

## TAFSIR IBN KATHIR (ABRIDGED)

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# المصباح المنير في تهذيب تفسير ابن كثیر

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Volume 3



Abdel Karim

(Parts 6, 7 & 8 (Surat An-Nisa, 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



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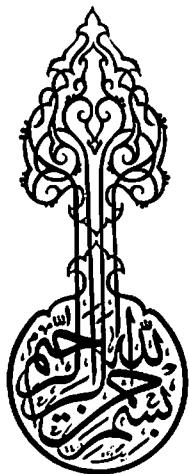
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**In the Name of Allâh  
The Most Beneficent, the Most Merciful**

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# 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...
- ('Atiyah) Al-'Awfi reported that Ibn 'Abbās said...
- Ad-Ḍaḥḥāk from Ibn 'Abbās.
- As-Suddi reported from Abu Mālik and Abu Ṣalih 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 [Muhammad 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 *Hadīth*. 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 *Tafsîr*. Reports that are attributed to them are used as additional support in understanding certain issues by Ibn Kathîr. 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‘id bin Jubayr, Sa‘id bin Al-Musayib, ‘Atā’ (bin Abi Rabâh), ‘Atā’ Al-Khurrâsâni, Muqâtil bin Ḥayyân, Ar-Rabi‘ bin Anas, Ash-Shâbibi, Qatâdah, Mujâhid, Ikrimah, Ad-Dâhhâk, ‘Abdur-Râhmân bin Zayd bin Aslam (Ibn Zayd), Ibn Jurayj.

## **Other Scholars After the Companions**

The following are some scholars that Ibn Kathîr 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’ân’s revelation, are not to be considered as important as authentically narrated texts.

Waki‘, Sufyân Ath-Thawri, Muhammad bin Ishâq, Ibn ‘Atîyyah, Ibn Abi Hâtim, Ibn Jarîr (At-Tabari).

١٤٨

لَا يُحِبُّ اللَّهُ الْجَهَرُ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظُلِمَ وَكَانَ اللَّهُ يَعْلَمُ عَلِيًّا إِنْ ثَبَدُوا خَيْرًا أَوْ تَخَفُّهُ أَوْ تَقْفَأُ عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُواً فَدِيرًا إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرَسُولِهِ وَيُرِيدُونَ أَنْ يُفْرِّقُوا بَيْنَ اللَّهِ وَرَسُولِهِ وَيَقُولُونَ نُؤْمِنُ بِعَصْنِي وَنَكْسُقُ بِعَصْنِي وَيُرِيدُونَ أَنْ يَسْخُذُوا بَيْنَ ذَلِكَ سَبِيلًا أُولَئِكَ هُمُ الْكُفُرُونَ حَقًا وَأَعْنَدُنَا لِلْكُفَّارِينَ عَذَابًا مُهِمَّا وَالَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَلَمْ يُفْرِّقُوا بَيْنَ أَحْدَاثِهِمْ أُولَئِكَ سَوقَ يُؤْتِيهِمْ أَجْوَرُهُمْ وَكَانَ اللَّهُ عَفُورًا حَمِيمًا يَسْأَلُكَ أَهْلُ الْكِتَابَ أَنْ تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَى أَكْبَرُ مِنْ ذَلِكَ فَقَالُوا أَلِنَّا لِلَّهِ جَهَرَةً فَأَخْذَنَاهُمُ الصَّنْعَةَ بِطَلْبِهِمْ ثُمَّ أَخْذَنَا وَأَعْجَلَ مِنْ تَعْذِيدِ مَا جَاءَتْهُمْ الْبَيْنَتُ فَعَفَّوْنَ أَعْنَى ذَلِكَ وَمَا تَبَيَّنَ مُوسَى سُلْطَنًا أَثْيَنَا وَرَقْعَنَافَوْهُمُ الظُّرُورُ بِمِسْتَقْبَلِهِمْ وَقَنَّا لَهُمْ أَدْحَلُوا الْبَابَ سَجَدًا وَقَنَّا لَهُمْ لَا تَقْدُمُ وَلَا تَنْتَهُ مِنْ يَسْتَغْلِظُ

لَا يُحِبُّ اللَّهُ الْجَهَرُ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظُلِمَ وَكَانَ اللَّهُ يَعْلَمُ عَلِيًّا إِنْ ثَبَدُوا خَيْرًا أَوْ تَخَفُّهُ أَوْ تَقْفَأُ عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُواً فَدِيرًا

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 Talhah said that Ibn 'Abbās commented on the Ayah,

«لَا يُحِبُّ اللَّهُ الْجَهَرُ 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 ظُلِمَ»

«except by him who has been wronged.»

Yet, it is better for one if he observes patience.<sup>[11]</sup> Al-Hasan

<sup>[11]</sup> At-Tabari 9:344.

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

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

﴿وَلَئِنْ أَنْصَرْ بَعْدَ ظُلْمِهِ فَإِنَّهُكَ مَا عَنِّيْمَ بْنَ سَبِيلٍ﴾

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

Abu Dâwud recorded that Abu Hurayrah said that the Messenger of Allâh ﷺ said,

«الْمُسْتَبَانُ مَا قَالَ، فَعَلَى الْبَادِيِّ مِنْهُمَا مَا لَمْ يَغْتَدِ 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.»<sup>[2]</sup>

Allâh said,

﴿إِنْ تَبْدُوا خَيْرًا أَزْ شَكُورًا أَزْ تَقْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُورًا قَدِيرًا﴾

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

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

﴿فَإِنَّ اللَّهَ كَانَ عَفُورًا قَدِيرًا﴾

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

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

<sup>[1]</sup> At-Tabâri 9:344.

<sup>[2]</sup> Abu Dâwud : 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 نَحْصَنَ مَالٌ مِّنْ حَسَدَةِ، وَلَا زَادَ اللَّهُ عَبْدَنَا بِعَفْوٍ إِلَّا عَزَّا، 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."*<sup>[1]</sup>

﴿إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرَسُولِهِ وَيُبَدِّلُونَ أَنْ يُتَقْرِّبُوا بَيْنَ أَلْوَانِ دِرْشِلِهِ وَيُبَوْلُونَ ثُوْبَيْنِ  
يُبَعِّضُونَ وَيَكْثُرُونَ بِيَعْصِيْنَ وَيُبَدِّلُونَ أَنْ يَتَجَدَّداً بَيْنَ ذَلِكَ سَيِّلَانَ﴾ أُولَئِكَ مِنَ الْكُفَّارُونَ  
حَسَّاً وَأَعْتَدْنَا لِلْكُفَّارِ عَذَابًا شَهِيْسَانَ ﴿وَالَّذِينَ مَاتُوا بِاللَّهِ وَرَسُولِهِ دَلَّتْ يُتَقْرِّبُوا بَيْنَ أَلْوَانِ  
ثُوْبَيْنِ أُولَئِكَ سَوْفَ يُؤْتَيْهِمْ أُجُورَهُمْ وَكَانَ اللَّهُ عَفُورًا رَّحِيمًا﴾

﴿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.

<sup>[1]</sup> Muslim 4:2001.

The Jews, may Allâh curse them, believe in the Prophets, except 'Isâ and Muhammâd, peace be upon them. The Christians believe in the Prophets but reject their Final and Seal, and the most honored among the prophets, Muhammâd, peace be upon him. In addition, the Sâmirah (Samaritans) do not believe in any Prophet after Yuwsha' (Joshua), the successor of Mûsâ bin Imrân. The Majûs (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 Allâh knows best.

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

﴿إِنَّ الَّذِينَ يَكْفُرُونَ بِأَنَّهُ وَرَسُولٌ﴾

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

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

﴿وَيُبَدِّلُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرَسُولِهِ﴾

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

﴿وَيُؤْلُوتُ نُورَنَا بِعَيْنِ وَكَثِيرٍ يَتَعَزَّزُ وَيُبَدِّلُونَ أَنْ يَتَخَذُوا بَيْنَ ذَلِكَ سَبِيلًا﴾

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

Allâh then describes them;

﴿أُولَئِكَ هُمُ الْكُفَّارُ 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,

﴿وَأَعْنَدْنَا لِلْكُفَّارِ عَذَابًا شَهِيدًا﴾

﴿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,

﴿وَمُرِيتُ عَنْهُمُ الْأَذًى وَالنَّكَارةُ وَيَأْمُرُ بِمُضَرٍّ مِّنْ أَنْفُسِهِمْ﴾

﴿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 مَاتُوا يَأْتُونَ بِأَنْفُسِهِمْ وَلَا يُغْرِيَنَّ بَيْنَ أَنْفُسِهِمْ﴾

﴿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,

﴿مَنْ أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ مَا يُؤْمِنُ كُلُّ مُؤْمِنٍ 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,

﴿إِذَا تَهَاجِكَ سَوْفَ يُقْسِمُنَّ أَجْرَهُمْ﴾

﴿We shall give them their rewards;﴾ because of their faith in Allâh and His Messengers,

﴿وَكَانَ اللَّهُ عَفُورًا رَّجِيمًا﴾

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

﴿يَسْأَلُكُمْ أَهْلُ الْكِتَابَ أَن تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ فَقَدْ سَأَلُوا مُؤْمِنًا أَكْثَرَ مِن ذَلِكَ فَقَالُوا إِنَّا أَنَا اللَّهُ جَهْرًا فَأَخْذَنَاهُمُ التَّشْوِقَةَ بِطَلَيْهِمْ ثُمَّ أَخْذَوْهُمُ الْوَجْلَ وَمَا يَعْلَمُ مَا جَاءَهُمْ أَلَيْسَ فَعَفَوْنَاهُمْ عَنْ ذَلِكَ وَمَا تَبَرَّتُمْ مُؤْمِنًا سُلْطَنًا شَيْبَنَا وَرَفَعْنَا فَوَقَاهُمُ الظُّرُورَ بِيَمِينِهِمْ وَقَنَاهُمْ لَهُمْ أَدْخَلُوا الْبَابَ بِهِمْ وَقَنَاهُمْ لَهُمْ لَا تَقْدُرُوا فِي النَّبَتِ وَلَهُمْ مِنْهُمْ مَنْ يَسْتَأْنِفُ عَلَيْكُنَا﴾

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

﴿154. And for their covenant, We raised over them the mount and (on the other occasion) We said: "Enter the gate prostrating (or bowing) with humility;" and We commanded them: "Transgress not on the Sabbath (Saturday)." And We took from them a firm covenant.﴾

### The Stubbornness of the Jews

Muhammad bin Ka'b Al-Qurâzî, As-Suddî and Qatâdah said that the Jews asked the Messenger of Allâh to cause a book to come down to them from heaven, just as the Tawrâh was sent down to Mûsâ.<sup>[11]</sup> 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.<sup>[12]</sup> 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 *Sûrat Al-Isrâ'*,

<sup>[11]</sup> At-Tabârî 9:356, 357.

<sup>[12]</sup> At-Tabârî 9:357.

﴿وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَخْرُجَ لَنَا مِنَ الْأَرْضِ بِنُبُوعًا﴾

«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,

﴿فَقَدْ سَأَلُوا مُوسَىٰ أَكْثَرَ مِنْ ذَلِكَ فَقَالُوا أَئْنَاهُ إِلَهٌ جَهَنَّمَةُ نَأْخُذُنَّهُ أَصْنَعَهُ بِظَلَمِهِمْ﴾

«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 قَلَّتِ يَمُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ رَأَيْنَا اللَّهَ جَهَنَّمَةً فَأَخْذَنَّكُمُ الْأَصْنَعَةَ وَأَنْشَأْنَا نَظَرَنَا ۝  
۝ ثُمَّ بَسْتَكُمْ بِمَا بَعْدِ مَوْتِكُمْ لَتَكُونُنَّ تَنْكِرُونَ ۝﴾

«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 أَغْنَدُوا الْمِبْلَلَ مِنْ بَعْدِ مَا جَاءَهُنَّا أَلْيَتُنَّا ۝﴾

«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,

﴿أَجْعَلْنَا إِلَيْهَا كَمَا لَمَّا مَلَّمْنَا إِلَيْهَا ۝﴾

«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 Ta 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,

﴿فَغَفَرْنَا عَن ذَلِكَ وَمَا تَبَّأْنَا مُؤْمِنِي سُلْطَنَتِنَا بُشِّرَانَا﴾

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

Allāh then said,

﴿وَرَفَقْنَا فَوْهَمَ الظُّرُورَ بِسَيِّئَتِهِمْ﴾

«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 نَصَّنَا الْجَبَلَ فَوْهَمْ كَانُوا ظَلَّةً وَظَلَّوْا أَنَّهُ رَاقِعٌ عَلَيْهِمْ خَدْرَا مَا مَا بَيْتَكُمْ بِغُرْوَهِ﴾

«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 أَذْخُلُوا الْبَابَ سَهْلَكُهُ﴾

«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 "*Hijrah*", 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 '*Hinrah* (a wheat grain) in *Sha'rah* (the hair)'.

﴿وَقُلْنَا لَهُمْ لَا تَمْدُوا فِي الْأَسْبَتِ﴾

«and We commanded them, "Transgress not the Sabbath (Saturday).»

فِمَا نَقْضُهُمْ مِنْ فَحْمٍ وَكُفَّرُهُمْ بِأَيْمَانِهِ وَقَاتَلُوهُمُ الْأَيْمَانَ  
بِعَدِ حَقٍّ وَقَوْلِهِمْ قُلُّوْنَا غَلَّفَ بِلَ طَبَعَ اللَّهُ عَلَيْهَا بِكُفَّرِهِمْ  
فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ۝ وَيَكْفُرُهُمْ وَقَوْلِهِمْ عَلَى مَرِيدَةِ  
بَهْتَنَّ عَظِيمًا ۝ وَقَوْلِهِمْ إِنَّا قَاتَلْنَا الْمَسِيحَ عَيْنِي أَبْنَى مَرِيدَةِ  
رَسُولَ اللَّهِ وَمَا قَاتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شَيْءٌ لَهُمْ وَإِنَّ الَّذِينَ  
أَخْنَلُوا فِيهِ لِغَيْرِ شَرِيكٍ مِنْهُ مَا قَاتَلُوهُ مِنْ عَلِيٍّ إِلَّا ابْتَاعَ الظَّلَمَ  
وَمَا قَاتَلُوهُ يُقْسِطُ ۝ بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَرَكِيمًا  
وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا يَؤْمِنُ بِهِ قَلْ مُؤْمِنَةِ دِيْوَمَ  
الْقِيَمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ۝ فَيُظْلَمُ مِنَ الَّذِينَ هَادُوا  
حَرَمَنَا عَنِّيهِمْ طَبَيْتَ أَجْلَتَ لَهُمْ وَصَدَّهُمْ عَنْ سَبِيلِ اللَّهِ  
كَثِيرًا ۝ وَأَخْنَهُمُ الْبَرَا وَقَدْ هُوَ أَعْنَهُ وَأَكْلُهُمْ أَنْوَلُ النَّاسِ  
بِالْبَطْلِ وَأَعْذَنَنَا لِلْكُفَّارِ مِنْهُمْ عَدَابًا أَلِيمًا ۝ لَكِنْ  
الْأَرْسَلُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أَنْزَلَ إِلَيْكُمْ وَمَا  
أَنْزَلَ مِنْ قَبْلِكُمْ وَالْمُقْسِمُونَ أَصْلَوَهُ وَالْمُؤْمِنُونَ الرَّكَوَةَ  
وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمَ الْآخِرُ أُولَئِكَ سَنَوْتُهُمْ أَجْرًا عَطِيَّا ۝

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

وَأَخْذُنَا مِنْهُمْ مِمَّا عَلِمْنَا

**¶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 *Sūrat Al-A'rāf* (7).

وَسَأَلُوكُمْ عَنِ الْقَرِيبِ الَّتِي  
كَانَتْ حَاضِرَةً الْبَخْرِ

¶ And ask them about the town that was by the sea. ¶

**﴿فَإِنَّمَا تَعْصِيمُهُمْ مِنْهُمْ وَكُلُّهُمْ يَأْكُلُ أَنَوْ وَقَلْبُهُمُ الْأَثْيَاءَ يَعْتِرُ حَقَّ وَقُولُهُمْ طُوبُونَا عَلَفُ بَلْ طَلْعُ اللَّهُ عَلَيْهَا يَكْرِهُمْ فَلَا يُؤْسِرُونَ إِلَّا فَيْلَا ﴾<sup>١</sup> وَكُلُّهُمْ دَوْلَهُمْ عَلَى مَرِيدَةِ هَنْتَانِ عَطِيلَهَا <sup>٢</sup> وَقَوْلَهُمْ إِنَّا فَلَلَّا الْمُسِيحَ عِيسَى أَنَّهُ مَرِيدٌ رَسُولُ اللَّهِ وَمَا قَلْوَهُ وَمَا سَلَبُهُ وَلَكِنْ شَيْئَةَ قَلْمَ وَلَدَ الَّذِينَ اخْتَلَوُهُ فِي لَيْلَ شَرَقٍ وَمَنْهُ مَا قَلَمْ يَهُ مِنْ عَلِيٍّ إِلَّا أَبْيَاعَ الظَّلَّ وَمَا قَلَوُهُ فَلَلَّا مُعْصِيَةً <sup>٣</sup> بَلْ رَقَمَ أَنَّهُ إِلَيْهِ تَكَانَ اللَّهُ عَزِيزًا حَكِيمًا <sup>٤</sup> وَلَنْ يَنْ أَهْلَ الْكِتَابَ إِلَّا يُؤْتِمَنَ يَهُ**

﴿155. Because of their breaking the covenant, and their rejecting the Ayāt 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-Masîhî ‘Isâ, son of Maryam, the Messenger of Allâh,’ 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 Allâh raised him up unto Himself. And Allâh 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 Allâh took from them, and also rejected Allâh’s Ayât, meaning His signs and proofs, and the miracles that they witnessed at the hands of their Prophets. Allâh said,

﴿وَقَاتَلُوكُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ﴾

﴿and their killing the Prophets unjustly,﴾

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

﴿لَمَّا نَعْلَمُتُمُونَا﴾

﴿“Our hearts are Ghulf,”﴾

meaning, wrapped with covering, according to Ibn ‘Abbâs, Mujâhid, Sa‘îd bin Jubayr, Ikrimah, As-Suddi and Qatâdah.<sup>[11]</sup> This is similar to the what the idolators said,

﴿وَقَاتُلُوكُمُ فِي أَكْثَرِهِ مِنَ نَذَرْنَا إِلَيْهِ﴾

<sup>[11]</sup> At-Tabari 9:364.

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

Allāh said,

﴿بَلْ طَبِيعُ اللَّهِ عَلَيْهَا 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,

﴿وَرَبِّكُفْرِهِمْ وَقُولِيهِمْ عَلَى مَرْيَمَ هَبَّتْنَا عَظِيمًا﴾

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

'Ali bin Abi Ṭalhah said that Ibn 'Abbās stated that the Jews accused Maryam of fornication.<sup>[1]</sup> This is also the saying of As-Suddi, Juwaybir, Muḥammad bin Ishāq and several others.<sup>[2]</sup> 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 الْمُسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ﴾

[1] At-Ṭabarī 9:367.

[2] At-Ṭabarī 9:367.

