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,

﴿وَلِتَسْتَغْفِرُوا مِنْ ذُنُوبِكُمْ﴾

﴿and that you may seek of His bounty﴾ by day. Allāh said,

﴿وَجَعَلْنَا اللَّيْلَ لِيَاسَأَ ۖ وَجَعَلْنَا النَّهَارَ مَعَاشًا﴾

﴿And (We) have made the night as a covering. And (We) have made the day for livelihood.﴾ [78:10-11].

Allāh said here,

﴿وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم 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 يَبْعَثُكُم فِيهِ﴾

﴿then he raises (wakes) you up again,﴾ by day, according to Mujāhid, Qatādah and As-Suddi.

Allāh's statement,

﴿لِكُلِّ نَفْسٍ أَجَلٌ مُّسَمًّى﴾

﴿that a term appointed be fulfilled﴾ refers to the life span of every person,

[1] Aṭ-Ṭabari 5:212.

﴿ثُمَّ إِلَيْهِ مَرْجِعُكُمْ﴾

﴿then (in the end), unto Him will be your return.﴾ on the Day of Resurrection,

﴿ثُمَّ يُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾

﴿Then He will inform you of what you used to do.﴾

He will reward you, good for good, and evil for evil. Allāh's statement,

﴿وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ﴾

﴿He is the Qāhir over His servants.﴾

The Qāhir means, the one who controls everything, all are subservient to His supreme grace, greatness and majesty,

﴿وَرَسُولٌ عَلَيْكُمْ حَفَظَةٌ﴾

﴿and He sends guardians over you,﴾ angels who guard mankind. In another Āyah, Allāh said;

﴿لَمْ مَعِفَّتْ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَ مِنْ أَمْرِ اللَّهِ﴾

﴿For each (person), there are angels in succession, before and behind him. They guard him by the command of Allāh.﴾ [13:11],

watching his deeds and recording them. Allāh said,

﴿وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ﴾

﴿But verily, over you (are appointed angels in charge of mankind) to watch you.﴾ [82:10], and,

﴿إِذْ يَنْفَى الْمَلَائِكَةُ عَنِ الرَّسُولِ ۚ وَمَنْ أَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عِينٌ﴾

﴿(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].

Allāh's statement,

﴿حَتَّىٰ إِذَا جَاءَ أَحَدُكُمُ الْمَوْتُ﴾

﴿until when death approaches one of you...﴾ refers to, when one's life span comes to an end and he is dying,

﴿وَوَكَّلْنَا رُسُلَنَا﴾

﴿Our messengers take his soul...﴾ meaning, there are angels who are responsible for this job. Ibn 'Abbās 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.^[1] Allāh said;

﴿وَهُمْ لَا يَغْرُبُونَ﴾

﴿and they never neglect their duty.﴾

They guard the soul of the dead person and take it to wherever Allāh wills, to 'Ilīyyīn if he was among the righteous, and to Sijjīn^[2] if he was among the wicked (disbelievers, sinners, etc.), we seek refuge with Allāh from this end. Allāh said next,

﴿ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ﴾

﴿Then they are returned to Allāh, their Master, the Just Lord.﴾

Imām Aḥmad recorded that Abu Hurayrah said that the Prophet ﷺ said,

«إِنَّ الْمَيِّتَ تَحْضُرُهُ الْمَلَائِكَةُ فَإِذَا كَانَ الرَّجُلُ الصَّالِحُ، قَالُوا: أَخْرِجِي أَيْتَهَا النَّفْسُ الطَّيِّبَةَ كَانَتْ فِي الْجَسَدِ الطَّيِّبِ، أَخْرِجِي حَمِيدَةً، وَأَبْشِرِي بِرُوحٍ وَرِيحَانٍ، وَرَبِّ غَيْرِ غَضْبَانَ، فَلَا تَزَالُ يُقَالُ لَهَا ذَلِكَ حَتَّى تَخْرُجَ، ثُمَّ يُعْرَجُ بِهَا إِلَى السَّمَاءِ، فَيُسْتَفْتَحُ لَهَا فَيُقَالُ مَنْ هَذَا؟ فَيُقَالُ: فَلَانٌ، فَيُقَالُ: مَرْحَبًا بِالنَّفْسِ الطَّيِّبَةِ، كَانَتْ فِي الْجَسَدِ الطَّيِّبِ، ادْخُلِي حَمِيدَةً وَأَبْشِرِي بِرُوحٍ وَرِيحَانٍ وَرَبِّ غَيْرِ غَضْبَانَ، فَلَا تَزَالُ يُقَالُ لَهَا ذَلِكَ حَتَّى يُنْتَهَى بِهَا إِلَى السَّمَاءِ الَّتِي فِيهَا اللَّهُ عَزَّ وَجَلَّ، وَإِذَا كَانَ الرَّجُلُ السَّوْءَ، قَالُوا: أَخْرِجِي أَيْتَهَا النَّفْسُ الْخَبِيثَةُ كَانَتْ فِي الْجَسَدِ الْخَبِيثِ، أَخْرِجِي ذَمِيمَةً وَأَبْشِرِي بِحَمِيمٍ وَغَسَاقٍ، وَآخَرَ مِنْ شَكْلِهِ أَزْوَاجَ، فَلَا تَزَالُ يُقَالُ لَهَا ذَلِكَ حَتَّى تَخْرُجَ، ثُمَّ يُعْرَجُ بِهَا إِلَى السَّمَاءِ، فَيُسْتَفْتَحُ لَهَا فَيُقَالُ: مَنْ هَذَا؟ فَيُقَالُ: فَلَانٌ، فَيُقَالُ: لَا مَرْحَبًا بِالنَّفْسِ الْخَبِيثَةِ كَانَتْ فِي الْجَسَدِ الْخَبِيثِ، اذْجِعِي ذَمِيمَةً، فَإِنَّهُ لَا يُفْتَحُ لَكَ أَبْوَابُ السَّمَاءِ، فَتُرْسَلُ مِنَ السَّمَاءِ ثُمَّ تُصِيرُ إِلَى الْقَبْرِ، فَيُجْلَسُ

[1] At-Ṭabari 11:410.

[2] Refer to Sūrat Al-Mutaffifīn, 83:7-9 and 18-21.

الرَّجُلُ الصَّالِحُ، فَيَقَالُ لَهُ مِنْهُ مَا قِيلَ فِي الْحَدِيثِ الْأَوَّلِ، وَيَجْلَسُ الرَّجُلُ السَّوْءُ فَيَقَالُ لَهُ مِنْهُ مَا قِيلَ فِي الْحَدِيثِ الثَّانِي»

‘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 Allāh. 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.’^[1] It is also possible that the meaning of,

﴿ثُمَّ رُدُّوْا﴾

﴿Then they are returned...﴾

refers to the return of all creation to Allāh on the Day of Resurrection, when He will subject them to His just decision. Allāh said in other *Āyāt*,

﴿قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿١٩﴾ لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٢٠﴾﴾

[1] Aḥmad 2:364.

﴿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 يظَلُّر رَبُّكَ أَحَدًا﴾

﴿And your Lord treats no one with injustice.﴾ [18:49]

Allāh said here,

﴿مَوْلَاهُمْ الْحَقُّ ۗ لَا لَهُ الْخَلْقُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ﴾

﴿their Master, the Just Lord. Surely, His is the judgement and He is the swiftest in taking account.﴾ [6:62]

﴿قُلْ مَنْ يُنَجِّيكُمْ مِنَ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَئِنْ أَجَبْنَا مِنْ هَذِهِ لَتَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٣﴾ قُلْ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ مُشْكِرُونَ ﴿١٤﴾ قُلْ هُوَ الْفَاعِلُ عَلَيَّ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْسَنَكُمْ شَيْعًا وَيُرِيَنَّكُمْ أَمْثَلًا مِنْ بَعْضِ أَمْثَلِ الْيَوْمِ الَّذِي أَنْتُمْ كَارِهِونَ ﴿١٥﴾﴾

﴿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 (Allāh) only saves us from these (dangers), we shall truly be grateful.'"﴾

﴿64. Say: "Allāh 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 Āyāt, so that they may understand.﴾

Allāh's Compassion and Generosity, and His Power and Torment

Allāh 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 Allāh alone, without partners, in supplication. In other Āyāt, Allāh said,

﴿وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ صَلَّوْا مِنْ دَعْوَانِ إِلَّا إِلَٰهًا﴾

﴿And when harm strikes you at sea, those that you call upon besides Him vanish from you except Him.﴾ [17:67],

﴿هُوَ الَّذِي يُسِرُّكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَمِينِ يَمِّ رِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِن أُنجَيْنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٢٢﴾﴾

﴿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 Allāh, 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 أُوْلَٰئِكَ مَعَ اللَّهِ عَمَلَىٰ اللَّهُ عَمَّا يُشْرِكُونَ ﴿٢٣﴾﴾

﴿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 Allāh? High Exalted be Allāh above all that they associate as partners (with Him)!﴾ [27:63].

Allāh said in this honorable Āyah,

﴿قُلْ مَنْ يُنَجِّيكُمْ مِنَ 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 أُنجَيْنَا﴾

﴿(Saying): 'If He (Allāh) only saves us...﴾ from this distress,

﴿لَنَكُونَنَّ مِنَ الشَّاكِرِينَ﴾

﴿we shall truly be grateful.﴾ thereafter. Allāh said,

﴿قُلْ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ مُشْكِرُونَ ﴿٢٤﴾﴾

﴿Say: "Allāh 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. Allāh said;

﴿قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ قَوْكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ﴾

﴿Say: "He has the power to send torment on you from above or from under your feet,"﴾

He said this after His statement,

﴿ثُمَّ أَنْتُمْ تُشْرِكُونَ﴾

﴿And yet you commit Shirk.﴾ Allāh said next,

﴿قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا﴾

﴿Say: "He has the power to send torment on you..﴾, after He saves you. Allāh said in Sūrah Subhān (chapter 17),

رَبُّكُمْ الَّذِي يُرِيكُمْ لَكُمْ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّكُمْ كَأَنْتُمْ بِحَسَابٍ ﴿١٧﴾
 وَإِذَا مَسَّكُمُ الضَّرُّ فِي الْبَحْرِ مَلَّ مَنْ نَدَعُونَ إِلَّا إِلَيْنَا فَلَمَّا نَجَّكُمُ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ
 كَفُورًا ﴿١٨﴾ أَفَأَمْسَرْتُمْ أَنْ يَخْصِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ
 وَكَيلًا ﴿١٩﴾ أَمْ أَمْسَرْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَرُسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ فَيَغْرِقَكُمْ
 بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ إِيمَانًا ﴿٢٠﴾

﴿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-Bukhāri, may Allāh grant him His mercy, commented on Allāh's statement,

﴿قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنَ فَوْقِكُمْ أَوْ مِن تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ ۗ أَنْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ﴾ ﴿١٠٠﴾

﴿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 Āyāt, so that they may understand.﴾

"Yalbisakum means, 'cover you with confusion', So it means to, 'divide into parties and sects'. Jābir bin 'Abdullāh said, 'When this Āyah was revealed,

﴿قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنَ فَوْقِكُمْ﴾

﴿Say: "He has power to send torment on you from above"﴾

Allāh's Messenger ﷺ said,

«أَعُوذُ بِوَجْهِكَ»

«I seek refuge with Your Face.»

﴿أَوْ مِن تَحْتِ أَرْجُلِكُمْ﴾

﴿or from under your feet,﴾ he ﷺ again said,

«أَعُوذُ بِوَجْهِكَ»

«I seek refuge with Your Face.»

﴿أَوْ يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ﴾

﴿or to cover you with confusion in party strife, and make you to taste the violence of one another.﴾ he ﷺ said,

«هَذِهِ أَهْوَنُ - أَوْ أَيْسَرُ»

«This is less burdensome or easier.»^[1]

Al-Bukhāri recorded this Ḥadīth again in the book of *Tawhīd* (in his *Ṣaḥīḥ*),^[2] and An-Nasā'ī also recorded it in the book of *Tafsīr*.^[3]

[1] *Faḥ Al-Bāri* 8:141.

[2] *Faḥ Al-Bāri* 13:400.

[3] An-Nasā'ī in *Al-Kubrā* 6:340.

Another Ḥadīth

Imām Aḥmad recorded that Sa'd bin Abi Waqqas said, We accompanied the Messenger of Allāh ﷺ and passed by the Masjid of Bani Mu'āwiyah. The Prophet ﷺ 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 بِالغَرَقِ فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يُهْلِكَ أُمَّتِي بِالسَّنَةِ فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يَجْعَلَ بِأَسْهُمِ بَيْنَهُمْ فَمَنْعَنِيهَا»

«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-Bukhāri, recorded this Ḥadīth in the book on Fitan (trials) (of his Ṣaḥīḥ).^[1]

Another Ḥadīth

Imām Aḥmad recorded that Khabbāb bin Al-Aratt, who attended the battle of Badr with the Messenger of Allāh ﷺ, said, "I met Allāh's Messenger ﷺ during a night in which he prayed throughout it, until dawn. When the Messenger of Allāh ﷺ ended his prayer, I said, 'O Allāh's Messenger! This night, you have performed a prayer that I never saw you perform before.' Allāh's Messenger ﷺ said,

«أَجَلُ إِنَّهَا صَلَاةُ رَغَبٍ وَرَهَبٍ، سَأَلْتُ رَبِّي عَزَّ وَجَلَّ فِيهَا ثَلَاثَ خِصَالٍ، فَأَعْطَانِي اثْنَتَيْنِ وَمَنْعَنِي وَاحِدَةً، سَأَلْتُ رَبِّي عَزَّ وَجَلَّ أَنْ لَا يُهْلِكَنَا بِمَا أَهْلَكَ بِهِ الْأُمَّمَ قَبْلَنَا فَأَعْطَانِيهَا، وَسَأَلْتُ رَبِّي عَزَّ وَجَلَّ أَنْ لَا يُظْهِرَ عَلَيْنَا عَدُوًّا مِنْ غَيْرِنَا فَأَعْطَانِيهَا، وَسَأَلْتُ رَبِّي عَزَّ وَجَلَّ أَنْ لَا يُلْبَسَنَا 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

[1] Aḥmad 1:175, Muslim no. 2890.

above us and He gave me that. I asked my Lord not to cover us with confusion in party strife, but He refused.»^[1]

An-Nasā'ī, Ibn Hibbān in his *Ṣaḥīḥ*, and At-Tirmidhi also recorded it. In the book on *Fitan*, in *Al-Jāmi'*,^[2] At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*". Allāh's statement,

﴿أَوْ يَلْبِسَكُمْ شِيْعًا﴾

﴿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-Wālibi ('Ali bin Abi Ṭalḥah) reported that Ibn 'Abbās said that this *Āyah* refers to desires.^[3] Mujāhid and several others said similarly.^[4] A *Ḥadīth* from the Prophet ﷺ, collected from various chains of narration, states,

«وَسَتَفْتَرُقُ 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.»^[5] Allāh said;

﴿وَيَذِيقَ بَعْضُكُم مِّنَ أَسَافِةٍ﴾

﴿and make you taste the violence of one another.﴾

meaning, some of you will experience torture and murder from one another, according to Ibn 'Abbās and others.^[6]

Allāh said next,

﴿أَنْظُرَ كَيْفَ نَصَرَفُ الْآيَاتِ﴾

﴿See how variously We explain the *Āyāt*,﴾ by making them clear, plain and duly explained,

﴿لَعَلَّكُمْ يَفْقَهُونَ﴾

﴿So that they may understand.﴾ and comprehend Allāh's *Āyāt*, proofs and evidences.

[1] Aḥmad 3:108.

[2] An-Nasā'ī 3:217, Ibn Hibbān 9:179, *Tuḥfat Al-Aḥwadhī* 6:397, Aḥmad 5:108.

[3] Aṭ-Ṭabari 11:420.

[4] Aṭ-Ṭabari 11:419.

[5] Abu Dāwud 5:5, *Tuḥfat Al-Aḥwadhī* 7:399, Ibn Mājah 2:1322.

[6] Aṭ-Ṭabari 11:421.

سُورَةُ الْأَنْعَامِ

١٣٦

الْأَنْعَامِ

وَمَا عَلَى الَّذِينَ يَنْقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَا لَكِن
ذَكَرَىٰ لَعَلَّهُمْ يَنْقُوتُونَ ﴿٦٦﴾ وَذَرِ الَّذِينَ أَخَذُوا
دِينَهُمْ لَعِبًا وَلَهُمْ أَوْعَرَتَهُمْ الْحَيَاةُ الدُّنْيَا وَذَكَرَ بِهِمْ
أَنْ تَبْسُلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ
وَلَا سَفِيحٌ وَإِنْ تَعَدَّلَ كُلُّ عَدْلٍ لَا يُؤْخَذُ مِنْهَا أُولَٰئِكَ
الَّذِينَ أُتْبِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ
أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٦٧﴾ قُلْ أَدْعُوهُمْ إِلَىٰ
دِينِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَيْنَا اللَّهُ
كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانًا لَهُ وَأَصْحَابٌ
يَدْعُونَهُ إِلَىٰ الْهُدَىٰ أَتَيْنَا قُلُوبَهُمْ هُدًى اللَّهُ هُوَ الْهُدَىٰ
وَأْمُرْنَا لِلْإِسْلَامِ رَبِّ الْعَالَمِينَ ﴿٦٨﴾ وَأَنْ أَقِيمُوا الصَّلَاةَ
وَأَتَّقُوهُ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٦٩﴾ وَهُوَ الَّذِي
خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُنْ
فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يَنْفُخُ فِي الصُّورِ
عَلِيمٌ الْغَيْبِ وَالشَّهَادَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿٧٠﴾

﴿وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ قُلْ
لَسْتُ عَلَيْكُمْ بِوَكِيلٍ ﴿٦٦﴾ لِكُلِّ نَبِيٍّ
مُتَسَفِّرٌ وَسَوْفَ تَمْلُؤُونَ ﴿٦٧﴾ وَإِذَا
رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ
عَنَّهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ
وَمَا يُسِيبُكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ
الذِّكْرِ مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾
وَمَا عَلَى الَّذِينَ يَنْقُونَ مِنْ
حِسَابِهِمْ مِنْ شَيْءٍ وَلَا لَكِن
ذَكَرَىٰ لَعَلَّهُمْ يَنْقُوتُونَ ﴿٦٩﴾﴾

﴿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 Shayṭān 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 Taqwā, but (their duty) is to remind them, that they may (attain) Taqwā.﴾

The Invitation to the Truth is Guidance Without Coercion

Allāh said,

﴿وَكَذَّبَ بِهِ﴾

﴿But have denied it﴾ denied the Qur'an, guidance and clear

explanation that you (O Muḥammad ﷺ) have brought them,

﴿قَوْمَكَ﴾

﴿your people﴾ meaning, Quraysh,

﴿وَهُوَ الْحَقُّ﴾

﴿though it is the truth.﴾ beyond which there is no other truth.

﴿قُلْ لَنْتُ عَلَيْكُمْ بِرَكِيلٍ﴾

﴿Say: "I am not responsible for your affairs."﴾

meaning, I have not been appointed a guardian or watcher over you. Allāh also said;

﴿وَقُلِ الْحَقُّ مِن رَّبِّكَ فَمَن شَاءَ فَلْيُؤْمِنْ وَمَن 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 Allāh said;

﴿لِكُلِّ نَبَأٍ مُّسْتَقَرٌّ﴾

﴿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 'Abbās and others. Allāh said in other Āyāt,

﴿وَلَنَعْلَمَنَّ نَبَأُ بَعْدَ حِينٍ﴾

﴿And you shall certainly know the truth of it after a while.﴾ [38:88] and,

﴿لِكُلِّ أَمَلٍ كِتَابٌ﴾

﴿(For) each and every matter there is a decree (from Allāh).﴾ [13:38].

This, indeed, is a warning and a promise that will surely occur,

﴿وَسَوْفَ تَعْلَمُونَ﴾

﴿and you will come to know.﴾ Allāh's statement,

﴿وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا﴾

﴿And when you see those who engage in false conversation about Our verses (of the Qur'ān)﴾, by denying and mocking them.

The Prohibition of Sitting with Those Who Deny and Mock Allāh's Āyāt

﴿فَاعْرِضْ 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.

﴿وَإِنَّمَا يُنسىٰنِكَ الشَّيْطَانُ﴾

﴿And if Shayṭān causes you to forget...﴾

This command includes every member of this *Ummah*. No one is to sit with those who deny and distort Allāh's Āyāt and explain them incorrectly. If one forgets and sits with such people,

﴿فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىٰ﴾

﴿then after the remembrance sit not you﴾ after you remember,

﴿مَعَ الْقَوْمِ الظَّالِمِينَ﴾

﴿in the company of those people who are the wrongdoers.﴾

A Ḥadīth states,

«رُفِعَ عَنْ أُمَّتِي الْخَطَأُ وَالنَّسْيَانُ وَمَا اسْتُكْرِهُوا عَلَيْهِ»

«My Ummah was forgiven unintentional errors, forgetfulness and what they are coerced to do.»^[1]

The Āyah above [6:68] is the Āyah mentioned in Allāh's statement,

[1] Ibn Mājah 1:659.

﴿وَمَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ مَا بَدَأَ اللَّهُ يَكْفُرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِذْ أَنْتُمْ إِذَا مَنَّاهُمْ﴾

﴿And it has already been revealed to you in the Book that when you hear the Verses of Allāh 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. Allāh's statement,

﴿وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ﴾

﴿There is no responsibility for them upon those who have Taqwā,﴾

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. Allāh's statement,

﴿وَلَا يَحِنبُ ذِكْرُنَا لَمَنْهُمْ 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.

﴿وَدَرَّ الَّذِينَ أَخَذُوا دِينَهُمْ لُحُوبًا وَلَهُمْ وَغَرَّتُهُمْ الْحَيَوةُ الدُّنْيَا وَذَكَرَ بِهِ أَنْ تَبَسَّلَ نَفْسٌ يَمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعَدَّلَ كُلُّ عَدْلٍ لَّا يُؤْخَذُ بِهَا وَأُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ يَمَا 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'ān) lest a soul Tubsal for that which one has earned, when he will find for himself no protector or intercessor besides Allāh, 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.﴾

Allāh said,

﴿وَدَّرِ الَّذِينَ أَصْحَدُوا بِرِئَابِهِمْ وَهُمْ أَلْبَابٌ وَعَرَّتَهُمُ الْحَيَاةُ الدُّنْيَا﴾

﴿And leave alone those who take their religion as play and amusement, and are deceived by the life of this world.﴾

The Āyah commands to leave such people, ignore them and give them respite, for soon, they will taste a tremendous torment. This is why Allāh said,

﴿وَذَكِّرْ بِهِ﴾

﴿But remind with it﴾ meaning, remind the people with this Qur'ān and warn them against Allāh's revenge and painful torment on the Day of Resurrection. Allāh said;

﴿أَنْ تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ﴾

﴿lest a soul Tubsal for that which one has earned,﴾

meaning, so that it is not *Tubsal*. Ad-Ḍaḥḥāk from Ibn 'Abbās, Mujāhid, 'Ikrimah, Al-Hasan and As-Suddi said that *Tubsal* means, be submissive.^[1] Al-Wālibi said that Ibn 'Abbās said that *Tubsal* means, 'be exposed'.^[2] Qatādah said that *Tubsal* means, 'be prevented',^[3] Murrah and Ibn Zayd said that it means, 'be recompensed',^[4] Al-Kalbi said, 'be reckoned'.^[5] 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. Allāh also said;

﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾ إِلَّا أُمَّةً قَلِيلًا ﴿٣٩﴾﴾

﴿Every person is restrained by what he has earned. Except those on the Right.﴾ [74:38-39], and

﴿لَيْسَ لَنَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ﴾

[1] Aṭ-Ṭabari 11:443.

[2] Aṭ-Ṭabari 11:444.

[3] Aṭ-Ṭabari 11:443.

[4] Aṭ-Ṭabari 11:443.

[5] Aṭ-Ṭabari 11:444.

◀when he will find for himself no protector or intercessor besides Allāh,▶ and,

﴿وَأَنْ تَدْرِكَ كُلَّ عَدْلٍ لَّا يُؤْخَذُ 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. Allāh said in a similar statement,

﴿إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا فَلَن يُقْبَلَ مِنْ أَحَدِهِمْ نِيلَةٌ مِنَ الْأَرْضِ 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]

Allāh said here,

﴿أُولَئِكَ الَّذِينَ أُتْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِنْ 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 أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانًا لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ أَتَيْنَاهُ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَإِنَّا لَنُؤْمِنُ بِرَبِّ الْعَالَمِينَ ﴿٧١﴾ وَأَنْ أَقِيمُوا الصَّلَاةَ وَآتَوْهُ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٧٢﴾ وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُن فَيَكُونُ قَوْلَهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ عَنَّا الْعَتِيبُ وَالشَّهَادَةُ وَهُوَ الْمَكِيدُ الْحَكِيمُ ﴿٧٣﴾﴾

◀71. Say: "Shall we invoke others besides Allāh (false deities), that can do us neither good nor harm, and shall we turn on our heels after Allāh has guided us? - Like one whom the Shayātīn (devils) have made to go astray, confused (wandering) through the land, his companions calling him to guidance (saying): 'Come to us.'" Say: "Verily, Allāh'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 Ṣalāh, and have Taqwā 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 Şūr 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 Muḥammad.' Allāh sent down the revelation,

﴿قُلْ أَدْعُوا مِن دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا﴾

﴿Say: "Shall we invoke others besides Allāh, that can do us neither good nor harm, and shall we turn on our heels..."﴾

by reverting to disbelief,

﴿بَعْدَ إِذْ هَدَيْنَا اللَّهَ﴾

﴿"...after Allāh 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. Allāh 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 Muḥammad ﷺ, and Muḥammad ﷺ is the person who is calling the people to the path, and the path is Islām." Ibn Jarīr recorded this statement.^[1] Allāh's statement,

﴿كَأَنِّي أَسْتَهْوَتُهُ الشَّيْطَانُ فِي الْأَرْضِ﴾

﴿Like one whom the Shayāṭīn (devils) have made to go astray (wandering) through the land,﴾

refers to ghouls,

^[1] At-Ṭabari 11:452.

﴿يَدْعُونَهُ﴾

﴿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 Allāh, Most Honored. Ibn Jarīr also recorded this.^[1] Allāh said,

﴿قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى﴾

﴿Say: "Verily, Allāh's guidance is the only guidance,"﴾

Allāh said in other instances,

﴿وَمَنْ يَهْدِ اللَّهُ فَمَا لَّهُ مِنْ مُضِلٍّ﴾

﴿And whomsoever Allāh guides, for him there will be none to misguide him.﴾ [39:37], and,

﴿إِنْ تَحَرَّصَ عَلَىٰ هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ﴾

﴿If you covet for their guidance, then verily Allāh guides not those whom He makes to go astray. And they will have no helpers.﴾ [17:37]

Allāh's statement,

﴿وَأْمُرْنَا لِتُسَلِّمَ لِرَبِّ الْعَالَمِينَ﴾

﴿and we have been commanded to submit to the Lord of all that exists.﴾

means, we were commanded to worship Allāh in sincerity to Him alone, without partners.

﴿وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُواهُ﴾

﴿And to perform the Ṣalāh, and have Taqwā of Him.﴾

meaning, we were commanded to perform the prayer and to fear Allāh in all circumstances,

﴿وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ﴾

[1] Aṭ-Ṭabari 11:452.

﴿and it is He to Whom you shall be gathered.﴾ on the Day of Resurrection.

﴿وَهُوَ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ 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. Allāh said,

﴿وَيَوْمَ يَقُوْلُ كُنْ فَيَكُوْنُ﴾

﴿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 Allāh says to it, 'Be.'

Aṣ-Ṣūr; The Trumpet

Allāh's statement,

﴿يَوْمَ يُنْفَخُ فِي الصُّوْرِ﴾

﴿on the Day when the Ṣūr will be blown...﴾

refers to His statement,

﴿وَيَوْمَ يَقُوْلُ كُنْ فَيَكُوْنُ﴾

﴿and on the Day He will say: "Be!" it shall become.﴾ as we stated above. Or, it means,

﴿وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّوْرِ﴾

﴿His will be the dominion on the Day when the Ṣūr will be blown.﴾

Allāh said in other Āyāt,

﴿لَمَنَ الْمُلْكُ الْيَوْمَ لِلّٰهِ الْوَاحِدِ الْقَهَّارِ﴾

﴿Whose is the kingdom this Day? It is Allāh's, the One, the Irresistible!﴾ [40:16], and,

﴿الْمُلْكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمٰنِ وَكَانَ يَوْمًا عَلٰى الْكٰفِرِيْنَ عَسِيْرًا﴾

﴿The sovereignty on that Day will be the true (sovereignty), belonging to the Most Beneficent (Allāh), and it will be a hard Day for the disbelievers.﴾ [25:26]

The Ṣūr is the Trumpet into which the angel Isrāfil, peace be

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
١٣٧
سُورَةُ الْأَنْعَامِ

﴿٦٧﴾ وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ مَا زَرَّكَ أَنْتَ تَجِدُ أَصْنَامًا ۗ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٦٨﴾ وَكَذَلِكَ نُرَى إِبْرَاهِيمَ إِذْ يَبْعَثُ رَبُّهُ نَادِيًّا ﴿٦٩﴾ يَا إِبْرَاهِيمُ ۖ اتَّقِ اللَّهَ ۚ إِنَّكَ كَانَتْ لَمِنَ الْمُتَّقِينَ ﴿٧٠﴾ خَلَعَ عَلَىٰ آلِهِ الْمَثَلِينَ ﴿٧١﴾ فَلَمَّا حَضَرُوا قَالَ رَبِّ أَوَّلُ قَوْمٍ فَلَمَّا حَضَرُوا قَالَ رَبِّ أَوَّلُ قَوْمٍ ﴿٧٢﴾ فَلَمَّا حَضَرُوا قَالَ رَبِّ أَوَّلُ قَوْمٍ ﴿٧٣﴾ فَلَمَّا حَضَرُوا قَالَ رَبِّ أَوَّلُ قَوْمٍ ﴿٧٤﴾ فَلَمَّا حَضَرُوا قَالَ رَبِّ أَوَّلُ قَوْمٍ ﴿٧٥﴾ فَلَمَّا حَضَرُوا قَالَ رَبِّ أَوَّلُ قَوْمٍ ﴿٧٦﴾ فَلَمَّا حَضَرُوا قَالَ رَبِّ أَوَّلُ قَوْمٍ ﴿٧٧﴾ فَلَمَّا حَضَرُوا قَالَ رَبِّ أَوَّلُ قَوْمٍ ﴿٧٨﴾ فَلَمَّا حَضَرُوا قَالَ رَبِّ أَوَّلُ قَوْمٍ ﴿٧٩﴾ فَلَمَّا حَضَرُوا قَالَ رَبِّ أَوَّلُ قَوْمٍ ﴿٨٠﴾

upon him, will blow. The Messenger of Allāh ﷺ said,

«إِنَّ إِبْرَاهِيمَ قَدْ التَّمَّ الصُّورَ، وَحَتَّىٰ جِبْهَتُهُ يَنْتَظِرُ مَتَىٰ يُؤْمَرُ فَيَنْفُخُ»

«Isrāfīl has held the *Ṣūr* in his mouth and lowered his forehead, awaiting the command to blow in it.»^[1]

Muslim recorded this *Ḥadīth* in his *Ṣaḥīḥ*. Imām Aḥmad recorded that ‘Abdullāh bin ‘Amr said, ‘O Allāh’s Messenger! What is the *Ṣūr*?’ He said,

«قَرْنٌ يُنْفُخُ فِيهِ»

«A Trumpet which will be blown.»^[2]

﴿٦٧﴾ وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ مَا زَرَّكَ أَنْتَ تَجِدُ أَصْنَامًا ۗ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٦٨﴾ وَكَذَلِكَ نُرَى إِبْرَاهِيمَ إِذْ يَبْعَثُ رَبُّهُ نَادِيًّا ﴿٦٩﴾ يَا إِبْرَاهِيمُ ۖ اتَّقِ اللَّهَ ۚ إِنَّكَ كَانَتْ لَمِنَ الْمُتَّقِينَ ﴿٧٠﴾ خَلَعَ عَلَىٰ آلِهِ الْمَثَلِينَ ﴿٧١﴾ فَلَمَّا حَضَرُوا قَالَ رَبِّ أَوَّلُ قَوْمٍ ﴿٧٢﴾ فَلَمَّا حَضَرُوا قَالَ رَبِّ أَوَّلُ قَوْمٍ ﴿٧٣﴾ فَلَمَّا حَضَرُوا قَالَ رَبِّ أَوَّلُ قَوْمٍ ﴿٧٤﴾ فَلَمَّا حَضَرُوا قَالَ رَبِّ أَوَّلُ قَوْمٍ ﴿٧٥﴾ فَلَمَّا حَضَرُوا قَالَ رَبِّ أَوَّلُ قَوْمٍ ﴿٧٦﴾ فَلَمَّا حَضَرُوا قَالَ رَبِّ أَوَّلُ قَوْمٍ ﴿٧٧﴾ فَلَمَّا حَضَرُوا قَالَ رَبِّ أَوَّلُ قَوْمٍ ﴿٧٨﴾ فَلَمَّا حَضَرُوا قَالَ رَبِّ أَوَّلُ قَوْمٍ ﴿٧٩﴾ فَلَمَّا حَضَرُوا قَالَ رَبِّ أَوَّلُ قَوْمٍ ﴿٨٠﴾

﴿74. And (remember) when Ibrāhīm said to his father Āzar: “Do you take idols as gods? Verily, I see you and your people

[1] Aṭ-Ṭabari 5:238.