﴿“We killed Al-Masîh, ‘Isâ, son of Maryam, the Messenger of Allâh,”﴾

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

﴿يَأَيُّهَا الَّذِي نَزَّلَ عَلَيْهِ الْكِتَابَ إِنَّكَ لَمُخْرَجٌ﴾

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

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

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

﴿إِذْ قَالَ رَبُّكَ يَعِيشُ إِلَيْنَا مُرْفِعًا وَرَافِعًا﴾

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

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

﴿وَنَحْنُ نَقْلُوُهُ وَنَلْكِنُ شَيْئَهُ لَمْ﴾

﴿but they killed him not, nor crucified him, but it appeared as that to them,﴾

referring to the person whom the Jews thought was ʻIsā. This is why Allāh said afterwards,

﴿أَلَيْنَ أَخْلَقُوا فِيهِ لَهُ شَيْئَهُ مَا لَمْ يُهُدُّ يُنْهَى إِلَّا اتَّبَاعُ الظَّنِّ﴾

﴿and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture.﴾

referring to the Jews who claimed to kill ʻIsā and the ignorant Christians who believed them. Indeed they are all in confusion, misguidance and bewilderment. This is why Allāh said,

﴿وَنَحْنُ نَقْلُوُهُ يَقْنَطُونَ﴾

**﴿For surely; they killed him not.﴾**

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

﴿بِلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا﴾

**﴿But Allâh raised him up unto Himself. And Allâh 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,

﴿عَلَيْهِمْ﴾

**﴿All-Wise.﴾** in all that He decides and ordains for His creatures. Indeed, Allâh's is the clearest wisdom, unequivocal proof and the most glorious authority. Ibn Abi Hâtim recorded that Ibn ‘Abbâs said, “Just before Allâh raised ʻIsâ to the heavens, ʻIsâ 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 ʻIsâ asked him to sit down. ʻIsâ again asked for a volunteer, and the young man kept volunteering and ʻIsâ asking him to sit down. Then the young man volunteered again and ʻIsâ said, ‘You will be that man,’ and the resemblance of ʻIsâ was cast over that man while ʻIsâ ascended to heaven from a hole in the house. When the Jews came looking for ʻIsâ, they found that young man and crucified him. Some of ʻIsâ's followers disbelieved in him twelve times after they had believed in him. They then divided into three groups. One group, Al-Ya'qûbiyyah (Jacobites), said, ‘Allâh remained with us as long as He willed and then ascended to heaven.’ Another group, An-Nas̄tûriyyah (Nestorians), said, ‘The son of Allâh was with us as long as he willed and Allâh took him to heaven.’ Another group, Muslims, said, ‘The servant and Messenger of Allâh remained with us as long as Allâh willed, and Allâh then took him to Him.’ The two disbelieving groups cooperated against the Muslim group and they killed them. Ever since that happened, Islâm was then veiled until Allâh

sent Muhammad ﷺ.<sup>[1]</sup> 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‘āwiya.<sup>[2]</sup> Many among the Salaf stated that ‘Isā asked if someone would volunteer for his appearance to be cast over him, and that he will be killed instead of ‘Isā, for which he would be his companion in Paradise.

### All Christians Will Believe in ‘Isā Before He Dies

Allāh said,

﴿وَإِنْ يَنْهَا أُمَّةٌ إِلَّا لَيَزَمِنَ 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,

﴿وَإِنْ يَنْهَا أُمَّةٌ إِلَّا لَيَزَمِنَ 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 ‘Isā, son of Maryam, peace be upon him.<sup>[3]</sup> Al-‘Awfi reported similar from Ibn ‘Abbās.<sup>[4]</sup> Abu Mālik commented;

﴿إِلَّا لَيَزَمِنَ بِهِ قَبْلَ مَوْتِهِ﴾

«but must believe in him, before his death.»

“This occurs after ‘Isā returns and before he dies, as then, all of the People of the Scriptures will believe in him.”<sup>[5]</sup>

### The Ḥadīths Regarding the Descent of ‘Isā Just Before the Day of Judgement, and his Mission

In the chapter about the Prophets in his *Saḥīḥ*, under, “The Descent of ‘Isā, Son of Maryam,” Al-Bukhārī recorded that Abu

<sup>[1]</sup> Ibn Abi Ḥātim 4:1110.

<sup>[2]</sup> An-Nasā’ī in Al-Kubrā 6:489.

<sup>[3]</sup> At-Tabarī 9:380.

<sup>[4]</sup> At-Tabarī 9:380.

<sup>[5]</sup> At-Tabarī 9:380.

Hurayrah said that the Messenger of Allāh ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ شَكَنَ أَنْ يُنْزَلَ فِيْكُمْ ابْنُ مَرْيَمَ حَكْمًا عَدْلًا، فَيَكْسِرُ الصَّلِيبَ، وَيَقْتُلُ الْجِنَّةَ، وَيَصْعَبُ الْجِزْيَةَ، وَيَنْبِسُ الْمَالَ حَتَّى لَا يَقْبِلَهُ أَحَدٌ، حَتَّى تَكُونَ السَّجْدَةُ خَيْرًا لَهُمْ مِنَ الدُّنْيَا وَمَا فِيهَا»

«By Him in Whose Hands my soul is, the son of Maryam ('Isā) will shortly descend among you as a just ruler, and will break the cross, kill the pig and abolish the Jizyah.<sup>[1]</sup> 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,

﴿وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا يَتَوَمَّدُ 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.»<sup>[2]</sup>

Muslim recorded this Hadīth.<sup>[3]</sup> So, Allāh's statement,

﴿قَبْلَ مَوْتِهِ﴾

«before his death» refers to the death of 'Isā, son of Maryam.

### Another Hadīth by Abu Hurayrah

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

«أَلَيْهِنَّ عِيسَى يَقْرَئُ الرُّؤْحَاءِ بِالْحُجَّ أوِ الْعُمْرَةِ، أَوْ يَنْسِئُهُمَا جَمِيعًا؟

«'Isā will say Ihlāl<sup>[4]</sup> from the mountain highway of Ar-Rawhā' for Hajj, 'Umrah or both.»<sup>[5]</sup>

Muslim also recorded it.<sup>[6]</sup> Aḥmad recorded that Abu

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

[2] Fath Al-Bāri 6:566.

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

[4] "Loud calling", as a Muhrim has to recite Talbiyah aloud when assuming the state of Ihram.

[5] Aḥmad 2:513. Ar-Rawhā' is on route between Makkah and Al-Madinah.

[6] Muslim 1:135.

Hurayrah said that the Prophet ﷺ said,

«يَنْهَا عِيسَى ابْنُ مَرْيَمَ فَيُقْتَلُ الْخَنْزِيرُ، وَيَنْفَعُ الصَّلَوةُ، وَتَجْمَعُ لَهُ الصَّلَاةُ، وَيَنْطَقُ النَّارُ حَتَّى لَا يُقْبَلَ، وَيَنْصَعُ الْخَرَاجُ، وَيَنْهَا الرَّوْحَاءُ فَيَحْجُجُ مِنْهَا أَوْ يَغْمَدُهَا، أَوْ يَجْمِعُهَا»

«‘Isā, 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-Rawḥā’ from where he will go to perform Hajj, ‘Umrah or both.»

Abu Hurayrah then recited,

﴿وَإِنْ مِنْ أُنْفُلِ الْكِتَابِ إِلَّا لَيَزِمَّنَ بِهِ قَبْلَ مَوْتِهِ﴾

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

Hanzalah said, “Abu Hurayrah added, ‘Will believe in ‘Isā before ‘Isā 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.”<sup>[1]</sup>

Ibn Abi Ḥātim also recorded this Ḥadīth.

### **Another Ḥadīth**

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

«كَيْفَ يُكْمِنُ إِذَا تَرَأَلَ فِيهِمُ الْمُسِيحُ ابْنُ مَرْيَمَ وَإِمَامُكُمْ مِنْكُمْ»

«How will you be when Al-Masīḥ, son of Maryam (‘Isā) descends among you while your Imām is from among yourselves?»<sup>[2]</sup>

Imām Aḥmad<sup>[3]</sup> and Muslim also recorded this Ḥadīth.

### **Another Ḥadīth**

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

<sup>[1]</sup> Ahmad 2:290.

<sup>[2]</sup> Fath Al-Bārī 6:566.

<sup>[3]</sup> Ahmad 2:272 and Muslim 1:136-137.

«الأنبياء إخوة لعَلَاتِ، أُمَّهَا نَهْمَ شَتَّى، وَدِينُهُمْ وَاحِدٌ، وَيَأْنِي أَوْلَى النَّاسِ بِعِيسَى ابْنِ مَرْيَمَ، لِأَنَّهُ لَمْ يَكُنْ تَبِيَّنَتْهُ وَبَيْنَهُ، وَإِنَّهُ تَارِلٌ فَإِذَا رَأَيْتُمُوهُ فَأَغْرِفُوهُ: رَجُلٌ مَزِيرُعٌ إِلَى الْحُمْرَةِ وَالْأَيْاضِ، عَلَيْهِ ثَوْبَانٌ مُمَضَّرَانِ، كَأَنَّ رَأْسَهُ يَقْطُرُ، وَإِنَّهُ لَمْ يُصْبِهِ بَلَّ، قَيْدُ الصَّلَبِ، وَقَشْلُ الْخِتَرِ، وَيَقْسِعُ الْجِزْرَةِ، وَيَنْدُغُ النَّاسَ إِلَى الإِسْلَامِ، وَيَهْلِكُ اللَّهُ فِي زَمَانِهِ الْمَيْلَ كُلَّهَا إِلَى الإِسْلَامِ، وَيَهْلِكُ اللَّهُ فِي زَمَانِهِ الْمَسِيحَ الدَّجَّالِ، ثُمَّ تَقْعُ الأُمَّةُ عَلَى الْأَرْضِ حَتَّى تَرْتَعَ الْأَسْوَدَ مَعَ الْأَيْلِ، وَالنَّمَارُ مَعَ النَّقَرِ، وَالذَّاقُ مَعَ النَّقَمِ، وَيَلْعَبُ الصَّيَّانُ بِالْحَيَّاتِ لَا تَضُرُّهُمْ، فَيَنْكُثُ أَزْبَعِينَ سَنَةً ثُمَّ يَتَوَفَّى، وَيُصْلَى 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 'Isâ, 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 Islâm. During his time, Allâh will destroy all religions except Islâm and Allâh will destroy Al-Masîh Ad-Dajjâl (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. 'Isâ will remain for forty years and then will die, and Muslims will offer the funeral prayer for him.» Abu Dâwud also recorded it.<sup>[1]</sup>

### **Another Hadîth**

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

«لَا تُثُومُ الشَّاعِةَ حَتَّى يَنْرِلَ الرُّؤُمُ بِالْأَغْنَافِ أَوْ بِدَائِقِ، فَيَخْرُجُ إِلَيْهِمْ جَنِيشٌ مِنَ الْمَدِينَةِ مِنْ خِيَارِ أَهْلِ الْأَرْضِ يَزْمِيدُ، فَإِذَا تَصَافَوْا، قَالَ الرُّؤُمُ: خَلُوا بَيْنَنَا وَبَيْنَ

<sup>[1]</sup> Ahmad 2:406, Abu Dâwud : 4324, At-Tabari 9:388.

الَّذِينَ سَبَّوْا مِنَا نَعَالِمُهُمْ، فَقُولُ الْمُسْلِمُونَ: لَا وَاللهُ، لَا تُخْلِي بَيْتَكُمْ وَبَيْنَ إِخْوَانَتَا،  
فَيَقُولُونَهُمْ، [فَيَنْهَا] ثُلُثٌ لَا يُرُبُّ اللَّهُ عَلَيْهِمْ أَبَدًا، وَيُقْتَلُ ثُلُثٌ أَفْضَلُ الشَّهَادَةِ عِنْدَ  
اللَّهِ، وَيَشْتَخِّثُ الثُّلُثُ لَا يُفْتَنُونَ أَبَدًا، فَيَقْتُلُونَهُنَّ شَطَاطِنِيَّةً، فَيَبْيَسُونَ الْفَتَانِيَّةَ  
فَذَلِكُلُّهُمْ بِالرَّيْبِ، إِذَا صَاحَ فِيهِمُ الشَّيْطَانُ: إِنَّ الْمَسِيحَ فَذَلِكُلُّهُمْ فِي  
أَنْهِلِكُمْ، فَيَخْرُجُونَ، وَذَلِكَ باطِلٌ، فَإِذَا جَاءُوا الشَّامَ خَرَجَ، فَيَبْيَسُونَهُمْ بِيَدِهِنَّ  
لِلْفَتَانِ يُسْوِيُونَ الصُّفُوفَ، إِذَا أُقْتِيَتِ الْصَّلَاةُ فَيَنْتَلِ عَيْسَى ابْنُ مَرْيَمَ، فَأَمْهُمْ، فَإِذَا رَأَاهُ  
عَدُوُ اللهِ، ذَابَ كَمَا يَذُوبُ الْجَلْحُ فِي النَّاءِ، فَلَوْ تَرَاهُ لَأَنْذَابَ حَتَّى يَهْلِكَ، وَلَكِنْ  
يَقْتَلُهُ اللهُ بِيَدِهِ، فَيُرِيهِمْ دَمَهُ فِي حَرْبِهِ».

*«The (Last) Hour will not start until the Romans occupy Al-A'maq or Dābiq.<sup>[1]</sup> 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, Shaytān will shout among them, saying, 'Al-Masīh (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.<sup>[2]</sup>*

<sup>[1]</sup> Two cities close to Aleppo in Syria.

<sup>[2]</sup> Muslim 4:2221.

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

«لَتُقَاتِلُ الْيَهُودَ فَلَا تُقْتَلُوكُمْ، حَتَّى يَقُولَ الْحَجَرُ: يَامُسْلِمٌ 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.'*»<sup>[1]</sup>

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

«لَا تَنْرُمُ السَّاعَةَ حَتَّى يُقَاتِلَ الْمُسْلِمُونَ الْيَهُودَ، فَلَا يُقَاتِلُهُمُ الْمُسْلِمُونَ حَتَّى يَخْبِئَهُ الْيَهُودِيُّ مِنْ وَرَاءِ الْحَجَرِ وَالشَّجَرِ، فَيَقُولُ الْحَجَرُ وَالشَّجَرُ: يَامُسْلِمٌ يَا عَبْدَ اللَّهِ هَذَا يَهُودِيٌّ خَلْفِي فَتَعَالَ فَاقْتُلْهُ - إِلَّا التَّرَقَدَ 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.*»<sup>[2]</sup>

Muslim bin Al-Hajjāj recorded in his *Sahīh* 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-Madinah). When we went by the Messenger, he sensed this anxiety in us and said,

«مَا شَانُكُمْ؟»

«*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-Madinah).' He said,

«غَيْرُ الدَّجَالِ أَخْوَفُنِي عَلَيْكُمْ، إِنْ يَخْرُجْ وَأَنَا فِيهِمْ فَأَنَا حَبِيبُهُ دُونَكُمْ، إِنْ يَخْرُجْ وَلَنْتُ فِيهِمْ فَأَنْزَلْتُهُ خَيْرِيَّ نَفْسِي، وَاللَّهُ خَلَقَنِي عَلَى كُلِّ مُسْلِمٍ إِنَّهُ شَابٌ قَطْطُ»،  
عَيْنَهُ طَافِيَّةٌ كَأَنِّي أَشَبَّهُ بِعَبْدِ الْعَزِيزِ بْنِ قَطْنَ، مَنْ أَذْرَكَهُ مِنْكُمْ فَلَيَثْرَا عَلَيْهِ نَوْاتِعَ

<sup>[1]</sup> Muslim 4:2238.

<sup>[2]</sup> Muslim 4:2239.

سُورَةُ الْكَهْفِ، إِنَّهُ خَارِجٌ مِّنْ خَلْوَةِ بَيْنِ الشَّامِ وَالْعَرَاقِ، فَعَاثَ يَمِينًا وَعَاثَ شِمَاءً،  
يَا عِبَادَ اللَّهِ فَاتَّبِعُوا

«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 Qaṭān. 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 كَسْنَةٌ، وَيَوْمٌ كَشْفَرٌ، وَيَوْمٌ كَجَمْعَةٍ، وَسَابِعٌ أَيَّامٌ 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، اقْدِرُوا لَهُ قَدْرَهُ»

«No. Count for its due measure.»

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

«كَالْغَيْثِ اسْتَدْبَرَتِهِ الرِّيحُ فَيَأْتِي عَلَى قَزْمٍ فَيَذْعُوْهُمْ فَيُؤْمِنُونَ بِهِ، وَيَسْتَجِيْبُونَ لَهُ،  
فَيَأْمُرُ الشَّهَاءَ تَنْطِيرًا، وَالْأَرْضَ فَتْبِعُ، فَتَرُوحُ عَلَيْهِمْ سَارِحَتُهُمْ أَطْوَلَ مَا كَانَتْ  
دُرْسِيَّ، وَأَشْبَهَهُ ضُرُوعًا، وَأَمْدَهُ خَوَاصِرًا، ثُمَّ يَأْتِي الْقَزْمَ فَيَذْعُوْهُمْ فَيُؤْدِيُّونَ عَلَيْهِ  
قُولَهُ، فَيَصْرُفُ عَنْهُمْ فَيَضْبِحُونَ مُنْجَلِّينَ لَيْسَ بِإِذْيَاهِمْ شَيْءٌ مِّنْ أَمْرِهِمْ وَيَمْرُّ  
بِالْأَخْرِيَّةِ فَيَقُولُ لَهَا: أَخْرِجِيْ كُنُزَّكِ، فَتَبَعَّهُ كُنُزُّكَ كَيْعَابِ النَّخْلِ، ثُمَّ يَذْعُو  
رَجُلًا مُمْتَلِّئًا شَبَابًا فَيَضْرِبُهُ بِالْسَّيْفِ، فَيَقْطَعُهُ جِزْلَتَيْنِ رَفِيْقَةَ الْقَرْضِ، ثُمَّ يَذْعُو  
فَيَقْبِلُ وَيَتَهَلَّ وَجْهُهُ وَيَضْحَكُ، فَيَتَمَّا هُوَ كَذَلِكَ إِذْ بَعَثَ اللَّهُ الْمَسِيحَ ابْنَ مَرْيَمَ عَلَيْهِ  
السَّلَامَ، فَيَنْزُلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءَ شَرْقِيَّ وَمَشْقَقَ بَيْنَ مَهْرُودَتَيْنِ، وَاضْعَافُهُ كَفَيْهُ عَلَى

أَجْيَحَ مَلَكِينِ، إِذَا طَأْطَأَ رَأْسَهُ قَطَرَ، وَإِذَا رَفَعَهُ تَحْدَرُ مِنْهُ جَمَانٌ كَالْلُؤُلُؤِ، وَلَا يَجْلِي لِكَافِرٍ يَجْدُ رِيحَ نَفْسِهِ إِلَّا مَا، وَنَفْسُهُ يَتَبَاهي حَيْثُ يَتَبَاهي طَرْفَهُ، فَيَطْلُبُهُ حَتَّى يُنْدِرَكَهُ بَيْانِ لَدُّهُ، فَيَقْتَلُهُ، ثُمَّ يَأْتِي عِيسَى عَلَيْهِ السَّلَامُ فَوْنَا قَدْ عَصَمُهُمُ اللَّهُ مِنْهُ، فَيَنْسَخُ عَنْ وُجُوهِهِمْ، وَيُحَدِّثُهُمْ بِدَرَجَاتِهِمْ فِي الْجَنَّةِ، فَيَسْتَأْمِنُهُمْ كَذَلِكَ إِذَا أَزْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ عِيسَى: إِنِّي قَدْ أَخْرَجْتُ عِبَادِي لِي لَا يَدْعَانِي لِأَحْدِي يَقْتَالُهُمْ، فَخَرَرَ عِبَادِي إِلَى الطُّورِ، وَيَتَبَعُهُ اللَّهُ يَاجْوَجَ وَمَاجْوَجَ وَهُمْ مِنْ كُلِّ حَذْبٍ يَتَسْلُونَ، فَيَمْرُأُ أَوْلَاهُمْ عَلَى بُخِيرَةٍ طَبِيرَةٍ فَيَسْرُبُونَ مَا فِيهَا، وَيَمْرُأُ آخِرُهُمْ فَيَقُولُونَ: لَقَدْ كَانَ يَهْدِنَا مَرَّةً مَاءً، وَيَنْخَرُضُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ، حَتَّى يَكُونَ رَأْسُ الثُّورِ لِأَحْدِي هُنْ خَيْرٌ مِنْ مَا تَوَلَّ دِيَنَارٍ لِأَحْدِكُمُ الْيَوْمِ، فَيَرْغَبُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ، فَيَرْسِلُ اللَّهُ عَلَيْهِمُ التَّغْفَفَ فِي رِفَاهِهِمْ، فَيَسْبِحُونَ فَرْسَنِي كَمَوْتَ نَفْسٍ وَاحِدَةٍ، ثُمَّ يَهْبِطُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ إِلَى الْأَرْضِ، فَلَا يَجِدُونَ فِي الْأَرْضِ مَوْضِعًا شَبِيرًا إِلَّا مَلَأَهُ زَهْمُهُمْ وَتَشْتَهِمُ، فَيَرْغَبُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ إِلَى اللَّهِ، فَيَرْسِلُ اللَّهُ طَيْرًا كَأَغْنَافِ الْبَعْثَةِ، فَتَحْمِلُهُمْ فَقْطَرُهُمْ حَيْثُ شَاءَ اللَّهُ، ثُمَّ يَرْسِلُ اللَّهُ مَطَرًا لَا يَكُونُ مِنْهُ بَيْتٌ مَدِيرٌ، وَلَا وَبَرٌ، فَيَغْيِلُ الْأَرْضَ حَتَّى يَتَرَكُهَا كَالرَّلْقَةِ، ثُمَّ يَقْتَالُ لِلْأَرْضِ: أَخْرِيجِي نَفَرِكَ وَرَدِّي بِرَكَتِكَ، فَيَقْتُلُهُنَّ تَأْكُلُ الْعِصَابَةُ مِنَ الرُّثَابَةِ، وَيَسْتَظِلُّونَ يَقْعِنُهُمَا، رَيَارِكَ اللَّهُ فِي الرَّوْسِلِ حَتَّى إِنَّ الْلَّفْحَةَ مِنَ الْأَبْلِيلِ لَتَكْفِي الْفَنَامَ، [مِنَ النَّاسِ وَاللَّفَمَةِ مِنَ الْقَمِ لَتَكْفِي الْفَجِيدُ مِنَ النَّاسِ]، فَيَسْتَأْمِنُهُمْ كَذَلِكَ إِذَا بَعَثَ اللَّهُ رِيحًا طَيْبَةً، فَتَأْخُذُهُمْ تَحْتَ آبَاطِهِمْ، فَتَقْبِضُ رُوحَ كُلِّ مُؤْمِنٍ وَكُلِّ مُسْلِمٍ، وَيَبْقَى شَرَارُ النَّاسِ يَتَهَارُ جُنُونَ فِيهَا تَهَارُجُ الْحُمْرِ، فَعَلَيْهِمْ تَقْوُمُ 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 radiant with pleasure and laughter. Afterwards (while all this is happening with Ad-Dajjāl), Allāh will send Al-Masīḥ ('Isā), 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 'Isā'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 'Isā and he will anoint their faces and inform them about their grades in Paradise. Shortly afterwards, while this is happening with 'Isā, Allāh will reveal to him, 'I raised a people of My creation that no one can fight. Therefore, gather My servants to At-Tūr (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 Tabariyah (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, 'Isā, 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 Dinārs to you today. 'Isā, 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, 'Isā, the Prophet of Allāh, will come down with his companions to the low grounds (from Mount At-Tūr). They will find that no space of a hand-span on the earth was free of their fat and rot (rotten corpses). 'Isā, 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, Allâh 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 Allâh), ‘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, Allâh 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.»<sup>[1]</sup>*

Imâm Ahmad and the collectors of the *Sunan* also recorded this *Hadîth*.<sup>[2]</sup> We will mention this *Hadîth* again using the chain of narration collected by Ahmad explaining Allâh's statement in *Sûrat Al-Anbiyâ'* (chapter 21),

﴿ حَقٌّ إِذَا فُرِّجَتْ يَأْجُوجُ وَمَاجُوجٌ ﴾

«Until, when Ya'jûj and Ma'jûj (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 Allâh's continued curses descend on the Christians until the Day of Resurrection. There is a strong feeling that this minaret is the one that Isâ will descend on, according to this *Hadîth*.