[2] *Tuḥfat Al-Aḥwadhī* 7:117, Aḥmad 2:162.

in manifest error.”﴿

﴿75. Thus did we show Ibrāhīm 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 Allāh.﴾

﴿79. Verily, I have turned my face towards Him Who has created the heavens and the earth, Hanīfan, and I am not of the idolators.”﴿

Ibrāhīm Advises his Father

Ibrāhīm advised, discouraged and forbade his father from worshipping idols, just as Allāh stated,

﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ مَا زَرَ اتَّخَذُوا آصْنَامًا ءَالِهَةً﴾

﴿And (remember) when Ibrāhīm said to his father Āzar: “Do you take idols as gods?”﴿

meaning, do you worship an idol instead of Allāh?

﴿إِنِّي أَرَأَيْتَ إِنْ آتَاكَ وَقَوْمَكَ﴾

﴿Verily, I see you and your people...﴾ who follow your path,

﴿فِي ضَلَالٍ 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. Allāh also said,

﴿وَأَذَكَّرُ فِي الْكُتُبِ إِبْرَاهِيمَ إِذْ قَالَ لَأَبِيهِ يَتَّبِعْتَنِي لِمَ تَتَّبِعُنِي مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٧٦﴾ يَتَّبِعْتَنِي إِنْ قَدْ جَاءَنِي مِنَ الْوَالِدِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٧٧﴾ يَتَّبِعْتَنِي لَا تَتَّبِعُوا الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٧٨﴾ يَتَّبِعْتَنِي إِنْ آتَاكَ﴾

أَنْ يَمْسَكَ عَذَابٌ مِنْ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٤٥﴾ قَالَ أَرَأَيْتَ أَنْتَ عَنْ ءَالِهَتِي يَا إِبْرَاهِيمُ لَنْ لَمْ تَنْتَ لِأَرْحَمَنِكَ وَأَهْجُرَنِي مَلِيًّا ﴿٤٦﴾ قَالَ سَلِمْتُ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ فِي حَقِيقَةٍ ﴿٤٧﴾ وَأَعْتَرَلَكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ﴿٤٨﴾ ﴿

﴿And mention in the Book (the Qur'ān, the story of) Ibrāhīm. 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 Shayṭān. Verily! Shayṭān has been a rebel against the Most Beneficent (Allāh). O my father! Verily! I fear lest a torment from the Most Beneficent (Allāh) overtakes you, so that you become a companion of Shayṭān (in the Hell-fire)." He (the father) said: "Do you reject my gods, O Ibrāhīm? If you stop not (this), I will indeed stone you. So get away from me safely before I punish you." Ibrāhīm 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 Allāh. 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]

Ibrāhīm continued asking for forgiveness for his father for the rest of his father's life. When his father died an idolator and Ibrāhīm realized this fact, he stopped asking Allāh for forgiveness for him and disassociated himself from him. Allāh said,

﴿وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا بَيَّنَّ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١١٤﴾﴾ ﴿

﴿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 Allāh, he dissociated himself from him. Verily Ibrāhīm was patient in supplication and forbearing.﴾ [9:114].

It was recorded in the *Ṣaḥīḥ* that Ibrāhīm will meet his father Āzar on the Day of Resurrection and Āzar will say to him, "My son! This Day, I will not disobey you." Ibrāhīm 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 Allāh will say, "O Ibrāhīm! 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."^[1]

Tawḥīd Becomes Apparent to Ibrāhīm

Allāh's statement,

﴿وَكَذَلِكَ نُرَىٰ إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالْأَرْضِ﴾

﴿Thus did We show Ibrāhīm the kingdom of the heavens and the earth...﴾ [6:75],

means, when he contemplated about the creation of the heaven and earth, We showed Ibrāhīm the proofs of Allāh's Oneness over His dominion and His creation, which indicate that there is no god or Lord except Allāh. Allāh said in other *Āyāt*,

﴿قُلْ أَنْظَرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ﴾

﴿Say: "Behold all that is in the heavens and the earth."﴾ [10:101], and,

﴿أَفَلَمْ يَرَوْا إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِنْ السَّمَاءِ وَالْأَرْضِ ۗ إِنَّ شَأْنًا نُخْصِفُ بِهِمُ الْأَرْضَ أَوْ نُسْقِطُ عَلَيْهَا حِجَابًا ۗ كَذَٰلِكَ لَنُكَفِّرُ عَنْهُمْ سَوَاءً ۗ﴾

﴿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 Allāh.﴾ [34:9]

Allāh said next,

[1] *Faḥḥ Al-Bāri* 6:445. There are a number of reasons explained for this incident, among them, that Ibrāhīm will not feel disgraced by seeing a dung-covered hyena thrown in the Fire, and that this is the true worth of his father. See the reference given for more comments.

﴿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 أُحِبُّ الْأَفْلِينَ﴾

﴿I like not those that set.﴾

Qatādah commented, "Ibrāhīm knew that his Lord is Eternal and never ceases."^[1]

﴿فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوَّامِ

الضَّالِّينَ ﴿٧٧﴾ فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا 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 يَاقَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٧٨﴾ إِنِّي وَجَّهْتُ وَجْهِيَ

﴿he said: "O my people! I am indeed free from all that you join as partners in worship with Allāh. Verily, I have turned my face..."﴾,

meaning, I have purified my religion and made my worship sincere,

[1] Aṭ-Ṭabari 11 :480.

﴿يَلِدِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ﴾

﴿“towards Him Who has created the heavens and the earth,”
Who originated them and shaped them without precedence,

﴿حَنِيفًا﴾

﴿*Hanīfan*﴾ avoiding *Shirk* and embracing *Tawhīd*. This is why he said next,

﴿وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾

﴿“and I am not of the idolators.”﴾

Prophet Ibrāhīm Debates with his People

We should note here that, in these *Āyāt*, Ibrāhīm, 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, Ibrāhīm 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 Allāh directly, and this is why they turned to the worship of angels as intercessors with Allāh 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. Ibrāhīm, may Allāh'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 Allāh 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. Ibrāhīm 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 مِمَّا تُشْرِكُونَ﴾

﴿he said: "O my people! I am indeed free from all that you join as partners in worship with Allāh."﴾

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, Ḥanīfan, 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 *Āyah*, Allāh said;

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حِينًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ
بَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

﴿Indeed your Lord is Allāh, Who created the heavens and the earth in six Days, and then He Istawā (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 Allāh, the Lord of all that exists!﴾ [7:54].

Allāh described Prophet Ibrāhīm,

﴿وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِهِ عَلِيمِينَ﴾ ﴿٥١﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ
التَّمَاثِيلَ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ﴾ ﴿٥٢﴾

﴿And indeed We bestowed aforetime on Ibrāhīm 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].

سُورَةُ الْأَنْعَامِ ١٣٨

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ
 وَهُمْ مُّهْتَدُونَ ﴿٨٠﴾ وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ
 قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَّن نَّشَاءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨١﴾
 وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا
 هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ
 وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٢﴾
 وَرَكَبِيَا وَيْحَىٰ وَعِيسَىٰ وَإِلْيَاسَ كُلٌّ مِّنَ الصَّٰلِحِينَ ﴿٨٣﴾
 وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُوشَعَ وَثَمُوذًا وَكُلًّا فَضَّلْنَا عَلَىٰ
 الْعَالَمِينَ ﴿٨٤﴾ وَمِن ءَاءَابِئِهِمْ ذُرِّيَّتِهِمْ وَإِخْوَانِهِمْ وَأَجْنَيبَتْنَهُمْ
 وَهَدَيْنَاهُمْ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٨٥﴾ ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي
 بِهِ مَن يَشَاءُ مَن عِبَادِهِ وَلَوْ أَشْرَكُوا لَحِطَّ عَلَيْهِمَ مَا كَانُوا
 يَعْمَلُونَ ﴿٨٦﴾ أُولَٰئِكَ الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ وَالْحِكْمَ وَالنَّبُوءَةَ
 فَإِن يَكْفُرْ بِهَا هُنَّ لِآءٍ فَفَدَّ وَكُنَّا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ
 ﴿٨٧﴾ أُولَٰئِكَ الَّذِينَ هَدَىٰ اللَّهُ فَيُهْدِيهِمْ اللَّهُ قُل لَّا
 أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِن هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٨٨﴾

These Āyāt indicate that Ibrāhīm was debating with his people about the *Shirk* they practiced.

﴿وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحَدِّثُونِي فِي
 اللَّهِ وَقَدْ هَدَانِي وَلَا أَخَافُ مَا
 تُشْرِكُونَ بِهِ إِلَّا أَن يَشَاءَ رَبِّي
 شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا
 أَفَلَا تَتَذَكَّرُونَ﴾ ﴿٨٠﴾ وَكَيْفَ
 أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ
 أَنَّكُمْ أَشْرَكْتُم بِاللَّهِ مَا لَمْ يُنَزَّلْ
 بِهِ عَلَيْكُمْ سُلْطَانًا فَأَلَّىٰ
 الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِن كُنتُمْ
 تَعْلَمُونَ ﴿٨١﴾ الَّذِينَ ءَامَنُوا وَلَمْ
 يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ
 الْأَمْنُ وَهُمْ مُّهْتَدُونَ ﴿٨٢﴾ وَتِلْكَ
 حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ
 قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مِّن نَّشَاءُ إِنَّ
 رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾

﴿80. His people disputed with him. He said: "Do you dispute with me about Allāh while He has guided me, and I fear not those whom you associate with Allāh 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 Allāh, while you fear not that you have joined in worship with Allāh things for which He has not sent down to you any Sultān. (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 Ibrāhīm against his people. We in degrees raise whom We will. Certainly your Lord is All-Wise, All-Knowing.﴾

Allāh states that His *Khalīl*, Prophet Ibrāhīm, said when his people mentioned various doubts and disputed with him about the *Tawhīd* that he called to:

﴿أَتَحَدِّثُونِي فِي اللَّهِ وَقَدْ هَدَانِي﴾

﴿Do you dispute with me about Allāh while He has guided me?﴾.

The *Āyah* means, do you argue with me about Allāh, 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? Ibrāhīm said next,

﴿وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا﴾

﴿and I fear not those whom you associate with Allāh in worship. (Nothing can happen to me) except when my Lord wills something.﴾

Ibrāhīm 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. Ibrāhīm's statement,

﴿إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا﴾

﴿except when my Lord wills something.﴾ means, only Allāh causes benefit or harm.

﴿وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا﴾

﴿My Lord comprehends in His knowledge all things.﴾

meaning, Allāh'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 Ibrāhīm is similar to the argument that Prophet Hūd used against his people, 'Ād. Allāh mentioned this incident in His Book, when He said,

﴿قَالُوا يَا هُوْدُ مَا جِئْتَنَا بِبَيِّنَاتٍ وَمَا نَحْنُ بِتَارِكِي آلِهِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٤﴾ إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوِّ قَالَ إِنْ آتَيْتَنَا بِبُرْهَانٍ وَآتَيْتَنَا بِبُرْهَانٍ مِمَّا نَشْكُرُونَ ﴿٥٥﴾ مِنْ دُونِهِ فَكَيْدُونِي جَمِيعًا ثُمَّ لَا نَنْظُرُونَ ﴿٥٥﴾ إِنْ آتَيْتَنَا بِبُرْهَانٍ مِمَّا نَشْكُرُونَ ﴿٥٥﴾ مِنْ دُونِهِ فَكَيْدُونِي جَمِيعًا ثُمَّ لَا نَنْظُرُونَ ﴿٥٥﴾ إِنْ آتَيْتَنَا بِبُرْهَانٍ مِمَّا نَشْكُرُونَ ﴿٥٥﴾ مِنْ دُونِهِ فَكَيْدُونِي جَمِيعًا ثُمَّ لَا نَنْظُرُونَ ﴿٥٥﴾﴾

﴿They said: "O Hūd! 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 Allāh to witness - and bear you witness - that I am free from that which you ascribe as partners in worship with Him (Allāh). So plot against me, all of you, and give me no respite. I put my trust in Allāh, 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]

Ibrāhīm's statement,

﴿وَكَيْفَ أَتَاهُ مَا أَشْرَكْتُمْ﴾

﴿And how should I fear those whom you associate...﴾

means, how should I fear the idols that you worship instead of Allāh,

﴿وَلَا تَخَافُونَ أَتَّكُمُ اللَّهُ مَا لَمْ يُرْسَلْ بِهِ عَلَيْكُمْ سُلْطَانًا﴾

﴿while you fear not that you have joined in worship with Allāh things for which He has not sent down to you any Sultān.﴾

meaning, proof, according to Ibn 'Abbās and others among the Salaf.^[1] Allāh said in similar Āyāt,

﴿أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ﴾

﴿Or have they partners who have instituted for them a religion which Allāh has not allowed?﴾ [42:21], and,

[1] Aṭ-Ṭabari 11:491.

﴿إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَمَا بَأْسُكُمْ بِهَا مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ﴾

﴿They are but names which you have named, you and your fathers, for which Allāh has sent down no authority.﴾ [53:21]

His statement,

﴿فَأَيُّ الْفَرِيقَيْنِ 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 Allāh's torment on the Day of Resurrection? Allāh said,

﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ﴾

﴿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 Allāh 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-Bukhāri recorded that 'Abdullāh said, "When the *Āyah*,

﴿وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾

﴿and confuse not their belief with *Zulm* (wrong).﴾

was revealed, the Companions of the Prophet ﷺ said, 'And who among us did not commit *Zulm* against himself?' The *Āyah*,

﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

﴿Verily! Joining others in worship with Allāh is a great *Zulm* (wrong) indeed.﴾ [31:13],

was later revealed."^[1] Imām Aḥmad recorded that 'Abdullāh said, "When this *Āyah* was revealed,

[1] *Faṭḥ Al-Bāri* 8 : 144.

﴿الَّذِينَ آمَنُوا 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 Allāh'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 (Luqmān) said,

﴿يَبْنَئُ لَا شَرِكَ بِاللَّهِ إِنَّكَ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

﴿O my son! Join not in worship others with Allāh. Verily! Shirk is a great *Zulm* (wrong) indeed.﴾ [31:13].

Therefore, it is about *Shirk*.^[1]

Allāh's statement,

﴿وَذَلِكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ﴾

﴿And that was Our proof which We gave Ibrāhīm against his people.﴾

means, We directed him to proclaim Our proof against them. Mujāhid and others said that 'Our proof' refers to,

﴿وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ﴾

﴿And how should I fear those whom you associate in worship with Allāh (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allāh things for which He has not sent down to you any *Sulṭān*. (So) which of the two parties has more right to be in security?﴾^[2]

Allāh has testified Ibrāhīm's statement and affirmed security and guidance, saying;

﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ﴾

﴿It is those who believe and confuse not their belief with *Zulm*,

[1] Aḥmad 1:444.

[2] Aṭ-Ṭabari 11:505.

for them there is security and they are the guided.﴾

Allāh said,

﴿وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَّن نَّشَاءُ﴾

﴿And that was Our proof which We gave Ibrāhīm 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. Allāh also said,

﴿إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَاتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾ وَلَوْ جَاءَهُمْ كُلُّ آيَةٍ حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٩٧﴾﴾

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

This is why Allāh said here,

﴿إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ﴾

﴿Certainly your Lord is All-Wise, All-Knowing.﴾

﴿وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن دُورَيْنَا دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٤﴾ وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِيلَاسَ كُلٌّ مِّنَ الْمُرْسَلِينَ ﴿٨٥﴾ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُوسُفَ وَلُوطًا وَكُلًّا فَضَّلْنَا عَلَىٰ الْعَالَمِينَ ﴿٨٦﴾ وَمِن آيَاتِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٨٧﴾ ذَلِكَ هُدَىٰ اللَّهِ يَهْدِي بِرِهِ مَن يَشَاءُ مِن عِبَادِهِ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَمْتَلِكُونَ ﴿٨٨﴾ أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحِكْمَةَ وَالنَّبِيَّةَ فَإِن يَكْفُرْ بِهَا هُنَّ لِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ ﴿٨٩﴾ أُولَٰئِكَ الَّذِينَ هَدَىٰ اللَّهُ فَبِهِدَاهِهِمْ آفَنَدَةٌ لَّن لَّا آسَأَلُكُمْ عَلَيْهِ أَجْرًا إِن هُوَ إِلَّا ذِكْرَىٰ لِلْعَالَمِينَ ﴿٩٠﴾﴾

﴿84. And We bestowed upon him Ishāq and Ya'qub, each of them We guided, and before him, We guided Nūḥ and among his progeny Dāwud, Sulaymān, Ayyub, Yūsuf, Mūsā, and Hārūn. Thus do We reward the good-doers.﴾

﴿85. And Zakariyyā, and Yahyā and 'Īsā and Iliyās, each one of them was of the righteous.﴾

﴿86. And Ismā'īl and Al-Yasa', and Yūnus and Lūṭ, and each one of them We preferred above the 'Ālamīn (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 Allāh with which He guides whomsoever He wills of His servants. But if they had joined in worship others with Allāh, 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 Allāh had guided. So follow their guidance. Say: "No reward I ask of you for this (the Qur'ān). It is only a reminder for the 'Ālamīn (mankind and Jinns)."

Ibrāhīm Receives the News of Ishāq and Ya'qūb During His Old Age

Allāh states that after Ibrāhīm became old and he, and his wife, Sārah, lost hope of having children, He gave them Ishāq. The angels came to Ibrāhīm on their way to the people of Prophet Lūṭ (to destroy them) and they delivered the good news of a child to Ibrāhīm and his wife. Ibrāhīm's wife was amazed at the news,

﴿قَالَتْ يَتْلُقُونَ أَزْوَاجَهُمْ وَإِنَّا لَنَجْمُونَ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ ﴿٧٦﴾ قَالُوا أَتَعْجَبِينَ
مِنَ أَمْرِ اللَّهِ رَحِمْتُ اللَّهُ وَرَكَنَهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَّجِيدٌ ﴿٧٧﴾﴾

﴿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 Allāh? The mercy of Allāh and His blessings be on you, O the family [of Ibrāhīm]. Surely, He (Allāh) is All-Praiseworthy, All-Glorious.﴾" [11:72-73]

The angels also gave them the good news that Ishāq will be a

Prophet and that he will have offspring of his own. In another *Āyah*, Allāh said;

﴿وَبَشِّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ﴾

﴿And We gave him the good news of Ishāq a Prophet from the righteous.﴾ [37:112],

which perfects this good news and completes the favor. Allāh said,

﴿بِإِسْحَاقَ وَمِن وَرَاءِ إِسْحَاقَ يَعْقُوبَ﴾

﴿of Ishāq, and after him, of Ya'qūb...﴾ [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 Allāh delivered the good news of Ishāq and of his son Ya'qūb, whose name literally means 'multiplying and having offspring'. This was a reward for Ibrāhīm who left his people and migrated from their land so that he could worship Allāh alone. Allāh compensated Ibrāhīm 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 *Āyah*, Allāh said;

﴿فَلَمَّا أَتَاهُمْ وَمَا يَعْبُدُونَ مِن دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۖ وَكُلًّا جَعَلْنَا نَبِيًّا﴾

﴿So when he turned away from them and from those whom they worshipped besides Allāh, We gave him Ishāq and Ya'qūb, and each one of them We made a Prophet.﴾ [19:49]

Allāh said here,

﴿وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۖ كُلًّا هَدَيْنَا﴾

﴿And We bestowed upon him Ishāq and Ya'qūb, each of them We guided,﴾ Allāh said;

﴿وَنُوْحًا هَدَيْنَا مِن قَبْلُ﴾

﴿and before him, We guided Nūh...﴾

meaning, We guided Nūḥ before and gave him righteous offspring, just as We guided Ibrāhīm and gave him righteous children.

Qualities of Nūḥ and Ibrāhīm

Each of these two Prophets had special qualities. When Allāh caused the people of the earth to drown, except those who believed in Nūḥ and accompanied him in the ark, Allāh made the offspring of Nūḥ the dwellers of the earth thereafter. Ever since that occurred, the people of the earth were and still are the descendants of Nūḥ. As for Ibrāhīm, Allāh did not send a Prophet after him but from his descendants. Allāh said in other Āyāt,

﴿وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ﴾

﴿And We ordained among his (Ibrāhīm's) offspring prophethood and the Book.﴾ [29:27],

﴿وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ﴾

﴿And indeed, We sent Nūḥ and Ibrāhīm, and placed in their offspring Prophethood and the Book.﴾ [57:26], and,

﴿أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِن ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِن ذُرِّيَةِ إِبْرَاهِيمَ

وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا ﴿٥٨﴾

﴿Those were they unto whom Allāh bestowed His grace from among the Prophets, of the offspring of Ādam, and of those whom We carried (in the ship) with Nūḥ, and of the offspring of Ibrāhīm and Isrā'il and from among those whom We guided and chose. When the verses of the Most Beneficent (Allāh) were recited unto them, they fell down prostrating and weeping.﴾ [19:58]

Allāh said in this honorable Āyah here,

﴿وَمِن ذُرِّيَّتِهِ﴾

﴿and among his progeny...﴾ meaning, We guided from among his offspring,

﴿دَاوُدَ وَسُلَيْمَانَ﴾

﴿Dāwud, Sulaymān...﴾ from the offspring of Nūḥ, according to Ibn Jarīr.^[1] It is also possible that the *Āyah* refers to Ibrāhīm since it is about him that the blessings were originally mentioned here, although Lūṭ is not from his offspring, for he was Ibrāhīm's nephew, the son of his brother Mārān, the son of Āzar. It is possible to say that Lūṭ was mentioned in Ibrāhīm's offspring as a generalization. As Allāh said,

﴿أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ
إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَمُ مُسْلِمُونَ ﴿١٣٣﴾﴾

﴿Or were you witnesses when death approached Ya'qūb? 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, Ibrāhīm, Ismā'īl, Ishāq, One God, and to Him we submit."﴾ [2:133].

Here, Ismā'īl was mentioned among the ascendants of Ya'qūb, although he was Ya'qūb's uncle. Similarly Allāh said,

﴿فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَتْمَعُونَ ﴿٣٠﴾ إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ ﴿٣١﴾﴾

﴿So the angels prostrated themselves, all of them together. Except Iblīs - he refused to be among those to prostrate.﴾ [15:30-31].

Allāh included Iblīs 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*. Iblīs was created from fire while the angels were created from light. Mentioning 'Īsā in the offspring of Ibrāhīm, or Nūḥ as we stated above, is proof that the grandchildren from a man's daughter's side are included among his offspring. 'Īsā is included among Ibrāhīm's progeny through his mother, although 'Īsā did not have a father. Ibn Abi Ḥātim recorded that Abu Ḥarb bin Abi 'Al-Aswad said, "Al-Ḥajjāj sent to Yaḥyā bin Ya'mar, saying, 'I was told that you claim that Al-Ḥasan and Al-Ḥusayn are from the offspring of the Prophet ﷺ, did you find it in the Book of Allāh? I read the Qur'ān from beginning to end and did not find it.' Yaḥyā said, 'Do you not read in *Sūrat Al-An'ām*,

[1] Aṭ-Ṭabari 11:507.

﴿وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ﴾

﴿and among his progeny Dāwud, Sulaymān...﴾ until,

﴿وَيَحْيَىٰ وَعِيسَىٰ﴾

﴿and Yaḥyā and 'Īsā...﴾

Al-Ḥajjāj said, 'Yes.' Yaḥyā said, 'Is not 'Īsā from the offspring of Ibrāhīm, although he did not have a father?' Al-Ḥajjāj said, 'You have said the truth.'^[1]

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. Allāh's statement,

﴿وَمِن آبَائِهِمْ 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 Allāh said,

﴿وَأَخْتَيْنَهُمْ وَهَدَيْنَهُمْ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ﴾

﴿We chose them, and We guided them to a straight path.﴾

Shirk Eradicates the Deeds, Even the Deeds of the Messengers

Allāh said next,

﴿ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ مِنَ عِبَادِهِ﴾

﴿This is the guidance of Allāh with which He guides whomsoever He wills of His servants.﴾

meaning, this occurred to them by Allāh's leave and because He directed them to guidance. Allāh said;

﴿وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَسْمَلُونَ﴾

﴿But if they had joined in worship others with Allāh, all that

[1] Ad-Durr Al-Manthūr 3:311.

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 *Āyah*, Allāh said;

﴿وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَجْبُنَنَّ عَنْكَ﴾

﴿And indeed it has been revealed to you, as it was to those (Allāh's Messengers) before you: "If you join others in worship with Allāh, surely your deeds will be in vain."﴾ [39:65]

If here does not mean that this would ever occur, as is similar in Allāh's statement;

﴿قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ﴾

﴿Say: "If the Most Beneficent had a son, then I am the first of Allāh's worshippers."﴾ [43:81], and

﴿لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًا لَأَتَّخِذْتَهُ 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 لَأَصْطَفَىٰ مِنْهَا مَنْ يَخْلُقُ مَا يَشَاءُ سُبْحَانَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ﴾

﴿If Allāh 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 Allāh, the One, the Compelling.﴾ [39:4]

Allāh said,

﴿أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنَّبِيَّةَ﴾

﴿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,

﴿هَؤُلَاءِ﴾

◀They...▶ refers to the people of Makkah, according to Ibn 'Abbās, Sa'īd bin Al-Musayyib, Aḍ-Ḍaḥḥāk, Qatādah, As-Suddi, and others.^[1]

﴿فَقَدَّ وَكَلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ﴾

◀then, indeed We have entrusted it to a people who are not disbelievers therein.▶

This Āyah 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 Muhājirūn and Anṣār, 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 Allāh to make us among them by His favor, generosity and kindness. Addressing His servant and Messenger, Muḥammad ﷺ, Allāh said;

﴿أُولَئِكَ﴾

◀They are...▶ the Prophets mentioned here, along with their righteous fathers, offspring and bretheren,

﴿الَّذِينَ هَدَى اللَّهُ﴾

◀those whom Allāh had guided.▶ meaning, they alone are the people of guidance,

﴿فِيهِدْهُمْ أَقْتَدِ﴾

◀So follow their guidance.▶ Imitate them. This command to the Messenger ﷺ certainly applies to his Ummah, according to what he legislates and commands them. While mentioning this Āyah, Al-Bukhārī recorded that Mujāhid asked Ibn 'Abbās, "Is there an instance where prostration is warranted in [Sūrah] Ṣād?" Ibn 'Abbās said, "Yes." He then recited,

[1] Aṭ-Ṭabari 11 :515,516.

سُورَةُ الْأَنْعَامِ

١٣٩

الْبَقَرَةِ

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِثْقًا
 قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِلنَّاسِ
 تَجْعَلُونَهُ قَرَاطِيسَ يُبَدُونَهَا وَتُخْفُونَ كَثِيرًا وَعُلِّمْتُمْ مَا لَمْ تَعْلَمُوا
 أَسْمَاءَ آبَاءِ آبَائِكُمْ فَلِئِنَّ اللَّهَ لَشَدِيدُ ذُرِّهِمْ فِي حَوَاضِهِمْ يَلْعَبُونَ ﴿١٣٩﴾
 وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مَبْرُوكٌ مُصَدِّقٌ لِلَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ
 أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ
 وَهُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿١٤٠﴾ وَمَنْ أَظْلَمُ مِمَّنْ 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 الْعُوتِ
 وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ آخِرِ جُورِ أَنْفُسِهِمْ يَوْمَ
 تُجْرَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ
 وَكُنتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿١٤١﴾ وَلَقَدْ جِئْتُمُونَا فُرَادَى
 كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرْكُمُ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ
 وَمَا نَرَى مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَؤُا
 لَقَدْ نَقَطَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنتُمْ زَعَمُونَ ﴿١٤٢﴾

﴿وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ﴾

﴿...And We bestowed upon him Ishāq and Ya'qub...﴾ until,

﴿فِيهِدُهُمْ أَقْتَدَ﴾

﴿...So follow their guidance.﴾

He commented, "He (our Prophet, Muhammad ﷺ) was among them." In another narration, Mujāhid added that Ibn 'Abbās said, "Your Prophet ﷺ was among those whose guidance we were commanded to follow."^[1] Allāh's statement,

﴿قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا﴾

﴿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,

﴿إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ﴾

﴿"It is only a reminder for the 'Ālamīn (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 اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِثْقًا قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي

[1] *Faṭḥ Al-Bārī* 8:144. The reference is to no. 24 of *Ṣād* (38) where it is mentioned that Dāwūd, peace be upon him, prostrated. Since Allāh ordered following what they were guided to in these *Āyāt* of *Al-An'ām*, then we should also prostrate at the mention of the Prophets prostrations, according to Ibn 'Abbās.

جَاءَ بِهِ، مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ لِيَجْمَعُونَهُ ۚ قَرَأْتِسِ تِبْدُونَهَا وَتُخْفُونَ كَثِيرًا وَعِلَّمْتُمْ مَا لَمْ تَكُنُوا
 أَنْتُمْ وَلَا ءَابَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْمُونَ ﴿٩١﴾ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مَبَارَكٌ مُّصَدِّقُ
 الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَىٰ
 صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٢﴾

﴿91. They did not estimate Allāh with an estimation due to Him when they said: "Nothing did Allāh send down to any human being (by inspiration)." Say : "Who then sent down the Book which Mūsā 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: "Allāh (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 Ṣalāh.﴾

The Messenger is but a Human to Whom the Book was Revealed by Inspiration

Allāh says that those who rejected His Messengers did not give Allāh due consideration. Ibn 'Abbās, Mujāhid and 'Abdullāh bin Kathīr said that this Āyah was revealed about the Quraysh.^[1] It was also said that it was revealed about some Jews.

﴿قَالُوا مَا أَنْزَلَ اللَّهُ عَلَٰنَ بَشَرٍ مِّن شَيْءٍ﴾

﴿They said: "Nothing did Allāh send down to any human being (by inspiration).﴾

Allāh also, said,

﴿أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَىٰ رَجُلٍ مِّنْهُمْ أَنْ أَنْذِرِ النَّاسَ﴾

﴿Is it a wonder for mankind that We have inspired to a man from among themselves (saying): "Warn mankind."﴾ [10:2], and,

[1] Aṭ-Ṭabari 11 :524.

﴿وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿٩٤﴾ قُلْ لَوْ كَانَتْ فِي الْأَرْضِ مَلَائِكَةٌ يمشُونَ مُطْمَئِنِّينَ لَنزَّلْنَا عَلَيْهِم مِّنَ السَّمَاءِ مَلَكًا رَسُولًا ﴿٩٥﴾﴾

﴿And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allāh 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].

Allāh said here,

﴿وَمَا فَدَرُوا اللَّهَ حَتَّىٰ قَدَرُوهُ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ﴾

﴿They did not estimate Allāh with an estimation due to Him when they said: "Nothing did Allāh send down to any human being (by inspiration).">﴾

Allāh answered them,

﴿قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ﴾

﴿Say: "Who then sent down the Book which Mūsā brought, a light and a guidance to mankind?"﴾

meaning, say, O Muḥammad ﷺ, to those who deny the concept that Allāh sent down Books by revelation, answering them specifically,

﴿مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ﴾

﴿Who then sent down the Book which Mūsā brought?﴾

in reference to the Tawrah that you and all others know that Allāh sent down to Mūsā, son of ʿImrān. Allāh 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. Allāh's statement,

﴿تَجْعَلُونَهَا قُرَاطِيسَ يُبَدِّلُونَهَا وَيُخْفُونَ 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 Allāh," meaning it is in the revealed Book of Allāh, when in fact, it is not from Allāh. This is why Allāh said here,

﴿تَجْعَلُونَهُمْ قَرَأِطِيسَ يُبْدُونَهَا وَيُخْفُونَ كَثِيرًا﴾

﴿which you have made into (separate) papersheets, disclosing (some of it) and concealing (much).﴾ Allāh 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'ān in which Allāh 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. Allāh's statement,

﴿قُلْ اللَّهُ﴾

﴿Say: "Allāh."﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said, "Meaning, 'Say, Allāh sent it down.'" Allāh 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 Allāh. Then, they will know whether the good end is theirs or for the fearful servants of Allāh. Allāh said,

﴿وَهَذَا كِتَابٌ﴾

﴿And this is a Book,﴾ the Qur'ān,

﴿أَنْزَلْنَاهُ مُبَارَكًا مُصَدِّقًا لِّدَى بَيْنَ يَدَيْهِ وَلِنُنذِرَ أُمَّ الْقُرَىٰ﴾

﴿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 Ādam, Arabs and non-Arabs alike. Allāh said in other Āyāt,

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾

﴿Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh."﴾ [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 فَأَلْئَسَآ مَوْعِدُهُ﴾

﴿but those of the sects who reject it, the Fire will be their promised meeting place﴾ [11:17] and,

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿٢﴾﴾

﴿Blessed be He Who sent down the criterion to His servant that he may be a warner to the 'Ālamīn (mankind and jinn).﴾ [25:1], and,

﴿وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَأَسْلَمْتُمْ ؕ إِنِ ءَأَسْلَمْتُمْ فَبَدَّ ءَأَسْلَمْتُمْ ؕ وَإِن تَوَلَّوْا فَبِئْسَآ مَا كَفَرْتُمْ ؕ 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 Allāh is All-Seer of (His) servants.﴾ [3:20].

It is recorded in the Two Ṣaḥīḥs, that the Messenger of Allāh ﷺ said,

«أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِّنَ الْأَنْبِيَاءِ قَبْلِي»

«I have been given five things which were not given to any one else before me.» The Prophet ﷺ mentioned among these five things,

«وَكَانَ النَّبِيُّ يُعْتَدُ إِلَى قَوْمِهِ خَاصَّةً، وَيُعْتَدُ إِلَى النَّاسِ عَامَّةً»

«Every Prophet was sent only to his nation, but I have been sent to all people.»^[1]

[1] Faḥ Al-Bāri no.519, Muslim 1 : 370.

This is why Allāh said,

﴿وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهَا﴾

﴿Those who believe in the Hereafter believe in it,﴾

meaning, those who believe in Allāh and the Last Day, believe in this blessed Book, the Qur'ān, which We revealed to you, O Muḥammad ﷺ,

﴿وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ﴾

﴿and they are constant in guarding their Ṣalāh.﴾

for they perform what Allāh ordered them, offering the prayers perfectly and on time.

﴿وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنَبِّئُكُمْ بِمَا أَنْزَلَ اللَّهُ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ آخِرُهَا أَنفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِنَا تَسْتَكْبِرُونَ ﴿٩٣﴾ وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْتُمْ أَوَّلَ مَرَّةٍ وَرَكَّبْتُمْ مَا حَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ نَقَعَ بَيْنَكُمْ وَصَلَ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ ﴿٩٤﴾﴾

﴿93. And who can be more unjust than he who invents a lie against Allāh, or says: "I have received inspiration," whereas he is not inspired in anything; and who says, "I will reveal the like of what Allāh 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 Allāh other than the truth. And you used to reject His Āyāt 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 Allāh and Claims that Revelation Came to Him

Allāh said,

﴿وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا﴾

﴿And who can be more unjust than he who invents a lie against Allāh,﴾

Therefore, none is more unjust than one who lies about Allāh claiming that He has partners or a son, or falsely claiming that Allāh sent him as a Prophet;

﴿أَوْ قَالَ أُوْحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ﴾

﴿or says: "I have received inspiration," whereas he is not inspired with anything;﴾

Ikrimah and Qatadah said that this Āyah was revealed about Mūsāylimah Al-Kadhhab.^[1]

﴿وَمَنْ قَالَ سَأُولُ مِثْلَ مَا أَنْزَلَ اللَّهُ﴾

﴿and who says, "I will reveal the like of what Allāh has revealed."﴾

This refers to he, who claims that the lies he invents rival the revelation that came from Allāh. In another Āyah, Allāh said,

﴿وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا﴾

﴿And when Our verses (of the Qur'ān) are recited to them, they say: "We have heard this (the Qur'ān); if we wish we can say the like of this."﴾

The Condition of These Unjust People Upon Death and on the Day of Resurrection

Allāh, the Most Honored, said,

﴿وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ﴾

﴿And if you could but see when the wrongdoers are in the agonies of death...﴾

[1] Aṭ-Ṭabari 11:533-535. "Al-Kadhhab," meaning the Liar. He claimed to be a prophet during the lifetime of Allāh's Messenger ﷺ, then he repented. Later after the death of Allāh's Messenger ﷺ, it is reported that he made claims that are similar or the same.

suffering from the hardships, agonies and afflictions of death,

﴿وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيَهُمْ﴾

﴿while the angels are stretching forth their hands...﴾ beating them. Allāh said in other Āyāt:

﴿لَئِن بَسَطَ إِلَٰحُ يَدَكَ لِيَقْتُلَنِي﴾

﴿If you do stretch your hand against me to kill me..﴾ [5:28]and,

﴿وَيَسْطُرُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتُهُمْ بِالسُّوءِ﴾

﴿And stretch forth their hands and their tongues against you with evil.﴾[60:2]

Ad-Ḍaḥḥāk and Abu Ṣāliḥ said that, 'stretch forth their hands,' means, 'with torment'.^[1] In another Āyah, Allāh said,

﴿وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبُرَهُمْ﴾

﴿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]

Allāh said,

﴿وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيَهُمْ﴾

﴿while the angels are stretching forth their hands﴾

beating them, until their souls leave their bodies, saying,

﴿أَخْرِجُوا أَنفُسَكُمُ﴾

﴿"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,

﴿أَخْرِجُوا أَنفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ﴾

﴿(Saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what

[1] At-Ṭabari 11 :539.

you used to say about Allāh other than the truth.”﴿

This *Āyah* means, today, you will be utterly humiliated because you used to invent lies against Allāh and arrogantly refused to follow His *Āyāt* and obey His Messengers.

There are many *Hadīths*, of *Mutawātir*^[1] grade, that explain what occurs when the believers and disbelievers die, and we will mention these *Hadīths* when explaining Allāh’s statement,

﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾

﴿Allāh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.﴾ [14:27]

Allāh said next,

﴿وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْتُمْ 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 *Āyah*, Allāh said,

﴿وَعَرَضُوا عَلَىٰ رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْتُمُو أَوَّلَ مَرَّةٍ﴾

﴿And they will be set before your Lord in rows, (and Allāh 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! Allāh said,

﴿وَرَزَقْتُم مَّا حَوَّلْنَاكُمْ 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 *Ṣaḥīḥ* that Allāh’s Messenger ﷺ said,

«يَقُولُ ابْنُ آدَمَ مَالِي مَالِي وَهَلْ لَكَ مِنْ مَالِكَ إِلَّا مَا أَكَلْتَ فَأَنْتَيْتَ، أَوْ لَيْسَتْ

[1] A *Hadīth* reported by numerous routes, having many different narrators at each level of every chain.

فَأَبْلَيْتِ، أَوْ تَصَدَّقَتْ فَأَمْضَيْتِ، وَمَا سِوَى ذَلِكَ فَذَاهِبْ وَتَارِكُهُ لِلنَّاسِ

'The Son of Ādam 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.'^[1]

Al-Ḥasan Al-Basri said, "On the Day of Resurrection, the Son of Ādam will be brought, as if he were a golden chariot and Allāh, 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.' Allāh will say to him, 'O Son of Ādam! 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-Ḥasan then recited the *Āyah*,

﴿وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْتَكُمْ أَوَّلَ مَرَّةٍ وَرَزَقْنَا مَا حَوَّلْنَاكُمْ 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 Ḥātim recorded this statement. Allāh said;

﴿وَمَا نَرَىٰ 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. Allāh will then call them, while the rest of creation is listening,

﴿أَيْنَ شُرَكَاءِي الَّذِينَ كُنْتُمْ تَزْعُمُونَ﴾

﴿Where are My (so-called) partners whom you used to assert?﴾
[28:62] And,

[1] Muslim 4 : 2273.

﴿وَقِيلَ لَهُمْ إِنَّمَا كُنْتُمْ تَعْبُدُونَ مِن دُونِ اللَّهِ هَلْ يَصُرُونَكُمْ أَوْ يَنْصُرُونَ﴾

﴿And it will be said to them: "Where are those that you used to worship. Instead of Allāh? Can they help you or help themselves?"﴾ [26:92-93]

Allāh 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 نَقَطَ بَيْنَكُمْ﴾

﴿Now you and they have been cut off﴾

or, the *Āyah* is recited with the meaning: all connections, means, and ties between you and them have been severed.

﴿وَوَسَّلَ 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 Allāh). Allāh said in other *Āyāt*,

﴿إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوُا الْعَذَابَ وَتَقَطَعَتْ بِهِمُ الْأَسْبَابُ﴾ وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كُنَّا نَدْرَأُكُمْ كَمَا نَدْرَأُكُمْ لَأَكْفُرَنَّ بِكُمْ كَمَا كَفَرْتُمْ بِنَا كَذَلِكَ يُرِيدُ 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 Allāh 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 أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ﴾

سُورَةُ الْأَنْعَامِ ١٤٠

﴿إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى وَالْحَبِّ يُخْرِجُ الْحَى مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَى ذَٰلِكُمْ اللَّهُ فَآتَىٰ تَوْفِكُونَ ﴿١٠٥﴾ فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٠٦﴾ وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿١٠٧﴾ وَهُوَ الَّذِي أَنشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ﴿١٠٨﴾ وَهُوَ الَّذِي أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا مِنْهُ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُنْتَشِبِهِ أَنْظَرُوا إِلَىٰ ثَمَرِهِ إِذَا أَثْمَرَ وَبَنِعُوا فِي ذَٰلِكُمْ لآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٠٩﴾ وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنِّ وَخَلَقَهُمْ وَخَرَفُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحٰنَهُ وَتَعَالَىٰ عَمَّا يُصِفُونَ ﴿١١٠﴾ بَدِيعُ السَّمٰوٰتِ وَالْأَرْضِ أَلَيْسَ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١١﴾﴾

◀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 مِنْ دُونِ اللَّهِ مَوَدَّةَ بَيْنِكُمْ فِي الْحَيٰوةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيٰمَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوٰنِكُمْ النَّارُ وَمَا لَكُم مِّنْ نَّاصِرِينَ﴾

◀You have taken (for worship) idols instead of Allāh, 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 فَدَعَوْهُم 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

﴿يَوْمَ نَحْشُرُهُمْ جَمَاعًا 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,

﴿وَمَضَىٰ عَنْهُمْ مَا كَانُوا يَفْعَرُونَ﴾

◀And their invented false deities will vanish from them.▶ [10:30]

﴿إِنَّ اللَّهَ فَالِقُ الْغَلَقِ وَالنَّوَىٰ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ذَٰلِكُمْ اللَّهُ فَالِقَ تُوْفِكُونَ﴾ ﴿٥٥﴾ فَالِقَ الْإِصْبَاحِ وَجَمَلَ اللَّيْلِ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٩٦﴾ وَهُوَ الَّذِي جَمَعَ لَكُمْ الشُّجُوْرَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٩٧﴾﴾

﴿95. Verily! It is Allāh 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 Allāh, 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 Āyāt for people who know.﴾

Recognizing Allāh Through Some of His Āyāt

Allāh 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 Āyah,

﴿فَالِقُ الْغَلَقِ وَالنَّوَىٰ﴾

﴿Who causes the seed grain and the fruit stone to split and sprout.﴾

is explained by the next statement,

﴿يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ﴾

﴿He brings forth the living from the dead, and it is He Who brings forth the dead from the living.﴾

meaning, He brings the living plant from the seed grain and the fruit stone, which is a lifeless and inanimate object. Allāh said,

﴿وَأَيَّةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْتَهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ﴾ ﴿٣٣﴾﴾

﴿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]

Allāh's statement,

﴿وَيُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ مِنَ النَّوَى﴾

﴿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 Āyah. Allāh said,

﴿ذَٰلِكُمْ اللَّهُ﴾

﴿Such is Allāh,﴾ meaning, He Who does all this, is Allāh, the One and Only without partners,

﴿فَإِنَّ تَوَفَّكُونَ﴾

﴿then how are you deluded away from the truth?﴾

meaning, look how you are deluded from Truth to the falsehood of worshipping others besides Allāh. Allāh's statement,

﴿فَإِنَّ الْإِصْبَاحَ 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. Allāh said in the beginning of the Sūrah,

﴿وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ﴾

﴿And originated the darkness and the light.﴾

Indeed, Allāh 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. Allāh said,

﴿يَتَّسِقُ اللَّيْلَ النَّهَارَ يَطْلُبُهُ حِينًا﴾

﴿He brings the night as a cover over the day, seeking it rapidly.﴾ [7:54]

In this *Āyah*, Allāh reminds of His ability to create diversified things in opposites, testifying to His perfect greatness and supreme power. Allāh states that He is the Cleaver of the daybreak and mentioned its opposite, when He said,

﴿وَجَعَلَ اللَّيْلَ سَكَنًا﴾

﴿He has appointed the night for resting.﴾

meaning, created darkness, in order for the creation to become halt and rest during it. Allāh said in other *Āyāt*,

﴿وَالضُّحَىٰ ﴿١﴾ وَاللَّيْلَ إِذَا سَجَىٰ ﴿٢﴾﴾

﴿By the forenoon. And by the night when it is still.﴾ [93:1-2],

﴿وَاللَّيْلَ إِذَا يَغْشَىٰ ﴿١﴾ وَالنَّهَارَ إِذَا تَجَلَّىٰ ﴿٢﴾﴾

﴿By the night as it envelops. And by the day as it appears in brightness.﴾ [92:1,2] and,

﴿وَالنَّهَارَ إِذَا جَلَّهَا ﴿٣﴾ وَاللَّيْلَ إِذَا يَغْشَاهَا ﴿٤﴾﴾

﴿And by the day as it shows up (the sun's) brightness. And by the night as it conceals it.﴾ [91:3-4]

Allāh'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. Allāh said in other *Āyāt*,

﴿هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ 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 سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾﴾

﴿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 وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِ رَبِّهِ﴾

﴿The sun and the moon; and the stars are subjected by His command.﴾ [16:12]

Allāh's statement,

﴿ذَلِكَ تَقْدِيرُ الْعَلِيِّ﴾

﴿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. Allāh 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 Āyah above [6:96], and in His statement,

﴿وَمَا يَأْتِيهِمْ أَلَيْلٌ نَسَلَتْ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٧﴾ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا﴾

﴿ذَلِكَ تَقْدِيرُ الْعَلِيِّ﴾

﴿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 Sūrat Hā-Mīm As-Sajdah, after mentioning the creation of the heavens and earth and all that is in them, Allāh said:

﴿وَرَزَّاتْنَا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ذَلِكَ تَقْدِيرُ الْعَلِيِّ﴾

﴿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]

Allāh said next,

﴿وَهُوَ الَّذِي جَمَعَ لَكُمْ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَالنَّهَارِ﴾

﴿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 Allāh. Indeed Allāh made them as decorations for the heavens, and to shoot at the Shayāṭīn, and for directions in the dark recesses of the land and sea.

Then, Allāh said,

﴿قَدْ فَصَّلْنَا الْآيَاتِ﴾

﴿We have explained in detail Our Āyāt.﴾ 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 وَمُسْتَوَجٌّ ۗ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ ﴿٩٨﴾
 وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ
 حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالزَّمَانُ الْمُشْتَبِهًا
 وَعَيْبَرٌ مَشْتَبِهَةٌ أَنْظَرُوا إِلَىٰ نُصْرِهِ إِذَا أَمَرَ وَيَتَوَبَّهٗ ۗ إِنَّ فِي ذَٰلِكُمْ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٩٩﴾﴾

﴿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.﴾

Allāh said,

﴿وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ﴾

﴿It is He Who has created you from a single person,﴾ [6:98]

in reference to Ādam, peace be upon him. In another Āyah, Allāh said;

﴿يَأْتِيهَا النَّاسُ أُنثُقُوا رَبِّكُمْ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا
وِنِسَاءً﴾

﴿O mankind! Have Taqwā 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]

Allāh said,

﴿مُسْتَقَرٌّ وَمُسْتَوْدَعٌ﴾

﴿Mustaqar and Mustawda'﴾

Ibn Mas'ūd, Ibn 'Abbās, Abu 'Abdur-Raḥmān As-Sulami, Qays bin Abu Ḥāzim, Mujāhid, 'Aṭā', Ibrāhīm An-Nakha'ī, Aḍ-Ḍaḥḥāk, Qatādah, As-Suddi and 'Aṭā' Al-Khurāsāni and others said that,

﴿مُسْتَقَرٌّ﴾

﴿Mustaqar﴾, 'in the wombs'. They, or most of them, also said that,

﴿مُسْتَوْدَعٌ﴾

﴿And Mustawda'﴾ means, 'in your father's loins'.^[1] Ibn Mas'ūd and several others said that, *Mustaqar*, means residence in this life, while, *Mustawda'*, means the place of storage after death (the grave).

Allāh's statement,

﴿قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يُفْقَهُونَ﴾

﴿Indeed, We have explained in detail Our revelations for people who understand.﴾

refers to those who comprehend and understand Allāh's Words and its meanings. Allāh said next,

﴿وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً﴾

﴿It is He Who sends down water (rain) from the sky﴾

[1] Aṭ-Ṭabari 11:565-570.

in due measure, as a blessing and provision for the servants, relief and means of survival for the creatures and mercy from Allāh for His creation. Allāh's statement,

﴿فَأَخْرَجْنَا بِدَرَجَاتٍ 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.

﴿تُخْرَجُ مِنْهُ حَبًّا كَثِيفًا﴾

﴿from which We bring forth thick clustered grain.﴾

lined on top of each other in clusters, like an ear or spike of grain.

﴿وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ﴾

﴿And out of the date-palm and its sprouts come forth clusters﴾ of dates

﴿دَانِيَةً﴾

﴿hanging low﴾ Within reach and easy to pick. 'Ali bin Abi Ṭalḥah Al-Wālibi said that Ibn 'Abbās said that,

﴿قِنْوَانٌ دَانِيَةً﴾

﴿clusters hanging low﴾ refers to short date trees whose branches hang low, close to the ground. This was recorded by Ibn Jarīr.^[1]

Allāh's statement

﴿وَجَعَلْنَا مِنَ الْغَنَاءِ﴾

﴿and gardens of grapes,﴾ means, We bring forth gardens of grapes. Grapes and dates are the most precious fruits to the people of Al-Ḥijāz (Western Arabia), and perhaps both are the best fruits in this world. Allāh has reminded His servants of His

[1] Aṭ-Ṭabari 11:576.

favor in making these two fruits for them, when He said,

﴿وَمِن ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ نَتَّخِذُونَ 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 جَنَّاتٍ مِّن نَّجِيلٍ وَأَعْنَابٍ﴾

﴿And We have made therein gardens of date-palms and grapes.﴾ [36:34].

Allāh said,

﴿وَالزَّيْتُونَ وَالرُّمَّانَ مُشَابِهًا وَغَيْرَ مُتَشَابِهٍ﴾

﴿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 Qatādah and several others.^[1] Allāh's statement,

﴿انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَتَوَبَّءُ﴾

﴿Look at their fruits when they begin to bear, and Yan'ih.﴾

means, when the fruits become ripe, according to Al-Barā' bin 'Āzib, Ibn 'Abbās, Ad-Ḍaḥḥāk, 'Atā' Al-Khurāsāni, As-Suddi, Qatādah and others.^[2]

This Āyah 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 Allāh created. Allāh said,

﴿وَفِي الْأَرْضِ قِطْعٌ مُّتَجَاوِرَاتٌ وَجَنَّاتٌ مِّنْ أَعْنَابٍ وَزُرْعٌ وَنَخِيلٌ وَسَوَّانٌ وَغَيْرُ سَوَّانٍ يُّسْقَى بِمَاءٍ وَاحِدٍ وَنَفِضٌ بَعْضُهَا عَلَى بَعْضٍ فِي الْأَكْثَلِ﴾

﴿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]

[1] Aṭ-Ṭabari 11:578.

[2] Aṭ-Ṭabari 11:582.

This is why Allāh said here,

﴿إِنَّ فِي ذَٰلِكُمْ﴾

﴿In these things there are...﴾ O people,

﴿لَا تَكْفُرُ﴾

﴿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 Allāh and obey His Messengers.

﴿وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَفُوا لَهُ يَمِينًا وَنَحْنُ بِهِمْ عَلِيمُونَ وَتَعَلَّى عَمَّا

يَصِفُونَ ﴿١٠٠﴾﴾

﴿100. Yet, they join the Jinns as partners in worship with Allāh, 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 *Āyah* refutes the idolators who worshipped others besides Allāh and associated the *Jinns* with Him in worship. Glory be to Allāh 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. Allāh said in other *Āyat*,

﴿إِن يَدْعُونَ مِن دُونِهِ إِلَّا إِنْتَنَا وَإِن يَدْعُونَ إِلَّا سَيِّطَلْنَا مَرِيدًا ﴿١٢٧﴾ لَعْنَةُ اللَّهِ
وَقَالَ لَا اتَّخَذَنَّ مِنْ عِبَادِكَ نَصِيًّا مَّفْرُوضًا ﴿١٢٨﴾ وَلَا يُسَلِّتُهُمْ وَلَا يُمَنِّتُهُمْ وَلَا يُؤْمِنُهُمْ فَلْيَبْتَئِكُنَّ
مَادَاكَ الْأَنْعَامِ وَلَا مَرْتَبَهُمْ فَلْيَحْزَنْكَ خَلْقُ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّن دُونِ
اللَّهِ فَقَدْ حَسِرَ خُسْرَانًا مُّبِينًا ﴿١٢٩﴾ يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا
عُرْوًا ﴿١٣٠﴾﴾

﴿They invoke nothing but female deities besides Him, and they invoke nothing but Shayṭān, a persistent rebel! Allāh cursed him. And he [Shayṭān] 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 Allāh." And whoever takes Shayṭān as a protector instead of Allāh, has surely suffered a manifest loss. He [Shayṭān] makes promises to them, and arouses in them false desires; and Shayṭān's promises are nothing but deceptions. ﴿ [4:117-120] and,

﴿أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِن دُونِي﴾

﴿Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me?﴾ [18:50]

Ibrāhīm said to his father,

﴿يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٤﴾﴾

﴿"O my father! Worship not Shayṭān. Verily! Shayṭān has been a rebel against the Most Beneficent (Allāh).﴾" [19:44]

Allāh said,

﴿أَلَمْ أَرَأِ أَنعَاهِدَ إِلَيْكُم بَنِي آدَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُرْهُمُ عَدُوٌّ مُّبِينٌ ﴿٦٠﴾ وَأَن أَعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾﴾

﴿Did I not ordain for you, O Children of Ādam, that you should not worship Shayṭān. 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,

﴿سُبْحٰنَكَ أَنْتَ وَإِلٰهًا مِّن دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُم مِّن مُّؤْمِنُونَ﴾

﴿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 Allāh said here,

﴿وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ﴾

﴿Yet, they join the Jinns as partners in worship with Allāh, though He has created them.﴾ [6:100],

Alone without partners. Consequently, how is it that another deity is being worshipped along with Him? As Ibrāhīm said,

﴿قَالَ أَتَعْبُدُونَ مَا تَحْمِلُونَ ﴿٥٥﴾ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٥٦﴾﴾

﴿“Worship you that which you (yourselves) carve? While Allāh has created you and what you make!”﴾ [37:95-96]

Allāh alone is the Creator without partners. Therefore, He Alone deserves to be worshipped without partners. Allāh said next,

﴿وَحَرَّفُوا لَمْ يَبِينْ وَبَنَتِمْ بِغَيْرِ عِلْمٍ﴾

﴿And they Kharāqū (attribute falsely) without knowledge, sons and daughters to Him.﴾

Allāh 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 Īsā and the Arab pagans with the angels whom they claimed were Allāh’s daughters. Allāh is far holier than what the unjust, polytheist people associate with Him. The word, *Kharāqū*, means ‘falsely attributed, invented, claimed and lied’, according to the scholars of the Salaf. Allāh’s statement next,

﴿سُبْحٰنَكَ وَتَعَالٰى 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 السَّمٰوٰتِ وَالْاَرْضِ اَنَّىٰ يَكُوْنُ لَهٗ وَاَلَدٌ وَّلَمْ يَكُنْ لَهٗ صٰحِبَةً وَّخَلَقَ كُلَّ شَيْءٍ وَّهُوَ بِكُلِّ

شَيْءٍ عَلِيْمٌ﴾

﴿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’*

﴿بَدِيعُ السَّمٰوٰتِ وَالْاَرْضِ﴾

﴿He is the *Badi’* of the heavens and the earth﴾

Meaning He originated, created, invented and brought them into existence without precedence, as Mujāhid and As-Suddi said.^[1] This is why the word for innovation - *Bid’ah* - comes

[1] Aṭ-Ṭabari 2:540.

۱۴۱

ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ
 فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٣٧﴾ لَا تَدْرِكُهُ
 الْآبْصَارُ وَهُوَ يُدْرِكُ الْآبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٣٨﴾
 فَدَجَّاءَ كُمْ بَصَائِرُ مَنِ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ. وَمَنْ عَمِيَ
 فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿١٣٩﴾ وَكَذَٰلِكَ نُفَصِّرُ
 الْآيَاتِ لِيُقُولُوا أَدْرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ ﴿١٤٠﴾
 اتَّبِعْ مَا أَوْحَىٰ إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ
 الْمُشْرِكِينَ ﴿١٤١﴾ وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ
 حَفِيظًا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١٤٢﴾ وَلَا تَسْبُوا الَّذِينَ
 يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسْبُوا اللَّهَ عَدُوًّا بِغَيْرِ عِلْمٍ كَذَٰلِكَ زَيْنًا
 لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا
 يَعْمَلُونَ ﴿١٤٣﴾ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ آيَةٌ
 لَيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا
 جَاءَتْ لَا يُؤْمِنُونَ ﴿١٤٤﴾ وَتَقَالِبْ أَفْسَدْتَهُمْ وَأَبْصَرْتَهُمْ كَمَا لَمْ
 يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَدَّرْتَهُمْ فِي طَعْنِهِمْ يَعْهَدُونَ ﴿١٤٥﴾

from it, because it is something that did not have a precedence.

﴿أَن يَكُونَ لَهُ وَلَدٌ وَلَمْ تَكُن لَّهُ
 مَرْجِعًا﴾

﴿How can He have children when He has no wife?﴾

for the child is the offspring of two compatible spouses. Allāh does not have an equal, none of His creatures are similar to Him, for He alone created the entire creation. Allāh said;

﴿وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا﴾

﴿لَقَدْ جِئْتُمْ شَيْئًا إِذَا﴾

﴿And they say:
 "The Most
 Beneficent (Allāh)

has begotten a son." Indeed you have brought forth (said) a terrible evil thing.﴾ [19:88-89], until,

﴿وَكُلُّهُمْ إِلَيْهِ يَوْمَ الْبَيْعَةِ فَذُرُونَا﴾

﴿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, Allāh is Glorified above having a son.

﴿ذَٰلِكُمْ اللَّهُ رَبُّكُمُ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٢﴾ لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾﴾

﴿102. Such is Allāh, 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).﴾

Allāh is Your Lord

Allāh said,

﴿ذَٰلِكُمْ اللَّهُ رَبُّكُمُ﴾

﴿Such is Allāh, your Lord!﴾ Who created everything and has neither a son nor a wife,

﴿لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ فَاعْبُدُوهُ﴾

﴿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. Allāh 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 Allāh in the Hereafter

Allāh said,

﴿لَا تُدْرِكُهُ الْأَبْصَارُ﴾

﴿No vision can grasp Him﴾ in this life. The vision will be able to look at Allāh in the Hereafter, as affirmed and attested to by the numerous *Ḥadīths* from the Prophet ﷺ through authentic chains of narration in the collections of the *Ṣaḥīḥs*, *Musnad*

and Sunan collections. As for this life, Masrūq narrated that 'Ā'ishah said, "Whoever claims that Muḥammad ﷺ has seen his Lord, will have uttered a lie against Allāh, for Allāh the Most Honored, says,

﴿لَا تَدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ﴾

«No vision can grasp Him, but His grasp is over all vision.»^[1]

In the *Ṣaḥīḥ* (Muslim) it is recorded that Abu Mūsā Al-Ash'ari narrated from the Prophet ﷺ,

«إِنَّ اللَّهَ لَا يَنَامُ وَلَا يَبْغِي 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, Allāh 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.»^[2]

In the previous [revealed] Books there is this statement, "When Mūsā requested to see Him, Allāh said to Mūsā: 'O Mūsā! Verily, no living thing sees Me, but it dies and no dried things sees me, but it rolls up.'" Allāh said,

﴿فَلَمَّا تَخَلَّى رَبُّهُ لِلْجَبَلِ جَمَلًا دَكًّا وَحَرَّ مُوسَىٰ صَوغًا فَلَمَّا آفَقَ قَالَ سُبْحَانَكَ بُدِّئْتُ بِكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ﴾

«So when his Lord appeared to the mountain, He made it collapse to dust, and Mūsā 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 *Āyāt*, *Ḥadīths* and statements do not negate the fact

[1] *Faṭḥ Al-Bārī* 8:472, *Muslim* 1: 159, *Tuḥfat Al-Aḥwadhī* 8:441, *An-Nasā'ī* in *Al-Kubrā* 6:335, *Muslim* 6: 49.