### **Another *Hadîth***

Muslim recorded in his *Şâfiî* that Ya'qûb bin 'Âsim bin 'Urwah bin Mas'ûd Ath-Thaqafî said, “I heard 'Abdullâh bin 'Amr saying to a man who asked him, ‘What is this *Hadîth* that you are narrating? You claim that the Hour will start on such and such date.’ He said, ‘Subhân Allâh (glory be to

<sup>[1]</sup> Muslim 4:2250.

<sup>[2]</sup> Ahmad 4:181, Abu Dâwud 4:496, *Tuhfat Al-Ahwadhi* 6:499, An-Nasâ'i in *Al-Kubrâ* 5:15, Ibn Mâjah 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 الدَّجَّالُ فِي أَمْبَعِ قِيمَكُثُرٍ أَزْبَعِينَ، لَا أَذِي أَزْبَعِينَ يَؤْتَمَا أَزْبَعِينَ شَهْرًا أَوْ أَزْبَعِينَ عَامًا، فَيَنْبَغِي اللَّهُ تَعَالَى عِيسَى ابْنُ مَرْيَمَ كَائِنَةً عُزُورَةً بْنَ مَشْعُودٍ، فَيَطْلُبُهُ قَهْلَكُهُ، ثُمَّ يَنْكُثُ التَّأْسُ سَبْعَ سِنِينَ لَبَنَ بَيْنَ اثْنَيْنِ عَدَاوَةً، ثُمَّ يُرْسِلُ اللَّهُ رَبِّهَا بَارِدَةً مِنْ قَبْلِ الشَّامِ، فَلَا يَقْنَى عَلَى وَجْهِ الْأَرْضِ أَحَدٌ فِي قَلْبِهِ مِقْنَالٌ دَرَّةً مِنْ خَيْرٍ - أَزْ إِيمَانٍ - إِلَّا فَبَصَّةً، حَتَّى لَوْ أَنَّ أَحَدَكُمْ دَخَلَ فِي كَبِيرِ جَهَنَّمَ لَدَخْلَتِهِ عَلَيْهِ حَتَّى تَفِيقَهُ﴾ قال: سمعتها من رسول الله ﷺ «فَيَقْنَى شَرَارُ النَّاسِ فِي خِفْفَةِ الطَّيْرِ وَأَخْلَامِ السَّبَاعِ، لَا يَغْرِفُونَ مَغْرُوفًا، وَلَا يُنْكِرُونَ مُنْكَرًا، فَيَسْتَهِنُ لَهُمُ الشَّيْطَانُ فَيَقُولُ: أَلَا تَشْتَجِيُونَ؟ فَيَقُولُونَ: فَمَا تَأْمُرُنَا؟ قَيَّمْتُمُ بِعِنَادِ الْأَوْنَانِ، وَهُمْ فِي ذَلِكَ دَارُ رِزْقِهِمْ، حَسَنَ عِيشُهُمْ، ثُمَّ يَنْقَعُ فِي الصُّورِ فَلَا يَسْتَهِنُ أَحَدٌ إِلَّا أَضْفَى لِيَنَا وَرَقْعَ رِزْقِهِمْ، حَسَنَ عِيشُهُمْ، ثُمَّ يَنْقَعُ فِي الصُّورِ فَلَا يَسْتَهِنُ أَحَدٌ إِلَّا أَضْفَى لِيَنَا وَرَقْعَ لِيَنَا، قَالَ: وَأَوْلُ مَنْ يَسْتَهِنُهُ رَجُلٌ يَلْوُطُ حَرْضَ ابْرِيلِهِ، قَالَ: فَيَضْعُفُ وَيَبْصُعُ النَّاسُ، ثُمَّ يُرْسِلُ اللَّهُ - أَوْ قَالَ: يُنْزَلُ اللَّهُ - مَطْرًا كَائِنَةً الطَّلْلُ - أَوْ قَالَ الطَّلْلُ - نَعْمَانُ الشَّاكُ - فَتَبَثُّ مِنْهُ أَجْسَادُ النَّاسِ، ثُمَّ يَنْقَعُ فِيهِ أَخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظَرُونَ. ثُمَّ يَقْنَالُ: أَيُّهَا النَّاسُ: هَلْمُوا إِلَى زَيْكُمْ﴾

“Ad-Dajjāl 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-Dajjāl 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. Shaytān 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. Allâh will send down heavy rain and the bodies of people will grow with it. The Trumpet will be blown again and the people will be resurrected and looking all about, staring. It will be said to them, 'O people! Come to your Lord.'

﴿وَقُوْمٌ لَا يُنْهَوْنَ﴾

﴿But stop them, verily, they are to be questioned.﴾

﴿ثُمَّ يُقَالُ أَخْرِجُوهَا بَعْثَ النَّارِ، فَيُقَالُ مَنْ كَمْ؟ فَيُقَالُ مِنْ كُلِّ أَلْفِ تِسْعَمِائَةِ وَتِسْعِينَ، قَالَ فَذَلِكَ يَوْمٌ﴾

«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 الْأَلْدَانَ شَيْئًا﴾

﴿the children will turn grey-headed,﴾ and,

﴿يَوْمَ يُكَثِّفُ عَنِ سَاقِ﴾

﴿The Day when the Shin shall be laid bare.﴾<sup>[1]</sup>

### The Description of 'Isâ, upon him be Peace

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

«فَإِذَا رَأَيْتُمُوهُ فَاغْرِفُوهُ: رَجُلٌ مَزْبُونٌ إِلَى الْحُمْرَةِ وَالْيَاضِ، غَلَيْهِ نُوبَانٌ مُمَضَّانٌ، كَأَنَّ رَأْسَهُ يَقْطُرُ وَإِنْ لَمْ يُصِبْهُ بَلَلٌ»

<sup>[1]</sup> Muslim 4 :2258.

«If you see 'Isā, 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.»<sup>[1]</sup>

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

«فَيُنْزَلُ عِنْدَ الْمَنَارَةِ الْأَيْضَاءِ شَرْقِيَّ دِمْشَقَ بَيْنَ مَهْرُودَتَيْنِ رَاضِيَّاً كَمَيْهُ عَلَى أَجْبَحَةِ مَلَكَتِينِ، إِذَا طَاطَأَ رَأْسَهُ قَطَرَ، وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ مِثْلُ جُمَانِ الْأَوْلَوْنِ، لَا يَجِدُ لِكَافِرٍ يَجِدُ رِيحَ نَفْسِهِ إِلَّا مَاتَ، وَنَفْسُهُ يَتَوَسَّى حَيْثُ يَتَوَسَّى طَرَفُهُ»

«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 'Isā's breath, and his breath reaches the distance of his sight.»<sup>[2]</sup>

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

«بِنَيَّةِ أَشْرِيَّ بْنِ لَقِيْتُ مُوسَى»

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

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

«مُضْطَرِّبٌ، رَجُلٌ الرَّأْسُ كَأَنَّهُ مِنْ رِجَالِ شَنُوْعَةِ»

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

«وَلَقِيْتُ عِيسَى» فَعَنْهُ النَّبِيُّ ﷺ فَقَالَ: «رَبِيعَةُ أَخْمَرُ كَأَنَّهُ خَرَجَ مِنْ دِيمَاسِ» يعني الحمام، «وَرَأَيْتُ إِبْرَاهِيمَ وَأَنَا أَشْبَهُهُ وَلَدِيهِ بِهِ»

«I met 'Isā.' 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.'»<sup>[4]</sup>

<sup>[1]</sup> Abu Dāwud 4:498.

<sup>[2]</sup> Muslim 4:2250.

<sup>[3]</sup> The name of a tribe, descending from the Qaḥṭāni Arabs.

<sup>[4]</sup> Fath Al-Bāri 6:493, Muslim 1:154.

Al-Bukhâri recorded that Mujâhid said that Ibn 'Umar said that the Messenger of Allâh ﷺ said,

«رَأَيْتُ مُوسَى وَعِيسَى وَإِبْرَاهِيمَ، فَمَا عَيْسَى فَأَخْمَرَ جَفْدُ عَرِيشُ الصَّدِيرِ، وَأَمَا مُوسَى فَأَدْمَ حَبِيبَ شَبَطَ، كَانَهُ مِنْ رِجَالِ الرُّطْبَ»

«I saw Mûsâ, 'Isâ and Ibrâhîm. 'Isâ was of red complexion and had curly hair and a broad chest. Mûsâ was of brown complexion and had straight hair and a tall stature, as if he was from the people of Az-Zuṭṭ.»<sup>[1]</sup>

Al-Bukhâri and Muslim recorded that Ibrâhîm said that 'Abdullâh bin 'Umar said, "The Prophet ﷺ once mentioned the False Messiah (*Al-Masîh Ad-Dajjâl*) to people, saying,

«إِنَّ اللَّهَ لَيَسَنْ يَاغُورٌ، أَلَا إِنَّ الْمَسِيحَ الدَّجَّالَ أَغْرَى الْعَنْيِنَ الْيَمِنِيَّ، كَانَ عَيْنَهُ طَافِيَّةً»

«Allâh is not blind in His Eye. Al-Masîh Ad-Dajjâl is blind in his right eye. His eye is like a protruding grape.»<sup>[2]</sup>

Muslim recorded that the Messenger of Allâh ﷺ said,

«وَارَانِي اللَّهُ عِنْدَ الْكَبِيَّةِ فِي النَّهَامِ، فَلَمَّا رَأَيْتُ آدَمَ كَأْخَسِنَ مَا تَرَى مِنْ أَذْمِ الرِّجَالِ، تَضَرِّبُ لِمَئَةٍ بَيْنَ مَنْكِبَيْهِ، وَرِجْلِ الشَّفَرِ، يَثْطُرُ رَأْسَهُ مَاءً، وَاضِعًا يَدَيْهِ عَلَى مَنْكِبَيْهِ رَجُلَيْنِ، وَهُوَ يَطْوُفُ بِالْيَتِيتِ، قَلَّتْ: مَنْ هَذَا؟ قَالُوا: هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ، ثُمَّ رَأَيْتُ وَرَاءَهُ رَجُلًا جَفْدًا قَطِيطًا، أَغْرَى الْعَنْيِنَ الْيَمِنِيَّ، كَأْشِيَّهُ مِنْ رَأَيْتُ بَابِنَ قَطِينَ، وَاضِعًا يَدَيْهِ عَلَى مَنْكِبَيِ رَجُلٍ، يَطْوُفُ بِالْيَتِيتِ، قَلَّتْ: مَنْ هَذَا؟ قَالُوا: الْمَسِيحُ الدَّجَّالُ،

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

<sup>[1]</sup> *Fath Al-Bâri* 6:549, "Az-Zuṭṭ", the term was used to refer to a people from India or the Sudan region. See *An-Nihâyah*.

<sup>[2]</sup> Muslim 4:2248.

*in his right eye. He looked exactly as Ibn Qaṭān, 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-Masīḥ Ad-Dajjāl.'*<sup>[1]</sup>

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

«بَيْتَمَا أَنَا نَائِمٌ أَطْوَفُ بِالْكَعْبَةِ، فَإِذَا رَجُلٌ أَكْمَ سَبْطُ الشَّفَرِ، يَتَهَادَى بَيْنَ رَجُلَيْنِ، يَنْطَفِعُ رَأْسُهُ مَاءً - أَزْ يَهْرَاقُ رَأْسُهُ مَاءً - قَلَّتْ: مَنْ هَذَا؟ قَالُوا: ابْنُ مَرْيَمَ، لَنَمِنْتُ أَنْتَيْتُ، فَإِذَا رَجُلٌ أَخْتَرُ جَسِيمَ، جَنْدُ الرَّأْسِ، أَغْزَرُ عَيْنَيْنِ الْبَشَّنِيَّ، كَانَ عَيْنَهُ عَيْنَةً طَافِيَّةً، قَلَّتْ: مَنْ هَذَا؟ قَالُوا: الدَّجَّالُ، وَأَقْرَبَ النَّاسَ بِهِ شَبَهًا ابْنَ عَطَّانَ»

«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 Qaṭān.»<sup>[2]</sup>

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

﴿وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا﴾

«And on the Day of Resurrection, he (ʻIsā) 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,

﴿وَإِذَا قَالَ اللَّهُ يَكُوْمِي ابْنَ مَرْيَمَ مَا أَنْتَ قُلْتَ لِلنَّاسِ﴾

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

<sup>[1]</sup> Muslim 1:154.

<sup>[2]</sup> Fath Al-Bārī 6:550.

﴿الْعَزِيزُ الْكَبِيرُ﴾

﴿Almighty, the All-Wise.﴾

﴿فَيُظْلِمُونَ الَّذِينَ كَفَرُوا حَرَمَنَا عَلَيْهِمْ طَهِينَ أَحْلَتْ لَهُمْ وَيَصْدِرُهُمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا ۝ وَأَنْذِهِمُ الْبَرِزَانًا وَقَدْ هُمْ عَنْهُ رَافِعُونَ ۝ وَأَنْهَمُوهُمُ الْأَنْوَارَ يَالْبَطْلَلِ ۝ وَأَعْنَدُهُمُ الْكُفَّارُ مِنْهُمْ عَذَابًا ۝ لِئَلَّا كُنَّ الْأَرْسَاحُونَ فِي الْعُلُمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ ۝ وَمَا أُنزِلَ مِنْ قَبْلِكَ ۝ وَالْكُفَّارُ بِالْأَنْجَلَىٰ وَالْمُنْذِرَاتِ الْأَنْكَرَةِ وَالْمُنْذِرَاتِ يَالْبَرِزَانَ وَالْبَرِزَانَ الْأَخْرَىٰ ۝ وَأَنْجَلَ سَنَقِينَ أَبْرَىٰ ۝ عَظِيمًا ۝﴾

﴿160. For the wrongdoing of the Jews, We made unlawful for them certain good foods which had been lawful for them – and for their hindering many from 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 Tawrāh, Allāh prohibited things that were allowed for them before. Allāh said,

﴿كُلُّ الطَّيَارٍ كَانَ جَلَّ بِتَقْرِيبٍ إِنْتَرَبِيلَ إِلَّا مَا حَرَمَ إِنْتَرَبِيلَ عَلَى نَفْسِهِ ۝ مِنْ قَبْلِ أَنْ تَنْزَلَ الْتَّوْرَةُ ۝﴾

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

We mentioned this Āyah before, which means that all types of food were allowed for the Children of Israel before the Tawrāh was revealed, except the camel's meat and milk that Isrā'il prohibited for himself. Later, Allāh prohibited many things in the Tawrāh. Allāh said in Sūrat Al-An'am (chapter 6),

﴿وَعَلَى الَّذِينَ هَادُوا حَرَمْنَا كُلَّ ذِي طَهْرٍ وَمِنَ الْبَقَرِ وَالْفَيْرَ حَرَمْنَا عَلَيْهِمْ  
شُحُومَهُمْ إِلَّا مَا حَكَتْ طَهُورُهُمْ أَوْ الْعَوَابِ أَوْ مَا تَخَطَّطَ بِعَظَمٍ ذَلِكَ جَزَائِهِمْ يَتَبَوَّهُمْ  
وَإِنَّا لَصَدِيقُونَ﴾

﴿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;

﴿فَقُطِّلُوا مِنَ الَّذِينَ هَادُوا حَرَمْنَا عَلَيْهِمْ طَبَقَتْ أَجْلَتْ لَهُمْ وَيُصَدِّهُمْ عَنْ سَبِيلِ اللَّهِ  
كَثِيرًا﴾

﴿For the wrongdoing of the Jews, We made unlawful to them certain good foods which had been lawful to them, and for their hindering many from 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 Ḥasan, peace be upon them.

Allāh said,

﴿وَأَنْذِهُمْ أَلْرَبُوا وَكَذَّبُوا عَنِّهِ﴾

﴿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 لِلْكُفَّارِ مِنْهُمْ عَذَابًا أَلِيمًا﴾

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

﴿لَكِنَ الرَّاسِخُونَ فِي الْبِرِّ يَنْتَهُونَ﴾

﴿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 Al 'Imrān* (3). The Ayah;

﴿وَالْمُؤْمِنُونَ﴾

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

﴿يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ﴾

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

Ibn 'Abbās said, "This Ayah 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,

﴿وَالْمُؤْمِنُونَ الْكَفِّارُ﴾

﴿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 يَأْتُونَ وَالْكَافِرُ الظَّاهِرُونَ﴾

﴿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 Ayah described above,

﴿سَيِّئَاتِهِمْ أَبْرَأُوا عَنْهَا﴾

١٠٤

إِنَّا أَوْجَيْنَا إِلَيْكَ كَمَا أَوْجَيْنَا إِلَيْنُوجَ وَالْئِتَيْشَ مِنْ بَعْدِهِ  
وَأَوْجَيْنَا إِلَيْكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ  
وَالْأَسْبَاطَ وَعِيسَى وَأَيُوبَ وَيُوسُفَ وَهَرُونَ وَسُلَيْمَانَ  
وَمَا أَتَيْنَا دَاؤَدَ زَبُورًا ﴿١٦٣﴾ وَرَسُلًا فَدَقَصَضْتُمْ عَيْنَكُوكَمَا  
مِنْ قَبْلِ وَرَسُلًا لَمْ تَقْصُصُوهُمْ عَيْنَكُوكَمَا وَكَلَمُ اللهِ مُوسَى  
تَكْلِيمًا ﴿١٦٤﴾ رَسُلًا مُبَشِّرِينَ وَمُنذِرِينَ يَلْتَكُونَ  
لِلنَّاسِ عَلَى اللَّهِ حَجَّةَ بَعْدَ الرَّسُولِ وَكَانَ اللهُ عَزِيزًا حَكِيمًا  
لَكِنَّ اللهَ يَشَهِّدُ بِمَا أَنْزَلَ إِلَيْكُوكَمَا أَنْزَلَهُ يَعْلَمُهُ  
وَالْمَلَائِكَةُ يَشَهُدُونَ وَكَفَى بِاللهِ شَهِيدًا ﴿١٦٥﴾ إِنَّ الَّذِينَ  
كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللهِ قَدْ ضَلُّوا أَضَلَّا بَعِيدًا  
إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا إِنَّمَا يَكُونُ اللهُ لِيغْفِرُ لَهُمْ وَلَا  
لِيَغْفِرُ لَهُمْ طَرِيقًا ﴿١٦٦﴾ إِلَّا طَرِيقٌ جَهَنَّمَ خَالِدُونَ فِيهَا أَبَدًا  
وَكَانَ ذَلِكَ عَلَى اللَّهِ سَيِّرًا ﴿١٦٧﴾ كَأَيَّهَا النَّاسُ قَدْ جَاءَكُمْ  
الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُوكَمَا فَإِنْمَا خَدَرَ لَكُمْ وَلَنْ تَكُونُوا  
فَإِنَّ اللَّهَ مِنِ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللهُ عَلَيْهِ حَكِيمًا ﴿١٦٨﴾

«To whom We shall give a great reward.» means Paradise.

﴿إِنَّا أَوْجَيْنَا إِلَيْكَ كَمَا أَوْجَيْنَا إِلَيْنُوجَ وَالْئِتَيْشَ مِنْ بَعْدِهِ  
وَأَوْجَيْنَا إِلَيْكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ  
وَالْأَسْبَاطَ وَعِيسَى وَأَيُوبَ وَيُوسُفَ وَهَرُونَ وَسُلَيْمَانَ  
وَمَا أَتَيْنَا دَاؤَدَ زَبُورًا ﴿١٦٣﴾ وَرَسُلًا فَدَقَصَضْتُمْ عَيْنَكُوكَمَا  
مِنْ قَبْلِ وَرَسُلًا لَمْ تَقْصُصُوهُمْ عَيْنَكُوكَمَا وَكَلَمُ اللهِ مُوسَى  
تَكْلِيمًا ﴿١٦٤﴾ رَسُلًا مُبَشِّرِينَ وَمُنذِرِينَ يَلْتَكُونَ  
لِلنَّاسِ عَلَى اللَّهِ حَجَّةَ بَعْدَ الرَّسُولِ وَكَانَ اللهُ عَزِيزًا حَكِيمًا  
لَكِنَّ اللهَ يَشَهِّدُ بِمَا أَنْزَلَ إِلَيْكُوكَمَا أَنْزَلَهُ يَعْلَمُهُ  
وَالْمَلَائِكَةُ يَشَهُدُونَ وَكَفَى بِاللهِ شَهِيدًا ﴿١٦٥﴾ إِنَّ الَّذِينَ  
كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللهِ قَدْ ضَلُّوا أَضَلَّا بَعِيدًا  
إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا إِنَّمَا يَكُونُ اللهُ لِيغْفِرُ لَهُمْ وَلَا  
لِيَغْفِرُ لَهُمْ طَرِيقًا ﴿١٦٦﴾ إِلَّا طَرِيقٌ جَهَنَّمَ خَالِدُونَ فِيهَا أَبَدًا  
وَكَانَ ذَلِكَ عَلَى اللَّهِ سَيِّرًا ﴿١٦٧﴾ كَأَيَّهَا النَّاسُ قَدْ جَاءَكُمْ  
الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُوكَمَا فَإِنْمَا خَدَرَ لَكُمْ وَلَنْ تَكُونُوا  
فَإِنَّ اللَّهَ مِنِ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللهُ عَلَيْهِ حَكِيمًا ﴿١٦٨﴾﴾

¶ 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'īl, 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 Muhammad ﷺ, Just as it Came to the Prophets Before Him

Muhammad bin Ishâq narrated that Muhammad bin Abi Muhammâd said that Ikrimah, or Sa'îd bin Jubayr, related to Ibn 'Abbas that he said, "Sukayn and 'Adi bin Zayd said, 'O Muhammad! We do not know that Allâh sent down anything to any human after Mûsâ.' Allâh sent down a rebuttal of their statement,

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

﴿Verily, We have inspired you (O Muhammad) as We inspired Nûh and the Prophets after him.﴾<sup>[11]</sup>

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

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

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

﴿وَمَا تَنْهَا دَاوُدَ زَبُورًا﴾

﴿...and to Dâwud We gave the Zabûr.﴾

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

## Twenty-Five Prophets Are Mentioned in the Qur'ân

Allâh said,

﴿وَرَسُولًا قَدْ فَصَّلَّيْتُمْ عَلَيْكُمْ مِنْ قَبْلِ رَسُولًا لَمْ تَفْصِّلُوهُمْ عَلَيْكُمْ﴾

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

Before the revelation of this Âyah. The following are the names of the Prophets whom Allâh named in the Qur'ân. They are: Âdam, Idrîs, Nuh (Noah), Hûd, Sâlih, Ibrâhîm (Abraham), Lût, Ismâ'il (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob), Yûsuf (Joesph), Ayyûb (Job), Shu'ayb, Mûsâ (Moses), Hârûn (Aaron), Yûnus (Jonah), Dâwud (David), Sulaymân (Solomon), Ilyâs (Elias), Al-

<sup>[11]</sup> At-Tabâri 9:400 The chain of narrators for this report is not authentic.

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

Allāh's statement,

﴿وَرُسُلًا لَّمْ نَصْنُعْهُمْ عَلَيْكُمْ﴾

*«and Messengers We have not mentioned to you,»*

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

### The Virtue of Mūsā

Allāh said,

﴿وَكَلَمَ اللَّهُ مُوسَى تَكْلِيمًا﴾

*«and to Mūsā Allāh spoke directly.»*

This is an honor to Mūsā, and this is why he is called the *Kalim*, he whom Allāh spoke to directly. Al-Hāfiẓ Abu Bakr bin Marduwah 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):

﴿وَكَلَمَ 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 Yahyā bin Withāb, who recited it with Abu 'Abdur-Rahmān As-Sulami who recited it with 'Ali bin Abi Tālib who recited with the Messenger of Allāh ﷺ,

﴿وَكَلَمَ اللَّهُ مُوسَى تَكْلِيمًا﴾

*«and to Mūsā Allāh spoke directly.»*<sup>[1]</sup>

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

<sup>[1]</sup> At-Tabarāni in *Al-Awsat*: 3325.

Allâh's statement,

﴿وَلَمَّا جَاءَهُ مُوسَى بِإِيمَانِهِ وَكَلَمَةِ رَبِّهِ﴾

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

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

### The Reason Behind Sending the Prophets is to Establish the Proof

Allâh said,

﴿رَسُولًا مُّبَشِّرًا وَّمُنذِرًا﴾

«Messengers as bearers of good news as well as of warning,» meaning, the Prophets bring good news to those who obey Allâh and practice the good things that please Him. They also warn against His punishment and torment for those who defy His commandments. Allâh said next,

﴿لَنْ يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ أَرْسَلْنَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا﴾

«in order that mankind should have no plea against Allâh after the Messengers. And Allâh is Ever All-Powerful, All-Wise.»

Allâh 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 Allâh. Allâh said in other Âyât,

﴿وَلَوْ أَنَّا أَفْلَحْنَاهُمْ بِعَذَابٍ بَنِ قَبْلِهِ لَقَاتَلُوا رَبَّنَا لَوْلَا أَرْسَلْنَا إِلَيْنَا رَسُولًا فَتَبَيَّنَ لَهُمْ أَنَّا نَنْهَا فَقَبْلَ أَنْ تَنْزَلَ وَقْتَهُ﴾

«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 Âyât, before we were humiliated and disgraced.”» and,

﴿وَلَوْلَا أَنْ شَبَابَهُمْ تُصِيبَهُمْ بِمَا فَعَلُوكُمْ أَنْدِيَهُمْ﴾

«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 حَرَمَ الْفَوَاجِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ، وَلَا أَحَدٌ أَخْبَرَ إِلَيْهِ الْمَذْهَرُ مِنْ أَسْوَاعِ رَبِّلَهِ، مِنْ أَجْلِ ذَلِكَ مَدَحَ نَفْسَهُ، وَلَا أَحَدٌ أَخْبَرَ إِلَيْهِ الْعَذَّرُ مِنَ اللَّهِ، مِنْ أَجْلِ ذَلِكَ بَعَثَ الرَّئِسَ 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.»<sup>[1]</sup>*

﴿لَكُنَ اللَّهُ يَتَعَظَّمُ بِمَا أَرْزَلَ إِلَيْكُمْ أَنْزَلَهُ بِسْلَمَةً وَالْمُتَكَبِّرُونَ يَتَعَظَّمُونَ وَكَفَنَ بِاللَّهِ شَهِيدًا إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَلَمْ صَلُّوا ضَلَالًا بِعِصَمِهِ إِنَّ الَّذِينَ كَفَرُوا وَظَلَّلُوا لَمْ يَكُنْ اللَّهُ لِيَغْفِرْ لَهُمْ ذَلِكَ لِتَعْذِيبِهِمْ طَرِيقًا إِلَّا طَرِيقَ جَهَنَّمَ خَلَقَنِي نَبِيًّا لِهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ بِسْمِهِ إِنَّ الْأَنَاسَ قَدْ جَاءُكُمْ فَذَكِّرُهُمْ كَمَا أَرْسَلْتُكُمْ بِالْحَقِّ مِنْ رَبِّكُمْ فَإِنَّمَا تَحْكِمُوا حِكْمَةً لَكُمْ وَإِنْ تَكْمِرُوا فَإِنَّمَا يَلْوَ مَا فِي السَّنَنِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلَيْهِ حِكْمَةٌ﴾

﴿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

<sup>[1]</sup> *Fath Al-Bārī* 8:146 and *Muslim* 4:2114.

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

Allâh's statement

﴿إِنَّا أَوْحَيْنَا إِلَيْكُمْ﴾

﴿Verily, We have inspired you...♦﴾

emphasized the Prophet's prophethood and refuted the idolators and People of the Scripture who denied him. Allâh said,

﴿لَكُنَّ اللَّهُ يَتَعَذَّذُ بِمَا أَنْزَلَ إِلَيْكُمْ﴾

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

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

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

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

Allâh then said,

﴿أَنْزَلَهُ بِعِنْدِهِ﴾

﴿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 Allâh 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 Allâh's leave. Similarly, Allâh said,

﴿وَلَا يُحِيطُونَ بِشَيْءٍ وَمِنْ 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,

﴿وَاللَّهُكَمْ يَشْهُدُونَ﴾

﴿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,

﴿وَكُنْ يَأْتِ شَهِيدًا﴾

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

﴿إِنَّ الَّذِينَ كَفَرُوا وَضَدُّرَا عَنْ سَبِيلِ اللَّهِ قَدْ حَسُنَّ صَلَلًا بَعْدَمَا﴾

﴿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 يَهْدِي هُنْ طَرَيقًا﴾

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

﴿إِلَّا طَرِيقٌ جَهَنَّمَ خَلَقُوهُ فِيهَا أَبَدًا﴾

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

﴿بِكَيْفَيْهَا أَنَّ النَّاسَ قَدْ جَاءُوكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَإِيمَانُهُ حَيْثُ أَكُونُ﴾

﴿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, Muhammed 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,

﴿وَإِنْ تَكُونُوا فَإِنَّ اللَّهَ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

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يَأْهُلُ الْكِتَابَ لَا تَسْأَلُونِي دِينَكُمْ وَلَا تَقُولُوا  
عَلَى اللَّهِ إِلَّا الْحَقُّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ  
اللَّهِ وَكَلِمَتُهُ، أَقْتَلُهَا إِنَّ مَرْيَمَ وَرُوحٌ مِّنْهُ فَقَاتِلُوا إِلَيْهِ  
وَرَسُولِهِ وَلَا تَقُولُوا إِنَّمَا أَتَهُوا خِرَارُ الْكِتَابِ إِنَّمَا اللَّهُ أَعْلَمُ  
وَجَدَ شَبَكَتْهُ، أَنْ يَكُونَ لَهُ وَلَدٌ لَّهُ مَا فِي السَّمَاوَاتِ  
وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكَبِيلًا ﴿٣﴾ لَمْ يَسْتَكِفْ  
الْمَسِيحُ أَنْ يَكُونَ عَبْدَ اللَّهِ وَلَا الْمَلَائِكَةُ الْمُغْرِبُونَ  
وَمَنْ يَسْتَكِفْ عَنِ عِبَادَتِهِ، وَيَسْتَكِفُ فِي سِخْنِهِمْ  
إِيَّاهُ جَمِيعًا ﴿٤﴾ فَإِنَّمَا الَّذِينَ أَمْتُوا وَعَيْلُوا الْأَصْلَاحَ حَتَّى  
فَيُوقِهمْ أَجُورُهُمْ وَيُزِيدُهُمْ مِّنْ فَضْلِهِ، وَإِنَّمَا الَّذِينَ  
أَسْتَكِفُوا وَأَسْتَكِفُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا  
يَجِدُونَ لَهُمْ مِّنْ دُونِ اللَّهِ وَلِيَا وَلَا نَصِيرًا ﴿٥﴾ يَأْتِيَنَا النَّاسُ  
فَذَجَاءُوكُمْ بِرُهْنَنْ وَنَرِنْكُمْ وَأَنْزَلَنَا إِلَيْكُمْ ثُورَكَمْ مُؤْنَسًا  
فَإِنَّمَا الَّذِينَ أَمْتُوا بِاللَّهِ وَأَعْصَمُوا يَهِ، فَسَيُدْخِلُهُمْ  
فِي رَحْمَةِ مَنْهُ وَفَضْلِهِ يَهِ يَوْمَ الْحِسْرَةِ طَامِسْتَقِيمًا ﴿٦﴾

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

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

﴿وَقَالَ مُوسَى إِنِّي تَكُرِّرُ آثَمَ وَإِنْ  
فِي الْأَرْضِ جَيْبًا فَإِنَّ اللَّهَ لَغَنِي  
عَنِّي ﴾

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

Allâh said here,  
﴿وَكَانَ اللَّهُ عَلِيًّا ﴾

﴿And Allâh 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,

﴿حَكِيمٌ﴾

﴿All-Wise﴾ in His statements, actions, legislation and all that He decrees.

﴿يَأْهُلُ الْكِتَابَ لَا تَسْأَلُونِي دِينَكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقُّ إِنَّمَا الْمَسِيحُ  
عِيسَى ابْنُ مَرْيَمَ رَسُولٌ أَنَّهُ وَكَلِمَتُهُ، أَقْتَلُهَا إِنَّ مَرْيَمَ وَرُوحٌ مِّنْهُ فَقَاتِلُوا إِلَيْهِ  
وَرَسُولِهِ وَلَا تَقُولُوا إِنَّمَا أَتَهُوا خِرَارُ الْكِتَابِ إِنَّمَا اللَّهُ أَعْلَمُ  
وَجَدَ شَبَكَتْهُ، أَنْ يَكُونَ لَهُ وَلَدٌ لَّهُ مَا فِي السَّمَاوَاتِ  
وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكَبِيلًا ﴿٣﴾﴾

﴿171. O People of the Scripture! Do not exceed the limits in your religion, nor say of Allāh except the truth. Al-Masīḥ ‘Isā, 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 ‘Isā 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,

﴿أَنْكَثْرُوا أَخْسَارَهُمْ وَرُبِّكُلُّهُمْ أَرْكَابًا مِنْ دُوَبِ اللَّهِ﴾

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

Imām Ahmad recorded that Ibn ‘Abbās said that ‘Umar said that the Messenger of Allāh ﷺ said,

﴿لَا تُطْرُفُنِي كَمَا أَطْرَفَتِ النَّصَارَى عِيسَى ابْنُ مَرْيَمَ فَإِنَّا أَنَا عَبْدُ قَهْرَلُوا: عَبْدُ اللَّهِ وَرَسُولُهُ﴾

﴿Do not unduly praise me like the Christians exaggerated over ‘Isā, son of Maryam. Verily, I am only a servant, so say, ‘Allāh’s servant and His Messenger.’﴾<sup>[1]</sup>

This is the wording of Al-Bukhāri.<sup>[2]</sup>

<sup>[1]</sup> Ahmad 1:23.

<sup>[2]</sup> Fath Al-Bārī 6:551.

Imâm Ahmad recorded that Anas bin Mâlik said that a man once said, "O Muhammâd! 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 Allâh said,

﴿يَا أَيُّهَا النَّاسُ! عَلَيْكُم بِقُولُكُمْ، وَلَا يَسْتَهِنُوكُمُ الشَّيْطَانُ، أَنَا مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ، عَبْدُ اللَّهِ وَرَسُولُهُ، وَاللَّهُ مَا أَجْبَثُ أَنْ تَرْفَعُونِي فَوْقَ مَنْزِلَتِي الَّتِي أَنْزَلَنِي اللَّهُ عَزَّ وَجَلَّ﴾

*"O people! Say what you have to say, but do not allow Shaytân to trick you. I am Muhammad bin 'Abdullâh, Allâh's servant and Messenger. By Allâh! I do not like that you elevate me above the rank that Allâh has granted me."<sup>[1]</sup>*

Allâh's statement,

﴿وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقُّ﴾

*«nor say of Allâh except the truth.»*

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

﴿إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ، الَّتِي هَآءَ إِلَيْهِ مَنْزِلَةُ دُورُّكُمْ مِنْهُ﴾

*«Al-Masîh 'Isâ, son of Maryam, was (no more than) a Messenger of Allâh and His Word, which He bestowed on Maryam and a spirit from [created by] Him;»*

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

<sup>[1]</sup> Ahmad 3:153.

﴿فَمَا التَّبِعُ لَبْنَتْ مَرْيَمَ إِلَّا رَسُولٌ مَّدَّ خَلَقَ مِنْ قَبْلِهِ الرَّسُولُ وَأَشْتُرُ صَدِيقَةً كَانَتْ  
بِأَكْثَرِ الظَّمَامِ﴾

﴿Al-Masīḥ [‘Isā], 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 مَادَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ﴾

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

﴿وَالْأَقْرَبُ أَحْسَنَتْ فَرِجَاهَا فَنَفَخْنَا فِيهَا مِنْ نُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا ۚ إِذَا  
لَمْ يَكُلُّوا﴾

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

﴿وَمَرْيَمَ ابْنَتِ عِمْرَانَ أَلَّيْ أَحْسَنَتْ فَرِجَاهَا﴾

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

and Allāh said concerning the Messiah,

﴿إِنَّهُ إِلَّا عَبْدٌ أَنْصَطَنَا عَلَيْهِ﴾

﴿He [‘Isā] 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,

﴿وَكَلِمَتَهُ أَنْتَهَا إِنْ سَرِيمَ وَرُوحَ بِنَتَهَا﴾

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

means, He said,

﴿كُن﴾

﴿Be﴾ and he was.<sup>[1]</sup>

Ibn Abi Hâtim recorded that Aḥmad bin Sinân Al-Wâsiṭî said that he heard Shâdh bin Yahyâ saying about Allâh's statement,

﴿وَكَلِمَتَهُ أَقْتَهَا إِنْ مَرِيمَ وَرُوحُ مِنْهُ﴾

*«and His Word, which He bestowed on Maryam and a spirit from [created by] Him;»*

“Iṣā was not the word. Rather, Iṣā came to existence because of the word.”<sup>[2]</sup> Al-Bukhâri recorded that Ubâdah bin As-Sâmiṭ said that the Prophet ﷺ said,

«مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ وَكَلِمَتَهُ أَقْتَاهَا إِنْ مَرِيمَ وَرُوحٌ مِنْهُ، وَأَنَّ الْجَنَّةَ حَقٌّ، وَالثَّارَ حَقٌّ، أَذْخُلَ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ»

*«If anyone testifies that none has the right to be worshipped but Allâh Alone Who has no partners, and that Muḥammad is His servant and Messenger, and that Iṣā is Allâh'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 Allâh will admit him into Paradise with the deeds which he performed.»<sup>[3]</sup>*

In another narration, the Prophet ﷺ said,

«مِنْ أَبْوَابِ الْجَنَّةِ الثَّمَائِيَّةِ يَذْخُلُ مِنْ أَيْمَانِهَا شَاءَ»

«...through any of the eight doors of Paradise he wishes.» Muslim<sup>[4]</sup> also recorded it. Therefore, ‘Rûh from Allâh’, in the Ayah and the Ḥadîth is similar to Allâh's statement,

﴿وَسَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ بِإِيمَانِهِ﴾

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

[1] 'Abdur-Razzâq 1:177.

[2] Ibn Abi Hâtim : 6310.