[2] *Muslim* 1: 162.

that Allāh 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, 'Ā'ishah, used to affirm that Allāh will be seen in the Hereafter, but denied that it could occur in this life, mentioning this *Āyah* as evidence,

﴿لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ﴾

﴿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. Allāh's statement,

﴿وَهُوَ يُدْرِكُ الْأَبْصَارَ﴾

﴿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 *Āyah*, Allāh 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 Allāh's statement,

﴿لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ﴾

﴿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-'Āliyah said that Allāh's statement,

﴿وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾

﴿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." Allāh knows best. In another *Āyah*, Allāh mentions Luqmān's advice to his son,

﴿يَبْنَؤُهَا إِنَّمَا إِنَّكَ وَإِسْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ

يَأْتِيهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ﴾

﴿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, Allāh will bring it forth. Verily, Allāh is Most Subtle, Well Acquainted ﴿31:16﴾

﴿قَدْ جَاءَكُمْ بَصَائِرٌ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ. وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿١٠٤﴾ وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ لِقَوْمٍ يَعْلَمُونَ ﴿١٠٥﴾﴾

﴿104. Verily, Baṣā'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 Ḥafīz 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 Baṣā'ir

Baṣā'ir are the proofs and evidences in the Qur'ān and the Message of Allāh's Messenger ﷺ. The Āyah,

﴿فَمَنْ أَبْصَرَ فَلِنَفْسِهِ﴾

﴿so whosoever sees, will do so for (the good of) himself.﴾ is similar to,

﴿فَمَنْ أَهْتَدَىٰ 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 Allāh mentioned the Baṣā'ir, He said,

﴿وَمَنْ عَمِيَ فَعَلَيْهَا﴾

﴿And whosoever blinds himself, will do so against himself,﴾ meaning, he will only harm himself. Allāh said,

﴿فَأَنفُسَهَا 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﴾

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]

Allāh said next,

﴿وَلِيُبَيِّنَ لِقَوْمٍ يَعْلَمُونَ﴾

﴿And that We may make the matter clear for the people who have knowledge.﴾

The Āyah means, so that We explain the matter to a people who know truth, and thus follow it, and know falsehood, and thus avoid it. Allāh's wisdom is perfect, He allows the disbelievers to stray, and He guides the people who have knowledge. Allāh said in other Āyāt,

﴿يُضِلُّ بِهٖ كَثِيرًا وَيَهْدِي بِهٖ كَثِيرًا﴾

﴿By it He misleads many, and many He guides thereby.﴾ [2:26], and;

﴿لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِّلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمُ﴾

﴿That He (Allāh) may make what is thrown in by Shayṭān a trial for those in whose hearts is a disease and whose hearts are hardened.﴾ [22:53] and,

﴿وَإِنَّ اللَّهَ لَهُدًى لِّلَّذِينَ آمَنُوا إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ﴾

﴿And verily, Allāh is the Guide of those who believe, to the straight path.﴾ [22:54],

﴿وَمَا جَعَلْنَا أَحْسَبَ الْآلِإِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا لِيَسْتَيِّنَ الَّذِينَ آمَنُوا وَكُتِبَ وَرَدَادَ الَّذِينَ آمَنُوا إِيمَانًا وَلَا يَزَالِ الَّذِينَ آمَنُوا أَوْفُوا الْكُتُبَ وَالْيَوْمُونَ وَيَقُولُ الَّذِينَ فِي قُلُوبِهِم مَّرَمٌ وَآلِكُفْرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَّبَكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَمَا يُغَلِّجُونَ يَوْمَ 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 Allāh intend by this example?" Thus Allāh leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. ﴿ [74:31], and;

﴿وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا﴾ ﴿١٧٢﴾

﴿And We send down in the Qur'ān 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 آمَنُوا هُدًى وَشِفَاءً وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ يُنَادَوْنَ مِن مَّكَانٍ بَعِيدٍ﴾

﴿Say, "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness in their ears, and it is blindness for them. They are those who are called from a place far away."﴾ [41:44]

There are similar Āyāt that testify that Allāh sent down the Qur'ān as guidance to those who fear Him and that He guides or misguides whom He wills by the Qur'ān.

﴿أَتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِن رَّبِّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿١٦﴾ وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ حَفِيطًا وَمَا أَنتَ عَلَيْهِم بِرَكِيلٍ﴾ ﴿١٧﴾

﴿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 idolaters.﴾

﴿107. Had Allāh 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

Allāh commands His Messenger ﷺ and those who followed his path,

﴿أَتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِن رَّبِّكَ﴾

﴿Follow what has been inspired to you from your Lord,﴾

meaning, follow it, obey it and act according to it. What has been revealed to you from your Lord is the Truth, no doubt,

and there is no deity worthy of worship except Him,

﴿وَأَعْرِضْ عَنِ الْمُشْرِكِينَ﴾

﴿and turn aside from the idolators﴾ meaning, forgive them, be forbearing and endure their harm until Allāh brings relief to you, supports you and makes you triumphant over them. Know – O Muḥammad ﷺ – that there is a wisdom behind misleading the idolators, and that had Allāh willed, He would have directed all people to guidance,

﴿وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا﴾

﴿Had Allāh willed, they would not have taken others besides Him in worship.﴾

Allāh'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. Allāh's statement,

﴿وَمَا جَعَلْنَاكَ حَافِظًا﴾

﴿And We have not made you Hafiz over them.﴾ means, a watcher who observes their statements and deeds,

﴿وَمَا أَنْتَ عَلَيْهِمْ بِرَكِيبٍ﴾

﴿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 Allāh said,

﴿فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿١١﴾ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ﴿١٢﴾﴾

﴿So remind them, you are only one who reminds. You are not a dictator over them.﴾ [88:21-22] and,

﴿فَأِنَّمَا 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 عَلَيْهِمْ ثُمَّ إِلَى رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾﴾

﴿108. And insult not those whom they worship besides Allāh, lest they insult Allāh 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 Allāh

Allāh prohibits His Messenger ﷺ 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, Allāh, none has the right to be worshipped but He.

‘Ali bin Abi Ṭalḥah said that Ibn ‘Abbās commented on this *Āyah* [6:108]; “They (disbelievers) said, ‘O Muḥammad! You will stop insulting our gods, or we will insult your Lord.’ Thereafter, Allāh prohibited the believers from insulting the disbelievers’ idols,

﴿فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ﴾

﴿lest they insult Allāh wrongfully without knowledge.﴾^[1]

‘Abdur-Razzāq narrated that Ma‘mar said that Qatādah said, “Muslims used to insult the idols of the disbelievers and the disbelievers would retaliate by insulting Allāh wrongfully without knowledge. Allāh revealed,

﴿وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ﴾

﴿And insult not those whom they worship besides Allāh.﴾^[2]

On this same subject – abandoning what carries benefit to avert a greater evil – it is recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said,

﴿مَلْعُونٌ مَّنْ سَبَّ وَالِدَيْهِ﴾

﴿Cursed is he who insults his own parents!﴾

They said, “O Allāh’s Messenger! And how would a man insult his own parents?” He said,

﴿يَسُبُّ أَبَا الرَّجُلِ فَيَسُبُّ أَبَاهُ وَيَسُبُّ أُمَّهُ فَيَسُبُّ أُمَّهُ﴾

[1] Aṭ-Ṭabari 12:34.

[2] ‘Abdur-Razzāq 2:215.

«He insults a man's father, and that man insults his father, and insults his mother and that man insults his mother.»^[1]

Allāh's statement,

﴿كَذَٰلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ﴾

«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. Allāh's is the most perfect proof, and the most complete wisdom in all that He wills and chooses.

﴿ثُمَّ إِلَيْنَا رُجُومُهُمْ﴾

«then to their Lord is their return,» gathering and final destination,

﴿فَيُنَبِّئُهُم بِمَا كَانُوا يَمْعَلُونَ﴾

«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 لِّيُؤْمِنُوا بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾ وَتَقَلِّبْ آفْسَاسَهُمْ وَأَنْصَرِفْهُمْ كَمَا لَوْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١٠﴾﴾

«109. And they swear their strongest oaths by Allāh, that if there came to them a sign, they would surely believe therein. Say: "Signs are but with Allāh 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

Allāh states that the idolators swore their strongest oaths by Allāh,

[1] *Faṭḥ Al-Bāri* 10:417.

﴿لَئِن جَاءَتْهُمْ آيَةٌ﴾

﴿that if there came to them a sign...﴾ a miracle or phenomenon,

﴿يُؤْمِنُونَ بِهَا﴾

﴿they would surely believe therein.﴾ affirming its truth,

﴿قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ﴾

﴿Say: "Signs are but with Allāh."﴾ [6:109]

meaning: Say, O Muḥammad ﷺ - 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 Allāh. If He wills, He sends them to you, and if He wills, He ignores your request." Allāh said next,

﴿وَمَا يُشْرِكُكُمْ 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 Mujāhid. In this case, the *Āyah* would mean, what makes you - you idolators - perceive that you are truthful in the vows that you swore? Therefore, in this recitation, the *Āyah* 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. Allāh also said,

﴿مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ﴾

﴿"What prevented you (O Iblīs) that you did not prostrate, when I commanded you?"﴾ [7:12] and,

﴿وَحَرَّمْنَا عَلَىٰ قَرِينِهِمْ أَنْ يَرْجِعُوا﴾

﴿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 *Āyāt* mean: 'What made you, O Iblīs, refrain from prostrating, although I commanded you to do so, and, in the

second Āyah, that village shall not return to this world again. In the Āyah above [6:109], the meaning thus becomes: What makes you perceive, O believers, who wish eagerly for the disbelievers to believe, that if the Āyāt came to them they would believe?

Allāh said next,

﴿وَنَقَلْبُ آفَاتِهِمْ وَأَبْصَرُهُمْ كَمَا لَوْ يُؤْمِنُوا بِهِمْ 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 'Abbās said about this Āyah, "When the idolators rejected what Allāh sent down, their hearts did not settle on any one thing and they turned away from every matter (of benefit)."^[1] Mujāhid said that Allāh's statement,

﴿وَنَقَلْبُ آفَاتِهِمْ وَأَبْصَرُهُمْ﴾

﴿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-Raḥmān bin Zayd bin Aslam. 'Ali bin Abi Ṭalḥah said that Ibn 'Abbās said, "Allāh mentions what the servants will say before they say it and what they will do before they do it. Allāh said;

﴿وَلَا يُبَيِّنُكَ مِثْلُ خَيْرٍ﴾

﴿And none can inform you like Him Who is the All-Knower.﴾ [35:14] and,

﴿أَنْ تَقُولَ نَفْسٌ بِنَحْرَتِي عَلَى مَا فَرَطْتُ فِي جَنِبِ اللَّهِ﴾

﴿Lest a person should say, "Alas, my grief that I was undutiful to Allāh."﴾ [39:56] until,

﴿لَوْ أَنِّي لِي كَرَّةٌ فَأَكُونُ مِنَ الْمُحْسِنِينَ﴾

﴿"If only I had another chance, then I should indeed be among the doers of good."﴾ [39:58].

So Allāh, glory be to Him, states that if they were sent back

[1] At-Ṭabari 12:44.

﴿الْحَقُّ﴾ ١٤٢ ﴿الْحَقُّ﴾

﴿وَلَوْ أَنَّا زَلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَٰكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ﴾ ﴿١٤٢﴾ وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيْطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرَفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْعَلُونَ ﴿١٤٣﴾ وَلِنَصِّحِي إِلَىٰ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلَيْرَسُولِهِ وَلْيَقْرَئُوا مَا هُمْ مُقْرَءُونَ ﴿١٤٤﴾ أَفَعَيَّرَ اللَّهُ أَجْتَنِي حِكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١٤٥﴾ وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٤٦﴾ وَإِنْ تَطَّعَ أَكْثَرُ مَنْ فِي الْأَرْضِ يَضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١٤٧﴾ إِنْ رَبُّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٤٨﴾ فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ﴿١٤٩﴾

to life, they would not accept the guidance,

﴿وَلَوْ رُدُّوْا لَعَادُوْا لِمَا هُوَا عَنْهُ وَرَأَيْتُمْ لِكَيْدُوْنَ﴾

﴿But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars.﴾ [6:28]

Allāh said,

﴿وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَرَهُمْ كَمَا لَمْ يُؤْمِنُوْا بِهِمْ 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."^[1] Allāh said,

﴿وَنَذَرُهُمْ﴾

﴿and We shall leave them...﴾ and abandon them,

﴿فِي مَطْيَنِهِمْ﴾

﴿in their trespass...﴾ meaning, disbelief, according to Ibn 'Abbās and As-Suddi. Abu Al-'Āliyah, Ar-Rabī' bin Anas and Qatādah said that 'their trespass' means, 'their misguidance'.

﴿بِمَهْمُونٍ﴾

^[1] Aṭ-Ṭabari 12:45.

﴿to wander blindly﴾ or playfully, according to Al-A'mash. Ibn 'Abbās, Mujāhid, Abu Al-Āliyah, Ar-Rabī', Abu Mālik and others commented, "to wander in their disbelief."

﴿وَلَوْ أَنَّا زَلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتُ وَحَمَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُلُوبًا مَا كَانُوا يَؤْمِنُونَا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنْ أَكْثَرُهُمْ 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 Allāh willed, but most of them behave ignorantly.﴾

Allāh says: 'Had We accepted what the disbelievers asked for,' that is – those who swore their strongest oaths by Allāh that if a miracle came to them they would believe in it – 'had We sent down angels,' to convey to them Allāh's Message, in order to support the truth of the Messengers, as they asked, when they said,

﴿أَوْ تَأْتِي بِاللَّهِ وَالْمَلَائِكَةِ قِيَامًا﴾

﴿or you bring Allāh and the angels before (us) face to face.﴾
[17:92]

﴿قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ﴾

﴿They said: "We shall not believe until we receive the like of that which the Messengers of Allāh had received."﴾ [6:124] and,

﴿وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا الْمَلَائِكَةُ أَوْ نَرَىٰ رَبَّنَا لَقَدِ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ 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]

Allāh said,

﴿وَكَلَّمَهُمُ الْمَوْتُ﴾

﴿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 قُبُلًا﴾

﴿and We had gathered together all things before them,﴾

before their eyes, as 'Ali bin Abi Ṭalḥah and Al-'Awfi reported from Ibn 'Abbās. This is the view of Qatādah and 'Abdur-Raḥmān bin Zayd bin Aslam. This *Āyah* 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 Allāh willed,﴾

for guidance is with Allāh not with them. Certainly, Allāh 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, Allāh said,

﴿إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿١١٢﴾ وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿١١٣﴾﴾

﴿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]

﴿وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيْطَانِ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرَفَ الْقَوْلِ ۗ عَرُورًا ۗ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ ۗ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١١٢﴾ وَلِيَضْحَكُوا إِلَيْهِ أَقْبَعَهُ الَّذِينَ لَا يُؤْمِنُونَ ۗ بِالْآخِرَةِ ۗ وَلِيَضْحَكُوا مَا هُمْ مُنْقَرِفُونَ ﴿١١٣﴾﴾

﴿112. And so We have appointed for every Prophet enemies – Shayāṭīn 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 Taṣghā 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

Allāh says, just as We made enemies for you, O Muḥammad, 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. Allāh said in other *Āyāt*:

﴿وَلَقَدْ كَذَّبْتَ رَسُولٌ مِّن قَبْلِكَ فَصَبْرًا عَلَىٰ مَا كَذَّبُوا وَأُودُوا﴾

﴿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 لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ﴾

﴿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 الْمَجْرِمِينَ﴾

﴿Thus have We made for every Prophet an enemy among the criminals.﴾ [25:31].

Waraqah bin Nawfal said to Allāh's Messenger ﷺ, "None came with what you came with but he was the subject of enmity."^[1]

Allāh's statement,

﴿شَٰيَاطِينِ الْإِنسِ﴾

﴿Shayāṭīn among mankind...﴾ refers to,

﴿عَدُوًّا﴾

﴿enemies...﴾ meaning, the Prophets have enemies among the devils of mankind and the devils of the *Jinns*. The word, *Shayṭān*, describes one who is dissimilar to his kind due to his or her wickedness. Indeed, only the *Shayāṭīn*, may Allāh humiliate and curse them, from among mankind and the *Jinns* oppose the Messengers. 'Abdur-Razzāq said that Ma'mar

[1] Al-Bukhārī no : 3

narrated that Qatādah commented on Allāh's statement,

﴿شَاطِطِينَ الْإِنْسِ وَالْجِنِّ﴾

﴿Shayāṭīn (devils) among mankind and Jinn...﴾

“There are devils among the Jinns and devils among mankind who inspire each other.”

Allāh'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 Allāh's decree, will and decision, that every Prophet had enemies from these devils,

﴿فَذَرَهُمْ وَمَا بَقَاؤُهُمْ﴾

﴿so leave them alone with their fabrications.﴾

and lies. This Āyah orders patience in the face of the harm of the wicked and to trust in Allāh against their enmity, for, “Allāh shall suffice for you (O Muḥammad) and aid you against them.” Allāh's statement,

﴿وَلِنَصِّحِي إِلَيْهِ﴾

﴿And Tasghā to it.﴾

means, according to Ibn 'Abbās, “incline to it.”^[1]

﴿أَفَتَعِدُّوا 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 Āyah refers to the hearts of the disbelievers.^[2]

﴿وَلِيَرْضَوْهُ﴾

﴿And that they may remain pleased with it.﴾

[1] Aṭ-Ṭabari 12:58

[2] Aṭ-Ṭabari 12:59

they like and adore it. Only those who disbelieve in the Hereafter accept this evil speech, being enemies of the Prophets, etc., just as Allāh said in other Āyāt,

﴿إِنَّا كَرِهْنَا وَمَا تَعْبُدُونَ ﴿١٣٦﴾ مَا أَنْتَ عَلَيْهِ بِغَافِلِينَ ﴿١٣٧﴾ إِلَّا مَنْ هُوَ صَالٍ الْحَنِيمِ ﴿١٣٨﴾﴾

◀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,

﴿إِنَّا كَرِهْنَا لِقَوْلِ تَخَلُّبِ ﴿٨﴾ يُؤْفَكُ عَنْهُ مَنْ أُفِكَ ﴿٩﴾﴾

◀Certainly, you have different ideas. Turned aside therefrom is he who is turned aside.▶ [51:8-9]

Allāh said;

﴿وَلْيَعْرِفُوا مَا هُمْ مُفْعَرُونَ﴾

◀And that they may commit what they are committing.▶

meaning, "let them earn whatever they will earn", according to 'Ali bin Abi Ṭalḥah who reported this from Ibn 'Abbās.^[1] As-Suddi and Ibn Zayd also commented, "Let them do whatever they will do."^[2]

﴿أَفَعَصَىٰ اللَّهُ أَيْتَعَىٰ حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِن رَّبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١١٤﴾ وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٥﴾﴾

◀114. [Say:] "Shall I seek a judge other than Allāh 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.▶

Allāh tells His Prophet ﷺ to say to these polytheists who worship others besides Allāh,

[1] Aṭ-Ṭabari 12:59

[2] Aṭ-Ṭabari 12:60

﴿أَفَسَبِّرَ اللَّهُ أَتَبْغِي حَكْمًا﴾

﴿Shall I seek a judge other than Allāh...﴾ 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 آتَيْنَاهُمُ الْكِتَابَ﴾

﴿and those unto whom We gave the Scripture﴾ the Jews and the Christians,

﴿يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ 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. Allāh's statement,

﴿فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ﴾

﴿So be not you of those who doubt.﴾ is similar to His other statement,

﴿إِن كُنْتُمْ فِي شَكٍّ مِنْ مَا أَنْزَلْنَا إِلَيْكَ فَسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿٩٤﴾﴾

﴿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 *Āyah* does not mean that 'doubt' will ever occur to the Prophet ﷺ. Allāh said,

﴿وَوَقَّعَتْ كَلِمَتُ رَبِّكَ حَقًّا وَعَدْلًا﴾

﴿And the Word of your Lord has been fulfilled in truth and in justice.﴾

Qatādah commented, "In truth concerning what He stated and in justice concerning what He decided."^[1] Surely, whatever Allāh says is the truth and He is Most Just in what

[1] Aṭ-Ṭabari 12:63

He commands. All of Allāh'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. Allāh said in another Āyah,

﴿يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ﴾

﴿He commands them with good; and forbids them from evil...﴾ [7:157] until the end of the Āyah.

﴿لَا مَبْدَلَ لِكَلِمَاتِهِ﴾

﴿None can change His Words.﴾ meaning, none can avert Allāh'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 تَطَّعَ أَكْثَرُ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٦﴾ إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَعِضُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١١٧﴾﴾

﴿116. And if you obey most of those on the earth, they will mislead you far away from Allāh'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

Allāh states that most of the people of the earth, are misguided. Allāh said in other Āyāt,

﴿وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأُولِينَ ﴿٧١﴾﴾

﴿And indeed most of the men of old went astray before them.﴾ [37:71] and,

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾﴾

﴿And most of mankind will not believe even if you eagerly desire it.﴾[12:103]

﴿سُورَةُ الْاِنشَارِ﴾ ١٤٣ ﴿سُورَةُ الْاِنشَارِ﴾

وَمَا لَكُمْ اَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْهِمْ اِلَّا مَا اضْطُرِرْتُمْ اِلَيْهِ وَاِنَّ كَثِيْرًا لَيُضِلُّوْنَ بِاَهْوَايِهِمْ بِغَيْرِ عِلْمٍ اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِالْمُعْتَدِيْنَ ﴿١١٨﴾

وَذَرُوْا ظَهْرَ الْاِيْتِمِ وَبَاطِنَهُ اِنَّ الَّذِيْنَ يَكْسِبُوْنَ الْاِيْتِمَ سَجِرُوْنَ يَمَّا كَانُوْا يَقْرَفُوْنَ ﴿١١٩﴾ وَلَا تَأْكُلُوْا مِمَّا لَمْ يَذْكُرْ اَسْمُ اللَّهِ عَلَيْهِ وَاِنَّهٗ لَفَسْقٌ وَاِنَّ الشَّيْطَانَ لِرُحُوْنِ الْاِنْسِ اَوْلِيَآ يَهْمُ لِيَجْذِبْكُمْ لَوْ كُمْ وَاِنَّ اَطْعَمْتُمْهُمْ اِنَّكُمْ لَمَشْرُكُوْنَ ﴿١٢٠﴾

اَوْ مَن كَانَ مِيْتًا فَاحْيِنَهٗ وَجَعَلْنَاهُ نُورًا يَمْشِيْ بِهٖ فِي النَّاسِ كَمَن مَّثَلُهٗ فِي الظُّلُمٰتِ لَيْسَ بِخَارِجٍ مِّنْهَا كَذٰلِكَ زُوِّنَ لِلْكَافِرِيْنَ مَا كَانُوْا يَعْمَلُوْنَ ﴿١٢١﴾ وَكَذٰلِكَ جَعَلْنٰ فِيْ كُلِّ قَرْيَةٍ اَكْبَرَ مُجْرِمِيْهَا لِيَتَمَكَّرُوْا فِيْهَا وَمَا يَمَكَّرُوْنَ اِلَّا اَنْفُسِهِمْ وَمَا يَشْعُرُوْنَ ﴿١٢٢﴾ وَاِذَا جَاءَتْهُمْ اٰيَةٌ قَالُوْا لَنْ نُّؤْمِنَ حَتّٰى نُؤْتٰى مِثْلَ مَا اُوْتِيَ رُسُلُ اللّٰهِ اللّٰهُ اَعْلَمُ حَيْثُ يَجْعَلُ رِسٰلَتَهٗ سَيُصِيبُ الَّذِيْنَ اٰجْرَمُوْا صَعًا رَّعِنْدَ اللّٰهِ وَعَدٰبٌ شَدِيْدٌ يَمَّا كَانُوْا يَمْكُرُوْنَ ﴿١٢٣﴾

They are misguided, yet they have doubts about their way, and they rely on wishful thinking and delusions.

﴿اِنَّ يَتَّبِعُوْنَ اِلَّا الظَّنَّ وَاِنَّ هُمْ اِلَّا يَخْرُصُوْنَ﴾

﴿They follow nothing but conjecture, and they do nothing but lie.﴾

Thus, they fulfill Allāh's decree and decision concerning them,

﴿هُوَ اَعْلَمُ مَن يَعْضِلُ عَن سَبِيْلِهٖ﴾

﴿It is He Who knows best who strays from His way.﴾ and facilitates that for him,

﴿وَهُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ﴾

﴿And He knows best the rightly guided.﴾ He facilitates that for them, all of them are facilitated for what He created them.

﴿تَكُلُوْا مِمَّا ذُكِرَ اسْمُ اللّٰهِ عَلَيْهِ اِنْ كُنْتُمْ بِحَاكِمِيَّتِهِ مُؤْمِنِيْنَ ﴿١١٨﴾ وَمَا لَكُمْ اَلَّا تَأْكُلُوْا مِمَّا ذُكِرَ اسْمُ اللّٰهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْهِمْ اِلَّا مَا اضْطُرِرْتُمْ اِلَيْهِ وَاِنَّ كَثِيْرًا لَيُضِلُّوْنَ بِاَهْوَايِهِمْ بِغَيْرِ عِلْمٍ اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِالْمُعْتَدِيْنَ ﴿١١٨﴾﴾

﴿118. So eat of that on which Allāh's Name has been mentioned, if you are believers in His Āyāt.﴾

﴿119. And why should you not eat of that on which Allāh'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 Allāh

This is a statement of permission from Allāh, 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 Allāh'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.

Allāh 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 Allāh'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 اضْطُرِرْتُمْ إِلَيْهِ﴾

﴿except under compulsion of necessity.﴾

In which case, you are allowed to eat whatever you can find. Allāh next mentions the ignorance of the idolators in their misguided ideas, such as eating dead animals and what was sacrificed while other than Allāh's Name was mentioned when slaughtering them. Allāh said,

﴿وَإِنَّ كَثِيرًا لَّيُضِلُّونَ بِأَهْوَاءِهِمْ 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.

﴿وَذَرُوا ظَهْرَ الْاِثْمِ وَبَاطِنَهُ إِنَّ الَّذِي يَكْسِبُونَ الْاِثْمَ سَمِعُونَهُ بِمَا كَانُوا يَفْعَلُونَ﴾

﴿120. Leave sin, open and secret. Verily, those who commit sin will get due recompense for that which they used to commit.﴾

Mujāhid said that,

﴿وَدَرُوا ظَهْرَ الْإِثْمِ وَبَاطِنَهُ﴾

◀Leave evil, open and secret...▶

refers to all kinds of sins committed in public and secret.^[1]

Qatādah said that,

﴿وَدَرُوا ظَهْرَ الْإِثْمِ وَبَاطِنَهُ﴾

◀Leave sin, open and secret...▶

encompasses sins committed in public and secret, whether few or many.^[2] In another statement, Allāh said,

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ﴾

◀Say: “(But) the things that my Lord has indeed forbidden are Al-Fawāḥish (evil sins) whether committed openly or secretly.▶
[7:33]

This is why Allāh 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, Allāh will compensate them for these sins. Ibn Abi Hātim recorded that An-Nawwās bin Sam‘ān said, “I asked Allāh’s Messenger ﷺ about *Al-Ithm*. He said,

﴿إِلَّا نَمَّ 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.▶^[3]

﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرْ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَيْكَ أَوْلِيَاءَهُمْ لِيَجْذِلُوَكُمْ وَإِنْ أَلْعَنُوهُمْ إِنَّكُمْ لَأَسْرُكُونَ﴾

◀121. Eat not of that on which Allāh’s Name has not been pronounced, for surely it is disobedience. And certainly, the Shayāṭīn do inspire their friends to dispute with you, and if you

[1] Aṭ-Ṭabari 12:73

[2] Aṭ-Ṭabari 12:72

[3] Muslim 4:1980

obey them, then you would indeed be polytheists.﴾

The Prohibition of what was Slaughtered in other than Allāh's Name

This *Āyah* is used to prove that slaughtered animals are not lawful when Allāh's Name is not mentioned over them – even if slaughtered by a Muslim. The *Āyah* about hunting game,

﴿فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ﴾

﴿So eat of what they (trained hunting dogs or birds of prey) catch for you, but pronounce the Name of Allāh over it.﴾ [5:4]

supports this. The *Āyah* here emphasized this ruling, when Allāh 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 Allāh. There are various *Ḥadīths* that order mentioning Allāh's Name when slaughtering and hunting. The *Ḥadīth* narrated by 'Adi bin Ḥātim and Abu Tha'labah (that the Prophet ﷺ said);

«إِذَا أُرْسِلَتْ كَلْبِكَ الْمُعَلَّمُ وَذَكَرْتَ اسْمَ اللَّهِ عَلَيْهِ فَكُلْ مَا أَمْسَكَ عَلَيْكَ»

«When you send your trained hunting dog and mention Allāh's Name on releasing it, then eat from whatever it catches for you.»

This *Ḥadīth* was collected in the Two *Ṣaḥīḥs*.^[1] The Rāfi' bin Khadīj narrated that the Prophet ﷺ said;

«مَا أَنَهَرَ الدَّمَ وَذَكَرَ اسْمَ 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 Allāh is mentioned at the time of slaughtering.»

This *Ḥadīth* was also collected in the Two *Ṣaḥīḥs*.^[2] Ibn Mas'ūd narrated that Allāh's Messenger ﷺ said to the *Jinns*.

«لَكُمْ كُلُّ عَظْمٍ ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ»

[1] *Fath Al-Bāri* 9:524 and 9:137 and *Muslim* 3:1529 and 3:1532

[2] *Fath Al-Bāri* 9:546 and *Muslim* 3:1558

«(For food) you have every bone on which Allāh's Name was mentioned on slaughtering.» Muslim collected this Ḥadīth.^[1]

Jundub bin Sufyān Al-Bajali said that the Messenger of Allāh ﷺ said,

«مَنْ ذَبَحَ قَبْلَ أَنْ يُصَلِّيَ فَلْيَذْبَحْ مَكَانَهَا أُخْرَى، وَمَنْ لَمْ يَكُنْ ذَبَحَ، حَتَّى صَلَّيْنَا فَلْيَذْبَحْ بِاسْمِ اللَّهِ»

«Whoever slaughtered before he prayed (the 'Īd 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 Allāh's Name.» The Two Ṣaḥīḥs recorded this Ḥadīth.^[2]

The Devil's Inspiration

Allāh said,

﴿وَإِنَّ الشَّيْطَانَ لِيُوحِيَ إِلَىٰ أَوْلِيَآئِهِ لِيُجَادِلُوكُمْ﴾

«And certainly, the Shayāṭīn do inspire their friends to dispute with you,»

Ibn Abi Ḥātim recorded that Abu Ishāq said that a man said to Ibn 'Umar that Al-Mukhtār claimed that he received revelation. So Ibn 'Umar said, "He has said the truth," and recited this Āyah,

﴿وَإِنَّ الشَّيْطَانَ لِيُوحِيَ إِلَىٰ أَوْلِيَآئِهِ﴾

«And certainly, the Shayāṭīn do inspire their friends...»^[3]

Abu Zamīl said, "I was sitting next to Ibn 'Abbās at a time when Al-Mukhtār bin Abi 'Ubayd was performing Ḥajj. So a man came to Ibn 'Abbās and said, 'O Ibn 'Abbās! Abu Ishāq (Al-Mukhtār) claimed that he received revelation this night.' Ibn 'Abbās said, 'He has said the truth.' I was upset and said, 'Ibn 'Abbās says that Al-Mukhtār has said the truth?' Ibn 'Abbās replied, 'There are two types of revelation, one from

[1] Muslim 1 :332

[2] Faḥ Al-Bāri 9 :546 and Muslim 3 :1551

[3] Ibn Abi Ḥātim 4 :1379

Allāh and one from the devil. Allāh's revelation came to Muḥammad ﷺ, while the *Shayṭān's* revelation comes to his friends.' He then recited,

﴿وَأِنَّ الشَّيْطَانَ لِيَخُونُ أُولِيَاءِهِ﴾

﴿And certainly, the Shayṭān do inspire their friends...﴾^[1]

We also mentioned 'Ikrimah's commentary on the Āyah,

﴿يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ غُرُورًا﴾

﴿Inspiring one another with adorned speech as a delusion.﴾

Allāh said next,

﴿لِيَجْذِلُوَكُمْ﴾

﴿to dispute with you,﴾ Ibn Jarīr recorded that Ibn 'Abbās commented;

﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يَذْكُرِ اللَّهُ عَلَيْهِ﴾

﴿Eat not of that on which Allāh's Name has not been mentioned...﴾ until,

﴿لِيَجْذِلُوَكُمْ﴾

﴿...to dispute with you,﴾ "The devils inspire their loyal supporters, 'Do you eat from what you kill but not from what Allāh causes to die?'"^[2]

As-Suddi said; "Some idolators said to the Muslims, 'You claim that you seek Allāh's pleasure. Yet, you do not eat what Allāh causes to die, but you eat what you slaughter?'" Allāh said,

﴿وَإِنْ أَطَعْتُمُوهُمْ﴾

﴿and if you obey them...﴾, and eat dead animals,

﴿إِنَّكُمْ لَمُشْرِكُونَ﴾

﴿then you would indeed be polytheists.﴾^[3]

Similar was said by Mujāhid, Aḍ-Ḍaḥḥāk and several others

[1] Aṭ-Ṭabari 12 :86

[2] Aṭ-Ṭabari 12 :81

[3] Aṭ-Ṭabari 12 :81

among scholars of the Salaf.^[1]

Giving Preference to Anyone's Saying Over the Legislation of Allāh is *Shirk*

Allāh's statement,

﴿وَأِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ﴾

﴿and if you obey them, then you would indeed be polytheists.﴾

means, when you turn away from Allāh's command and Legislation to the saying of anyone else, preferring other than what Allāh has said, then this constitutes *Shirk*. Allāh said in another *Āyah*,

﴿اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ﴾

﴿They (Jews and Christians) took their rabbis and their monks to be their lords besides Allāh.﴾[9:31]

In explanation of this *Āyah*, At-Tirmidhi recorded that 'Adi bin Hātim said, "O Allāh's Messenger! They did not worship them." The Prophet ﷺ said,

«بَلَى إِنَّهُمْ أَحَلُّوا لَهُمُ الْحَرَامَ وَحَرَّمُوا عَلَيْهِمُ الْحَلَالَ فَاتَّبَعُوهُمْ فَذَلِكَ عِبَادَتُهُمْ
إِيَّاهُمْ»

«Yes they did. They (monks and rabbis) allowed the impermissible for them and they prohibited the lawful for them, and they followed them in that. That was their worship of them.»^[2]

﴿أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّارِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ
لَيْسَ بِمَخَارِجٍ مِنْهَا كَذَلِكَ زُيِّنَ 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.﴾

[1] At-Ṭabari 12:80

[2] Tuḥfat Al-Aḥwadhī 8:492

The Parable of the Disbeliever and the Believer

This is an example that Allāh has given of the believer who was dead, meaning, wandering in confusion and misguidance. Then, Allāh brought life to him, by bringing life to his heart with faith, guiding him to it and guiding him to obeying His Messengers,

﴿وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ﴾

﴿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'ān, according to Ibn 'Abbās, as Al-'Awfi and Ibn Abi Ṭalḥah reported from him.^[1] As-Suddi said that the light mentioned here is Islām.^[2] Both meanings are correct.