[3] Fath Al-Bâri 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 نَعْصَمَةُ اللَّهِ﴾

*«This is the she-camel of Allāh...» and,*

﴿وَطَهَرْنَا بَيْتَنَا لِلظَّاهِرِينَ﴾

*«and sanctify My House for those who circumambulate it.»*

An authentic Ḥadīth states,

﴿فَأَدْخُلُ عَلَى رَبِّي فِي دَارِهِ﴾

*«I will enter on my Lord in His Home»<sup>[1]</sup>*

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

﴿فَإِيمَانُوا 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 ʻIsā is the servant and Messenger of Allāh. Allāh said after that,

﴿وَلَا تَنْكُلُوا لِلَّهِ﴾

*«Say not: "Three!"» do not elevate ʻIsā 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,*

﴿أَقْرَبَ الْكُفَّارُ إِلَيْنَا إِنَّمَا يَنْكُلُونَ مَا لَمْ يُحِلْ لَهُ اللَّهُ وَرَحْمَةُهُ﴾

*«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,

﴿وَإِذَا قَالَ اللَّهُ يَنْهَا إِنْ مَرِيمٌ مَآتَتْ قُلْتَ لِلثَّانِي أَنْجَدْرِي﴾

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

﴿And (remember) when Allāh will say (on the Day of Resurrection): "O 'Isā, son of Maryam! Did you say unto men: 'Worship me'?"﴾

and in its beginning,

﴿لَقَدْ كَفَرُوا بِإِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمٍ﴾

﴿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 'Isā 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

Saīd bin Bātriq, 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 'Isā was divine, but disputed regarding the manner in which 'Isā's divinity was related to his humanity; were they in unity or did Allāh incarnate in 'Isā! All three of these sects accuse each other of heresy and, we

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

﴿أَنْتُمْ خَيْرٌ لِّكُمْ﴾

﴿Cease! (it is) better for you.﴾ meaning, it will be better for you,

﴿إِنَّا لِلَّهِ وَحْدَهُ سُبْحَانُهُ 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 السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَكُنْ يَأْشُو وَكَلَّا﴾

﴿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,

﴿بِنْ يَعْلَمُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ يَكُونَ لَهُ وَلَدٌ﴾

﴿He is the originator of the heavens and the earth. How can He have children.﴾ and

﴿وَقَالُوا أَنْهَدَ الرَّحْمَنُ وَلَدًا﴾ ﴿لَقَدْ جَنِحْتُمْ شَيْئًا إِذَا﴾

﴿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,

﴿فَرَبِّا﴾

﴿Alone.﴾

﴿لَمْ يَسْتَكِفْ التَّسْبِيحُ أَنْ يَكُونَ عَبْدًا لِّهِ وَلَا الْمَلِكُوكَهُ الْمَرْءُوُونَ وَمَنْ يَسْتَكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكِفْ مُسْبِحَتُهُمْ إِلَيْهِ بِجَمِيعِهِ﴾ ﴿فَإِنَّ الَّذِينَ مَأْمُوا وَعَيْلُوا الْفَلَيْحَةَ فِيْهِمْ أَجْوَاهُمْ وَزَرْدُهُمْ بَنْ فَقْسَلُهُمْ وَإِنَّ الَّذِينَ اسْتَكَفُوا وَاسْتَكَبُوا فَيَعْذِبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ بَنْ دُونَ اللَّهِ وَلَا تَصِيرُهُمْ﴾

¶172. Al-Masīḥ 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 لِّلَّهِ وَلَا الْمَلِكَ كَمَالُ الْقَرْبَانِ﴾

¶*Al-Masīḥ will never be too proud to be a servant of Allāh nor the angels who are near (to Allāh).»*

[they] will never be arrogant,<sup>(1)</sup> Allāh then said,

﴿وَمَنْ يَشْكُفْ عَنْ عِبَادِيَةِ رَبِّنَّكُنْ فَسَخْرُونَ إِنَّمَا جَيْمَانَ﴾

¶*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.

﴿وَأَنَا الْأَبِيرُ مَا شِئْتُ وَعَمِلْتُ أَصْنَدِحْتُ فَوْقَهُمْ أَجْوَرُهُمْ وَزِيَادُهُمْ بَنْ قَضِيلٍ﴾

¶*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.

﴿وَأَنَا الْأَبِيرُ أَنْتَكُنُوا وَأَنْتَكُنُوا﴾

¶*But as for those who refused His worship and were proud, out of arrogance, they refused to obey and worship Him,*

﴿فَيَعْذِبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا﴾

<sup>(1)</sup> At-Tabari 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 سَبَدُهُوْنَ جَهَنَّمَ دَاهِرِيْنَ﴾

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

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

﴿يَا أَيُّهَا النَّاسُ إِذْ جَاءَكُم بُرْؤَنُنْ تِنْ رَبِّكُمْ وَأَزْلَانَ إِلَيْكُمْ نُورًا مُّبِيْنًا ﴿١٧٤﴾ فَأَنَّا الَّذِينَ مَأْمُوا  
بِاللَّهِ وَأَعْصَمُوا يَدَهُ فَسَكِنَنَا لَهُمْ فِي رَحْمَةِ رَبِّهِمْ وَفَضَلْنَا عَلَيْهِمْ لِمَ مَرْكَلَا شَنَقُوْنَمَا﴾

﴿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,

﴿وَأَزْلَانَ إِلَيْكُمْ نُورًا مُّبِيْنًا﴾

﴿and We sent down to you a manifest light.﴾

that directs to the Truth. Ibn Jurayj and others said, “It is the Qur’ān.”<sup>[1]</sup>

﴿فَنَّا الَّذِينَ مَأْمُوا بِاللَّهِ وَأَعْصَمُوا يَدَهُ﴾

﴿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.”<sup>[2]</sup>

<sup>[1]</sup> At-Tabari 9:428.

<sup>[2]</sup> At-Tabari 9:429.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
١٠٦  
يَسْتَقْتُلُكُمْ فَلِلَّهِ يَقْتُلُكُمْ فِي الْكَلَلِ إِنَّ أَمْرًا وَهَلْكَةً  
لَا يَسْأَلُهُ وَلَدٌ وَلَهُ أَخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ بِرُثَاهَا  
إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ فَإِنْ كَانَتْ أَشْتَهِنَ فَلَهُمَا الْأَلْثَانُ مَا تَرَكَ  
وَإِنْ كَانُوا إِخْرَجُوهُ رَجَالًا وَسَاءَ فَلِلَّهِ كُمْ مِثْلُ حَاطِلَةِ الْأَثْيَنِينَ  
بِئْنَ اللَّهِ لَكُمْ أَنْ تَضْلُلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

**بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**  
يَأَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقُوْدًا حَلَّتْ لَكُمْ يَمِيْمَةُ  
الْأَعْتَدْمِ لِلْأَمَائِلِ عَلَيْكُمْ غَيْرُ مُحْلِي الصَّيْدِ وَأَنْسَمْ حَرْمَانَ اللَّهِ  
يَحْكُمُمْ مَا يُرِيدُ ۝ يَأَيُّهَا الَّذِينَ آمَنُوا الْأَخْلُوْا شَعْرَنَ اللَّهِ  
وَلَا أَشْهَرُ الْحَرَامَ وَلَا أَهْذِي وَلَا أَفْلَتَهُدِي وَلَا أَقْبِنَ الْبَيْتَ  
الْحَرَامَ يَنْغُوْنَ فَضْلًا مِنْ رَبِّهِمْ وَرَضِوْنَا إِذَا حَلَّتْمُ فَامْطَأْدًا وَ  
لَا يَجْرِي مِنْكُمْ سَثَانٌ قَوْمٌ أَنْ صَدُّوْكُمْ عَنِ الْمَسْجِدِ  
الْحَرَامَ أَنْ تَعْتَدُوا وَتَعَاوِيْوًا عَلَى الْأَرْضِ وَالنَّقْوَى وَلَا نَعَاوِيْوًا  
عَلَى إِلَيْشِرِ وَالْمَدْوَنِ وَأَتَقْوَ اللَّهَ إِنَّ اللَّهَ شَوِيْدُ الْمَعْقَابِ ۝

in matters of action and creed. In the Hereafter, they are on the straight path of Allāh that leads to the gardens of Paradise.

٤٣) مَنْ يُعَلِّمُهُمْ إِنَّ اللَّهَ لَهُ الْعِلْمُ بِأَنَّهُمْ لَا يَعْلَمُونَ

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

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

﴿They ask you for a legal verdict...﴾<sup>[1]</sup>

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]).”<sup>[2]</sup> The Two Ṣaḥīḥs<sup>[3]</sup> and also the Group recorded it. In one of the wordings, Jābir said that the Āyah on inheritance was revealed;

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فِي الْكَلَالِهِ﴾

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

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

﴿فُلَّا اللَّهُ يَنْهَاكُمْ﴾

﴿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

<sup>[1]</sup> *Fath Al-Bāri* 8:117.

<sup>[2]</sup> Aḥmad 3:298.

<sup>[3]</sup> *Fath Al-Bāri* 12:26 and *Muslim* 3:1235.

<sup>[4]</sup> *Fath Al-Bāri* 12:5, *Muslim* 3:1235, Abu Dāwud 3:308, *Tuhfat Al-Ahwadhi* 6:273, *An-Nasā'i* in *Al-Kubrā* 4:59 and *Ibn Mājah* 1:462.

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

﴿إِنْ أَمْرُوا مَلِكَ لَيْسَ لَهُ وَلَدٌ﴾

«If it is a man that dies, leaving no child,»

The meaning and ruling of *Kalālah* was somewhat confusing to the Leader of the Faithful 'Umar bin Al-Khaṭṭāb. It is recorded in the Two *Sahīhs* 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 *Kalālah* and a certain type of *Ribā*."<sup>[1]</sup> Imām Ahmad recorded that Ma'dān bin Abi Talhah said that 'Umar bin Al-Khaṭṭāb said, "There is nothing that I asked the Messenger of Allāh ﷺ about its meaning more than the *Kalālah*, until he stabbed me with his finger in my chest and said,

﴿يَكْفِيكَ أَيْهُ الْقَيْبُ الَّتِي فِي أَخِيرِ سُورَةِ النِّسَاءِ﴾

«The Āyah that is in the end of *Sūrat An-Nisā'* should suffice for you.»<sup>[2]</sup>

Aḥmad mentioned this short narration for this *Hadīth*, Muslim recorded a longer form of it.<sup>[3]</sup>

### The Meaning of This Āyah

Allāh said,

﴿إِنْ أَمْرُوا مَلِكَ﴾

«If it is a man that dies.» Allāh said in another Āyah,

﴿كُلُّ شَيْءٍ مَالِكٌ 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 نَّفْسٍ بِعِبَدٍ وَرَبِّنَّ رَبِّهِ رَبُّ الْجَنَّاتِ وَالْأَرْضِ﴾

<sup>[1]</sup> *Fath Al-Bārī* 1:48 and *Muslim* 4:2322.

<sup>[2]</sup> Ahmad 1:26.

<sup>[3]</sup> *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 لَهُ وَلَدٌ﴾

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

﴿وَلَا, أُخْتُ قَلْمَانِيَّةَ يَنْصُفُ 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 أَتَرِبْلَأْ مَلِكَ لَيْسَ لَهُ وَلَدٌ، أُخْتُ قَلْمَانِيَّةَ يَنْصُفُ 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."<sup>[1]</sup> Al-Bukhāri recorded that Huzayl bin Shurahbīl

<sup>[1]</sup> 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.'"<sup>[1]</sup>

Allah then said,

﴿وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَّهَا زَوْجٌ﴾

﴿... 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 *Sahīhs* that Ibn 'Abbās said that the Messenger of Allah ﷺ said,

«أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا، فَمَا أَبْقَيْتُ الْفَرَائِضُ فَلَأُولَئِنَّ رَجُلَ ذَكَرٍ»

«Give the *Farā'i'd* to its people, and whatever is left is the share of the nearest male relative.»<sup>[2]</sup>

Allah said,

﴿فَإِنْ كَانَا أَخْلَقَيْنِ مِنْهُمَا أُلْثَانٌ يَتَرَكَّبُونَ﴾

﴿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

<sup>[1]</sup> Al-Bukhāri: 6736.

<sup>[2]</sup> *Fath 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 كَانَتْ بِنْسَاءٍ فَوْقَ أَنْتَ تُبَرَّأُ مِنْهُنَّ لَمَّا نَزَّلَهُ﴾

*«If (there are) only daughters, two or more, their share is two thirds of the inheritance.» [4:11].*

Allāh said,

﴿كُلُّنَّ كَانُوا إِخْرَجُوا إِبْرَاهِيمَ وَنِسَاءَهُ فَلَلَّذِي كَرِيْبٌ مِثْلُ حَظِّ الْأَنْبِيَّةِ﴾

*«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,

﴿بَيْنَ أَنْ أَنْتُمْ لَكُمْ﴾

*«(Thus) does Allāh make clear to you...»*

His Law and set limits, clarifying His legislation,

﴿أَنْ يَعْلَمُوا﴾

*«Lest you go astray.»* from the truth after this explanation,

﴿وَاللَّهُ يَعْلَمُ شَفَاعَةَ عَبْدِهِ﴾

*«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.’<sup>(1)</sup>

<sup>(1)</sup> At-Tabari 9:439.

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

﴿يَعِظُ اللَّهُ أَنْ تَضُلُّوا وَاللَّهُ يَعْلَمُ شَيْءًا عَلَيْهِمْ﴾

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

And Allâh knows best.

<sup>[1]</sup> Al-Ḥâkim 2:304.

<sup>[2]</sup> At-Tabari 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-Fatḥ (chapter 48).” At-Tirmidhi commented, “This Ḥadīth is Ḥasan, Gharīb.”<sup>[1]</sup> and it was also reported that Ibn ‘Abbās said that the last Sūrah to be revealed was,

﴿إِذَا جَاءَهُ نَصْرٌ مِّنْ أَنْفُسِهِ وَالْقَتْلُ﴾

﴿When there comes the help of Allāh and the Conquest,﴾<sup>[2]</sup>

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.”<sup>[3]</sup> Al-Ḥākim narrated that Jubayr bin Nufayr said, “I performed Hajj 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.”<sup>[4]</sup> Imām Aḥmad recorded that ‘Abdur-Rahmān bin Mahdi related that Mu‘awiyah bin Ṣalih 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’ān.’” An-Nasā’ī also recorded it.<sup>[5]</sup>

<sup>[1]</sup> *Tuhfat Al-Āhwadhi* 8 :436.

<sup>[2]</sup> *Tuhfat Al-Āhwadhi* 8 :437.

<sup>[3]</sup> Al-Ḥākim 2 :311.

<sup>[4]</sup> Al-Ḥākim 2 :311.

<sup>[5]</sup> Aḥmad 6 :188 and An-Nasā’ī in *Al-Kubrā*: 11138.

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

﴿يَا أَيُّهَا الَّذِينَ مَأْتُوا أَوْفُوا بِالْمُؤْمَنِ أُجِّيَّتْ لَكُمْ يَهِيَّةُ الْأَعْجَمِ إِلَّا مَا يَتَّقِلُ عَلَيْكُمْ غَيْرَ مُحْكَمٍ  
أَصْبَدْ وَأَتَمْ حُرُمَتْ لِيَ اللَّهُ يَحْكُمُ مَا يُرِيدُ﴾  
 يَا أَيُّهَا الَّذِينَ مَأْتُوا لَا يُحْلِلُوا شَعْبَرَةً اللَّهُ وَلَا السَّبَرَ  
الْمَرَامَ وَلَا الْمَنَى وَلَا النَّعْيَدَ وَلَا مَاقِينَ الْبَيْتَ الْمَرَامَ يَتَنَاهُونَ فَضْلًا مِنْ رَحْمَتِهِمْ وَرَضْوَانَهُ وَإِذَا  
كَلَّتِ الْمُكَلَّفَاتُ وَلَا يَجِدُونَكُمْ شَفَاعًا قَوْمٌ أَنْ سَدَّدُوكُمْ عَنِ التَّوْحِيدِ الْخَرَاءِ أَنْ تَمَدُّوْا  
وَتَسَارُّوْا عَلَى الْأَيْرِ وَالنَّقْوَى وَلَا تَمَاوِّلُوا عَلَى الْأَيْرِ وَالْمَدْوَنِ وَأَتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ  
الْوِقَابِ﴾

«In the Name of Allâh, Most Gracious, Most Merciful.»

﴿1. O you who believe! Fulfill (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume Ihram. Verily, Allâh commands that which He wills.﴾

﴿2. O you who believe! Violate not the sanctity of the symbols of Allâh, nor of the Sacred Month, nor of the Hady brought for sacrifice, nor the garlands, nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the Ihram, then hunt, and let not the hatred of some people in (once) stopping you from Al-Masjid Al-Harâm (at Makkah) lead you to transgression. Help you one another in Al-Bîr and At-Taqwâ, but do not help one another in sin and transgression. And have Taqwâ of Allâh. Verily, Allâh is severe in punishment.﴾

Ibn Abi Hâtim recorded that a man came to 'Abdullâh bin Mas'ûd and said to him, "Advise me." He said, "When you hear Allâh's statement,

﴿يَا أَيُّهَا الَّذِينَ مَأْتُوا﴾

﴿O you who believe!﴾ then pay full attention, for it is a righteous matter that He is ordaining or an evil thing that He is forbidding." Khaythamah said, "Everything in the Qur'an that reads,

﴿يَا أَيُّهَا الَّذِينَ مَأْتُوا﴾

﴿O you who believe!﴾ reads in the Tawrah, 'O you who are in need.'" Allâh said,

﴿أَوْفُوا بِالْمُؤْمِنَاتِ﴾

﴿Fulfill (your) obligations.﴾

Ibn ‘Abbās, Mujāhid and others said that ‘obligations’ here means treaties.<sup>[1]</sup> 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.<sup>[2]</sup> ‘Ali bin Abi Ṭalhah reported that Ibn ‘Abbās commented:

﴿بَيْانًا لِّلَّذِينَ مَامُوا أَوْلَوْا بِالْمُؤْمِنَاتِ﴾

﴿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 يَنْسُخُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيقَاتِهِ وَيَنْهَا عَمَّا أَمْرَ اللَّهُ بِهِ أَنْ يُوَصَّلَ﴾

﴿And those who break the covenant of Allāh, after its ratification, and sever that which Allāh has commanded to be joined,﴾ until,

﴿مَوْتَهُ الْآخِرَةِ﴾

﴿unhappy (evil) home (i.e. Hell).﴾<sup>[3]</sup>

Ad-Daḥḥāk said that,

﴿أَوْفُوا بِالْمُؤْمِنَاتِ﴾

﴿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,

﴿جَلَّتْ لَكُمْ بِهِنَّةُ الْأَنْتَرِ﴾

[1] At-Ṭabarī 9:450.

[2] At-Ṭabarī 9:449.

[3] At-Ṭabarī 9:452.

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

camels, cows and sheep, as Al-Hasan, Qatādah and several others stated.<sup>[1]</sup> Ibn Jarīr said that this *Tafsīr* 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.<sup>[2]</sup> There is a *Hadīth* 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 ذَكَارَهُ ذَكَارٌ أُمُّهُ﴾

«Eat it if you want, because its slaughter was fulfilled when its mother was slaughtered.»<sup>3</sup>

At-Tirmidhi said, "This *Hadīth* is *Hasan*.<sup>[3]</sup> Abu Dāwud recorded that Jābir bin 'Abdullāh said that the Messenger of Allāh ﷺ said,

﴿ذَكَارُ الْجَنِينِ ذَكَارٌ أُمُّهُ﴾

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

Allāh's statement,

﴿فِي أَنَا مَا يَقْرَئُ عَلَيْكُمْ﴾

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

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

[1] At-Tabari 9:455.

[2] At-Tabari 9:456.

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

[4] Abu Dāwud 3:253.

[5] At-Tabari 9:458.

[6] At-Tabari 9:458.

﴿ حَرَّمْتُ عَلَيْكُمُ الْأَيْتَمَ وَالدَّمْ وَلَحْمَ الْمُنْتَبِرِ وَمَا أَهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمَنْجَوَةُ وَالْمَوْقُوذَةُ وَالْمَرْدُوْةُ وَالْمَطْلَوَةُ وَمَا أَكَلَ الْأَيْمَنُ ﴾

«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 ذَكَرْتُمْ وَمَا ذُبِحَ عَلَى النَّصَبِ ﴾

«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,

﴿ أَلِذْتُ لَكُمْ بَعْضَ الْأَنْتَرِ إِلَّا مَا يَقْلُ 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 مُحِلٍّ لِلصَّيْدِ وَأَشْتَمْ حِرَمٌ ﴾

«game (also) being unlawful when you assume Ihrām.»