﴿كَمَنْ تَمَلَّكُ فِي الظُّلُمَاتِ﴾

﴿Like him who is in the darkness﴾ of ignorance, desires and various types of deviation,

﴿لَيْسَ بِخَارِجٍ مِنْهَا﴾

﴿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 ﷺ said;

«إِنَّ اللَّهَ خَلَقَ خَلْقَهُ فِي ظُلْمَةٍ، ثُمَّ رَشَّ عَلَيْهِمْ مِنْ نُورِهِ، فَمَنْ أَصَابَهُ ذَلِكَ النُّورُ اهْتَدَى، وَمَنْ أَخْطَاهُ ضَلَّ»

«Allāh created creation in darkness, then He showered His Light upon them. Whoever was struck by that light is guided, whoever it missed is astray.»^[3]

Allāh said in other Āyāt,

﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ
الظُّلُمَاتُ يُخْرِجُوهُمْ مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا

﴿خَالِدُونَ﴾

[1] At-Ṭabari 12:91.

[2] At-Ṭabari 12:91.

[3] Aḥmad 2:176

﴿Allāh is the Guardian of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their friends are Ṭāghūt, they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.﴾ [2:257], and

﴿أَمَّن يَمْشِي مَكْبًا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّن يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٢٢﴾﴾

﴿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 ﴿٢٤﴾﴾

﴿The parable of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared? Will you not then take heed?﴾ [11:24], and,

﴿وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ﴿١٩﴾ وَلَا الظُّلُمَاتُ وَلَا النُّورُ ﴿٢٠﴾ وَلَا الظُّلُمَاتُ وَلَا النُّورُ ﴿٢١﴾ وَلَا الظُّلُمَاتُ وَلَا النُّورُ ﴿٢٢﴾ وَلَا الظُّلُمَاتُ وَلَا النُّورُ ﴿٢٣﴾﴾

﴿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, Allāh 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 *Āyāt* on this subject. We explained before why Allāh mentioned the light in the singular sense and the darkness in the plural sense when we explained the *Āyah* at the beginning of the *Sūrah*,

﴿وَجَعَلَ الظُّلُمَاتِ وَالنُّورِ﴾

﴿And originated the darknesses and the light.﴾ [6:1]

Allāh's statement,

﴿كَذَٰلِكَ 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 Allāh decreed out of His wisdom, there is no deity worthy of worship except Him alone without partners.

﴿وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُجْرِمِيهَا لِيَنْكَرُوا فِيهَا وَمَا يَتَكُونُونَ إِلَّا
 بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٣﴾ وَإِذَا جَاءَهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ
 اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ سِيبِطٌ الَّذِينَ أُجْرِمُوا صَعَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ
 بِمَا كَانُوا يَمْكُرُونَ ﴿١٢٤﴾﴾

﴿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 Allāh received." Allāh knows best with whom to entrust His Message. Humiliation and disgrace from Allāh 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

Allāh says: Just as We appointed chiefs and leaders for the criminals who call to disbelief, hinder from the path of Allāh, and oppose and defy you in your town, O Muḥammad. Such was also the case with the Messengers before you, who were tested with the same. But the good end was always theirs.' Allāh said in other *Āyāt*,

﴿وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمَجْرِمِينَ﴾

﴿Thus have We made for every Prophet an enemy among the criminals.﴾ [25:31]

Allāh said,

﴿وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَبِيهَا 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 *Āyah* means, "We decree for them," as Allāh stated here

﴿يَتَكْرَرُوا فِيهَا﴾

﴿to plot therein.﴾

Ibn Abi Ṭalḥah reported that Ibn ‘Abbās explained the *Āyah*

﴿أَكْبَرُ مُجْرِمِيهَا يَتَكْرَرُوا 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.”

Mujāhid and Qatādah said that in the *Āyah*,

﴿أَكْبَرُ مُجْرِمِيهَا﴾

﴿great ones﴾ refers to leaders.^[1] I say that this is also the meaning of Allāh’s statements,

﴿وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٢٤﴾ وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٢٥﴾﴾

﴿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 مِثْلِ هَذِهِ وَإِنَّا عَلَىٰ هَٰذِهِمْ مُّقْتَدُونَ ﴿٢٣﴾﴾

﴿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 *Āyah* [6:123] refers to beautified speech and various actions with which the evil ones call to misguidance. Allāh said about the people of Prophet Nuḥ, peace be upon him,

[1] Aṭ-Ṭabari 12:94.

﴿وَمَكَرُوا مَكْرًا كَبِيرًا ۝۲۲﴾

﴿And they have plotted a mighty plot.﴾ [71:22]

Allāh said,

﴿وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ مَوْتُواهُمْ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتَضَعُوا لِلَّذِينَ اسْتَكْبَرُوا أَوْلَآ أَنْتُمْ لَكُمَا مُؤْمِنِينَ ﴿۲۲﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضَعُوا إِنَّا كُنَّا نَمُرُّكُمْ إِذْ جَاءَكُمْ بِالْحَقِّ كُنْتُمْ كٰفِرِينَ ﴿۲۳﴾ وَقَالَ الَّذِينَ اسْتَضَعُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَندَادًا﴾

﴿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 Allāh and set up rivals for Him!"﴾ [34:31-33].

Ibn Abi Ḥātim reported that Ibn Abi 'Umar said that Sufyān said, "Every 'plot' mentioned in the Qur'ān refers to actions." Allāh's statement,

﴿وَمَا يَمْكُرُونَ إِلَّا يَأْتِنْسِهِمْ 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. Allāh said in other Āyāt,

﴿وَلِيَحْمِلُوا 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 يَزُرُونَ﴾

﴿And also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear!﴾ [16:25].

Allāh said;

﴿وَلِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلَ 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 Allāh received."﴾

When there comes to them a sign they say,

﴿لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلَ اللَّهِ﴾

﴿"We shall not believe until we receive the like of that which the Messengers of Allāh received."﴾

until the angels bring us the Message from Allāh, just as they brought it to the Messengers. In another *Āyah*, Allāh said,

﴿وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا الْمَلَكُوتُ أَوْ نَرَىٰ 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].

Allāh's statement,

﴿اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ﴾

﴿Allāh 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. Allāh said in other *Āyāt*,

﴿وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴿٤٣﴾ أَفَمَن يَقْسِمُونَ بِرَبِّكَ﴾

﴿And they say: "Why is not this Qur'ān 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'ān revealed to a mighty, respectable leader, honored by us,

﴿مِنَ الْقَرْيَتَيْنِ﴾

﴿...from one of the two towns?﴾

Of Makkah and Aṭ-Ṭā'if. This is because they, may Allāh curse them, belittled the Messenger ﷺ out of envy,

transgression, rebellion and defiance. Allāh described them,

﴿وَإِذَا رَأَوْكَ إِذْ يَنْخُذُونَكَ إِلَّا هُزُؤًا أَهْذًا الَّذِي بِعَبِّكَ اللَّهُ رَسُولًا ﴿٤١﴾﴾

﴿And when they see you, they only mock: "Is this the one whom Allāh has sent as a Messenger?"﴾ [25:41] and

﴿وَإِذَا رَأَاكَ الَّذِينَ كَفَرُوا إِذْ يَخُذُونَكَ إِلَّا هُزُؤًا أَهْذًا الَّذِي بِذِكْرِ الْهَيْكَلِ وَهُمْ يَذُكَّرُونَ ﴿٣٦﴾﴾

﴿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 (Allāh).﴾ [21:36], and,

﴿وَلَقَدْ اسْتَهْزَأَ بِرُسُلٍ مِن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٤١﴾﴾

﴿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 Allāh, His angels, and the believers send blessings upon him. The disbelievers used to call the Prophet ﷺ, before he received revelation, 'Al-Amīn' – the Truthful. The leader of the Quraysh disbelievers, Abu Sufyān, 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 Sufyān answered, "His ancestry is highly regarded among us." Heraclius asked, "Do you find that he lied, before he started his mission?" Abu Sufyān replied, "No." The emperor of Rome relied on the honor and purity of the Prophet ﷺ to recognize the truth of his prophethood and what he came with.

Imām Aḥmad recorded that Wāthilah bin Al-Asqa' said that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ اصْطَفَىٰ مِن وَلَدِ إِبْرَاهِيمَ إِسْمَاعِيلَ، وَاصْطَفَىٰ مِن بَنِي إِسْمَاعِيلَ بَنِي كِنَانَةَ وَاصْطَفَىٰ مِن بَنِي كِنَانَةَ قُرَيْشًا وَاصْطَفَىٰ مِن قُرَيْشٍ بَنِي هَاشِمٍ وَاصْطَفَانِي مِن بَنِي هَاشِمٍ»

«Verily, Allāh has chosen Ismā'īl from the offspring of Ibrāhīm, Bani Kinānah from the offspring of Ismā'īl, Quraysh from Bani Kinānah, Bani Hāshim from Quraysh and, He has chosen me from Bani Hāshim.»^[1]

Muslim recorded this *Hadīth*.^[2] Al-Bukhāri recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«بُعِثْتُ مِنْ خَيْرِ قُرُونِ نَبِيِّ آدَمَ قَرْنَا فَفَرْنَا، حَتَّى بُعِثْتُ مِنَ الْقُرُونِ الَّتِي كُنْتُ فِيهَا»

«I was chosen from a succession of the best generations of the Children of Ādam, until the generation I was sent in.»^[3]

Allāh's said,

﴿سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ﴾

«Humiliation and disgrace from Allāh and a severe torment will overtake the criminals...»

This is a stern threat and sure promise from Allāh 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 Allāh, because they were arrogant in the worldly life. This is why it is befitting that they earn disgrace on the Day of Resurrection. Allāh said in another *Āyah*,

﴿إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

«Verily, those who scorn My worship, they will surely enter Hell in humiliation!» [40:60]

disgrace and dishonor. Allāh 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 Allāh on the Day of Resurrection, as a just reckoning,

﴿وَلَا يَطَّلِعُ رَبُّكَ أَحَدًا﴾

[1] Aḥmad 4:107.

[2] Muslim 4:1682.

[3] *Fath Al-Bāri* 6:653.

﴿سُورَةُ الْأَنْعَامِ﴾ ١٤٤ ﴿سُورَةُ الْأَنْعَامِ﴾

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٥﴾ وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٦﴾ هُمْ ذَارُوا السَّلْوَ عِنْدَ رَبِّهِمْ وَهُوَ وَيْلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٧﴾ وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَمْعَشِرَ الْيَجِينَ قَدْ اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ الْإِنْسِ رَبَّنَا اسْتَمْنَعَ بَعْضُنَا بِبَعْضٍ وَبَلَّغْنَا آجَلَنَا الَّذِي أَجَلْتَ لَنَا قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٨﴾ وَكَذَلِكَ نُؤَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٢٩﴾ يَمْعَشِرَ الْيَجِينَ وَالْإِنْسِ أَوْلِيَائِكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِنَا وَيُزَكَّرُونَ وَنُكَرُّ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا عَلَىٰ أَنْفُسِنَا وَعَرَّهْمُ الْحَيَاةَ الدُّنْيَا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٣٠﴾ ذَلِكَ أَنْ لَّمْ يَكُنْ رَّبُّكَ مُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ ﴿١٣١﴾

﴿And your Lord treats no one with injustice﴾
[18:49]

Allāh said in another Āyah,

﴿يَوْمَ يُنْفَخُ 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 *Ṣaḥīḥs*, it is recorded that the Messenger of Allāh ﷺ said,

«يُنْصَبُ لِكُلِّ غَادِرٍ لِّوَاءٌ عِنْدَ اسْتِثْنَاءِ يَوْمِ الْقِيَامَةِ، فَيَقَالُ: هَذِهِ غَدْرَةُ فُلَانِ بْنِ فُلَانٍ بِنِ 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..'»^[1]

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 الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ﴾

﴿125. And whomsoever Allāh wills to guide, He opens his

[1] *Faṭḥ Al-Bārī* 6:327 and *Muslim* 4:1361

breast to Islām; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allāh puts the wrath on those who believe not. ﴿

Allāh said,

﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ﴾

﴿And whomsoever Allāh wills to guide, He opens his breast to Islām;﴾

He makes Islām easy for him and strengthens his resolve to embrace it, and these are good signs. Allāh said in other Āyāt,

﴿أَمَّنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ﴾

﴿Is he whose breast Allāh has opened to Islām, 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 الرَّاشِدُونَ﴾

﴿But Allāh 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 ‘Abbās commented on Allāh’s statement,

﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ﴾

﴿And whomsoever Allāh wills to guide, He opens his breast to Islām;﴾,

“Allāh says that He will open his heart to *Tawhīd* and faith in Him.”^[1] This is the same as was reported from Abu Mālik and several others, and it is sound.

Allāh’s statement,

﴿وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا﴾

﴿and whomsoever He wills to send astray, He makes his breast closed and constricted,﴾

[1] *Ad-Durr Al-Manthūr* 3 :356

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'īd bin Jubayr commented that in this case, "(Islām) finds every path in his heart impassable."^[1]

Al-Ḥakam bin Abān said that 'Ikrimah narrated from Ibn 'Abbās that he commented on:

﴿كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ﴾

﴿...as if he is climbing up to the sky﴾,

"Just as the Son of Ādam cannot climb up to the sky, *Tawhīd* and faith will not be able to enter his heart, until Allāh decides to allow it into his heart."^[2]

Imām Abu Jafar bin Jarīr commented: "This is a parable that Allāh has given for the heart of the disbeliever, which is completely impassable and closed to faith. Allāh 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."^[3] He also commented on Allāh's statement,

﴿كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ﴾

﴿Thus Allāh puts the Rijs (wrath) on those who believe not.﴾

"Allāh says that just as He makes the heart of whomever He decides to misguide, closed and constricted, He also appoints *Shaytān* for him and for his likes, those who refused to believe in Allāh and His Messenger. Consequently, *Shaytān* lures and hinders them from the path of Allāh."^[4] 'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said that, *Rijs*, refers to *Shaytān*,^[5] while Mujāhid said that it refers to all that does not contain goodness.^[6] 'Abdur-Raḥmān bin Zayd bin Aslam said that,

[1] Aṭ-Ṭabari 12:105

[2] *Ad-Durr Al-Manthūr* 3:356

[3] Aṭ-Ṭabari 12:109

[4] Aṭ-Ṭabari 12:110

[5] Aṭ-Ṭabari 12:111

[6] Aṭ-Ṭabari 12:111

Rijs, means, 'torment'.

﴿وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٦﴾ لَّهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٧﴾﴾

﴿126. And this is the path of your Lord leading straight. We have detailed Our Āyāt for a people who take heed.﴾

﴿127. For them will be the abode of peace with their Lord. And He will be their Walī because of what they used to do.﴾

After Allāh 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. Allāh said next,

﴿وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا﴾

﴿And this is the path of your Lord leading straight.﴾

that is, Islām, that We have legislated for you, O Muḥammad, by revealing this Qur'ān to you, is Allāh's straight path.

﴿قَدْ فَصَّلْنَا الْآيَاتِ﴾

﴿We have detailed Our Āyāt...﴾

We have explained the Āyāt and made them clear and plain,

﴿لِقَوْمٍ يَذَّكَّرُونَ﴾

﴿for a people who take heed﴾ those who have sound comprehension and understand what Allāh and His Messenger convey to them,

﴿لَّهُمْ دَارُ السَّلَامِ﴾

﴿For them will be the abode of peace﴾ Paradise,

﴿عِنْدَ رَبِّهِمْ﴾

﴿with their Lord.﴾ on the Day of Resurrection. Allāh 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 رَبُّهُمْ﴾

﴿And He will be their Walī﴾ Protector, Supporter and Helper,

﴿يَسَا كَاؤًا يَمَلُونَ﴾

﴿because of what they used to do,﴾ As reward for their good deeds, Allāh has favored them and been generous with them, and awarded them Paradise.

﴿وَيَوْمَ يُجْشِرُهُمْ جَمِيعًا يَمَعَشَرَ الْجِنُّ قَدِ اسْتَكْبَرُوا مِنَ الْإِنْسِ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ الْإِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَّغْنَا أَمَلَنَا الَّذِي أَجَلْتَ لَنَا قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ 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 Allāh may will. Certainly your Lord is All-Wise, All-Knowing."﴾

Allāh says, 'Mention, O Muḥammad, in what you convey and warn,' that,

﴿وَيَوْمَ يُجْشِرُهُمْ 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. Allāh will proclaim then,

﴿يَمَعَشَرَ الْجِنُّ قَدِ اسْتَكْبَرُوا مِنَ الْإِنْسِ﴾

﴿O you assembly of Jinn! Many did you mislead of men,﴾ So the Āyah;

﴿قَدِ اسْتَكْبَرُوا مِنَ الْإِنْسِ﴾

﴿Many did you mislead of men﴾ refers to their misguiding and leading them astray. Allāh also said;

﴿أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٠﴾ وَإِنْ أَقْبَدْتُم مَّا صَرَفْتُ عَنْكُمْ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿١٦١﴾ وَلَقَدْ أَصَلَّ مِنْكُمْ جِبَلًا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْلَمُونَ ﴿١٦٢﴾﴾

﴿Did I not command you, O Children of Ādam, that you

should not worship Shayṭān. Verily, he is a plain enemy to you. And that you should worship Me. That is the straight path. And indeed he (Shayṭān) did lead astray a great multitude of you. Did you not, then, understand? ﴿ [36:60-62], and

﴿ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ 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 Allāh, after Allāh chastises them for being misguided by the *Jinns*. Al-Ḥasan commented, “They benefited from each other when the *Jinns* merely commanded and mankind obeyed.” [1]

Ibn Jurayj said, “During the time of *Jāhiliyyah*, 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.”[2] 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 آجَلَنَا الَّذِي أَجَلْتَ 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 Allāh may will.

﴿ وَكَذَلِكَ نُؤَيِّدُ بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٣٦﴾ ﴾

[1] *Ad-Durr Al-Manthūr* 3:357

[2] *Aṭ-Ṭabari* 12:116

﴿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 Qatādah commented on this Āyah, "Allāh makes the wrongdoers supporters for each other in the Fire by following one another into it." [1] 'Abdur-Raḥmān bin Zayd bin Aslam commented on Allāh's statement,

﴿وَكَذَلِكَ نُوَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا﴾

﴿And thus We do make the wrongdoers supporters of one another.﴾

"It refers to the wrongdoers of the Jinns and mankind." [2] He then recited,

﴿وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٤٣﴾﴾

﴿And whosoever turns away blindly from the remembrance of the Most Gracious (Allāh), We appoint for him Shayṭān to be a companion to him.﴾ [43:36]

He said next – concerning the meaning of the Āyah; "We appoint the wrongdoer of the Jinns over the wrongdoer of mankind." A poet once said, "There is no hand, but Allāh's Hand is above it, and no wrongdoer but will be tested by another wrongdoer."

The meaning of this honorable Āyah 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.'

﴿يَنْمَعْتِرَ الْجِنَّ وَالْإِنْسَ أَلَّا يَأْتِكُمْ رَسُولٌ مِنْكُمْ يَفْضُونَ عَلَيْكُمْ ءَايَاتِي وَسُدُّوْكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا عَلَى أَنْفُسِنَا وَعَرَّهْتُمْ لِحْيَتَهُ الدُّنْيَا وَشَهِدُوا عَلَى أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿٤٣﴾﴾

﴿130. O you assembly of Jinn and humans! "Did not there

[1] 'Abdur-Razzāq 2:218

[2] Aṭ-Ṭabari 12:119

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 Allāh Sent Messengers to Them

Allāh 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,

﴿يَمَعْمَرُ الْيَاقِ وَالْأَنبِيَاءَ أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ﴾

﴿"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 Mujāhid, Ibn Jurayj and others from the Imāms of Salaf and later generations have stated.^[1] The proof for this is that Allāh 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 Nūh and the Prophets after him.﴾ [4:163],

until,

﴿رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجْمٌ بَعْدَ الرُّسُلِ﴾

﴿Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allāh after the (coming of) Messengers.﴾ [4:165]

Allāh said, concerning the Prophet Ibrāhīm,

﴿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 Ibrāhīm. No one has

[1] Aṭ-Ṭabari 12:122

claimed that there were Prophets from among the *Jinns* before the time of Ibrāhīm, but not after that. Allāh said,

﴿وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَبَأَكْثَرُ أَلْطَعَامَ 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 رِجَالًا نُوْحَىٰ إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ﴾

﴿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 Allāh said about them,

﴿وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ وَلَؤُا إِلَيْ قَوْمِهِمْ مُنْذِرِينَ ﴿٢٩﴾ قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ بَعْدِ مُوسَىٰ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُسْتَقِيمٍ ﴿٣٠﴾ يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِنْ عَذَابٍ أَلِيمٍ ﴿٣١﴾ وَمَنْ لَا يُجِبِ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْتَجِرٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ أُولَئِكَ فِي ضَلَالٍ مُبِينٍ ﴿٣٢﴾﴾

﴿And (remember) when We sent towards you a group of the Jinn, listening to the Qur'ān. 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 Mūsā, confirming what came before it, it guides to the truth and to the straight way. O our people! Respond to Allāh's caller, and believe in him. He (Allāh) will forgive you your sins, and will save you from a painful torment (i.e. Hell-fire). And whosoever does not respond to Allāh's caller, he cannot escape on earth, and there will be no helpers for him besides Allāh. Those are in manifest error.﴾ [46:29-32]

A Ḥadīth collected by At-Tirmidhi stated that the Messenger of Allāh ﷺ recited Sūrat Ar-Rahmān, to these *Jinns*, in which Allāh said,

﴿سَنَفَعُ لَكُمْ أَيُّهُ الشَّقَلَانِ ﴿٣٦﴾ فَيَأْتِي ءآلَهُ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٧﴾﴾

﴿We shall attend to you, O you two classes (Jinn and men)! Then which of the blessings of your Lord will you both (Jinn

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 ١٤٥
 وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا وَمَا رَبُّكَ بِغَفِيلٍ عَمَّا
 يَعْمَلُونَ ﴿١٣٢﴾ وَرَبُّكَ الْعَلِيُّ ذُو الرَّحْمَةِ إِنْ يَشَاءُ
 يَذْهَبْكُمْ وَيَسْتَخْلَفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا
 أَنْشَأَكُمْ مِنْ ذُرِّيَّةٍ قَوْمٍ آخِرِينَ ﴿١٣٣﴾ إِنْ مَا
 تُوعَدُونَ لَأْتِي وَمَا أَنْشَأْتُمْ بِمُعْجِزِينَ ﴿١٣٤﴾ قُلْ يَقَوْمِ
 اعْمَلُوا عَلَىٰ مَكَاتِبِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ
 مَنْ تَكُونُ لَهُ عَقِيبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ
 ﴿١٣٥﴾ وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ
 نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِرِعْمِهِمْ وَهَذَا لِلشُّرَكَائِنَا
 فَمَا كَانَ لِلشُّرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ
 وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَائِهِمْ
 سَاءَ مَا يَحْكُمُونَ ﴿١٣٦﴾ وَكَذَلِكَ زَيَّنْ
 لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ
 شُرَكَاءَهُمْ لِيَرُدُّوهُمْ وَلَا يَلِيسُوا عَلَيْهِمْ دِينَهُمْ
 وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرَّهُمْ وَمَا يُفَرُّونَ ﴿١٣٧﴾

and men) deny?﴾

[55:31-32] ^[1]

Allāh said in this honorable *Āyah*,

﴿يَمَعَشَرِ الْجِنِّ وَالْإِنْسِ الَّذِ
 بِأَيْكُمْ رُسُلٌ مِنْكُمْ يَقْضُونَ
 عَلَيْكُمْ مَا بَيْنِي وَبَيْنَكُمْ لِقَاءَ
 يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا عَلَىٰ
 أَنْفُسِنَا﴾

﴿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. Allāh said next,

﴿وَعَرَّوهُمْ الْحَيٰوةَ 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 أَنْفُسِهِمْ﴾

﴿And they will bear witness against themselves﴾ on the Day of Resurrection,

[1] *Tuhfat Al-Aḥwadhī* 9:177

﴿أَنَّهُمْ كَانُوا كَافِرِينَ﴾

﴿that they were disbelievers...﴾ in this worldly life, rejecting what the Messengers, may Allāh's peace and blessings be on them, brought them.

﴿ذَلِكَ أَن لَّمْ يَكُن رَّبُّكَ مُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَفْلُونَ ﴿١٣١﴾ وَلِكُلِّ دَرَجَةٍ مِّنَّا عَمَلُوهُمَا وَمَا رُبُّكَ بِغَافِلٍ عَمَّا يَسْمُونَ ﴿١٣٢﴾﴾

﴿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.﴾

Allāh said,

﴿ذَلِكَ أَن لَّمْ يَكُن رَّبُّكَ مُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَفْلُونَ ﴿١٣١﴾﴾

﴿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 Allāh's Message. Therefore, We did not punish any of the nations, except after sending Messengers to them, so that they have no excuse.' Allāh said in other *Āyāt*,

﴿وَلَا مَن آتَىٰ إِلَّا حَلَا فِيهَا نَذِيرٌ﴾

﴿And there never was a nation but a warner had passed among them.﴾ [35:24], and

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

﴿And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh, and stay away from *Aṭ-Ṭāghūt* (all false deities)."﴾ [16:36], and

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾

﴿And We never punish until We have sent a Messenger.﴾ [17:15], and,

﴿كُلَّمَا أَلْفَىٰ فِيهَا فَوْجٌ سَأَلْتَهُمْ خَزَنَتَهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾ قَالُوا بَلَىٰ 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 *Āyāt* on this subject. Aṭ-Ṭabari said, "Allāh's statement,

﴿وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا﴾

﴿For all there will be degrees according to what they did.﴾

means, every person who obeys Allāh or behaves disobediently, has grades and ranks according to their works, which Allāh gives them as recompense, good for good and evil for evil." I say, it is possible that Allāh's statement,

﴿وَلِكُلِّ دَرَجَةٍ مِمَّا 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. Allāh said,

﴿قَالَ لِكُلِّ ضِعْفٍ﴾

﴿He will say: "For each one there is double (torment).">﴾[7:38],

and,

﴿الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ﴾

﴿Those who disbelieved and hinder (others) from the path of Allāh, for them We will add torment to the torment because they used to spread corruption.﴾ [16:88]

Allāh said next,

﴿وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ﴾

﴿And your Lord is not unaware of what they do.﴾

Ibn Jarīr commented, "All these deeds that they did, O Muḥammad, 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."^[1]

[1] Aṭ-Ṭabari 12:125

﴿وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِنْ يَشَأْ يُدْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَدَلِكُمْ مَا يَشَاءُ كَمَا
 أَنْشَأَكُمْ مِنْ ذُرِّيَّتِهِ قَوْمٍ آخَرِينَ ﴿١٣٣﴾ إِنْ مَا تُوعَدُونَ لَآتٍ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿١٣٤﴾
 قُلْ يَتَوَوَّأُ غَمَلًا عَلَىٰ مَكَاتِبِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَقِيبَةُ الدَّارِ
 إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿١٣٥﴾﴾

﴿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

Allāh said,

﴿وَرَبُّكَ﴾

﴿And your Lord...﴾, O Muḥammad,

﴿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. Allāh said in another Āyah,

﴿إِنَّ اللَّهَ بِالكَافِرِينَ لَؤُوفٌ رَحِيمٌ﴾

﴿Truly, Allāh is full of kindness, the Most Merciful towards mankind.﴾ [2:143]

﴿إِنْ يَشَأْ يُدْهِبْكُمْ﴾

﴿if He wills, He can destroy you.﴾ if you defy His commandments,

﴿وَسَخَّطْنَا مِنْ بَعْدِكُمْ مَا يَشَاءُ﴾

﴿And in your place make whom He wills as your successors,﴾
who behave obediently,

﴿كَمَا أَنشَأَكُمْ مِنْ ذُرِّيَّةِ قَوْمٍ آخَرِينَ﴾

﴿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 Allāh 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. Allāh has also said;

﴿إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا ﴿١٣٣﴾﴾

﴿If He wills, He can take you away, O people, and bring others. And Allāh is Ever Capable over that.﴾ [4:133],

﴿يَأْتِيهَا النَّاسُ أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٦﴾﴾

﴿وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٧﴾﴾ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿١٧﴾

﴿O mankind! It is you who stand in need of Allāh. But Allāh 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 Allāh.﴾ [35:15-17],

and,

﴿وَاللَّهُ الْغَنِيُّ وَأَنْتُمْ الْفُقَرَاءُ وَإِن تَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ﴾

﴿But Allāh 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].

Muḥammad bin Ishāq said that Ya'qūb bin 'Utbah said that he heard Abān bin 'Uthmān saying about this Āyah,

﴿كَمَا أَنشَأَكُمْ مِنْ ذُرِّيَّةِ قَوْمٍ آخَرِينَ﴾

﴿As He raised you from the seed of other people.﴾

“The seed’ means the offspring and the children.”^[1] Allāh’s statement,

[1] Ad-Durr Al-Manthūr 3 :361

﴿إِن مَّا تُوعَدُونَ لَآتٍ وَمَا أَنْتُمْ بِمُعْجِزِينَ﴾

﴿Surely, that which you are promised, will verily, come to pass and you cannot escape.﴾

means, tell them, O Muḥammad, that what they have been promised of Resurrection will surely occur,

﴿وَمَا أَنْتُمْ بِمُعْجِزِينَ﴾

﴿and you cannot escape.﴾ from Allāh. Rather, He is able to resurrect you even after you become dust and bones. Certainly, Allāh is able to do all things and nothing ever escapes His power.

Allāh said;

﴿قُلْ يَتَوَبُّوا إِلَىٰ مَكَانَتِكُمْ إِنِّي عَاسِلٌ 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. Allāh said in another Āyah,

﴿وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنَّا عَامِلُونَ ﴿١٢١﴾ وَأَنْظِرُوا إِنَّا مُنْظِرُونَ ﴿١٢٢﴾﴾

﴿And say to those who do not believe: "Act according to Makānatikum, We are acting (in our way). And you wait! We (too) are waiting."﴾ [11:121-122].

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said that,

﴿عَلَىٰ مَكَانَتِكُمْ﴾

﴿according to Makānatikum...﴾ means, your way.^[1]

﴿فَسَوْفَ تَعْلَمُونَ مَن تَكُونُ لَهُ عَاقِبَةُ 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 (Muḥammad's) or yours (the disbelievers). Allāh has indeed kept His promise and allowed Muḥammad ﷺ to prevail in the

[1] Aṭ-Ṭabari 12:129

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 Allāh be pleased with them all. Allāh also said,

﴿كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٥٨﴾﴾

﴿Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allāh is All-Powerful, Almighty.﴾ [58:21]

﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهُدَاءُ ﴿٥٩﴾ يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٦٠﴾﴾

﴿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 مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿١٠٥﴾﴾

﴿And indeed We have written in the Zabūr after the Dhikr^[1] that My righteous servants shall inherit the land.﴾ [21:105]

﴿وَجَعَلُوا لِلَّهِ مِن مَّا ذَرَأَ مِن الْحَبْزِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِرِعْمِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿١٣٦﴾﴾

﴿136. And they assign to Allāh a share of the tilth and cattle which He has created, and they say: "This is for Allāh," according to their claim, "and this is for our partners." But the share of their "partners" reaches not Allāh, while the share of Allāh reaches their "partners"! Evil is the way they judge!﴾

[1] There are different explanations of this Āyah. See the Tafsir of Sūrat Al-Anbiyā' no. 105 for its commentary.