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

﴿تَنِي أَخْطَرُ عَبْدَ بَاغَ وَلَا عَكَارَ فَلَكَ اللَّهُ عَفْوٌ رَّحْمَةٌ﴾

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

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

﴿إِنَّ اللَّهَ يَعْلَمُ مَا تُفْعِلُونَ﴾

﴿Verily, Allâh commands that which He wills.﴾

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

Allâh continues,

﴿بَيْتُمُ الَّذِينَ يَأْتُوا لَا يُخْلُلُوا شَعَبَاتَ اللَّهِ﴾

﴿O you who believe! Violate not the sanctity of Sha'â'ir Allâh (the symbols of Allâh),﴾

Ibn 'Abbâs said, “Sha'â'ir Allâh means the rituals of *Hajj*.<sup>[1]</sup> Mujâhid said, “Aş-Şafâ and Al-Marwah, and the sacrificial animal are the symbols of Allâh.”<sup>[2]</sup> It was also stated that Sha'â'ir Allâh is what He prohibited. Therefore, it means, do not violate what Allâh prohibited. Allâh said afterwards,

﴿وَلَا أَنْتَرُ لِلْمَاهِ﴾

﴿nor of the Sacred Month,﴾

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

<sup>[1]</sup> At-Tabari 9:463.

<sup>[2]</sup> At-Tabari 9:463..

﴿يَتَقَوَّلُونَكُمْ عَنِ النَّهْرِ الْعَزِيزِ فَتَأْلِفُونَهُمْ قَلْ قَتَالٌ فِيهِ كَبِيرٌ﴾

«They ask you concerning fighting in the Sacred Month. Say, “Fighting therein is a great (transgression).”»

and,

﴿إِنَّ عِدَّةَ الْشَّهْرِ عِنْدَ اللَّهِ أَثَنَا 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 Hajj,

«إِنَّ الزَّمَانَ قَدْ اسْتَدَارَ كَهْتَبِيهِ يَوْمَ خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ السَّنَةُ اثْنَا عَشَرَ شَهْرًا، مِنْهَا أَرْبَعَةُ حُرُومٍ، ثَلَاثُ مُتَوَالَاتٍ: ذُو القَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ، وَرَجَبُ مُضْرِبِ الْيَوْمِ بَيْنِ جُمَادَى وَشَعْبَانَ»<sup>[1]</sup>

«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-Hijjah and Muḥarram, and (the fourth is) Rajab of (the tribe of) Mudar which comes between Jumādā (Ath-Thaniyah) and Sha'bān.»<sup>[1]</sup>

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

### Taking the *Hady*<sup>[2]</sup> to the Sacred House of Allāh, *Al-Ka'bah*

Allāh's statement,

﴿وَلَا أَنْتَ وَلَا الْمُتَبَدِّدُ﴾

«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

<sup>[1]</sup> *Fath Al-Bārī* 10:10.

<sup>[2]</sup> 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-Hulayfah, which is also called Wādi Al-'Aqiq. 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,

﴿إِنَّمَا مَنْ يَعْبُدُ مِنْ آثَارِهِ إِلَّا فِي أَنفُسِهِمْ﴾ (٢٢)

*«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 تُنْتَهِي﴾

*«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

﴿فَإِنْ جَاءُوكُمْ فَقَاتِلُوهُمْ إِذَا لَمْ يَنْزِلْنَ عَنْهُمْ﴾

*«So if they come to you (O Muhammad ﷺ), either judge between them, or turn away from them.»*<sup>¶<sup>11</sup></sup>

<sup>¶<sup>11</sup></sup> At-Ṭabarī 10:332.

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

Allāh said,

﴿وَلَا يَأْتِيَ الْمُرْسَلُونَ فَقَدْلَا بِنْ رَبِيعٍ وَرَضِيَّةً﴾

﴿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, Mutarrif bin 'Abdullāh, 'Abdullāh bin 'Ubayd bin 'Umayr, Ar-Rabī' bin Anas, Muqātil bin Ḥayyān, Qatādah and several others said that,

﴿يَتَّقَوْنَ فَقَدْلَا بِنْ رَبِيعٍ﴾

﴿seeking the bounty of their Lord.﴾

refers to trading.<sup>[11]</sup> A similar discussion preceded concerning the Āyah;

﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَقَدْلَا بِنْ رَبِيعٍ﴾

﴿There is no sin on you if you seek the bounty of your Lord (during pilgrimage by trading).﴾

Allāh said;

﴿وَرَضِيَّةً﴾

﴿and pleasure.﴾

Ibn 'Abbās said that the word 'pleasure' in the Āyah refers to, "seeking Allāh's pleasure by their *Hajj*." Ikrimah, As-Suddi and Ibn Jarīr mentioned that this Āyah was revealed concerning Al-Huṭām 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

<sup>[11]</sup> At-Tabārī 9:480-481.

the House. Allâh revealed,

﴿وَلَا يَأْتِيَ الْبَيْتَ الْمُكَ�نَ بَيْتُهُنَّ فَشَّالَ بَنِ رَبِيعَهُ وَرِضْوَانَهُ﴾

*(nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord.)* ﴿<sup>[1]</sup>

### Hunting Game is Permissible After *Ihrâm* Ends

Allâh said,

﴿وَإِذَا حَلَّتُمْ نَاصِطَادُوا﴾

*(But when you finish the *Ihrâm*, then hunt,)*

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

### Justice is Always Necessary

Allâh said,

﴿وَلَا يَحِرُّ مِنْكُمْ شَيْءٌ قَوْمٌ أَنْ مَنْهُوكُمْ عَنِ الْمَسْجِدِ الْمُكَ�نِ أَنْ 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 Âyah is apparent, as it commands: Let not the hatred for some people, who prevented you from reaching the Sacred House in the year of Hudaybiyyah, make you transgress Allâh's Law and commit injustice against them in retaliation. Rather, rule as Allâh has commanded you, being

<sup>[1]</sup> At-Tabari 9:472,475. The narrations about the cause of revelation for this Âyah are not authentic.

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

﴿وَلَا يَجِدُوكُمْ شَكِّاً فَوْمَ عَلَى أَلَا تَقْدِرُوا أَغْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ﴾

﴿And let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety.﴾

which commands: do not be driven by your hatred for some people into abandoning justice, for justice is ordained for everyone, in all situations. Ibn Abi 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."<sup>[1]</sup> Ibn Abbas and others said that "Shana'ān" refers to enmity and hate. Allāh said next,

﴿وَتَعَاوِنُوا عَلَى الْبَرِّ وَلَا تَنَاهُوا عَنْ أَلْهَانِ وَالْمَعْدُونِ﴾

﴿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."<sup>[2]</sup> Imām Aḥmad recorded that Anas bin Mālik said that the Messenger of Allāh ﷺ said,

«أَنْصُرْ أَخَاكَ طَالِبًا أَزْ مَظْلُومًا»

«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

<sup>[1]</sup> At-Tabari 9:478.

<sup>[2]</sup> At-Tabari 9:490.

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حُرِّمَتْ عَيْنَكُمُ الْبَيْتَةُ وَاللَّدُمُ وَلَخَمُ الْجِنَّيْرِ وَمَا أَهْلَ لِغَيْرِ اللَّهِ  
بِهِ، وَالْمُتَخَيْفَةُ وَالْمُوْفَوَّدَةُ وَالْمُرَدِّيَّةُ وَالْنَّطِيْحَةُ وَمَا أَكَلَ  
أَسْبَعُ إِلَّا مَذَّيْنُهُمْ وَمَا ذَبَحَ عَلَى النَّصْبِ وَأَنْ تَسْقِيْسُوا  
بِالْأَرْضِ بِذَلِكُمْ فَسَقَ الْيَوْمَ بِسَ الَّذِينَ كَفَرُوا مِنْ دِيْنِكُمْ  
فَلَا تَخْشُوْهُمْ وَلَا خَشُونَ الْيَوْمَ أَكْلَتْ لَكُمْ دِيْنُكُمْ وَأَنْتُمْ  
عَلَيْكُمْ غَنِيَّةٌ وَرَضِيَتْ لَكُمُ الْإِسْلَامُ دِيْنَ أَفْنَيْنَ أَضْطَرَّ فِي  
مُخْصَّةٍ غَيْرَ مُتَجَاهِنِي لِأَثْمَرٍ فَإِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿٦﴾  
يَسْأَلُوكُمْ مَاذَا أَجْلَى لَهُمْ قُلْ أَجْلَ لَكُمُ الْطَّبِيْبَتُ وَمَا عَلَّمْتُمْ  
مِنَ الْجَوَارِجِ مُكْلِبِيْنَ تَعْمَلُوهُنَّ مَا عَلَّمَكُمُ اللَّهُ كَوْلَاهُمْ أَمْسَكَنَ  
عَلَيْكُمْ وَأَذْكُرُو الْأَسْمَ الْأَعْلَيَّهُ وَالْقَوَالِهِ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ  
الْيَوْمَ أَجْلَ لَكُمُ الْطَّبِيْبَتُ وَطَعَامُ الَّذِينَ أَوْتُوا الْكِتَبَ حُلَّ  
لَكُوْنَ وَطَعَامُكُمْ حُلَّ لَهُمْ وَالْمُحْصَنَتُ مِنَ الْمُؤْمِنَتِ وَالْمُحْصَنَتُ  
مِنَ الَّذِينَ أَوْتُوا الْكِتَبَ مِنْ قِيلَكُمْ إِذَا مَتَّسُمُوهُنَّ أَجْوَهُنَّ  
مُحْسِنِيْنَ غَيْرَ مُسْتَفِيْحِيْنَ وَلَا مُتَخَدِّيْنَ أَخْدَانِ وَمَنْ يَكْفُرُ  
بِالْأَيْمَنْ فَقَدْ حِيطَ عَمَلَهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْمُتَسِرِّيْنَ ﴿٧﴾

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.<sup>[3]</sup>

Muslim<sup>[4]</sup> recorded a Hadîth that states,

«مَنْ دَعَا إِلَى هُنْدِيْ كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أَجْوَرِ مَنِ اتَّبَعَهُ إِلَى يَوْمِ الْقِيَامَةِ لَا يَنْفَضُ  
ذِلِكَ مِنْ أَجْوَرِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَى ضَلَالِهِ كَانَ عَلَيْهِ مِنَ الْأَجْرِ مِثْلُ أَثْمِ مَنِ اتَّبَعَهُ  
إِلَى يَوْمِ الْقِيَامَةِ، لَا يَنْفَضُ ذِلِكَ مِنْ أَثْمِهِمْ شَيْئًا»

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

him when he commits injustice?» He said,

«تَخْبِرْهُ وَتَمْنَعْهُ مِنِ الظُّلْمِ  
فَذَلِكَ نَضْرَهُ»

«Prevent and stop him from committing injustice, and this represents giving support to him.»<sup>[1]</sup>

Al-Bukhâri recorded this Hadîth through Hushaym.<sup>[2]</sup> Ahmad recorded that one of the Companions of the Prophet ﷺ narrated the Hadîth,

«الْمُؤْمِنُ الَّذِي يُخَالِطُ النَّاسَ  
وَيَضِيرُ عَلَى أَذَادِهِمْ أَغْزَمُ أَجْرًا  
مِنَ الَّذِي لَا يُخَالِطُ النَّاسَ وَلَا  
يَضِيرُ عَلَى أَذَادِهِمْ»

«The believer who

<sup>[1]</sup> Ahmad 3:99.

<sup>[2]</sup> Fath Al-Bâri 5:117.

<sup>[3]</sup> Ahmad 5:365.

<sup>[4]</sup> 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.*

﴿ حِرَّمَتْ عَلَيْكُمُ الْبَيْتُهُ وَاللَّدُمْ وَلَقْمَ الْبَزَبَرِ وَمَا أَوْلَ لَيْلَةً أَوْ يَوْمٍ وَالشَّنْفَقَةُ وَالْمَوْفَدَةُ وَالْمَنْدِيَةُ وَالْمَطَيِّبَةُ وَمَا أَكَلَ النَّبِيعُ إِلَّا مَا ذَكَرْتُمْ وَمَا ذَبَحَ عَلَى النَّصْبِ وَمَا قَسَّيْتُمْ بِالْأَزْلَمِ ذَلِكُمْ فَتْنَةُ الْيَوْمِ يَوْمَ الْكُفَّارِ مِنْ دِيْنِكُمْ فَلَا يَخْشُوْهُمْ وَأَخْسَرُوا الْيَوْمَ أَكْثَرُكُمْ لَكُمْ وَيَكُنْ وَأَنْتُمْ عَلَيْكُمْ يُغْنِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ وَبِئْنَ فَمَنْ أَخْطَلَ فِي تَحْكِيمِهِ غَيْرُ مُتَحَاذِفِ لِأَثْرِيْهِ فَإِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴾

¶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-Azlam (arrows) (all) that is Fisq (disobedience and sin). This day, those who disbelieved have given up all hope of your religion; so fear them not, but fear Me. This day, I have perfected your religion for you, completed My favor upon you, and have chosen for you 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. Mâlik in his *Muwaṭṭa*, also Abu Dâwud, At-Tirmidhi, An-Nasâ’i and Ibn Mâjah in their *Sunan*, Ibn Khuzaymah and Ibn Ḥibbân in their *Ṣaḥîḥs*, all recorded that Abu Hurayrah said that the Messenger of Allâh ﷺ was asked about seawater. He said,

﴿هُوَ الظَّهُورُ مَا ذُبِحَ مِنْهُ﴾

«Its water is pure and its dead are permissible.»<sup>[1]</sup>

The same ruling applies to locusts, as proven in a *Hadîth* that we will mention later. Allâh’s statement,

﴿وَالدَّمٌ﴾

«blood...»

This refers to flowing blood, according to Ibn ‘Abbâs and Sa’id bin Jubayr, and it is similar to Allâh’s other statement,

﴿ذَكَرٌ تَسْفُرُ مِنْهُ﴾

«Blood poured forth...»

Ibn Abi Ḥâtim recorded that Ibn ‘Abbâs 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 ‘Abdullâh, Muḥammad bin Idrîs Ash-Shâfi’î recorded that Ibn ‘Umar said that the Messenger of Allâh ﷺ said,

﴿أَجْلَى لَنَا مَيْتَانٌ وَدَمَانٌ، فَأَمَّا الْمَيْتَانُ فَالسَّمْكُ وَالْجَرَادُ، وَأَمَّا الدَّمَانُ فَالْكَبِدُ وَالظَّهَّارُ﴾

«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.»<sup>[2]</sup>

Imâm Ahmad bin Ḥanbal, Ibn Mâjah, Ad-Dâraqutni and Al-Bayhaqi also recorded this *Hadîth* through ‘Abdur-Râhmân bin Zayd bin Aslam, who is a weak narrator.<sup>[3]</sup>

<sup>[1]</sup> Abu Dâwud 1:64, *Tuhfat Al-Ahwâdhi* 1:224, An-Nasâ’i 1:50, Ibn Mâjah 1:136, Ibn Khuzaymah 1:59, Ibn Ḥibbân 2:272.

<sup>[2]</sup> *Musnad Ash-Shâfi’î* 2:173.

<sup>[3]</sup> Ahmad 2:97, Ad-Dâraqutni 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 *Lāhm* or 'flesh'. Muslim recorded that Buraydah bin Al-Ḥuṣayb Al-Aslami said that the Messenger of Allāh ﷺ said,

«مَنْ لَعَبَ بِالثَّرْدَشِيرِ، فَكَانَتْنَا صَبَّعَ يَدَهُ فِي لَحْمِ الْخِنْزِيرِ وَدَمِهِ»

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

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 *Lāhm* means the entire body of the animal, including its fat. It is recorded in the Two *Sahīhs* that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ حَرَمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخِنْزِيرِ وَالْأَضْنَامِ»

«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.»<sup>[2]</sup>

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

Allāh said,

﴿وَمَا أَيْلَ لِتَيْ أَشْوَدُ﴾

«And that which has been slaughtered as a sacrifice for other than Allāh.»

<sup>[1]</sup> Muslim 4:1770.

<sup>[2]</sup> *Fatḥ Al-Bārī* 4:495, Muslim 3:1207.

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

Allâh's statement,

﴿وَالْمُنْخَنِيَةُ﴾

﴿وَالَّذِي هُوَ مَوْقُوذٌ﴾

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.

﴿وَالْمُوْقُوذُ﴾

﴿أَوْ بِأَنْفُسِهِ﴾

This refers to the animal that is hit with a heavy object until it dies. Ibn 'Abbâs and several others said it is the animal that is hit with a staff until it dies.<sup>[1]</sup> Qatâdah said, "The people of *Jâhilîyyah* used to strike the animal with sticks and when it died, they would eat it."<sup>[2]</sup> It is recorded in the *Šâfi'i* that 'Adî bin Hâtîm said, "I asked, 'O Allâh's Messenger! I use the *Mi'râd*<sup>[3]</sup> for hunting and catch game with it.' He replied,

إِذَا زَبَتْ بِالْمَرَاضِي نَحْزَقْ فَكُلْهُ، وَإِنْ أَصَابَ بِمَرْضِهِ فَأَنْتَمَا هُوَ وَقِدْ لَا 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.»<sup>[4]</sup>

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] At-Tabâri 9:496.

[2] At-Tabâri 9:496.

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

[4] *Fath Al-Bâri* 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 Ṭalhah reported that Ibn 'Abbās said that an animal that dies by a headlong fall, "Is that which falls from a mountain."<sup>[1]</sup> Qatādah said that it is the animal that falls in a well.<sup>[2]</sup> As-Suddi said that it is the animal that falls from a mountain or in a well.<sup>[3]</sup>

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 أَنْتَ﴾

*(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 ذَكَرْتُ﴾

*(unless you are able to slaughter it,)»*

before it dies, due to the causes mentioned above. This part of the Āyah is connected to,

﴿وَالسَّخْنَةُ وَالْمَوْقُوذَةُ وَالْمَرْبُوَةُ وَالْأَطْبَيْحَةُ وَمَا أَكَلَ أَنْتَ﴾

*(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 Ṭalhah reported that Ibn 'Abbās commented on Allāh's statement,

﴿إِلَّا مَا ذَكَرْتُ﴾

[1] At-Tabari 9:498.

[2] At-Tabari 9:498.

[3] At-Tabari 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.”<sup>[1]</sup> Similar was reported from Sa‘d bin Jubayr, Al-Hasan Al-Basri and As-Suddi.<sup>[2]</sup> Ibn Jarîr recorded that ‘Ali, may Allâh 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.”<sup>[3]</sup> Similar was reported from Tâwus, Al-Hasan, Qatâdah, ‘Ubayd bin ‘Umayr, Ad-Dâhhâk 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.<sup>[4]</sup>

The Two Ṣâhihs recorded that Râfi‘ bin Khadîj said, “I asked, ‘O Allâh’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,

هَنَا أَنْهَرَ الدَّمْ، وَذُبِّرَ اسْمُ اللَّهِ عَلَيْهِ، فَكُلُّهُ، لَيْسَ السُّنْنَ وَالظُّفُرُ، وَسَاحَدْنَاهُمْ عَنْ ذَلِكَ: أَمَا السُّنْنُ فَعَطْلُمْ، وَأَمَا الظُّفُرُ فَمُدَى الْجَبَشَةِ،

“You can use what makes blood flow and you can eat what is slaughtered with the Name of Allâh. 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.”<sup>[5]</sup>

Allâh 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 Mujâhid and Ibn Jurayj stated.<sup>[6]</sup> Ibn Jurayj said, “There were three hundred and sixty *Nuṣub* [around the

<sup>[1]</sup> At-Ṭabarî 9:502.

<sup>[2]</sup> At-Ṭabarî 9:504, 507.

<sup>[3]</sup> At-Ṭabarî 9:503.

<sup>[4]</sup> At-Ṭabarî 9:504.

<sup>[5]</sup> *Fath Al-Bâri* 9:554, *Muslim* 3:1558.

<sup>[6]</sup> At-Ṭabarî 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.<sup>[1]</sup> 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,

﴿وَلَا تَنْقِصُوا 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.<sup>[2]</sup> 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!<sup>[3]</sup> Al-Bukhārī<sup>[4]</sup> recorded that when the Prophet ﷺ entered *Al-*

[1] At-Tabārī 9:508.

[2] At-Tabārī 9:515.

[3] At-Tabārī 9:513.

[4] *Fath Al-Bārī* 6:446.

*Kâ'bah* (after Makkah was conquered), he found pictures of Ibrâhîm and Ismâ'îl in it holding the *Azlâm* in their hands. The Prophet commented,

«فَاتَّهُمُ اللَّهُ لَقَدْ عِلِّمُوا أَنَّهُمَا لَمْ يَسْتَفِسِرُوا بِهَا أَبَدًا»

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

Mujâhid commented on Allâh's statement,

«وَإِنْ تَسْتَفِسِرُوا بِالْأَزْلَامِ»

«(Forbidden) also is to make decisions with Al-Azlâm,»

“These were arrows that the Arabs used, and dice that the Persians and Romans used in gambling.”<sup>[1]</sup> This statement by Mujâhid, 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 Allâh knows best. We should also state that Allâh mentioned *Azlâm* and gambling in His statement before the end of the *Sûrah* (5:90, 91),

﴿يَا أَيُّهَا الَّذِينَ آتَيْنَا إِنَّكُمْ وَالْيَتَّيْرَ وَالْأَنْصَابَ وَالْأَزْلَامَ يَعْمَلُونَ عَلَى الشَّيْطَنِ فَاجْتَنِبُوهُ لَعْنَكُمْ شَيْخُونَ ﴾ إِنَّمَا يُرِيدُ الشَّيْطَنُ أَنْ يُوقَعَ بِنَّكُمُ الْمُنَاهَةُ وَالْبَغْضَاءُ فِي الْكُفَّارِ وَالْتِبَرِ وَيُصَدِّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَئُمُّ شَنَّهُونَ ﴾

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

In this Âyah, Allâh said,

«وَإِنْ تَسْتَفِسِرُوا بِالْأَزْلَامِ ذَلِكُمْ فِسْقٌ»

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

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

<sup>[1]</sup> At-Tabari 9:512.

Allah has commanded the believers to seek decisions from Him when they want to do something, by first worshipping **Him** and then asking Him for the best decision concerning the matter they seek.

Imām Ahmād, Al-Bukhārī 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 هُمْ أَحْدُكُمْ بِالْأَمْرِ فَلَا يَرْكَعُ رَكْعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ، ثُمَّ لِيُقْلِلُ: اللَّهُمَّ إِنِّي أَسْتَخِرُكَ بِعِلْمِكَ، وَأَسْتَغْرِبُكَ بِتَقْدِيرِكَ، وَأَشَأْكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِيرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرُ - وَيُسَمِّيهِ بِاسْمِهِ - خَيْرٌ لِي فِي دِينِي وَدُنْيَايِ وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ: عَاجِلٌ أَمْرِي وَأَجِيلٌ - فَاقْدُرْهُ لِي، وَيَسِّرْهُ لِي، ثُمَّ بارِكْ لِي فِيهِ، اللَّهُمَّ وَإِنْ كُنْتَ تَعْلَمُ أَنَّهُ شَرٌ لِي فِي دِينِي وَدُنْيَايِ وَمَعَاشِي وَعَاقِبَةِ أَمْرِي، فَاصْرِفْنِي عَنْهُ، وَاضْرِفْهُ عَنِّي، وَاقْدُرْ لِي الْخَيْرَ حِيثُ 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.’»<sup>[1]</sup>

This is the wording collected by Ahmād, and At-Tirmidhi said, “Hasan Ṣaḥīḥ Gharīb.”

<sup>[1]</sup> Ahmād 3:344, Fath Al-Bārī 3:58, Abu Dāwud 2:187, Tuhfat Al-Āhwadhi 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,

﴿الَّيْمَنِ يَسِّرَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ﴾

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

‘Ali bin Abi Ṭālḥah reported that Ibn ‘Abbās said that the Āyah means, “They gave up hope that Muslims would revert to their religion.”<sup>[1]</sup> This is similar to the saying of ‘Atā’ bin Abi Rabāḥ, As-Suddi and Muqātil bin Ḥayyān.<sup>[2]</sup> This meaning is supported by a *Hadīth* recorded in the *Sahīh* that states,

إِنَّ الشَّيْطَانَ قَدْ يَسِّرَ أَنْ يَعْبُدُهُ الْمُصْلُونَ فِي جَزِيرَةِ الْقَرْبَى، وَلَكِنْ بِالْخَرِيشِ

﴿بِتَهْمٍ﴾

﴿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.﴾<sup>[3]</sup>

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,

﴿لَا تَخَوَّفُهُمْ وَلَا خَوَّفُوهُمْ﴾

﴿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,

<sup>[1]</sup> At-Ṭabarī 9:516.

<sup>[2]</sup> At-Ṭabarī 9:516.

<sup>[3]</sup> Muslim 4:2166.

﴿أَلْيَومَ أَكْتَبْتُ لَكُمْ دِيْنَكُمْ وَأَنْتُمْ نَعْمَلُ وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِيْنًا﴾

﴿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;

﴿وَرَأَيْتَ كَيْفَ كَيْلَتْ رَبُّكَ صِدْقَكُمْ وَعَلَى﴾

﴿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,

﴿أَلْيَومَ أَكْتَبْتُ لَكُمْ دِيْنَكُمْ وَأَنْتُمْ نَعْمَلُ وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِيْنًا﴾

﴿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,

﴿أَلْيَومَ أَكْتَبْتُ لَكُمْ دِيْنَكُمْ﴾

﴿This day, I have perfected your religion for you...﴾

was revealed, during the great day of *Hajj* (the Day of ‘Arafah, the ninth day of Dhul-Hijjah) ‘Umar cried. The Prophet 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,

«صَدَقَ»

«*You have said the truth.*»<sup>[1]</sup> What supports the meaning of this *Hadîth* is the authentic *Hadîth*,

إِنَّ إِلْيَسْلَامَ بَدْأًا غَرِيبًا، وَسَيَمُودُ غَرِيبًا، فَطَوَّرَنِي لِلْغَرِيبَةِ

«*Islâm was strange in its beginning and will return strange once more. Therefore, Tûbâ*<sup>[2]</sup> *for the strangers.*»<sup>[3]</sup>

Imâm Ahmâd recorded that Târiq bin Shihâb said, "A Jewish man said to 'Umar bin Al-Khaṭâb, '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-Khaṭâb asked, 'Which is that verse?' The Jew replied,

﴿أَلَيْمَ أَكَثَرْتُ لَكُمْ دِيْنَكُمْ وَأَنْتُمْ عَنْكُمْ يَنْهَا﴾

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

'Umar replied, 'By Allâh! I know when and where this verse was revealed to Allâh's Messenger ﷺ. It was the evening on the Day of 'Arafah on a Friday.'<sup>[4]</sup> Al-Bukhâri recorded this *Hadîth* through Al-Hasan bin As-Sabbâh from Ja'far bin 'Awn.<sup>[5]</sup> Muslim, At-Tirmidhi and An-Nasâ'i<sup>[6]</sup> also recorded this *Hadîth*.

In the narration collected by Al-Bukhâri in the book of *Tafsîr*, through Târiq, he said, "The Jews said to 'Umar, 'By Allâh! 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] At-Tabâri 9:519.

[2] *Tûbâ* means "good news", and it is also a tree in Paradise. See the *Tafsîr* of *Sûrat Ar-Râ'd* 13:29 (volume five).

[3] Muslim 1:130.

[4] Ahmad 1:38.

[5] *Fath Al-Bâri* 1:129.

[6] Muslim 4:2313, At-Tirmidhi *Tuhfât Al-Ahwâdhi* 8:407 and An-Nasâ'i 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.’<sup>[1]</sup> 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 Sirah and Fiqh. There are numerous Ḥadīths that support this fact that are definitely authentic and of the Mutawātir<sup>[2]</sup> type. This Ḥadīth was also reported from ‘Umar through various chains of narration.

### **Permitting the Dead Animals in Conditions of Necessity**

Allāh said,

﴿فَإِنْ أُنْظَرَ فِي تَحْمِسَةٍ عَيْرَ مُتَجَاوِفِ لِأَثْرٍ فَلَمَّا أَتَهُ عَذَّرْ رَجِيمٌ﴾

«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 رُحْصَةٌ كَمَا يَكُرُّهُ أَنْ تُؤْتَى مُنْهَقَيْتُهُ»

«Allāh likes that His Rukhsah (allowance) be used, just as He dislikes that disobedience to Him is committed.»<sup>[3]</sup>

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

[1] *Fath Al-Bārī* 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 Ahmād 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 تَضْطِعُوا، وَلَمْ تَعْتَقُوا، فَأَكُونُمْ بِهَا﴾

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

Only Imām Ahmād<sup>[1]</sup> collected this narration and its chain meets the criteria of the Two Sahīhs.

Allāh said,

﴿عَنْ مُحَاجَفَةِ الْأَئْمَرِ﴾

*«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 أَضْطُرَّ عَبْدًا بَغْ وَلَا عَادَ فَلَا إِنْ شَاءَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ﴾

*«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 Ayah as evidence that those who travel for the purpose of committing an act of disobedience are not allowed to use any of the legal concessions of travel, because these concessions are not earned through sin, and Allāh knows best.

﴿يَسْأَلُوكُمْ مَاذَا أُحِلَّ لَكُمْ قُلْ أُحِلَّ لَكُمُ الْأَبِيَّتُ وَمَا عَلِمْتُمْ بِمِنَ الْجَوَارِ مُكَبِّرِ شَوَّهِنَّ بِهَا عَلَيْكُمُ اللَّهُ تَعَالَى أَشْكَنَ عَلَيْكُمْ وَالْأَكْرَبُوا إِنَّمَا اللَّهُ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾

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

<sup>[1]</sup> Ahmad 5:218.

*you are At-Tayyibāt (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 أَضْطَرَرْتُمْ إِلَيْهِ﴾

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

After that, Allāh said,

﴿سَتَأْتِيَنَّكُمْ مَا ذَرْتُمْ إِلَيْهِمْ ثُمَّ أَلْيَمُ لَكُمُ الظَّنِيمَ﴾

«They ask you what is lawful for them. Say, “Lawful unto you are At-Tayyibāt...”»

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

### Using Jawāriḥ<sup>[1]</sup> to Hunt Game is Permissible

Allāh said,

﴿وَمَا عَنْتُمْ مِنَ الْجَوَارِحِ تُكْثِرُونَ﴾

«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 *Jawârih* 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 Imâms. 'Ali bin Abi Ta'lîhah reported that Ibn 'Abbâs said that,

﴿وَمَا عَلِمْتُمْ مِّنَ الْبَوَارِجِ تَكْبِيْنَ﴾

«And those *Jawârih* (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.<sup>[1]</sup> Ibn Abi Hâtîm collected this and said, "Similar was reported from Khaythamah, Tâwus, Mujâhid, Makhûl and Yahyâ bin Abi Kathîr."<sup>[2]</sup> Ibn Jarîr 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."<sup>[3]</sup> 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 Jarîr recorded that 'Adî bin Hâtîm said that he asked the Messenger of Allâh ﷺ about the game that the falcon hunts and the Messenger ﷺ said,

﴿مَا أَمْسَكَ عَلَيْكَ نَكْلٌ﴾

«Whatever it catches for you, eat from it.»<sup>[4]</sup>

These carnivores that are trained to catch game are called *Jawârih* in Arabic, a word that is derived from *Jarh*, meaning, what one earns. The Arabs would say, "So-and-so has *Jaraha* something good for his family," meaning, he has earned them something good. The Arabs would say, "So-and-so does not have a *Jârih* for him," meaning, a caretaker. Allâh also said,

﴿رَبَّنَا يَعْلَمُ مَا جَرِحْتُمْ بِالنَّهâرِ﴾

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

[1] At-Tabari 9:548.

[2] At-Tabari 9:547-548.

[3] At-Tabari 9:549.

[4] At-Tabari 9:550.

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

Allāh's statement,

﴿مَكِينٌ﴾

«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,

﴿تَرْبُوْهُنَّ بِمَا عَلِمْتُمُ اللَّهُ عَلِيَّ﴾

«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,

﴿فَنَذَّرُوا عَلَيْكُمْ وَأَذَّرُوا أَنْتُمُ اللَّهُ عَلِيَّ﴾

«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 *Hadīths* in the Sunnah that support this statement. The Two *Sahīhs* recorded that 'Adi bin Ḥātim said, "I said, 'O Allāh's Messenger! I send hunting dogs and mention Allāh's Name.' He replied,

«إِذَا أَرْسَلْتَ كُلْبَكَ الْمُعَلَّمَ وَذَكَرْتَ اسْمَ اللَّهِ فَكُلْ مَا أَنْسَكَ 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,

«وَإِنْ قَتَلَ، مَا لَمْ يَشْرَكْهَا كُلْبٌ إِلَّا سَمِّيَتْ عَلَى كُلِّبٍ وَلَمْ يُسْمَى  
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'rād* and catch game with it.' He replied,

إِذَا رَمَيْتَ بِالْمُنْزَاضِي فَخُرَقَ فَكُلْهُ، وَإِنْ أَصَابَهُ بَعْضِي 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.<sup>[1]</sup>*

In another narration, the Prophet ﷺ said,

إِذَا أَرْسَلْتَ كَلْبَكَ فَادْعُ اسْمَ اللَّهِ، فَإِنْ أَنْسَكَ عَلَيْكَ، فَأَذْرَكَهُ حَيًّا فَأَذْبَحْهُ، وَإِنْ أَذْرَكَهُ مَذْقُولًا فَلَا يَأْكُلْ مِنْهُ تَكْلُهُ، فَإِنْ أَخْذَ الْكَلْبَ ذَكَارًا

*If you send your hunting dog, then mention Allâh'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.<sup>[2]</sup>*

In yet another narration of two Ṣâhiḥs, the Prophet ﷺ said,

فَإِنْ أَكَلَ فَلَا تَأْكُلْ، فَإِنِّي أَخَافُ أَنْ يَكُونَ أَنْسَكَ 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.<sup>[3]</sup>*

### Mention Allâh's Name Upon Sending the Predators to Catch the Game

Allâh said,

فَكُلُوا مَا أَنْسَكْنَا لَكُمْ وَلَا كُلُوا أَنْسَكَ اللَّهُ عَلَيْهِ<sup>[4]</sup>

*so eat of what they catch for you, but pronounce the Name of Allâh over it,<sup>[4]</sup>*

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

إِذَا أَرْسَلْتَ كَلْبَكَ الْمُتَلَمِّ، وَذَكَرْتَ اسْمَ اللَّهِ، فَكُلْ مَا أَنْسَكَ عَلَيْكَ

*When you send your trained dog and mention Allâh's Name, eat from what it catches for you.<sup>[4]</sup>*

It is recorded in the Two Ṣâhiḥs that Abu Thâlabah related

[1] *Fath Al-Bâri* 9:527, Muslim 3:1529.

[2] *Fath Al-Bâri* 9:513, Muslim 3:1530.

[3] *Fath Al-Bâri* 9:527, Muslim 3:1529.

[4] *Fath Al-Bâri* 9:524.

that the Prophet ﷺ said,

إِذَا أَرْسَلْتَ كَلْبَكَ فَادْعُهُ اسْمَ اللَّهِ، وَإِذَا رَمَيْتَ بِسَهْلِكَ فَادْعُهُ اسْمَ اللَّهِ<sup>ۚ</sup>

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

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

﴿وَأَذْكُرُوا 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."<sup>[2]</sup> It was also reported that this Āyah commands mentioning Allāh's Name upon eating. It is recorded in the Two Ṣahīhs that the Messenger of Allāh ﷺ taught his stepson 'Umar bin Abu Salamah saying,

«سَمْ اَللَّهُ وَكُلْ بِيَمِينِكَ وَكُلْ 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.»<sup>[3]</sup>

Al-Bukhāri recorded that 'Āishah 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,

«سَمُّوَا اَللَّهَ اَنْشَمْ وَكُلُوا»

«Mention Allāh's Name on it and eat from it.»<sup>[4]</sup>

﴿الَّيَوْمَ أَئْلَى لَكُمُ الظَّبَابُ وَطَعَامُ الَّذِينَ أَوْفُوا الْكِتَابَ حَلٌّ لَّهُ وَطَعَامُكُمْ حَلٌّ لَّهُمْ وَالْمُحَمَّدُ مِنَ الْمُؤْمِنِينَ وَالْمُحَمَّدُ بَيْنَ الْمُؤْمِنِينَ إِذَا مَا تَشْوِقُونَ أَبْوَاهُنَّ تَحْصِينِهِنَّ غَيْرُ مُسْتَحْدِنِينَ وَلَا مُسْخَدِنِي أَخْدَانَ وَمَنْ يَكْثُرُ إِلَيْهِنَّ فَقَدْ حَيَطَ عَلَيْهِمْ وَهُوَ فِي الْآخِرَةِ مِنَ الظَّالِمِينَ﴾

¶5. Made lawful to you this day are At-Tayyibāt. 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

<sup>[1]</sup> *Fath Al-Bāri* 9:527, *Muslim* 3:1532.

<sup>[2]</sup> *At-Tabari* 9:571.

<sup>[3]</sup> *Fath Al-Bāri* 9:431, *Muslim* 3:1599.

<sup>[4]</sup> *Fath 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,

﴿الَّيْمَنِ أُجْلَى لَكُمْ الظَّبَابُ﴾

﴿Made lawful to you this day are At-Tayyibāt.﴾

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

﴿وَطَعَامُ الَّذِينَ أَوْتُوا الْكِتَابَ حِلٌ لَّكُمْ﴾

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

meaning, their slaughtered animals, as Ibn ‘Abbās, Abu Umāmah, Mujaħid, Sa’id bin Jubayr, Ikrīmah, ‘Atā’, Al-Hasan, Makħūl, Ibrāhīm An-Nakhaī, As-Suddī and Muqātil bin Hayyān stated.<sup>[1]</sup> 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 *Sahīh* 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.”<sup>[2]</sup> The scholars rely on this *Hadīth* as evidence that we are allowed to eat what we need of foods from the booty

<sup>[1]</sup> At-Tabārī 9:573-577.

<sup>[2]</sup> *Fath Al-Bārī* 9:552.

before it is divided. The scholars of the Ḥanafī, the Shāfi'i and the Ḥanbali *Madhhabs* rely on this *Hadīth* to allow eating parts of the slaughtered animals of the Jews that they prohibit for themselves, such as the fat. They used this *Hadīth* as evidence against the scholars of the Mālikī *Madhab* who disagreed with this ruling. A better proof is the *Hadīth* 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.<sup>[1]</sup>

Allāh's statement,

﴿وَمَا أَنْعَلْتُ لِلْمُنْتَهَى﴾

*«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 *Hadīth*,

«لَا تَضَعْبِبْ إِلَّا مُؤْمِنًا، وَلَا يَأْكُلْ طَعَانَكَ إِلَّا تَقِيًّا»

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

<sup>[1]</sup> *Fath Al-Bāri* 7:569.

(pious person) eat your food.»<sup>[11]</sup>

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

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

Allāh said,

﴿وَالْمُحْسِنُونَ مِنَ الْمُؤْمِنِينَ﴾

«(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,

﴿مُحَصَّنَاتٍ عَيْرَ مُسْفَحَاتٍ وَلَا مُتَجَدِّدَاتٍ أَخْدَانٍ﴾

«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 Isā is her lord, while Allāh said,

﴿وَلَا تَنِكِحُوا النَّشِيرَكَاتِ حَتَّى يُؤْمِنْنَ﴾

«And do not marry idolatresses till they believe.»

Ibn Abi Hātim recorded that Abu Mālik Al-Ghifāri said that Ibn 'Abbās said that when this Āyah was revealed,

﴿وَلَا تَنِكِحُوا النَّشِيرَكَاتِ حَتَّى يُؤْمِنْنَ﴾

«And do not marry idolatresses till they believe,»

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

﴿وَالْمُحْسِنُونَ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِهِمْ﴾

«(Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture before your time»

<sup>[11]</sup> 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,

﴿وَالْمُتَّقِنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ﴾

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

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

﴿وَلَا تُنكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنْ﴾

«And do not marry the idolresses 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,

﴿أَنَّ يَعْنَى الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكَاتِ مُنْعَيْنَ حَتَّىٰ تَأْتِيهِمُ الْبِيِّنَاتُ﴾

«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 وَالْأَلْيَامِ إِذَا نَسِيْتُمْ فَإِنَّمَا فَتَنُّكُمْ أَنْتُمْ دَارِّوْنَ﴾

«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 مَا تَسْمَوْهُنَّ أُجْرَهُنَّ﴾

«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, 'Āmir Ash-Sha'bī, Ibrāhīm An-Nakha'ī and Al-Ḥasan Al-Baṣrī 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

النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

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النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

يَأَيُّهَا الَّذِينَ آمَنُوا إِذَا قَمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوْا وُجُوهَكُمْ وَأَيْدِيکُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا رُؤْبِرُهُ وَسِكْنَهُ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنْبًا فَاطْهَرُوْا وَإِنْ كُنْتُمْ تَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاهَ أَهْدَمْنَكُمْ مِّنَ النَّاَبِطِ أَوْ لَمْسُتُمُ النَّسَاءَ فَلَمْ يَمْسِدْ وَآمَّهَ فَتَسِمُّوا صَعِيدًا طَيْبًا فَامْسَحُوا بُوْجُوهَكُمْ وَأَيْدِيکُمْ مِّنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِّنْ حَرَجٍ وَلَكُنْ يُرِيدُ لِيُظْهِرَكُمْ وَلَيُسْتَهْنَ فَعَمَّنْهُ عَلَيْكُمْ لَعَنَّكُمْ شَكُورُونَ ⑤ وَأَذْكُرُوا نَعْمَةَ اللَّهِ عَلَيْكُمْ وَمِنْهُنَّ الَّذِي وَاقْتَمَ وَأَذْكُرُوا نَعْمَةَ اللَّهِ عَلَيْكُمْ وَمِنْهُنَّ الَّذِي وَاقْتَمَ يَهُدِي إِذْ قَلْتُمْ سَمِعْنَا وَأَطْعَنَا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَادَاتِ الْأَصْدُورِ ⑥ يَأَيُّهَا الَّذِينَ آمَنُوا كُلُّوْا قَوْمَيْنِ لِلَّهِ شَهِدَاهُ بِالْقُسْطِ وَلَا يَجْرِي مَنْكُمْ سَبَانُ قَوْمِ عَلَى الْأَلَّا تَعْدُوا أَعْدِلُهُ أَعْدِلُهُ أَقْرَبُ لِلسَّقْوَى وَأَنْقُوَ اللَّهُرَاتِ اللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ ⑦ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَسِيلُ الْأَصْدِلِ حَدَّثَ لَهُمْ مَغْفِرَةً وَأَجْرٌ عَظِيمٌ ⑧

her.<sup>[1]</sup>

Allah said,

«تحصينَ غيرَ مُستحبِّنَ وَلَا  
مشجِّعَ لِأخذَانِ»

Desiring chastity, not illegal sexual intercourse, nor taking them as girl-friends (or lovers).»