Some Acts of Shirk

Allāh chastises and criticizes the idolators who invented innovations, *Kufr* and *Shirk*, and called on partners and rivals with Allāh among His creation, although He created every thing, all praise is due to Him. This is why Allāh said,

﴿وَجَعَلُوا لِلَّهِ مِنَّا ذُرًّا﴾

﴿And they assign to Allāh 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 بِرِئْسِهِمْ وَهَذَا لِشُرَكَائِنَا﴾

﴿and they say: "This is for Allāh," according to their claim, "and this is for our partners."﴾

Allāh said next,

﴿فَمَا كَانَتْ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَتْ لِلَّهِ فَهُوَ يَصِلُ إِلَيْنَا﴾

﴿But the share of their "partners" reaches not Allāh, while the share of Allāh reaches their "partners"!﴾

'Ali bin Abi Ṭalḥah and Al-'Awfi narrated that Ibn 'Abbās said; "When they, the enemies of Allāh, would cultivate the land or collect produce, they would assign a part of it to Allāh 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 Allāh 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 Allāh, they would add whatever this water irrigated to the idol's share! If the land or produce that they assigned for Allāh 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 Allāh. If the water that they assigned for Allāh 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 *Baḥīrah*, *Sā'ibah*, *Waṣūlah* and *Ḥam*, assigning them to the idols, claiming that they do so as way of seeking a means of approach to Allāh. Allāh said,

﴿وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا﴾

﴿And they assign to Allāh a share of the tilth and cattle which He has created...﴾.^[1]

Similar was said by Mujāhid, Qatādah, As-Suddi and others.^[2] 'Abdur-Raḥmān bin Zayd bin Aslam commented; "Every type of slaughter that they would assign for Allāh, 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 Allāh's Name when slaughtering it." He then recited the *Āyah* (6:136) until he reached,

﴿سَاءَ مَا يَحْكُمُونَ﴾

﴿Evil is the way they judge!﴾^[3]

This *Āyah* means, evil is that which they determined, for they committed error in the division. Certainly, Allāh 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. Allāh said in other *Āyāt*,

﴿وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَ وَلَهُمْ مَا يَشْتَهُونَ﴾

﴿And they assign daughters unto Allāh - glory be to Him - and unto themselves what they desire.﴾ [16:57], and

﴿وَجَعَلُوا لَهُمْ مِنْ عِبَادِهِ جِزَاءً إِنَّ الْإِنْسَانَ لَكَفُورٌ مُبِينٌ﴾

﴿Yet, they assign to some of His servants a share with Him.

[1] Aṭ-Ṭabari 12:131-132

[2] Aṭ-Ṭabari 12:133

[3] Aṭ-Ṭabari 12:134

Verily, man is indeed a manifest ingrate! ﴿43:15﴾, and,

﴿الْكُفْرَ الذِّكْرُ وَلَهُ الْأُنثَى﴾ تِلْكَ إِذَا قَسَمْتَ صِغْرًا ﴿١٣٧﴾

﴿Is it for you the males and for Him the females? That indeed is a division most unfair!﴾ [53:21-22].

﴿وَكَذَلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شُرَكَاؤُهُمْ لِيُرْذَوْهُمْ
وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ﴾ ﴿١٣٧﴾

﴿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 Allāh had willed, they would not have done so. So leave them alone with their fabrications.﴾

Shayṭān Lured the Idolators to Kill Their Children

Allāh says, just as the *Shayāṭīn* lured the idolators to assign a share for Allāh 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 Ṭalḥah reported from Ibn 'Abbās that he commented;

﴿وَكَذَلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شُرَكَاؤُهُمْ﴾

﴿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."^[1]

Mujāhid said, "Idolators' partners among the devils ordered them to bury their children for fear of poverty."^[2] As-Suddi said, "The devils commanded them to kill their daughters so that they,

﴿لِيُرْذَوْهُمْ﴾

﴿lead them to their own destruction﴾, and to,

[1] Aṭ-Ṭabari 12:136

[2] Aṭ-Ṭabari 12:136.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

۱۴۶

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

وَقَالُوا هَذِهِ أَمْعَةٌ وَحَرَّتْ حَجْرٌ لَا يَطْعَمُهَا إِلَّا مَنْ
 نَشَأَ بِرَعْيِهِمْ وَأَنْعَمَ حَرَمَتْ طُحُورُهَا وَأَمْعَةٌ لَا يَذْكُرُونَ
 أَسْمَ اللَّهِ عَلَيْهَا أَفْتَرَاءَ عَلَيْهِ سَيَجْزِيهِمْ بِمَا كَانُوا
 يَفْتَرُونَ ﴿١٣٨﴾ وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَمِ
 خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ أَرْوَاجِنَا وَإِنْ يَكُنْ
 مَيْتَةً فَهُمْ فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ وَصْفَهُمْ إِنَّهُ
 حَكِيمٌ عَلِيمٌ ﴿١٣٩﴾ قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ
 سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ أَفْتَرَاءَ عَلَى اللَّهِ
 قَدْ ضَلُّوا أَمَا كَانُوا مَهْتَدِينَ ﴿١٤٠﴾ وَهُوَ الَّذِي
 أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرِ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ
 مُخْتَلِفًا أَلْوَانُهُ وَالزَّيْتُونَ وَالرَّيْمَانَ مُتَشَابِهًا وَغَيْرَ
 مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَمَا تَوْحَافَهُ يَوْمَ
 حَصَادِهِ وَلَا تُشْرِكُوا بِهِ لَا يَجِبُ الْمُسْرِفِينَ ﴿١٤١﴾
 وَمِنَ الْأَنْعَمِ حَمُولَةٌ وَفَرَسَاتٌ كُلُوا مِنَّمَا رَزَقَكُمُ
 اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٤٢﴾

﴿وَلَيْسُوا عَلَيْهِمْ رِيْبَهُمْ﴾

﴿cause confusion in their religion.﴾^[1]

Allāh said,

﴿وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ﴾

﴿And if Allāh had willed, they would not have done so.﴾

meaning, all this occurred by Allāh'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.

﴿فَذَرَهُمْ وَمَا يَفْتَرُونَ﴾

﴿So leave them alone with their fabrications.﴾

meaning, avoid and

abandon them and what they do, for Allāh will judge between you and them.

﴿وَقَالُوا هَذِهِ أَمْعَةٌ وَحَرَّتْ حَجْرٌ لَا يَطْعَمُهَا إِلَّا مَنْ نَشَأَ بِرَعْيِهِمْ وَأَنْعَمَ حَرَمَتْ طُحُورُهَا وَأَمْعَةٌ لَا يَذْكُرُونَ أَسْمَ اللَّهِ عَلَيْهَا أَفْتَرَاءَ 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 Allāh is not pronounced; lying

[1] At-Ṭabari 12:137

against Him (Allāh). He will recompense them for what they used to fabricate.﴾

The Idolators Forbade Certain Types of Cattle

'Ali bin Abi Ṭaḥhah reported that Ibn 'Abbās said, "Ḥijr refers to what they forbade, such as the *Waṣīlah*, and the like." [1]

Similar was said by Mujāhid, Aḍ-Ḍaḥḥāk, As-Suddi, Qatādah, 'Abdur-Raḥmān bin Zayd bin Aslam and others. [2] Qatādah commented on,

﴿وَقَالُوا هَذِهِ أَمْثَلُ الَّذِي فَجَّرْنَا الْحَيَّةَ﴾

﴿They say that such and such cattle and crops are Ḥijr,﴾

"It is a prohibition that the *Shayāṭīn* appointed for their wealth, and a type of exaggeration and extremism that did not come from Allāh." ['Abdur-Raḥmān] Ibn Zayd bin Aslam said that,

﴿حَيْجَرٌ﴾

﴿Ḥijr,﴾ refers to what the idolators designated for their deities. [3] As-Suddi said that the *Āyah*,

﴿لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ بِرِغْمِهِمْ﴾

﴿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." [4] Similar to this honorable *Āyah*, Allāh said,

﴿قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ بَيْنَهُ حَرَامًا وَحَلَالًا قُلْ مَا اللَّهُ أَدَبٌ لَكُمْ
أَمْ عَلَى اللَّهِ تَفْتُونَ﴾

﴿Say: "Tell me, what provision Allāh has sent down to you! And you have made of it lawful and unlawful." Say: "Has Allāh permitted you (to do so), or do you invent a lie against Allāh?"﴾ [10:59],

[1] Aṭ-Ṭabari 12:143

[2] Aṭ-Ṭabari 12:143

[3] Aṭ-Ṭabari 12:143

[4] Aṭ-Ṭabari 12:143

and,

﴿مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ﴾ (١٣٠)

﴿Allāh has not instituted things like Bahīrah or a Sā'ibah or a Waṣīlah or a Hām. But those who disbelieve invent lies against Allāh, and most of them have no understanding.﴾ [5:103]

As-Suddi said that cattle forbidden to be used for burden were the Bahīrah, Sā'ibah, Waṣīlah and Hām, as well as cattle for which the idolators did not mention Allāh's Name when slaughtering them nor when they were born.

Abu Bakr bin 'Ayyāsh said that 'Āṣim bin Abi An-Najūd said, "Abu Wā'il said to me, 'Do you know the meaning of the Āyah,

﴿وَأَنْتُمْ حَرَّمْتُمْ طُحُورَهَا وَأَنْتُمْ لَا يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا﴾

﴿And (they say) there are cattle forbidden to be used for burden, and cattle on which the Name of Allāh is not pronounced.﴾

I said, 'No.' He said, 'It is the Bahīrah, which they would not use to for Hājj (either by riding it or carrying things on it)."^[1] Mujāhid also said that they were some of the camels belonging to idolators on which Allāh's Name was not mentioned when riding, milking, carrying things, copulation or any other action.^[2]

﴿أَفِرَاءَ عَلَيْهِ﴾

﴿lying against Him.﴾ against Allāh. The idolators indeed lied when they attributed this evil to Allāh'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 الْأَنْفَةِ خَالِصَةٌ لِرَبِّنَا وَمَحْرَمٌ عَلَيْنَا أَرْوَجْنَا وَإِنْ يَكُنْ يَتَسَوَّى فَمَنْ فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ وَصَفَهُمْ إِنَّهُمْ كَافِرِينَ﴾ (١٣١)

[1] Aṭ-Ṭabari 12:144

[2] Aṭ-Ṭabari 12:145

﴿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 Allāh). Verily, He is All-Wise, All-Knower.﴾

Abu Ishāq As-Subay'ī narrated that 'Abdullāh bin Abi Al-Hudhayl reported that Ibn 'Abbās said that,

﴿وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِلَّذِينَ كَفَرُوا﴾

﴿And they say: "What is in the bellies of such and such cattle is for our males alone..."﴾ refers to milk.^[1]

'Awfī said that Ibn 'Abbās said about this Āyah,

﴿وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِلَّذِينَ كَفَرُوا﴾

﴿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)! Allāh forbade this practice."^[2] Similar was said by As-Suddī.^[3]

Ash-Sha'bi said, "The *Bahīrah*'s milk was only given to the men. But if any cattle from the *Bahīrah* died, both men and women would share in eating it." Similar was said by 'Ikrimah, Qatādah and 'Abdur-Rahmān bin Zayd bin Aslam.

Mujāhid commented;

﴿وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِلَّذِينَ كَفَرُوا وَمُعْتَمَدَةٌ عَلَى الْأَرْوَاحِ﴾

﴿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 *Sā'ibah* and the *Bahīrah*."^[4] Abu Al-'Āliyah, Mujāhid and Qatādah said that Allāh's statement,

[1] Aṭ-Ṭabari 12:146

[2] Aṭ-Ṭabari 12:147

[3] Aṭ-Ṭabari 12:148

[4] Aṭ-Ṭabari 12:148

﴿سَيَجْزِيهِمْ وَصَفَهُمْ﴾

﴿He will punish them for their attribution.﴾ means, uttering such falsehood.^[1] This is explained by Allāh's statement,

﴿وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ لِّتَقْتَرُوا عَلَى اللَّهِ الْكَذِبَ
إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿١١٦﴾﴾

﴿And say not concerning that which your tongues falsely utter: "This is lawful and this is forbidden." so as to invent lies against Allāh. Verily, those who invent lies against Allāh will never prosper.﴾ [16:116]

Allāh 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 سَهْوًا يَخْتَرِعُونَ عَلَيْهِمْ حَرَامًا مَا رَزَقَهُمُ اللَّهُ آفْسَافًا عَلَى اللَّهِ
فَدَّ ضَلُّوهُ وَمَا كَانُوا مُهْتَدِينَ ﴿١٤٠﴾﴾

﴿140. Indeed lost are they who have killed their children, foolishly, without knowledge, and (they) have forbidden that which Allāh has provided for them, inventing a lie against Allāh. They have indeed gone astray and were not guided.﴾

Allāh 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 Allāh and invent falsehood about Him. Allāh also said,

﴿إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿١٦﴾ مَتَّعَ فِي الدُّنْيَا ثَمَرَ الْإِنْسَانِ﴾

[1] At-Ṭabari 12:152

رَجِيحُهُمْ ثُمَّ يُدْفِعُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾

﴿Say: "Verily, those who invent a lie against Allāh 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-Hāfiẓ Abu Bakr bin Marduwyah recorded that Ibn 'Abbās commented, "If it pleases you to know how ignorant the Arabs used to be, then recite the Āyāt beyond Āyah one hundred and thirty in Sūrat Al-An'ām,

﴿قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّضُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ
قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿٧١﴾﴾

﴿Indeed lost are they who have killed their children, foolishly, without knowledge, and [they] have forbidden that which Allāh has provided for them, inventing a lie against Allāh. They have indeed gone astray and were not guided.﴾"

Al-Bukhāri also recorded this in the section of his Ṣaḥīḥ on the virtues of the Quraysh.^[1]

﴿وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْثُلُهُ
وَالزَّيْتُونَ وَالرَّيْحَانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَءَاتُوا حَقَّهُ يَوْمَ
حَصَادِهِ وَلَا تُسْرِفُوا إِنَّكُمْ لَا يُحِبُّ الْمُسْرِفِينَ ﴿١٤١﴾ وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَفَرَشَاتٌ
كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّكُمْ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٤٢﴾﴾

﴿141. And it is He Who produces gardens Ma'rūshāt and not Ma'rūshāt, 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 Allāh has provided for you, and follow not the footsteps of Shaytān. Surely, he is to you an open enemy.﴾

[1] Faḥ Al-Bāri 6 :636

Allāh Created the Produce, Seed Grains and Cattle

Allāh 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. Allāh said,

﴿وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ﴾

﴿And it is He Who produces gardens Ma'rūshāt and not Ma'rūshāt,﴾

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented, "Ma'rūshāt refers to what the people trellise, while 'not Ma'rūshāt' refers to fruits (and produce) that grow wild inland and on mountains."^[1] 'Aṭā' Al-Khurāsāni said that Ibn 'Abbās said, "Ma'rūshāt are the grapevines that are trellised, while 'not Ma'rūshāt' 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."^[2] Muḥammad bin Ka'b said that the Āyah,

﴿كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ﴾

﴿Eat of their fruit when they ripen,﴾

means, "(Eat) from the dates and grapes they produce."^[3] Allāh said next,

﴿وَمَا آتَا حَقَّهُ يَوْمَ حَصَادِهِ﴾

﴿but pay the due thereof on the day of their harvest,﴾

Mujāhid commented, "When the poor people are present (on the day of harvest), give them some of the produce."^[4] 'Abdur-Razzāq recorded that Mujāhid commented on the Āyah,

﴿وَمَا آتَا 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

[1] Aṭ-Ṭabari 12:156

[2] Aṭ-Ṭabari 12:157

[3] Aṭ-Ṭabari 12:157

[4] Aṭ-Ṭabari 12:163

whatever is left on the ground of the harvest.”^[1] Ath-Thawri said that Ḥammād narrated that Ibrāhīm An-Nakha'ī said, “One gives away some of the hay.”^[2] Ibn Al-Mubārak said that Shurayk said that Sālim said that Sa'īd bin Jubayr commented;

﴿وَمَا تَوْا حَقُّهُ 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 Zakāh became obligatory.”

Allāh has chastised those who harvest, without giving away a part of it as charity. Allāh mentioned the story of the owners of the garden in Sūrat Nūn,

﴿إِذْ أَقْسَمُوا لِيَصْرِمُهَا مُصْبِحِينَ ﴿١٧﴾ وَلَا يَسْتَنْتُونَ ﴿١٨﴾ نَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِبُونَ ﴿١٩﴾ فَأَصْبَحَتْ كَالصَّرِيمِ ﴿٢٠﴾ فَتَنَادَوُا مُصْبِحِينَ ﴿٢١﴾ أَنْ أَعْدُوا عَلَىٰ حَرْوِكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٢﴾ فَأَنظَلْنَا سَحَابًا مِّن سَحَابٍ مِّن لَّيْلِ لَّا يَبْذُلُونَ ﴿٢٣﴾ أَنْ لَا يَدْخُلَهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ ﴿٢٤﴾ وَغَدَا عَلَىٰ حَرٍِّ قَدِيدٍ ﴿٢٥﴾ فَمَا رَأَوْهَا فَأَلَوْا إِيَّانَا لَصَالُونَ ﴿٢٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾ قَالَ أَوْسَطُهُمْ أَلُوْا لَكُمْ لَوْلَا مُسِيحُونَ ﴿٢٨﴾ قَالُوا سُبْحٰنَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٢٩﴾ فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتْلُونَ ﴿٣٠﴾ قَالُوا يٰوَيْلَنَا إِنَّا كُنَّا طٰغِينَ ﴿٣١﴾ عَسَىٰ رَبَّنَا أَنْ يُّدِينَنَا حَيْرًا مِّنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ﴿٣٢﴾ كَذٰلِكَ الْعَذَابُ وَالْعَذَابُ الْآخِرُ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٣﴾﴾

﴿When they swore to pluck the fruits of the (garden) in the morning. Without saying: “If Allāh 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

[1] ‘Abdur-Razzāq 2:219

[2] Aṭ-Ṭabari 12:165

said): "Nay! Indeed we are deprived of (the fruits)!" The best among them said: "Did I not tell you, why say you not: 'If Allāh 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

Allāh said,

﴿وَلَا تُسْرِفُوا إِنَّكُمْ 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 Āyah was revealed concerning Thābit bin Qays bin Shammās, who plucked the fruits of his date palms. Then he said to himself, 'This day, every person who comes to me, I will feed him from it.' So he kept feeding (them) until the evening came and he ended up with no dates. Allāh sent down,

﴿وَلَا تُسْرِفُوا إِنَّكُمْ لَا يُحِبُّ الْمُسْرِفِينَ﴾

﴿And waste not by extravagance. Verily, He likes not the wasteful.﴾"

Ibn Jarīr recorded this statement from Ibn Jurayj. However, the apparent meaning of this Āyah, and Allāh knows best, is that;

﴿كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا 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. Allāh said in another Āyah,

﴿وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا﴾

﴿And eat and drink but waste not by extravagance.﴾ [7:31]

In his *Ṣaḥīḥ*, Al-Bukhāri recorded a *Ḥadīth* without a chain of narration;

«كُلُوا وَاشْرَبُوا وَابْسُوا مِنْ غَيْرِ إِسْرَافٍ وَلَا مَخِيلَةٍ»

«Eat, drink and clothe yourselves without extravagance or arrogance.»^[1]

Therefore, these *Ayāt* have the same meaning as this *Ḥadīth*. and Allāh knows best.

Benefits of Cattle

Allāh'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 Ishāq said that Abu Al-Aḥwas said that 'Abdullāh said that 'animals for burden' are the camels that are used for carrying things, while, '*Farsh*', refers to small camels. Al-Ḥākim recorded it and said, "Its chain is *Ṣaḥīḥ* and they did not record it."^[2] 'Abdur-Raḥmān 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).^[3] This statement of 'Abdur-Raḥmān is sound, and the following *Āyāt* testify to it,

﴿أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ ﴿٧١﴾ وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾﴾

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

[1] The Book of Clothing, the first chapter, with slightly different wording. It was recorded with a complete chain by Ibn Mājah, An-Nasā'ī, and others.

[2] Al-Ḥākim 2:317

[3] Aṭ-Ṭabari 12:181

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 الْأَنْعَامِ لَعِبْرَةً لِّتُنذِرُوا بِمَا فِي بُطُونِهِمْ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبْنَا خَالِصًا سَائِبًا
لِّلشَّارِبِينَ﴾ ﴿١١﴾

﴿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 أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثْنَا وَمَتْنًا إِلَىٰ 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 Shaytān's Law Concerning Them

Allāh said,

﴿كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ﴾

﴿Eat of what Allāh has provided for you,﴾

of fruits, produce and cattle. Allāh created all these and provided you with them as provision.

﴿وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ﴾

﴿and follow not the footsteps of Shaytān.﴾

meaning, his way and orders, just as the idolators followed him and prohibited fruits and produce that Allāh provided for them, claiming that this falsehood came from Allāh.

﴿إِنَّهُ لَكُمْ﴾

﴿Surely, he is to you﴾ meaning; Shaytān, O people, is to you,

﴿عَدُوٌّ مُّبِينٌ﴾

﴿an open enemy﴾ and his enmity to you is clear and apparent. Allāh said in other *Āyāt*,

﴿إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ﴾ ﴿١٦﴾

﴿Surely, Shaytān is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may

﴿الْأَنْعَامِ﴾ ١٤٧ ﴿الْأَنْعَامِ﴾

تَمَنِّيَةَ أَرْوَاحٍ مِّنَ الصَّانِّاتَيْنِ وَمِنَ الْمَعْرِاتَيْنِ ۗ وَقَالَ الْإِنشِيَانِ ۗ
 قُلْ ۗ وَالذَّكْرَيْنِ حَرَّمَ أَمِ الْإِنشِيَانِ ۗ أَمَا اسْتَمَلَّتْ عَلَيْهِ
 أَرْحَامُ الْإِنشِيَانِ نَبِيؤُنِي بِعِلْمٍ إِن كُنْتُمْ صَادِقِينَ ﴿١٤٣﴾
 وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ ۗ قُلْ ۗ وَالذَّكْرَيْنِ
 حَرَّمَ أَمِ الْإِنشِيَانِ ۗ أَمَا اسْتَمَلَّتْ عَلَيْهِ أَرْحَامُ الْإِنشِيَانِ
 أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّيْتُكُمْ اللَّهُ بِهِذَا فَمَنْ
 أَظْلَمُ مِمَّنْ أَفْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ
 عِلْمٍ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٤٤﴾ قُلْ لَا آجِدُ
 فِي مَا أُوْحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ
 مَيْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ لَحْمَ خَيْرٍ فَإِنَّهُ رَجَسٌ أَوْ
 فَسَقًا أَهْلٌ لِّغَيْرِ اللَّهِ بِهِ ۗ فَمَنْ أَضْطَرَّ بِغَيْرِ رِجْسٍ وَلَا عَادٍ فَإِنَّ
 رَبَّكَ عَفُورٌ رَّحِيمٌ ﴿١٤٥﴾ وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا
 كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمَ عَلَيْهِمْ
 شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوْ الْحَوَائِجُ أَوْ مَا
 اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُمْ بِغَيْرِهِمْ وَإِنَّا لَصَادِقُونَ ﴿١٤٦﴾

become the
 dwellers of the
 blazing Fire. ﴿
 [35:6] and,

﴿يَنْبَىٰ ۖ ءَادَمَ لَا يَفْتَنَكُمُ
 الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ
 الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا
 سَوْءَهُمَا﴾

﴿O Children of Ādam!
 Let not Shayṭān deceive
 you, as he got your
 parents out of Paradise,
 stripping them of their
 raiment, to show them
 their private parts.﴾
 [7:27]

and,

﴿أَفْتَنَّاخُذْوَهُ وَاذْرَيْنَاهُ
 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 *Āyāt* on this subject.

﴿تَمَنِّيَةَ أَرْوَاحٍ مِّنَ الصَّانِّاتَيْنِ وَمِنَ الْمَعْرِاتَيْنِ ۗ وَقَالَ الْإِنشِيَانِ ۗ
 اسْتَمَلَّتْ عَلَيْهِ أَرْحَامُ الْإِنشِيَانِ نَبِيؤُنِي بِعِلْمٍ إِن كُنْتُمْ صَادِقِينَ ﴿١٤٣﴾ وَمِنَ الْإِبِلِ اثْنَيْنِ
 وَمِنَ الْبَقَرِ اثْنَيْنِ ۗ قُلْ ۗ وَالذَّكْرَيْنِ حَرَّمَ أَمِ الْإِنشِيَانِ ۗ أَمَا اسْتَمَلَّتْ عَلَيْهِ أَرْحَامُ الْإِنشِيَانِ
 أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّيْتُكُمْ اللَّهُ بِهِذَا فَمَنْ أَظْلَمُ مِمَّنْ أَفْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ
 النَّاسَ بِغَيْرِ عِلْمٍ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٤٤﴾﴾

﴿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 Allāh ordered you such a thing? Then who does more wrong than one who invents a lie against Allāh, to lead mankind astray without knowledge. Certainly Allāh guides not the people who are wrongdoers." ﴿

These Āyāt demonstrate the ignorance of the Arabs before Islām. They used to prohibit the usage of some of their cattle and designate them as *Bahīrah*, *Sā'ibah*, *Waṣīlah* and *Hām* etc. These were some of the innovations they invented for cattle, fruits and produce. Allāh stated that He has created gardens, trellised and untrellised, and cattle, as animals of burden and as *Farsh*. Allāh 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. Allāh did not prohibit any of these cattle or their offspring. Rather, they all were created for the sons of Ādam as a source for food, transportation, work, milk, and other benefits, which are many. Allāh said,

﴿وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَنِيَةَ أَزْوَاجٍ﴾

﴿And He has sent down for you of cattle eight pairs...﴾ [39:6]

Allāh said;

﴿أَمَّا اسْتَمَعْتُمْ عَلَيْهِ أَزْوَاجَ الْأُنثِيَّاتِ﴾

﴿...or (the young) which the wombs of the two females enclose...﴾

This refutes the idolators' statement,

﴿مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِلذَّكَورِ وَحُرْمٌ عَلَى الْأُنثِيَّاتِ﴾

﴿What is in the bellies of such and such cattle is for our males alone, and forbidden to our females.﴾ [6:139]

Allāh said,

﴿يَتَّبِعُونَ بَعْلَهُمْ إِنْ كُنْتُمْ صَادِقِينَ﴾

﴿Inform me with knowledge if you are truthful.﴾

meaning, tell me with sure knowledge, how and when did Allāh prohibit what you claimed is prohibited, such as the Baḥīrah, Sā'ibah, Waṣīlah and Ḥām etc.?

Al-'Awfi said that Ibn 'Abbās said, "Allāh's statement,

﴿ثَمَنِيَّةَ أَرْوَجَ مِثْلَ الصَّائِنِ اثْنَيْنِ وَمِثْلَ الْمَمْرِ اثْنَيْنِ﴾

﴿Eight pairs : of the sheep two, and of the goats two...﴾ these are four pairs,

﴿قُلْ مَا لَلَّكَرَّتِي حَرَّمَ أَرِ الْأُنثَيَيْنِ﴾

﴿Say : "Has He forbidden the two males or the two females..."﴾

I (Allāh) did not prohibit any of these.

﴿أَمَّا اسْتَمَلَّتْ 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?

﴿تَبَيَّنُوا بِعَلِيمٍ إِنْ كُنْتُمْ صَادِقِينَ﴾

﴿Inform me with knowledge if you are truthful.﴾

Allāh is saying that all of this is allowed."^[1] Allāh said,

﴿أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّيْنَاكُمْ اللَّهُ بِهَذَا﴾

﴿Or, were you present when Allāh ordered you such a thing?﴾

mocking the idolators' innovations, and their lies that Allāh 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 Allāh, 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, Allāh guides not the people who are wrongdoers.﴾

The person most worthy of this condemnation is 'Amr bin

[1] Aṭ-Ṭabari 12:187

Luhay bin Qum'ah. He was the first person to change the religion of the Prophets and designate the *Sā'ibah*, *Waṣīlah* and *Ḥam*, as mentioned in the *Ṣaḥīḥ*.^[1]

﴿قُلْ لَا أُجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا
مَسْفُورًا أَوْ لَحْمَ خَازِرٍ فَإِنَّهُمْ رَجَسٌ أَوْ فَسَقًا أُولَئِكَ لِيُغَيِّرَ اللَّهُ بِرَأْسِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ
وَلَا عَادٍ فَلَنْ رُبَّكَ غَفُورٌ رَحِيمٌ﴾

﴿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 Allāh. 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

Allāh commands His servant and Messenger, Muḥammad ﷺ,

﴿قُلْ﴾

﴿Say﴾ O Muḥammad ﷺ to those who prohibited what Allāh has provided them, claiming this falsehood to be from Allāh,

﴿قُلْ لَا أُجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا 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 *Āyah* means, I do not find any animals that are prohibited, except these mentioned here. We should mention here that the prohibited things mentioned in *Sūrat Al-Mā'idah* and the *Ḥadīths* on this subject amend the meaning of this *Āyah*.

﴿أَوْ دَمًا مَسْفُورًا﴾

﴿or blood poured.﴾ Qatādah commented, "Poured blood was prohibited, but the meat that still has some blood in it is

[1] *Faḥ Al-Bāri* 8:132

allowed.” [1]

Al-Ḥumaydi said that Sufyān narrated to us that ‘Amr bin Dinār narrated to us, “I said to Jābir bin ‘Abdullāh, ‘They claim that the Messenger of Allāh ﷺ prohibited the meat of donkeys during (the day of) Khaybar.’ He said, ‘Al-Ḥakam bin ‘Amr narrated that from the Messenger of Allāh ﷺ. That scholar - referring to Ibn ‘Abbās - denied it, reciting the Āyah;

﴿قُلْ لَا آيِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا 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...”﴾” [2] Al-Bukhāri and Abu Dāwud collected it. [3]

Abu Bakr bin Marduwyah and Al-Ḥākīm, in his *Mustadrak*, recorded that Ibn ‘Abbās said, “During the time of *Jāhiliyyah*, the people used to eat some things and avoid some other things, because they disliked them. Later on, Allāh sent His Prophet ﷺ, 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 Āyah,

﴿قُلْ لَا آيِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا 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 Marduwyah. Abu Dāwud also recorded this statement, and Al-Ḥākīm said, “Its chain is *Ṣaḥīḥ* and they did not record it.” [4]

Imām Aḥmad recorded that Ibn ‘Abbās said, “A sheep belonging to Sawdah bint Zam‘ah died and she said, ‘O Allāh’s Messenger! So-and-so (sheep) has died.’ He said,

﴿فَلِمَ لَا أَخَذْتُمْ مَسْكَهَا؟﴾

«Why did you not use its skin?»

[1] Aṭ-Ṭabari 12:193

[2] Al-Ḥumaydi 2:379

[3] *Faṭḥ Al-Bāri* 9:570 and Abu Dāwud 4:162

[4] Abu Dāwud, 3800 and Al-Ḥākīm 4:115

She said, 'Should we use the skin of a sheep that has died?' Allāh's Messenger ﷺ said,

«إِنَّمَا قَالَ اللَّهُ: ﴿قُلْ لَا آيِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِزِيرٍ﴾ وَإِنَّكُمْ لَا تَطْعَمُونَهُ أَنْ تَذَبُوهُ فَتَنْتَفِعُوا بِهِ»

«Allāh 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."^[1] Al-Bukhāri and an-Nasā'ī collected a similar Ḥadīth.^[2]

Allāh 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 Allāh has forbidden in this honorable Āyah, 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 Āyah in *Sūrat Al-Baqarah*. This honorable Āyah contradicts the idolators' innovated prohibitions for certain kinds of wealth, relying merely on their misguided ideas, such as the *Bahūrah*, *Sā'ibah*, *Waṣīlah* and *Hām*. Allāh commanded His Messenger ﷺ to inform them that he does not find that such types of animals are prohibited in what Allāh revealed to him. In this Āyah, Allāh only prohibited dead animals, poured blood, the flesh of swine and what has been slaughtered for something other than Allāh. 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

[1] Aḥmad 1:327

[2] *Fath Al-Bāri* 11:557 and *An-Nasā'ī* 7:173

prohibited, and why did you prohibit them when Allāh did not prohibit them?

﴿وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُلْفٍ وَرِيبِ الْبَقَرِ وَالْفَنَسِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوْ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُمْ بِبِغْيَتِهِمْ 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 Hawāyā, 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

Allāh says, We forbade for the Jews every bird and animal with undivided hoof,^[1] such as the camel, ostrich, duck and goose. Allāh said here,

﴿وَرِيبِ الْبَقَرِ وَالْفَنَسِ 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 Isrā'īl, or Ya'qūb, used to forbid them for himself so they too forbid them. This was mentioned by As-Suddi.

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās said that,

﴿إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا﴾

﴿except what adheres to their backs﴾

refers to the fat that clings to their backs.^[2] Allāh said next,

﴿أَوْ الْحَوَايَا﴾

﴿or their Hawāyā﴾

that is, the entrails, according to Abu Ja'far bin Jarīr. 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 Ṭalḥah said that, Ibn

[1] See the comments on Sūrah Āl 'Imrān, 3:93

[2] Aṭ-Ṭabari 12:202

‘Abbās said that the, *Hawāyā*, are the entrails.^[1] Similar was reported from Mujāhid,^[2] Sa‘īd bin Jubayr and Aḍ-Ḍaḥḥāk.^[3] Allāh’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.”^[4] As-Suddi said similarly.^[5] Allāh said,

﴿ذَلِكَ جَزَاءُ مَن يَكْفُرْ﴾

﴿Thus We recompensed them for their rebellion.﴾

meaning, We imposed this restriction on them as recompense for their rebellion and defying Our commandments. Allāh said in another *Āyah*,

﴿يُظَلِّمُونَ الْبَيْنَ أَعْمَىٰ فَكُلُوا مِمَّا حَرَّمَ اللَّهُ عَلَيْهِمْ كَفْرًا كَبِيرًا﴾

﴿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 Allāh’s way﴾ [4:160].

Allāh’s statement,

﴿وَإِنَّا لَصَادِقُونَ﴾

﴿And verily, We are Truthful.﴾

means, We were justified in the penalty We gave them. ‘Ibn Jarīr commented, “We are Truthful in what We informed you of, O Muḥammad; Our forbidding these foods for them, not as they claimed, that Israel merely forbade these things for himself (so they imitated him, they claimed).”^[6]

[1] Aṭ-Ṭabari 12 :203

[2] Aṭ-Ṭabari 12 :204

[3] Aṭ-Ṭabari 12 :204

[4] Aṭ-Ṭabari 12 :205

[5] Aṭ-Ṭabari 12 :205

[6] Aṭ-Ṭabari 12 :206

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٤٨

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَإِنْ كَذَّبُوكَ فَقُلْ رَبِّكُمْ ذُرِّيَّتِي وَسِعْتُهُمْ وَإِلَيْهِمْ
 بَأْسُهُ، عَنِ الْقَوْمِ الْمَجْرِمِينَ ﴿١٤٧﴾ سَيَقُولُ الَّذِينَ أَشْرَكُوا
 لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ
 كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّىٰ ذَاقُوا بَأْسَنَا
 قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا
 الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿١٤٨﴾ قُلْ فَلِلَّهِ الْحُجَّةُ الْبَلِيغَةُ
 فَلَوْ شَاءَ لَهَدَيْتُكُمْ أَجْمَعِينَ ﴿١٤٩﴾ قُلْ هَلُمْ شُهَدَاءُ كُمْ الَّذِينَ
 يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا إِنْ شَهِدُوا فَلَا تَشْهَدُ
 مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ
 لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ ﴿١٥٠﴾ قُلْ
 تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي كُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ
 شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ
 إِمْلَاقٍ تَحْنُ نَرُزِقُكُمْ مِنْهُنَّ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ
 مَا ظَهَرَ مِنْهَا وَمَا بَطُنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي
 حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّيْنَاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥١﴾

The Tricks of the Jews, and Allāh's Curse

'Abdullāh bin 'Abbās narrated, "When 'Umar bin Al-Khaṭṭāb was told that Samurah sold liquor, he commented, 'May Allāh fight Samurah! Did he not know that the Messenger of Allāh ﷺ said,

«لَعَنَ اللَّهُ الْيَهُودَ حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ فَجَمَلُوهَا فَبَاعُوهَا»

«May Allāh curse the Jews! The fats were forbidden for them, so they melted the fat and sold it.»

This Ḥadīth is recorded in the Two Ṣaḥīḥs.^[1] Jābir bin 'Abdullāh said, "In the

year of the victory of Makkah, I heard Allāh's Messenger ﷺ saying;

«إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْجَنْزِيرِ وَالْأَضْمَامِ»

«Allāh 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.»

[1] Faṭḥ Al-Bāri 4 :483 and Muslim 3 :1207

He ﷺ then said,

«قَاتَلَ اللهُ الْيَهُودَ إِنَّ اللَّهَ لَمَّا حَرَّمَ عَلَيْهِمْ شُحُومَهَا جَمَلُوهَا ثُمَّ بَاعُوهُ وَأَكَلُوا ثَمَنَهُ»

«May Allāh fight the Jews! When Allāh forbade them the fats of animals, they melted the fat, sold it and ate its price.»^[1]

The Group recorded this *Hadīth*.^[2]

﴿فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ﴾^[17]

﴿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."﴾

Allāh says, if your opponents among the idolators, Jews and their likes reject you, O Muḥammad,

﴿فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ﴾

﴿Say: "Your Lord is the Owner of vast mercy..."﴾ encouraging them to seek Allāh's vast mercy and follow His Messenger ﷺ,

﴿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, Muḥammad ﷺ.

Allāh often joins encouragement with threats in the Qur'an. Allāh said at the end of this *Sūrah*:

﴿إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ﴾

﴿Surely, your Lord is swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.﴾ [6:165]

Allāh also said,

﴿وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ﴾

﴿But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing. And verily, your Lord is (also) severe in punishment.﴾ [13:6], and

[1] *Fath Al-Bāri* 4:495

[2] *Fath Al-Bāri* 4:495, *Muslim* 3:1207, *Abu Dāwud* 3:356, *Tuḥfat Al-Aḥwadhī* 4:521, *An-Nasā'ī* 7:309 and *Ibn Mājah* 2:732

﴿ تَبَيَّنَ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿٤٩﴾ وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٥٠﴾ ﴾

﴿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 ﴿١٢﴾ إِنَّهُ هُوَ بَدِئُ وَيُعِيدُهُ ﴿١٣﴾ وَهُوَ الْغَفُورُ الْوَدُودُ ﴿١٤﴾ ﴾

﴿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 *Āyāt* on this subject.

﴿ سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ حَتَّىٰ ذَاقُوا بَأْسَنَا قُلْ هَلْ عِندَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَوْلَا أَن نَّتَّيَمُنَ إِلَّا بِالظَّنِّ وَإِن أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿١٤٨﴾ قُلْ فَلِلَّهِ الْخَبْرَةُ الْبَلِيغَةُ فَلَوْ شَاءَ لَهَدَيْنَاكُمْ أَجْمِينَ ﴿١٤٩﴾ قُلْ هَلُمَّ شُهَدَاءَكُمْ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا فَإِن شَهِدُوا فَلَا تَشْهَدُ مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ ﴿١٥٠﴾ ﴾

﴿148. Those who committed Shirk say: "If Allāh 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 Allāh 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 Allāh has forbidden this." Then if they testify, do not testify with them. And do not follow the vain desires of those who belie Our *Āyāt*, and such as believe not in the Hereafter, and they hold others as equal with their Lord.﴾

A False Notion and its Rebuttal

Here Allāh mentioned a debate with the idolators, refuting a false notion they have over their *Shirk* and the things that they prohibited. They said, surely, Allāh has full knowledge of the *Shirk* we indulge in, and that we forbid some kinds of wealth. Allāh 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 آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ﴾

﴿“If Allāh had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything.”﴾

Allāh said in another *Āyah*,

﴿وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ﴾

﴿And they said: “If it had been the will of the Most Gracious (Allāh), we should not have worshipped them (false deities)”﴾ [43:20].

Similar is mentioned in *Sūrat An-Nahl*. Allāh said next,

﴿كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ 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, Allāh would not have harmed them, destroyed them, aided His honorable Messengers over them, and made them taste His painful punishment.

﴿قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ﴾

﴿Say: “Have you any knowledge...”﴾ that Allāh 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 أَنْتُمْ إِلَّا تَخْرُصُونَ﴾

﴿and you do nothing but lie﴾ about Allāh in the false claims that you utter. Allāh said next,

﴿قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهَدَيْتُكُمْ أَجْمَعِينَ ﴿١٤٩﴾﴾

﴿Say: "With Allāh is the perfect proof and argument; had He so willed, He would indeed have guided you all."﴾

Allāh said to His Prophet ﷺ

﴿قُلْ﴾

﴿Say﴾ O Muḥammad, to them,

﴿فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ﴾

﴿"With Allāh is the perfect proof and argument..."﴾ the perfect wisdom and unequivocal proof to guide whom He wills and misguide whom He wills.

﴿فَلَوْ شَاءَ لَهَدَيْتُكُمْ 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. Allāh said in other Āyāt,

﴿وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى﴾

﴿And had Allāh 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 يَرَاؤُونَ مَخْلَفِينَ ﴿١٧١﴾﴾ إِلَّا مَنْ رَجِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لِأَنَّ لَنَا جَهَنَّمَ مِنَ الْإِنْسَانِ أَجْمَعِينَ ﴿١٧٢﴾﴾

﴿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-Ḍaḥḥāk said, "No one has an excuse if he disobeys Allāh. Surely, Allāh has the perfect proof established against His servants." Allāh said,

﴿قُلْ هَلُمَّ شُهَدَاءَكُمْ﴾

﴿Bring forward your witnesses,﴾ produce your witnesses,

﴿الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا﴾

﴿who can testify that Allāh has forbidden this.﴾

which you have forbidden and lied and invented about Allāh 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 كَذَبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ﴾

﴿And do not follow the vain desires of those who belie Our Āyāt, and such as believe not in the Hereafter, and they hold others as equal with their Lord.﴾

by associating others with Allāh in worship and treating them as equals to Him.

﴿قُلْ تَمَالَوْا أَنْتُمْ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِنَّهُمْ وَإِنَّهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَلَا تَقْتُلُوا أَنْفُسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَ وَمَنْكُمْ بِهِ لَمَلَكٌ مَعُولُونَ﴾

﴿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-Fawāḥish (immoral sins) whether committed

openly or secretly; and kill not anyone whom Allāh has forbidden, except for a just cause. This He has commanded you that you may understand." ﴿

Ten Commandments

Dāwud Al-Awdy narrated that, Ash-Sha'bi said that, 'Alqamah said that Ibn Mas'ūd said, "Whoever wishes to read the will and testament of the Messenger of Allāh ﷺ on which he placed his seal, let him read these *Āyāt*,

﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ 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,

﴿لَمَّا كُنْتُمْ تَنْفُونَ﴾

﴿...so that you may have *Taqwā*﴾ [6:153].^[1]

In his *Mustadrak*, Al-Ḥākim recorded that Ibn 'Abbās said, "In *Sūrah Al-An'am* [6], there are clear *Āyāt*, and they are the Mother of the Book (the Qur'an)." He then recited,

﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ﴾

﴿Say: "Come, I will recite what your Lord has prohibited you from..."﴾

Al-Ḥākim said, "Its chain is *Ṣaḥīḥ*, and they did not record it."^[2]

In his *Mustadrak* Al-Ḥākim also recorded that 'Ubādah bin Aṣ-Ṣāmiṭ said, "The Messenger of Allāh ﷺ said,

«أَيُّكُمْ يَبِيعُنِي عَلَى ثَلَاثِ»

«Who among you will give me his pledge to do three things?»

He then recited the *Āyah*,

﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ﴾

﴿Say: "Come, I will recite what your Lord has prohibited you from..."﴾

[1] *Tuḥfat Al-Aḥwadhī* 8:446

[2] *Al-Ḥākim* 2:317

until the end of the *Āyāt*. He then said,

«فَمَنْ وَفَى فَأَجْرُهُ عَلَى اللَّهِ وَمَنْ انْتَقَصَ مِنْهُنَّ شَيْئًا فَأَذْرَكَهُ اللَّهُ بِهِ فِي الدُّنْيَا كَانَتْ عُقُوبَتُهُ، وَمَنْ أَخَّرَ إِلَى الْأُخْرَةِ فَأَمْرُهُ إِلَى اللَّهِ إِنْ شَاءَ عَذَّبَهُ وَإِنْ شَاءَ عَفَا عَنْهُ»

«Whoever fulfills (this pledge), then his reward will be with Allāh, but whoever fell into shortcomings and Allāh punishes him for it in this life, then that will be his recompense. Whoever Allāh delays (his reckoning) until the Hereafter, then his matter is with Allāh. If He wills, He will punish him, and if He wills, He will forgive him.»

Al-Hākim said, "Its chain is *Ṣaḥīḥ* and they did not record it."^[1]

As for the explanation of this *Āyah*, Allāh said to His Prophet and Messenger Muḥammad ﷺ: Say, O Muḥammad, to those idolators who worshipped other than Allāh, forbade what Allāh provided them with and killed their children, following their opinions and the lures of the devils,'

﴿قُلْ﴾

﴿Say﴾ to them

﴿تَمَّالُوا﴾

﴿Come﴾ come here, come close

﴿أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ﴾

﴿I will recite what your Lord has prohibited you from.﴾

meaning, I will inform you about what your Lord has forbidden for you in truth, not guessing or wishful thinking. Rather, it is revelation and an order from Him.

Shirk is Forbidden

﴿أَلَّا تُشْرِكُوا بِهِ شَيْئًا﴾

﴿Join not anything in worship with Him ;﴾

this Allah has ordained, for He said at the end of the *Āyah*,

﴿ذَلِكَ وَمَنْ كَانَ لَكُمْ يُعَلِّمُونَ﴾

[1] Al-Hākim 2 :318

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

﴿Verily, Allāh 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 Ḥadīth in the Ṣaḥīḥ that reads,

«مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ»

«Whoever dies associating none with Allāh will enter Paradise.»^[1]

There are many Āyāt and Ḥadīths on this subject.

The Order for Kindness to Parents

Allāh said next,

﴿وَالْوَالِدَيْنِ إِحْسَانًا﴾

﴿be kind and dutiful to your parents;﴾

meaning, Allāh has commanded and ordered you to be kind to your parents. Allāh said in another Āyah,

﴿وَقَصَىٰ رُبُّكَ الْآلَا تَعْبُدُوا إِلَّا إِيَّاهُ وَالْوَالِدَيْنِ إِحْسَانًا﴾

﴿And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.﴾ [17:23]

Allāh often mentions obeying Him and being dutiful to parents together. Allāh said,

﴿أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ﴾ وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ تُرَّ إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٣١﴾

﴿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]

[1] Muslim 1:94

Therefore, Allāh ordered children to be dutiful and kind to their parents, even if they were idolators. Allāh also said,

﴿وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا﴾

﴿And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allāh and be dutiful and kind to parents.﴾ [2:83]

There are several *Āyāt* on this subject. It is recorded in the Two *Ṣaḥīḥs* that Ibn Mas'ūd said, "I asked Allāh's Messenger ﷺ 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»

«Jihād in Allāh's cause.»

Ibn Mas'ūd said, "The Messenger of Allāh ﷺ said these words to me, and had I asked him for more, he would have said more."^[1]

Killing Children is Forbidden

Allāh said,

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ تَحْنُ زُرْفُكُمْ وَإِن سَاءَ مَا يَحْكُمُونَ﴾

﴿Kill not your children because of poverty, We shall provide sustenance for you and for them.﴾

After Allāh commanded kindness to parents and grandparents, He next ordered kindness to children and grandchildren. Allāh said,

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ﴾

﴿kill not your children because of poverty,﴾

[1] *Faḥḥ Al-Bāri* 2 :12 and *Muslim* 1 :89

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 *Ṣaḥīḥs* that ‘Abdullāh bin Mas‘ūd said, “I asked the Messenger of Allāh ﷺ, ‘Which sin is the biggest?’ He said,

«أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ»

«To call a rival for Allāh, while He Alone created you.»

I said, ‘Then what?’ He said,

«أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةً أَنْ يَطْعَمَ مَعَكَ»

«To kill your son for fear that he might share your food.’

I said, ‘Then what?’ He said,

«أَنْ تُرَانِي حَلِيلَةَ جَارِكَ»

«To commit adultery with your neighbor’s wife.»

Then the Messenger of Allāh ﷺ recited the *Āyah*,

﴿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 Allāh, nor kill such person as Allāh has forbidden, except for just cause, nor commit illegal sexual intercourse...» [25:68].^[1]

Allāh’s statement,

﴿بَيْنَ إِمْلَاقٍ﴾

«Because of *Imlāq*» refers to poverty, according to Ibn ‘Abbās, Qatādah, As-Suddi and others.^[2] The *Āyah* means, do not kill your children because you are poor. Allāh said in *Sūrat Al-Isrā’*,

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمْلَاقٍ﴾

«And do not kill your children for fear from *Imlāq*.» [17:31],

that is, do not kill your children for fear that you might become poor in the future. This is why Allāh said,

[1] *Faḥḥ Al-Bāri* 8:350 and *Muslim* 1:98

[2] *Aṭ-Ṭabari* 12:217

﴿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 Allāh. Allāh 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. Allāh said next,

﴿وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ﴾

﴿Come not near Al-Fawāḥish (immoral sins) whether committed openly or secretly﴾

Allāh said in a similar Āyah,

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالنَّعْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾

﴿Say: "(But) the things that my Lord has indeed forbidden are Al-Fawāḥish (immoral sins) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allāh for which He has given no authority, and saying things about Allāh of which you have no knowledge."﴾ [7:33]

We also explained this meaning in the explanation of the Āyah,

﴿وَذَرُوا ظَهْرَ الْإِثْمِ وَبَاطِنَهُ﴾

﴿Leave sin, open and secret﴾ [6:120].

The Two Ṣaḥīḥs recorded that Ibn Mas'ūd said that the Messenger of Allāh ﷺ said,

﴿لَا أَحَدٌ أَغْيَبُ مِنَ اللَّهِ، مِنْ أَجْلِ ذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ﴾

«None is more jealous than Allāh. This is why He has forbidden the immoral sins committed openly or secretly.»^[1]

[1] Fath Al-Bāri 8:146 and Muslim 4:2114

'Abdul-Mālik bin 'Umayr said that Warrād narrated that Al-Mughīrah said that Sa'd bin 'Ubādah 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 Allāh ﷺ, he said,

«أَتَعْجِبُونَ مِنْ غَيْرَةِ سَعْدٍ؟ فَوَاللَّهِ لَأَنَا أَغَيْرُ مِنْ سَعْدٍ، وَاللَّهُ أَغَيْرُ مِنِّي، مِنْ أَجْلِ ذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ»

«Do you wonder at Sa'd's jealousy? By Allāh, I am more jealous than Sa'd, and Allāh is more jealous than I. This is why He has forbidden the immoral sins committed openly and in secret.»

This Ḥadīth is in the Two Ṣaḥīḥs.^[1]

The Prohibition of Unjustified Killing

Allāh said,

﴿وَلَا تَقْتُلُوا أَنْفُسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾

«And kill not anyone whom Allāh has forbidden, except for a just cause (according to Islāmic law).»

This part of the Āyah emphasizes this prohibition in specific, although it is included in the immoral sins committed openly and in secret. In the Two Ṣaḥīḥs, it is recorded that Ibn Mas'ūd said that the Messenger of Allāh ﷺ said,

«لَا يَجِلُّ دَمٌ أَمْرِيءٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ، إِلَّا بِإِخْدَى ثَلَاثٍ: النَّيْبِ الزَّانِي، وَالنَّفْسِ بِالنَّفْسِ، وَالتَّارِكِ لِذِيئِهِ الْمُفَارِقِ لِلْجَمَاعَةِ»

«The blood of a Muslim person who testifies that there is no deity worthy of worship except Allāh and that I am the Messenger of Allāh 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 Jamā'ah (the community of faithful believers).»^[2]

There is a prohibition, a warning and a threat against killing the Mu'āhid, i.e., non-Muslims who have a treaty of peace with Muslims. Al-Bukhāri recorded that 'Abdullāh bin 'Amr said that the Prophet ﷺ said,

[1] Fath Al-Bāri 13:411 and Muslim 2:1136

[2] Fath Al-Bāri 12:209 and Muslim 3:1302

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 ١٤٩
 وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ
 وَأَوْفُوا بِالْكَيْلِ وَالْمِيزَانَ بِالْقِسْطِ لَأَنكَلِفَ نَفْسًا إِلَّا
 وَسْعَهَا وَإِذَا قُلْتُمْ فَاعْدُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ
 اللَّهِ أَوْفُوا ذَٰلِكُمْ وَصَنِّمُ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٧﴾
 وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ
 فَتَفْرَقَ بِيَكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَنِّمُ بِهِ لَعَلَّكُمْ
 تَتَّقُونَ ﴿١٥٨﴾ ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي
 أَحْسَنَ وَتَفْصِيلًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يُلْقَاؤهُ
 رَبَّهُمْ يُؤْمِنُونَ ﴿١٥٩﴾ وَهَٰذَا كِتَابٌ أَنْزَلْنَاهُ مِيزَانًا فَاتَّبِعُوهُ
 وَأَتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٦٠﴾ أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابَ
 عَلَىٰ طَائِفَتَيْنِ مِن قَبْلِنَا وَإِنْ كُنَّا عَن دِرَاسَتِهِمْ لَغَافِلِينَ
 ﴿١٦١﴾ أَوْ تَقُولُوا لَوْ أَنَّا أَنْزَلْنَا عَلَيْهِ الْكِتَابَ لَكُنَّا أَهْدَىٰ مِنْهُمْ
 فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ فَمَنْ
 أَظْلَمُ مِمَّن كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجِرَى الَّذِينَ
 يَصْدِفُونَ عَن آيَاتِنَا سَوْءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ ﴿١٦٢﴾

«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.»^[1]

Abu Hurayrah narrated that the Prophet ﷺ 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 Allāh and His Messenger, he will have spoiled the guarantee of Allāh [for him]. He shall not smell the scent of Paradise though its smell is perceived from a distance of seventy years.»

Ibn Majāh and At-Tirmidhi recorded this *Hadīth*, and At-Tirmidhi said, “*Ḥasan Ṣaḥīḥ*.”^[2] Allāh’s statement,

﴿ذَٰلِكُمْ وَصَنِّمُ بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾

﴿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.

[1] *Faḥ Al-Bārī* 12:370

[2] *Tuḥfat Al-Aḥwadhī* 4:658 and Ibn Majāh 2:896

﴿وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَيْلِ وَالْيَتِيمَانَ
بِالْقِسْطِ لَا تُكَلِّفُوا نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ
أَوْفُوا ذَٰلِكُمْ وَصْنُكُمْ بِرِءْلَكُمْ ذَكَرْتُمْ ﴿١٥٢﴾﴾

﴿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 Allāh. This He commands you, that you may remember."﴾

The Prohibition of Consuming the Orphan's Property

'Aṭā' bin As-Sā'ib said that Sa'īd bin Jubayr said that Ibn 'Abbās said, "When Allāh revealed,

﴿وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ﴾

﴿And come not near to the orphan's property, except to improve it.﴾ and,

﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتِيمِ 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 Allāh ﷺ, and Allāh sent down the *Āyah*,

﴿وَسْتَأْذِنُوا بَلَدًا خَيْرٌ مِّمَّا خَالَتْهُمْ إِذْ لَمَسُوا خَيْرٌ مِّمَّا خَالَتْهُمْ وَإِنِ اسْتَفْزَعُوا فَعَجَبُوا مِنْكُمْ﴾

﴿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 Dāwud collected this statement.^[1] Allāh's statement,

[1] Abu Dāwud 3:291

﴿حَتَّىٰ يَبْلُغَ أَشُدَّهُ﴾

﴿until he (or she) attains the age of full strength ;﴾,
refers to reaching the age of adolescence, according to Ash-Sha'bi, Mālik and several others among the Salaf.^[1]

The Command to Give Full Measure and Full Weight with Justice

Allāh'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. Allāh has also warned against abandoning this commandment, when He said,

﴿وَتِلْكَ الْأَمْطِفِينَ ﴿١﴾ الَّذِينَ إِذَا أَكَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يَخْسَرُونَ ﴿٣﴾ أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٤﴾ يَوْمَ عَظِيمٍ ﴿٥﴾ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْآلَمِينَ ﴿٦﴾﴾

﴿Woe to Al-Muṭaffifīn. 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].

Allāh destroyed an entire nation that was accustomed to giving less in weights and measures.^[2]

Allāh said next,

﴿لَا تَكُلِّفُ 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.

[1] At-Ṭabari 12 :223

[2] That is, the nation of Prophet Shu'ayb, see Sūrat Al-A'rāf 7 :85-92.

The Order for Just Testimony

Allāh 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 آمَنُوا كُونُوا قَوِّمِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ﴾

﴿O you who believe! Stand out firmly for Allāh as just witnesses.﴾ [5:8]

And there is a similar *Āyah* in *Sūrat An-Nisā'*. So Allāh commands justice in action and statement, with both near relatives and distant relatives. Indeed, Allāh orders justice for everyone at all times and in all situations.

Fulfilling the Covenant of Allāh is an Obligation

Allāh said next,

﴿وَبِعَهْدِ اللَّهِ أَوْفُوا﴾

﴿and fulfill the Covenant of Allāh.﴾

Ibn Jarīr commented, "Allāh commands: Fulfill Allāh'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 ﷺ. This constitutes fulfilling the covenant of Allāh,

﴿ذَلِكَ مِمَّا أَوْفَىٰ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ﴾

﴿...This He commands you, that you may remember.﴾

Allāh 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."^[1]

[1] Aṭ-Ṭabari 12:225

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ
وَصَنَّكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾﴾

﴿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 Taqwā."﴾

The Command to Follow Allāh's Straight Path and to Avoid All Other Paths

'Ali bin Abi Ṭalḥah reported that Ibn 'Abbās commented on Allāh's statements,

﴿وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ﴾

﴿And follow not (other) paths, for they will separate you away from His path.﴾, and,

﴿أَنْ أَيْمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ﴾

﴿(Saying) that you should establish religion and make no divisions in it.﴾ [42:13],

and similar Āyāt in the Qur'an, "Allāh commanded the believers to adhere to the *Jamā'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 Allāh."^[1] Similar was said by Mujāhid and several others.^[2]

Imām Aḥmad bin Ḥanbal recorded that 'Abdullāh bin Mas'ūd said, "The Messenger of Allāh ﷺ drew a line with his hand (in the sand) and said,

«هَذَا سَبِيلُ اللَّهِ مُسْتَقِيمًا»

«This is Allāh'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

[1] Aṭ-Ṭabari 12:229

[2] Aṭ-Ṭabari 12:229

calls to it.»

He then recited,

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ 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]»^[1]

Al-Hākim also recorded this *Ḥadīth* and said; “Its chain is *Sahīh*, but they did not record it.”^[2]

Imām Aḥmad and ‘Abd bin Ḥumayd recorded (and this is the wording of Aḥmad) that Jābir said; “We were sitting with the Prophet ﷺ when he drew a line in front of him and said,

«هَذَا سَبِيلُ اللَّهِ»

«This is Allāh’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 Shayṭān.»

He then placed his hand on the middle path and recited this *Āyah*;

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَّيْنَاكُمْ 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 *Taqwā*.﴾^[3]

Imām Aḥmad, Ibn Majāh, in the Book of the Sunnah in his *Sunan*, and Al-Bazzār collected this *Ḥadīth*.^[4] Ibn Jarīr recorded that a man asked Ibn Mas‘ūd, “What is *Aṣ-Ṣirāṭ Al-Mustaqīm* (the straight path)?” Ibn Mas‘ūd replied,

[1] Aḥmad 1:465

[2] Al-Hākim 2:318

[3] Aḥmad 3:397 and ‘Abd bin Ḥumayd no. 345

[4] Ibn Mājah: 11

“Muḥammad ﷺ 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‘ūd then recited the Āyah;

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ 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.»^[1]

Imām Aḥmad recorded that, An-Nawwās bin Sam‘ān said that the Messenger of Allāh ﷺ said,

«صَرَبَ اللَّهُ مَثَلًا صِرَاطًا مُسْتَقِيمًا، وَعَنْ جَنبَيْهِ الصِّرَاطِ سُورَانِ فِيهِمَا أَبْوَابٌ مَفْتَحَةٌ، وَعَلَى الْأَبْوَابِ سُتُورٌ مُرَخَّاةٌ وَعَلَى بَابِ الصِّرَاطِ دَاعٍ يَدْعُو: يَا أَيُّهَا النَّاسُ هَلُمُّوا اذْخُلُوا الصِّرَاطَ الْمُسْتَقِيمَ جَمِيعًا وَلَا تَفْرُقُوا وَدَاعٍ يَدْعُو مِنْ فَوْقِ الصِّرَاطِ فَإِذَا أَرَادَ الْإِنْسَانُ أَنْ يَفْتَحَ شَيْئًا مِنْ تِلْكَ الْأَبْوَابِ قَالَ وَيْحَكَ لَا تَفْتَحْهُ فَإِنَّكَ إِنْ فَتَحْتَهُ تَلِجُهُ فَالصِّرَاطُ الْإِسْلَامُ وَالسُّورَانِ حُدُودُ اللَّهِ وَالْأَبْوَابُ الْمَفْتَحَةُ مَحَارِمُ اللَّهِ وَذَلِكَ الدَّاعِي عَلَى رَأْسِ الصِّرَاطِ كِتَابُ اللَّهِ، وَالدَّاعِي مِنْ فَوْقِ الصِّرَاطِ وَأَعْطَى اللَّهُ فِي قَلْبِ كُلِّ مُسْلِمٍ»

«Allāh 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 Islām, the two walls are Allāh’s set limits, the open doors lead to Allāh’s prohibitions, the caller on the gate of the path is Allāh’s Book (the Qur’an), while the caller from above the path is Allāh’s admonition in the heart of every Muslim.»^[2]

[1] Aṭ-Ṭabari 12:230

[2] Aḥmad 4:182

At-Tirmidhi and An-Nasā'ī also recorded this Ḥadīth, and At-Tirmidhi said, "Ḥasan Gharīb."^[1]

Allāh's statement,

﴿فَاتَّبِعُوا وَلَا تَتَّبِعُوا السُّبُلَ﴾

﴿so follow it, and follow not (other) paths...﴾

describes Allāh's path in the singular sense, because truth is one. Allāh describes the other paths in the plural, because they are many and are divided. Allāh said in another Āyah,

﴿اللَّهُ وَكَرَى الَّذِينَ أَمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أُولَئِكَ هُمُ
الظُّلُمَاتُ يُخْرِجُهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ ﴿٢٥٧﴾﴾

﴿Allāh is the Walī (Protector or Guardian) of those who believe. He brings them out from darknesses into light. But as for those who disbelieve, their supporters are Tāghūt (false deities), they bring them out from light into darknesses. Those are the dwellers of the Fire, and they will abide therein forever.﴾
[2:257]

﴿ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً
لِّمَن لَّمْ يَلْمِهِ يَلْمَاءَهُ رَبِّهِمْ يُؤْمِنُونَ ﴿١٥٤﴾﴾ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مَبَارَكًا فَاتَّبِعُوهُ وَاتَّقُوا لِمَلِكِكُمْ رُحْمُونَ ﴿١٥٥﴾﴾

﴿154. Then, We gave Mūsā 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'ān) which We have sent down, so follow it and have Taqwā, so that you may receive mercy.﴾

Praising the Tawrah and the Qur'ān

After Allāh described the Qur'ān 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,

[1] Tuḥfat Al-Aḥwadhī 8 :152 and An-Nasā'ī

﴿ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ﴾

﴿Then, We gave Mūsā the Book...﴾

Allāh often mentions the Qur'ān and the Tawrah together. Allāh said,

﴿وَمِن قَبْلِهِ كُتِبَ مُوسَىٰ إِمَامًا وَرَحْمَةً وَهَذَا كِتَابٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا﴾

﴿And before this was the Scripture of Mūsā as a guide and a mercy. And this is a confirming Book in the Arabic language.﴾ [46:12].

Allāh said in the beginning of this Sūrah,

﴿قَالَ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهٖ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ لِيَجْمَعُونَهُ قُرْآنًا يُخْفُونَ كَثِيرًا﴾

﴿Say: "Who then sent down the Book which Mūsā 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] Allāh said about the idolators,

﴿فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ﴾

﴿But when the truth has come to them from Us, they say: "Why is he not given the like of what was given to Mūsā?"﴾ [28:48]. Allāh replied,

﴿أَوَلَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَىٰ مِنْ قَبْلُ قَالُوا سِحْرَانِ تَظَاهَرَا وَقَالُوا إِنَّا بِكُلِّ كَافِرٍ﴾

﴿"Did they not disbelieve in that which was given to Mūsā of old?" They say: "Two kinds of magic [the Tawrah and the Qur'ān], each helping the other!" And they say: "Verily, in both we are disbelievers."﴾ [28:48]

Allāh said about the Jinns that they said,

﴿يَقُولُونَ إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنَّا بَعْدَ مَا بَدَأَ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ﴾

﴿"O our people! Verily, we have heard a Book sent down after Mūsā, confirming what came before it, it guides to the truth."﴾ [46:30]

Allāh'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 Mūsā, a complete and comprehensive Book, sufficient for what he needs to complete his Law.' Similarly, Allāh said in another Āyah,

﴿وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ مِنْ كُلِّ شَيْءٍ﴾

﴿And We wrote for him on the Tablets the lesson to be drawn from all things.﴾ [7:145]

Allāh's statement,

﴿عَلَى الَّذِي أَحْسَنَ﴾

﴿for that which is best,﴾ means: 'as a reward for his doing right and obeying Our commands and orders.' Allāh said in other Āyāt,

﴿هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَانُ ﴿٥٥﴾﴾

﴿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 Ibrāhīm tried him with (certain) commands, which he fulfilled. He (Allāh) said (to him), "Verily, I am going to make you an Imām for mankind."﴾ [2:124] and,

﴿وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٢٤﴾﴾

﴿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 Āyāt.﴾ [32:24]

Allāh said;

﴿وَتَفْصِيلًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً﴾

﴿and explaining all things in detail and a guidance and a mercy﴾

praising the Book that Allāh sent down to Mūsā, while,

﴿لَقَدْ بَلَّغْنَا رِبِّهِمْ دُيُوتُنَا ۖ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكًا فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ﴾

﴿...that they might believe in the meeting with their Lord. And this is a blessed Book (the Qur'ān) which We have sent down, so follow it and have Taqwā so that you may receive mercy.﴾

This calls to following the Qur'ān. Allāh encourages His servants to follow His Book (the Qur'ān) 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 Allāh.

﴿أَنْ تَقُولُوا إِنَّمَا أُنزِلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ ﴿١٥٦﴾ أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ ۗ فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجِرِي الَّذِينَ يَصِدُونُ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصِدُونَ ﴿١٥٧﴾﴾

﴿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 Āyāt of Allāh and Ṣadafa away therefrom? We shall requite those who turn away from Our Āyāt with an evil torment, because of their turning away.﴾

The Qur'ān is Allāh's Proof Against His Creation

Ibn Jarīr commented on the Āyah, "The Āyah means, this is a Book that We sent down, so that you do not say,

﴿إِنَّمَا أُنزِلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا﴾

﴿"The Book was sent down only to two sects before us."﴾

This way, you will have no excuse. Allāh said in another Āyah,

﴿وَلَوْلَا أَنْ تُصِيبَهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَتَتَّبِعَ 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 Āyāt."▶ [28:47].^[1]

The Āyah,

﴿عَلَىٰ طَائِفَتَيْنِ مِن قَبْلِنَا﴾

◀to two sects before us▶ refers to the Jews and Christians, according to 'Ali bin Abi Ṭalḥah who narrated it from Ibn 'Abbās.^[2] Similar was reported from Mujāhid, As-Suddi, Qatādah and several others.^[3] Allāh's statement,

﴿وَإِن كُنَّا عَنْ دِرَاسِهِمْ لَنَعْفِيكَ﴾

◀"...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. Allāh said next,

﴿أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنَّهُمْ﴾

◀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." Allāh also said.

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنِ الْآلَمِينَ﴾

◀And they swore by Allāh 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]

Allāh replied here,

﴿فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ﴾

◀So now has come unto you a clear proof from your Lord, and

[1] Aṭ-Ṭabari 12:239

[2] Aṭ-Ṭabari 12:240

[3] Aṭ-Ṭabari 12:241

﴿١٥٠﴾

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ
بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا
لَمْ تَكُنْ ءَامِنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلْ أَنْظِرُوا
إِنَّا مُنْظِرُونَ ﴿١٥٨﴾ إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِعْبًا لَسْتَ
مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ
﴿١٥٩﴾ مِنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرَ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ
فَلَا يَجْرِي إِلَّا أَمْثَالُهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾ قُلْ إِنِّي هَدَيْتُ رَبِّي
إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيمًا اللَّهُ ابْتَرَهُمْ حَيْفًا وَمَا كَانَ مِنَ
الْمُشْرِكِينَ ﴿١٦١﴾ قُلْ إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ
رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ. وَيَذُكُ الْأُمَمَ وَأَنَا أَوَّلُ الْمُسْلِمِينَ
﴿١٦٣﴾ قُلْ أَعْبُدُوا اللَّهَ أُنْبِيَ رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ
نَفْسٍ إِلَّا عَاقِبَتَهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْلِفُونَ ﴿١٦٤﴾ وَهُوَ الَّذِي جَعَلَ لَكُمْ
خَلْقَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَبْلُوكُمْ
فِي مَاءٍ أَنْتُمْ إِنْ رَبُّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٥﴾

a guidance and a
mercy.﴾

Allāh says, there has come to you from Allāh a Glorious Qur'ān revealed to Muḥammad ﷺ, the Arab Prophet. In it is the explanation of the lawful and unlawful matters, guidance for the hearts and mercy from Allāh to His servants who follow and implement it.

Allāh said;

﴿مَنْ أَظْلَمُ مِمَّنْ كَذَبَ بِآيَاتِ
اللَّهِ وَصَدَقَ عَنْهَا﴾

﴿Who then does more wrong than one who rejects the Āyāt of Allāh and Ṣadafa away therefrom?﴾

This refers to the one who neither benefited from what the Messenger ﷺ brought, nor followed what he was sent with by abandoning all other ways. Rather, he Ṣadafa from following the Āyāt of Allāh, meaning, he discouraged and hindered people from following it. This is the explanation of As-Suddi for Ṣadafa, while Ibn 'Abbās, Mujāhid and Qatādah said that Ṣadafa means, he turned away from it.

﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ ءَامِنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلْ أَنْظِرُوا إِنَّا مُنْظِرُونَ﴾ ﴿١٥٨﴾

﴿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

Allāh sternly threatens the disbelievers, those who defy His Messengers, deny His *Āyāt* 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 (Allāh) should come...﴾

on the Day of Resurrection,

﴿أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا﴾

﴿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 *Āyah*, Al-Bukhārī recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَا تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا فَإِذَا رَأَاهَا النَّاسُ آمَنَ مَنْ عَلَيْهَا فَذَلِكَ جِئَنَ»

«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 إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ﴾

﴿no good will it do to a person to believe then, if he believed not before.﴾^[1]

Ibn Jarīr recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«ثَلَاثٌ إِذَا حَرَجْنَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا»

[1] *Fath Al-Bāri* 8:147

خَيْرًا، طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَالذَّجَالُ وَدَابَّةُ الْأَرْضِ»

«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-Dajjāl and the Beast of the earth.»^[1]

Aḥmad also recorded this *Ḥadīth*, and in his narration, the Prophet ﷺ mentioned the Smoke.^[2]

Imām Aḥmad recorded that ‘Amr bin Jarīr said, “Three Muslim men sat with Marwān in Al-Madīnah and they heard him talking about the signs (of the Last Hour). He said that the first sign will be the appearance of Ad-Dajjāl. So these men went to ‘Abdullāh bin ‘Amr and told him what they heard from Marwān about the signs. Ibn ‘Amr said, Marwān said nothing. I remember that I heard the Messenger of Allāh ﷺ saying,

«إِنَّ أَوَّلَ الْآيَاتِ خُرُوجًا طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَخُرُوجُ الدَّابَّةِ ضَحَى فَأَيُّهُمَا كَانَتْ قَبْلَ صَاحِبِيهَا فَالْأُخْرَى عَلَى أُتْرَاهَا»

«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.»^[3]

Then ‘Abdullāh 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 Allāh 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 Allāh 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

[1] Aṭ-Ṭabari 12:265

[2] Aḥmad 2:445

[3] Aḥmad 2:201

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 إِيمَانُهَا لَمْ تَكُنْ ءَامَنَتْ مِن 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 *Ṣaḥīḥ*, and Abu Dāwud and Ibn Majāh in their *Sunans*.^[1]

Allāh’s statement,

﴿لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ ءَامَنَتْ مِن 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 *Ḥadīths* that we mentioned. This is also the meaning of Allāh’s statement,

﴿أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا﴾

﴿...nor earned good through his faith.﴾ meaning, one’s good deeds will not be accepted from him unless he performed good deeds before. Allāh said next,

﴿قُلْ أَنْظِرُوا إِنَّا مُنظِرُونَ﴾

﴿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. Allāh said in other *Āyāt*,

[1] Muslim 4:2260, Abu Dāwud 4:490 and Ibn Mājah 2:1353. The entire text is with Aḥmad. The *Ḥadīth* is with Muslim, the first sentence from ‘Abdullāh is with the others.

﴿فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنْتُمْ أَهْلُهَا﴾ ﴿١٨﴾

◀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 بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ﴾ ﴿١٩﴾، فَلَمْ يَكُ يَنْفَعُهُمْ إِيْمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا﴾

◀So when they saw Our punishment, they said: "We believe in Allāh 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 فِي أَمْرِهِمْ فِي شَيْءٍ لَنْ يَسْمَعُوا إِنْ كَانُوا يَعْمَلُونَ﴾ ﴿٢٠﴾

◀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 Allāh, Who then will tell them what they used to do.▶

Criticizing Division in the Religion

Mujāhid, Qatādah, Ad-Dahḥāk and As-Suddi said that this Āyah was revealed about the Jews and Christians.^[1] Al-'Awfi said that Ibn 'Abbās commented,

﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا﴾

◀Verily, those who divide their religion and break up into sects...▶

"Before Muḥammad ﷺ was sent, the Jews and Christians disputed and divided into sects. When Muḥammad ﷺ was sent, Allāh revealed to him,

﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ فِي أَمْرِهِمْ فِي شَيْءٍ﴾

◀Verily, those who divide their religion and break up into sects,

[1] At-Ṭabari 12:269-270

you have no concern with them in the least. ﴿^[1]

It is apparent that this *Āyah* refers to all those who defy the religion of Allāh, or revert from it. Allāh sent His Messenger ﷺ 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,

﴿وَكَاؤُوا شِيْعًا﴾

﴿...and break up into sects,﴾

religious sects, just like those who follow the various sects, desires and misguidance - then Allāh has purified His Messenger ﷺ from their ways. In a similar *Āyah*, Allāh said,

﴿شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ﴾

﴿He (Allāh) has ordained for you the same religion which He ordained for Nūh, and that which We have revealed to you.﴾ [42:13]

A *Ḥadīth* reads,

﴿نَحْنُ مَعَاشِرُ الْأَنْبِيَاءِ أَوْلَادُ عِلَاتٍ دِينُنَا وَاحِدٌ﴾

﴿We, the Prophets, are half brothers but have one religion.﴾^[2]

This, indeed, is the straight path which the Messengers have brought and which commands worshipping Allāh alone without partners and adhering to the Law of the last Messenger ﷺ whom Allāh sent. All other paths are types of misguidance, ignorance, sheer opinion and desires; and as such, the Messengers are free from them. Allāh said here,

﴿أَلَسَتْ مِنْهُمْ فِي شَيْءٍ﴾

﴿You have no concern with them in the least...﴾ [6:159].

Allāh's statement,

﴿إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ﴾

﴿Their affair is only with Allāh, Who then will tell them what they used to do.﴾

[1] Aṭ-Ṭabari 12:269

[2] *Fath Al-Bāri* 6:550

is similar to His statement,

﴿إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالصَّخْرِيَّ وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّكَ اللَّهُ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ﴾

﴿Verily, those who believe, and those who are Jews, and the Sabians, and the Christians, and the Majūs, and those who worship others besides Allāh; truly, Allāh will judge between them on the Day of Resurrection.﴾ [22:17]

Allāh then mentioned His kindness in His decisions and His justice on the Day of Resurrection, when He said,

﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرَ 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 Āyah explains the general Āyah;

﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ مِثْلِهَا﴾

﴿Whoever comes with good, then he will receive better than that.﴾[28:84]

There are several Ḥadīths that are in agreement with the apparent wording of this honorable Āyah. Imām Aḥmad bin Ḥanbal recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said about his Lord,

«إِنَّ رَبَّكُمْ عَزَّ وَجَلَّ رَجِيمٌ مَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةٌ فَإِنْ عَمِلَهَا كُتِبَتْ لَهُ عَشْرًا إِلَى سَبْعِمِائَةٍ إِلَى أَصْعَافٍ كَثِيرَةٍ. وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةٌ فَإِنْ عَمِلَهَا كُتِبَتْ لَهُ وَاحِدَةٌ أَوْ يَمْحُومَهَا 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 Allāh erases it. Only those who deserve destruction will be destroyed by Allāh. »^[1]

Al-Bukhāri, Muslim and An-Nasā'ī also recorded this *Ḥadīth*.^[2]

Aḥmad also recorded that Abu Dharr said that the Messenger of Allāh ﷺ said,

«يَقُولُ اللهُ عَزَّ وَجَلَّ: مَنْ عَمِلَ حَسَنَةً فَلَهُ عَشْرُ أَمْثَالِهَا وَأَزِيدُ وَمَنْ عَمِلَ سَيِّئَةً فَجَزَاؤُهَا مِثْلُهَا أَوْ أَغْفِرُ وَمَنْ عَمِلَ قُرَابَ الْأَرْضِ خَطِيئَةً ثُمَّ لَفَيْتَنِي 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»

«Allāh 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.' »^[3]

Muslim also collected this *Ḥadīth*.^[4]

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 Allāh, 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 *Ṣaḥīḥ*, Allāh 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

[1] Aḥmad 1:279

[2] *Faṭḥ Al-Bāri* 11:331, Muslim 1:118 and An-Nasā'ī 4:396

[3] Aḥmad 5:153

[4] Muslim 4:2068

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 *Ḥadīth* that states,

«إِذَا التَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَأَلْقَا بِلُ وَالْمَقْتُولُ فِي النَّارِ»

«When two Muslims meet with their swords, then the killer and the killed will be in the Fire.»

They said, “O Allāh’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.»^[1]

Al-Ḥāfiẓ Abu Al-Qāsim Aṭ-Ṭabarāni said that Abu Mālik Al-Ash‘ari said that the Messenger of Allāh ﷺ said,

«الْجُمُعَةُ كَفَّارَةٌ لِمَا بَيْنَهَا وَبَيْنَ الْجُمُعَةِ الَّتِي تَلِيهَا وَزِيَادَةُ ثَلَاثَةِ أَيَّامٍ، وَذَلِكَ لِأَنَّ اللَّهَ تَعَالَى قَالَ: ﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَثْمَالِهَا﴾»

«Friday (prayer) to the next Friday (preayer), plus three more days, erase whatever was committed (of sins) between them. This is because Allāh says: Whoever brings a good deed shall have ten times the like thereof to his credit»^[2]

Abu Dharr narrated that the Messenger of Allāh ﷺ said,

«مَنْ صَامَ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ فَقَدْ صَامَ الدَّهْرَ كُلَّهُ»

«Whoever fasts three days every month, will have fasted all the time.»

Aḥmad, An-Nasā‘ī, and Ibn Majāh recorded this *Ḥadīth*, and this is Aḥmad’s wording. At-Tirmidhi also recorded it with this addition;

«فَأَنْزَلَ اللَّهُ تَصْدِيقَ ذَلِكَ فِي كِتَابِهِ»

«So Allāh sent down affirmation of this statement in His Book,»

[1] Al-Bukhāri, nos. 31, 6875 and 7083

[2] Aṭ-Ṭabarāni 3 :298

﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَثْمَالِهَا﴾

«Whoever brings a good deed shall have ten times the like thereof to his credit,»

«اليوم بعشرة أيام»

«Therefore, a day earns ten days.» At-Tirmidhi said; “This *Hadīth* is *Ḥasan*”.^[1] There are many other *Hadīths* and statements on this subject, but what we mentioned should be sufficient, Allāh willing, and our trust is in Him.

﴿قُلْ إِنِّي هَدَيْتَنِي رَبِّيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢١﴾ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٢٢﴾ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٢٣﴾﴾

«161. Say: “Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrāhīm, Hanīfan (monotheism) and he was not of the Mushrikīn.”»

«162. Say: “Verily, my *Salāh*, my sacrifice, my living, and my dying are for Allāh, 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.”»

Islām is the Straight Path

Allāh commands His Prophet ﷺ, the chief of the Messengers, to convey the news of being guided to Allāh’s straight path. This path is neither wicked, nor deviant,

﴿دِينًا قِيَمًا﴾

«a right religion...» that is, established on firm grounds,

﴿مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾

«The religion of Ibrāhīm, Hanīfan and he was not of the Mushrikīn.»

Allāh said in similar *Āyāt*,

﴿وَمَنْ يَرْغَبْ عَن مِّلَّةِ إِبْرَاهِيمَ إِلَّا مَن سَفِهَ نَفْسَهُ﴾

[1] Aḥmad 5:146, *Tuḥfat Al-Aḥwadhī* 3:470, An-Nasā’ī 4:218 and Ibn Mājah 1:545

﴿And who turns away from the religion of Ibrāhīm except him who deludes himself?﴾ [2:130], and,

﴿وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ﴾

﴿And strive hard in Allāh'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 Ibrāhīm.﴾ [22:78],

and,

﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَوْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٣١﴾ شَاكِرًا لِأَنْعُمِهِ اجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٣٢﴾ وَمَا تَنَزَّلَتْ فِي الدُّنْيَا حَسَنَةٌ وَإِنَّهُ فِي الْآخِرَةِ لَكَانَ الصَّالِحِينَ ﴿١٣٣﴾ ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٤﴾﴾

﴿Verily, Ibrāhīm was an Ummah (or a nation), obedient to Allāh, a Ḥanīf, and he was not one of the Mushrikīn. (He was) thankful for His (Allāh's) favors. He (Allāh) 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 Ibrāhīm, (he was a) Ḥanīf, and he was not of the Mushrikīn"﴾ [16:120-123].

Ordering the Prophet ﷺ to follow the religion of Ibrāhīm, the Ḥanīfiyyah,^[1] does not mean that Prophet Ibrāhīm reached more perfection in it than our Prophet ﷺ. Rather, our Prophet ﷺ 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 Ādam 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 Ibrāhīm the friend of Allāh, peace be upon him [to request the beginning of Judgement].

Imām Aḥmad recorded that Ibn 'Abbās said, "The Messenger of Allāh was asked, 'Which religion is the best with Allāh, the Exalted?' He said,

«الْحَنِيفِيَّةُ السَّمْحَةُ»

[1] See the Tafsīr of Sūrat Al-Baqarah no.124.

«Al-Ḥanifiyyah As-Samḥah (the easy monotheism)»^[1]

The Command for Sincerity in Worship

Allāh said next,

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ﴾

﴿Say: "Verily, my Ṣalāh, my sacrifice, my living, and my dying are for Allāh, the Lord of the all that exists."﴾

Allāh commands the Prophet ﷺ to inform the idolators who worship other than Allāh and sacrifice to something other than Him, that he opposes them in all this, for his prayer is for Allāh, and his rituals are in His Name alone, without partners. Allāh said in a similar statement,

﴿فَصَلِّ لِرَبِّكَ وَأَخْسِرْ﴾

﴿Therefore turn in prayer to your Lord and sacrifice.﴾ [108:2],

meaning, make your prayer and sacrifice for Allāh alone. As for the idolators, they used to worship the idols and sacrifice to them, so Allāh commanded the Prophet ﷺ to defy them and contradict their practices. Allah, the Exalted, commanded him to dedicate his intention and heart to being sincere for Him alone. Mujāhid commented,

﴿إِنَّ صَلَاتِي وَنُسُكِي﴾

﴿Verily, my prayer and my Nusuk...﴾

refers to sacrificing during Ḥajj and 'Umrah.

Islām is the Religion of all Prophets

The Āyah,

﴿وَأَنَا أَوَّلُ الْمُسْلِمِينَ﴾

﴿and I am the first of the Muslims.﴾

means, from this Ummah, according to Qatādah.^[2] This is a sound meaning, because all Prophets before our Prophet ﷺ were calling to Islām, which commands worshipping Allāh alone without partners. Allāh said in another Āyah,

[1] Aḥmad 1:236

[2] Aṭ-Ṭabari 12:285

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾﴾

﴿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]

Allāh informed us that Nūh said to his people,

﴿فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجِرْتُمْ إِلَّا عَلَى اللَّهِ وَأَمْرٌ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٧٢﴾﴾

﴿But if you turn away, then no reward have I asked of you, my reward is only from Allāh, and I have been commanded to be of the Muslims.﴾ [10:72]

Allāh said,

﴿وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّمَا فِي الْآخِرَةِ لَمَنِ الصَّالِحِينَ ﴿١٣٠﴾ إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ رَبِّي الْمَلَائِكَةَ كُلَّهَا وَوَصَّى بِهَا إِبْرَاهِيمَ بَيْنَهُ وَيَعْقُوبَ يَدْعَىٰ إِنْ اللَّهُ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٣١﴾﴾

﴿And who turns away from the religion of Ibrāhīm 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 Ibrāhīm upon his sons and by Ya'qūb (saying), "O my sons! Allāh has chosen for you the (true) religion, then die not except as Muslims."﴾ [2:130-132].

Yūsuf, peace be upon him, said,

﴿رَبِّ قَدْ آتَيْتَنِي مِنَ الْمَلِكِ وَعَلَّمَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِ الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحَقْنِي بِالصَّالِحِينَ ﴿١٠١﴾﴾

﴿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 Walī (Protector) in this world and in the Hereafter. Cause me to die as a Muslim, and join me with the righteous.﴾ [12:101]

Mūsā said,

﴿وَقَالَ مُوسَىٰ يُعْهِمُ إِن كُنتُمْ مَأْمَنُم بِاللَّهِ فَمَلَيْهِ تَوَكَّلُوا إِنْ كُنتُمْ مُسْلِمِينَ ﴿٨٤﴾﴾ فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا .

رَبَّنَا لَا جَعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿٨٥﴾ وَجَعَلْنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٦﴾

﴿And Mūsā said: "O my people! If you have believed in Allāh, then put your trust in Him if you are Muslims." They said: "In Allāh 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]

Allāh said,

﴿إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا الَّذِينَ آسَلَمُوا لِلَّيْنِ هَٰذَاوَالرَّبِّيُّونَ وَالْأَحْبَارُ﴾

﴿Verily, We did send down the Tawrah, therein was guidance and light, by which the Prophets, who submitted themselves to Allāh's will, judged for the Jews. And the rabbis and the priests [did also].﴾ [5:44],

and,

﴿وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا آمَنَّا وَأَشْهَدُ بِأَنَّآ مُسْلِمُونَ ﴿١١١﴾﴾

﴿And when I (Allāh) inspired Al-Hawāriyyūn (the disciples) [of 'Īsā] to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims."﴾ [5:111]

Therefore, Allāh states that He sent all His Messengers with the religion of Islām, although their respective laws differed from each other, and some of them abrogated others. Later on, the Law sent with Muḥammad ﷺ abrogated all previous laws and nothing will ever abrogate it, forever. Certainly, Muḥammad's Law will always be apparent and its flags raised high, until the Day of Resurrection.

The Prophet ﷺ said,

«نَحْنُ مَعَاشِرُ الْأَنْبِيَاءِ أَوْلَادُ عُلَّاتٍ دِينُنَا وَاحِدٌ»

«We, the Prophets, are half brothers, but our religion is one.»^[1]

Half brothers, mentioned in the Ḥadīth, refers to the brothers to one father, but different mothers. Therefore, the religion, representing the one father, is one; worshipping Allāh

[1] Fath Al-Bāri 6 :550

alone without partners, even though the laws which are like the different mothers in this parable, are different. Allāh the Most High knows best.

Imām Aḥmad recorded that 'Ali said that when the Messenger of Allāh ﷺ used to start the prayer with *Takbīr* [saying, "Allāhu Akbar" (Allāh is the Great)] he would then supplicate,

«وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا 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, Hanīfan and I am not among the Mushrikīn. Certainly, my prayer, sacrifice, living and dying are all for Allāh, Lord of the worlds.»

«اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي فَأَعِزَّنِي 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 Allāh! 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 Allāh!) 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.»^[1]

This *Hadīth*, which was also recorded by Muslim in the *Ṣaḥīḥ*,^[2] continues and mentions the Prophet's supplication in his bowing, prostrating and final sitting positions.

«قُلْ أَغْفِرَ اللَّهُ أَمْ يَغْفِرَ لِي رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي فَأَعِزَّنِي 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»

[1] Aḥmad 1:102

[2] Muslim 1:534

﴿164. Say: "Shall I seek a lord other than Allāh, 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 Allāh

Allāh said,

﴿قُلْ﴾

﴿Say﴾, O Muḥammad ﷺ, to those idolators, about worshipping Allāh alone and trusting in Him,

﴿أَعْبَدُ اللَّهَ أَيْنُ رَبًّا﴾

﴿Shall I seek a lord other than Allāh...﴾ [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 Āyah commands sincerely trusting Allāh, while the Āyah before it commands sincerely worshipping Allāh alone without partners. These two meanings are often mentioned together in the Qur'ān. Allāh 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]

Allāh said,

﴿فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ﴾

﴿So worship Him and put your trust in Him.﴾ [11:123], and

﴿قُلْ هُوَ الرَّحْمَنُ أَمَّنًا بِهِ وَعَلَيْهِ تَوَكَّلْنَا﴾

﴿Say: "He is the Most Gracious (Allāh), in Him we believe, and in Him we put our trust".﴾ [67:29], and,

﴿رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا﴾

◀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 Āyāt on this subject.

Every Person Carries His Own Burden

Allāh said,

﴿وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا نُزِّلَ وَإِرَهُ وَزَرَ أُخْرَى﴾

◀No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another.▶

thus emphasizing Allāh'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 Allāh's perfect justice. Allāh said in other Āyāt,

﴿وَلَنْ نَدْعُ مُتَقَلِّبَةً إِلَيْكَ حَمِيلَهَا لَا يُحْمَلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَى﴾

◀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 ضَعْفًا﴾

◀Then he will have no fear of injustice, nor of any curtailment (of his reward).▶ [20:112]

Scholars of *Tafsīr* commented, "No person will be wronged by carrying the evil deeds of another person, nor will his own good deeds be curtailed or decreased." Allāh also said;

﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٢٨﴾ إِلَّا أَصْحَابَ الْيَمِينِ ﴿٢٩﴾﴾

◀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. Allāh said in *Sūrat Aṭ-Ṭūr*,

﴿وَالَّذِينَ آمَنُوا وَآبَعَثْنَاهُمْ ذُرِّيَّتَهُمْ بِإِذْنِ الْمَلَأْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلْتَنَاهُمْ مِنْ عَمَلِهِمْ مِنْ 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 Allāh elevated the lesser believers to the grades of their parents by the blessing of their parents' good works, by His favor and bounty. Allāh said next (in *Sūrat Aṭ-Ṭūr*),

﴿كُلُّ أُنثَىٰ بِمَا كَسَبَ رَهِينٌ﴾

﴿Every person is a pledge for that which he has earned.﴾ [52:21], meaning, of evil.

Allāh's statement here,

﴿ثُمَّ إِلَىٰ رَبِّكَ رَجِعُكُمْ ۚ فَيُنشِرُكُم 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 Allāh 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. Allāh said in other *Āyāt*,

﴿قُلْ لَا تُنظَرُونَ عَمَّا أَجْرَمْنَا وَلَا نُنْظَرُ عَمَّا تَعْمَلُونَ ﴿١٥﴾ قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ ﴿١٦﴾﴾

﴿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 جَمَعَكُمْ خَلْقَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ ۚ لِيُنظَرَكُمْ فِي مَا كُنتُمْ تَعْمَلُونَ ﴿١٥﴾﴾

﴿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.﴾

Allāh Made Mankind Dwellers on the earth, Generation After Generation, of Various Grades, in order to Test Them

Allāh said,

﴿وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ 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. Allāh also said,

﴿وَلَوْ شَاءَ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْلُقُونَ﴾

﴿And if it were Our will, We would have made angels to replace you on the earth﴾ [43:60], and,

﴿وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ﴾

﴿And makes you inheritors of the Earth, generations after generations.﴾ [27:62], and

﴿إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً﴾

﴿Verily, I am going to place (mankind) generations after generations on earth.﴾ [2:30],

and,

﴿عَسَىٰ رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَ 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]

Allāh'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. Allāh said in other *Āyāt*,

﴿مَنْ قَسَمْنَا لِيَنَّهُمْ مَعِيَشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُم بَعْضًا سَخِرَاءً﴾

﴿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,

﴿أَنظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا﴾

﴿See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment.﴾ [17:21]

Allāh's statement,

﴿يَسْتَلُوكُمْ 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 Allāh 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'īd Al-Khudri said that the Messenger of Allāh ﷺ 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 Allāh 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.»^[1]

Allāh's statement,

﴿إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَمُورٌ رَّحِيمٌ﴾

[1] Muslim 4:2098

﴿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 Allāh is swift in reckoning and punishment with those who disobey Him and defy His Messengers,

﴿وَإِنَّهُ لَعَفُورٌ 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. Allāh often mentions these two attributes together in the Qur'an. Allāh said,

﴿وَإِنَّ رَبَّكَ لَذُو مَغْفِرٍ لِّلنَّاسِ عَلٰى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ﴾

﴿But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing. And verily, your Lord is (also) severe in punishment﴾ [13:6],

and,

﴿يَقِ عِبَادِي أَنِّي أَنَا الْعَفُورُ الرَّحِيمُ ۗ وَأَنَّ عَذَابِي هُوَ 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 *Āyāt* that contain encouragement and discouragement. Sometimes Allāh 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 Allāh mentions both so that each person is affected by it according to his or her qualities. We ask Allāh 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.

Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنَ الْعُقُوبَةِ مَا طَمَعَ بِحَتِّهِ أَحَدٌ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا

عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ مَا قَنَطَ أَحَدٌ مِنَ الْجَنَّةِ، خَلَقَ اللَّهُ مِائَةَ رَحْمَةٍ فَوَضَعَ وَاحِدَةً بَيْنَ خَلْقِهِ يَتَرَاخَمُونَ بِهَا وَعِنْدَ اللَّهِ تِسْعَةٌ وَتِسْعُونَ»

«If the believer knew Allāh's punishment, no one will hope in entering His Paradise. And if the disbeliever knew Allāh's mercy, no one will feel hopeless of acquiring Paradise. Allāh 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 Allāh, there remains ninety-nine kinds of mercy.»^[1]

Muslim and At-Tirmidhi also recorded this Ḥadīth, At-Tirmidhi said "Ḥasan". Abu Hurayrah narrated that the Messenger of Allāh ﷺ said,

«لَمَّا خَلَقَ اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابٍ فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي»

«When Allāh created the creation, He wrote in a Book, and this Book is with Him above the Throne: 'My mercy overcomes My anger.'»^[2]

This is the end of the Tafsir of Sūrat Al-An'ām, all the thanks and appreciation for Allāh.

☆ **This is the End of Volume Three.**

☆ **Volume Four begins with Sūrat Al-A'rāf**