And just as women must be chaste and avoid illegal sexual activity, such is the case with men, who must also be chaste and honorable. Therefore, Allah said,

«غيرَ مُستحبِّنَ»

«...not illegal sexual intercourse»

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

whomever offers it to them.

«وَلَا مشجِّعَ لِأخذَانِ»

(nor taking them as girl-friends (or lovers),»

meaning those who have mistresses and girlfriends who commit illegal sexual intercourse with them, as we mentioned in the explanation of *Surat An-Nisâ'*.

«يَأَيُّهَا الَّذِينَ آمَنُوا إِذَا قَمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوْا وُجُوهَكُمْ وَأَيْدِيکُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بُوْجُوهَكُمْ وَأَيْدِيکُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنْبًا فَاطْهَرُوْا وَإِنْ كُنْتُمْ تَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاهَ أَهْدَمْنَكُمْ مِّنَ النَّاَبِطِ أَوْ لَمْسُتُمُ النَّسَاءَ فَلَمْ يَمْسِدْ وَآمَّهَ فَتَسِمُّوا صَعِيدًا طَيْبًا فَامْسَحُوا بُوْجُوهَكُمْ وَأَيْدِيکُمْ مِّنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِّنْ حَرَجٍ وَلَكُنْ

<sup>[1]</sup> At-Tabari 9:585-586.

بِرَبِّكُمْ رَبِّ الْعِزَّةِ يَسْتَغْفِرُ لَكُمْ تَنْكِرُونَ ﴿٦﴾

﴿6. O you who believe! When you stand (intend) to offer the Salāh (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'iṭ (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 Wudū'

Allāh said,

﴿إِذَا قُضِيَتِ الصَّلَاةُ﴾

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

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

«أَبِي عَمْدَانَ فَعَلَهُ يَا عَمْرَهُ»

“I did that intentionally O 'Umar!”<sup>[1]</sup> Muslim<sup>[2]</sup> and the collectors of the Sunan also recorded this Ḥadīth. At-Tirmidhi said, “Hasan Ṣaḥīḥ.”<sup>[3]</sup>

<sup>[1]</sup> Ahmad 5 :358.

<sup>[2]</sup> Muslim 1 :232.

<sup>[3]</sup> Abu Dāwud 1 :120, Tuhfat Al-Āhwadhi 1 :194, An-Nasā'ī 1 :86, Ibn Mājah 1 :170.

Ibn Jarīr recorded that Al-Fadl bin Al-Mubashshir said, "I saw Jābir bin 'Abdullāh perform several prayers with only one *Wudū'*. When he would answer the call of nature, he performed *Wudū'* 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.'"<sup>[1]</sup> Ibn Mājah also recorded this *Hadīth*.<sup>[2]</sup> Ahmad recorded that 'Ubaydullāh bin 'Abdullāh bin 'Umar was asked; "Did you see 'Abdullāh bin 'Umar perform *Wudū'* 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 Ḥanẓalah bin Abi Āmir Al-Ghasīl told her that the Messenger of Allāh ﷺ was earlier commanded to perform *Wudū'* 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 *Wudū'* when *Hadath* (impurity) occurs. 'Abdullāh (Ibn 'Umar) thought that he was able to do that (perform *Wudū'* for every prayer) and he kept doing that until he died."<sup>[3]</sup> Abu Dāwud<sup>[4]</sup> also collected this narration. This practice by Ibn 'Umar demonstrates that it is encouraged, not obligatory, to perform *Wudū'* 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 *Wudū'*?" He said,

إِنَّمَا أُمْرِرْتُ بِالْوُضُوءِ إِذَا قُنْتُ إِلَى الصَّلَاةِ

*"I was commanded to perform *Wudū'* when I stand up for prayer."*<sup>[5]</sup>

At-Tirmidhi and An-Nasā'ī<sup>[6]</sup> also recorded this *Hadīth* and At-Tirmidhi said, "This *Hadīth* is *Hasan*." Muslim recorded

<sup>[1]</sup> At-Tabari 10:11.

<sup>[2]</sup> Ibn Mājah 1:170.

<sup>[3]</sup> Ahmad 5:225.

<sup>[4]</sup> Abu Dāwud 1:41.

<sup>[5]</sup> Abu Dāwud 4:36.

<sup>[6]</sup> Tuhfat Al-Ahwadhi 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 Wudū?' He said,

«لَمْ؟ أَصْلِي فَاتَّوْضًا»

«Why? Am I about to pray so that I have to make Wudū'...»<sup>[1]</sup>

### The Intention and Mentioning Allāh's Name for Wudū'

Allāh said;

﴿فَاغْسِلُوا وُجُوهَكُمْ﴾

«then wash your faces...»

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

﴿إِذَا قَسَمْتُمْ إِلَى الْأَكْثَرِ فَاغْسِلُوا وُجُوهَكُمْ﴾

«When you stand (intend) to offer the Salāh 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 Ṣāḥīhs recorded the Ḥadīth,

«الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِيٍّ مَا تَوَوَّنَى»

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

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

«لَا وُضُوءٌ لِمَنْ يَذْكُرُ اسْمَ اللَّهِ عَلَيْهِ»

«There is no Wudū' for he who does not mention Allāh's Name over it.»<sup>[3]</sup>

<sup>[1]</sup> Muslim 1:283.

<sup>[2]</sup> Fath Al-Bāri 1:15, Muslim 3:1515.

<sup>[3]</sup> 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 *Sâhihs* recorded that Abu Hurayrah said that the Messenger of Allâh ﷺ said,

إِذَا اسْتَقْبَطَ أَخْدُوكُمْ مِنْ نَوْءِهِ فَلَا يُذْجِلْ يَدَهُ فِي الْأَنَاءِ قَبْلَ أَنْ يَغْسِلَهَا ثَلَاثًا، فَإِنْ أَخْدُوكُمْ لَا يَنْهِي أَيْنَ بَاتَ يَدَهُ

*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.*<sup>[1]</sup>

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 *Wudû'*

Imâm Ahmâd recorded that Abu Wâ'il said, "I saw 'Uthmân when he was performing *Wudû'*... When he washed his face, he passed his fingers through his beard three times. He said, 'I saw the Messenger of Allâh do what you saw me doing.'"<sup>[2]</sup> At-Tirmidhi and Ibn Mâjah<sup>[3]</sup> also recorded this *Hadîth*. At-Tirmidhi said "*Hasan Sâhih*." while Al-Bukhâri graded it *Hasan*.

### How to Perform *Wudû'*

Imâm Ahmâd recorded that Ibn 'Abbâs once performed *Wudû'* 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 Allâh ﷺ (performing *Wudû'*)."<sup>[4]</sup> Al-Bukhâri also recorded

<sup>[1]</sup> *Fath Al-Bâri* 1:316, *Muslim* 1:233.

<sup>[2]</sup> *Jâmi' Al-Mâsanîd was-Sunan* 17:197.

<sup>[3]</sup> *Tuhfât Al-Âhwâdhi* 1:133 and *Ibn Mâjah* 1:148.

<sup>[4]</sup> Ahmad 1:268.

it.<sup>[1]</sup> Allāh said,

﴿وَأَيْدِيهِمْ إِلَى الْمَرَافِقِ﴾

«and your hands (forearms) up to (Ila) the elbows...»

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

﴿فَوَلَا تَأْكُلُوا أَنْوَافَهُمْ إِنَّ أَنْوَافَهُمْ لِلّٰهِ كَانَ حُسْنًا كَيْفَ يَرَهُ﴾

«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 *Wudū'* should wash a part of the upper arm with the elbow. Al-Bukhārī and Muslim recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«إِنَّ أَمْتَيِي يُذْعَنُ يَوْمَ الْقِيَامَةِ غُرَّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ، فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يُطْبَلِلَ غُرَّةً فَلْيَفْعَلْ»

«On the Day of Resurrection, my Ummah will be called “those with the radiant appendages” because of the traces of *Wudū'*. Therefore, whoever can increase the area of his radiance should do so.»<sup>[2]</sup>

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

«تَبَلُّغُ الْجَلَلَةُ مِنَ الْمُؤْمِنِينَ حَتَّىٰ تَبَلُّغُ الْأَرْضَ»

«The radiance of the believer reaches the areas that the water of (his) *Wudū'* reaches.»<sup>[3]</sup>

Allāh said next,

﴿وَأَمْسِحُوا بِرُءُوسِكُمْ﴾

«Rub your heads.»

It is recorded in the Two *Sahīhs* that Mālik bin ‘Amr bin Yaḥyā Al-Māzini said that his father said that a man said to ‘Abdullāh bin Zayd bin ‘Āsim, 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

<sup>[1]</sup> *Fath Al-Bāri* 1:290.

<sup>[2]</sup> *Fath Al-Bāri* 1:283, Muslim 1:216.

<sup>[3]</sup> Muslim 1:219.

*Wudū?*" '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.<sup>[1]</sup> A similar description of the *Wudū'* of the Messenger of Allāh ﷺ was performed by 'Ali in the *Hadīth* by 'Abdu Khayr.<sup>[2]</sup> Abu Dāwud recorded that Mu'āwiyah and Al-Miqdād bin Ma'dikarib narrated similar descriptions of the *Wudū'* of the Messenger of Allāh ﷺ.<sup>[3]</sup> These *Hadīths* indicate that it is necessary to wipe the entire head.

'Abdur-Razzāq recorded that Ḥumrān bin Abān said, "I saw 'Uthmān bin 'Affān performing *Wudū'*, 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 *Wudū'* like this, and said,

مَنْ تَوَضَّأَ نَحْرًا وَضُوْنِيَ هَذَا، ثُمَّ صَلَّى رَكْعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَسْنَةٌ، غَيْرَ لَهُ مَا  
شَفَّدَ مِنْ ذَنْبٍ

"If anyone performs *Wudū'* 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."<sup>[4]</sup>

Al-Bukhārī<sup>[5]</sup> and Muslim<sup>[6]</sup> also recorded this *Hadīth* in the

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

[2] Abu Dāwud 1:82.

[3] Abu Dāwud 1:88-89.

[4] Abdur Razzāq 1:44.

[5] *Fath Al-Bārī* 1:311.

[6] Muslim 1:205.

Two Ṣahīhs. 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.<sup>[1]</sup>

### The Necessity of Washing the Feet

Allāh said,

﴿وَأَنْجِلُوكُمْ إِلَى الْكَعْبَيْنِ﴾

﴿and your feet up to ankles.﴾

Ibn Abi Hātim recorded that Ibn 'Abbās stated that the Āyah refers to washing (the feet).<sup>[2]</sup> 'Abdullāh bin Mas'ūd, 'Urwah, 'Atā', Ikrimah, Al-Hasan, Mujāhid, Ibrāhīm, Ad-Dahhāk, As-Suddi, Muqātil bin Ḥayyān, Az-Zuhri and Ibrāhīm At-Taymi said similarly.<sup>[3]</sup> 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'āwiya, 'Abdullāh bin Zayd bin 'Āsim 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 Ṣahīhs 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,

﴿أَشْفُرُوا الرُّؤْسُوَةَ وَتَنُّ لِلْأَغْنَابِ مِنَ النَّارِ﴾

*"Perform Wuḍū' thoroughly. Save your heels from the Fire."*<sup>[4]</sup>

The same narration was also collected in the Two Ṣahīhs

[1] Abu Dāwud 1:80, 82.

[2] At-Tabari 10:55.

[3] At-Tabari 10:54-57.

[4] Fath Al-Bāri 1:319, Muslim 1:214.

from Abu Hurayrah.<sup>[1]</sup> Muslim recorded that 'Â'ishah said that the Prophet ﷺ said,

«أَشْبِعُوا الْوَرْضُوَةَ وَنَلِّ لِلْأَغْنَابِ مِنَ النَّارِ»

«Perform *Wudû'* thoroughly. Save your heels from the Fire.»<sup>[2]</sup>

'Abdullâh bin Al-Harith bin Jaz' said that he heard the Messenger of Allâh ﷺ saying,

«وَنَلِّ لِلْأَغْنَابِ وَبُطْرِنِ الْأَقْدَامِ مِنَ النَّارِ»

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

It was recorded by Al-Bayhaqi and Al-Hâkim, and this chain is *Sahîh*.<sup>[3]</sup>

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

«إِذْ جِئْتَ فَأَخْسِنْ وَصُوَّرَكَ»

«Go back and perform proper *Wudû'*.»<sup>[4]</sup>

Al-Ḥâfiẓ Abu Bakr Al-Bayhaqi also recorded that Anas bin Mâlik said that a man came to the Prophet ﷺ, after he performed *Wudû'* and left a dry spot the size of a fingernail on his foot. The Messenger of Allâh ﷺ said to him,

«إِذْ جِئْتَ فَأَخْسِنْ وَصُوَّرَكَ»

«Go back and perform proper *Wudû'*.»<sup>[5]</sup>

Imâm Ahmâd 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 Allâh ﷺ ordered that man to perform *Wudû'* again.<sup>[6]</sup> This *Hadîth* was also collected by Abu Dâwud from Baqiyah, who added in his narration, "And (the Prophet

<sup>[1]</sup> *Fath Al-Bâri* 1:321, Muslim 1:215.

<sup>[2]</sup> Muslim 1:213.

<sup>[3]</sup> Al-Bayhaqi 1:70 and Al-Hâkim in *Al-Mustadrak* 1:162.

<sup>[4]</sup> Muslim 1:215.

<sup>[5]</sup> Al-Bayhaqi 1:70.

<sup>[6]</sup> Ahmad 3:424.

ordered him) to repeat the prayer.<sup>[1]</sup> This *Hadīth* has a strong, reasonably good chain of narrators. Allāh knows best.

### The Necessity of Washing Between the Fingers

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

أَشْبِعُ الْوُضُوءَ، وَخَلْلُ بَيْنَ الْأَصَابِعِ، وَبَالغُ فِي الْإِسْتِئْنَاقِ إِلَّا أَنْ تَكُونَ صَائِبًا

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

### Wiping Over the *Khuffs*<sup>[4]</sup> 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.”<sup>[5]</sup> Abu Dāwud recorded this *Hadīth* 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.”<sup>[6]</sup>

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.”<sup>[7]</sup> 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, *Tuhfat Al-Āhwadhi* 1:149, An-Nasā’i 1:79, Ibn Mājah 1:142.

[4] Leather socks.

[5] Aḥmad 4:8.

[6] Abu Dāwud 1:113.

[7] Aḥmad 4:363.

this *Hadîth* because Jarîr embraced Islâm after *Sûrat Al-Mâ'idah* was revealed.<sup>[1]</sup> This is the wording collected by Muslim. The subject of the Messenger of Allâh ﷺ wiping over his *Khuffs*, instead of washing the feet, if he had worn his *Khuffs* while having *Wu'dû'*, reaches the *Mutawâtîr* 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**

Allâh said,

﴿وَإِن كُثُرْتُمْ تَرْهِقْتُمْ أَوْ عَلَى سَقَرْتُمْ أَوْ جَاهَ أَمْدَنْتُمْ فَنَكِّمْ بِنَ الْتَّابِطْ أَوْ لَتَسْتَمْ إِلَيْسَاءَ فَلَمْ يَجِدُوا مَاءَ تَبَيَّمُوا صَبِيدَا طَبِيَّا فَأَنْسَحُوا بُوْجُوهِكُمْ وَأَيْدِيْكُمْ فِيْهَا﴾

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

We discussed all of this in *Sûrat An-Nisâ'*, and thus we do not need to repeat it here. We also mentioned the reason behind revealing this Ayah. Yet, Al-Bukhâri mentioned an honorable *Hadîth* here specifically about the *Tafsîr* of this noble Ayah. He recorded that 'Âishah said, "Upon returning to Al-Madinah, a necklace of mine was broken (and lost) in Al-Baydâ' area. Allâh's Messenger ﷺ stayed there and went to sleep with his head on my lap. Abu Bakr ('Âishah'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. Allâh's Messenger ﷺ got up when dawn broke and there was no water. So Allâh revealed,

﴿بِئْأَيَا الَّذِينَ آمَنُوا إِذَا قَمَّشُوا إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ﴾

﴿O you who believe! When you stand (intend) to offer As-Salâh (the prayer), then wash your faces.﴾

[1] *Fath Al-Bâri* 1:589, Muslim 1:228.

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

until the end of the Āyah. Usayd bin Al-Hudayr said, 'O the family of Abu Bakr! Allāh has blessed the people because of you. Therefore, you are only a blessing for the people.'<sup>[11]</sup>

Allāh said,

﴿هَنَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ 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 *Wudū'*, 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,

﴿وَلِكُنْ يُرِيدُ لِطَهْرَكُمْ وَلِيُمَكِّنَ لَّمَحْكُمَ تَكْرُرَكُ﴾

﴿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 *Wudū'***

The Sunnah encourages supplicating to Allāh after *Wudū'* and states that those who do so are among those who seek to purify themselves, as the Āyah above states. Imām Ahmad, Muslim and the collectors of *Sunan* narrated that 'Uqbah bin 'Amir said, "We were on watch, guarding camels, and when my turn to guard came, I took the camels back at night. I found that the Messenger of Allāh ﷺ was giving a speech to the people. I heard these words from that speech:

«مَا مِنْ مُسْلِمٍ يَتَوَضَّأُ فَيَخْسِنُ وَضْرَبَهُ، ثُمَّ يَقُومُ فَيَصْلِي رَكْعَتَيْنِ مُفْلِلاً عَلَيْهِمَا بِقَلْبِهِ وَزَجْهَرِهِ، إِلَّا وَجَبَتْ لَهُ الْجَنَاحُ»

«Any Muslim who performs *Wudū'* properly, then stands up and prays a two Rak'ah prayer with full attention in his heart

[11] *Fath Al-Bāri* 8:121.

*and face<sup>[1]</sup>, 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 مَنْ أَحَدٌ يَتَوَضَّأُ فَتَبَلِّغُ أَوْيَسْتَعْنُ الْوَضُوءَ، يَقُولُ: أَشَهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، إِلَّا فَتَحَتْ لَهُ أَبْزَابُ الْجَنَّةِ الثَّمَانَةِ، يَذْخُلُ مِنْ أَيْمَنِهَا شَاءَ»

«When any of you performs Wudû' properly and says, 'I bear witness that there is no deity worthy of worship except Allâh and that Muhammad is His servant and Messenger', the eight doors of Paradise will be opened for him so that he can enter from any door he wishes.»<sup>[2]</sup>

This is the wording collected by Muslim.<sup>[2]</sup>

### The Virtue of Wudû'

Mâlik recorded that Abu Hurayrah said that the Messenger of Allâh ﷺ said,

«إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ أَوِ الْمُؤْمِنُ فَغَسَّلَ وِجْهَهُ، خَرَجَ مِنْ وِجْهِهِ، كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بَعْثَتَهُ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ النَّمَاءِ، فَإِذَا غَسَّلَ يَدَيْهِ خَرَجَ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ بَطَشَتَهُ يَدَاهُ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ النَّمَاءِ، فَإِذَا غَسَّلَ رِجْلَيْهِ خَرَجَتْ كُلُّ خَطِيئَةٍ مَسْتَهَا بِجَلَاهُ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ النَّمَاءِ، حَتَّى يَخْرُجَ نَفِيَّاً مِنَ الدُّنُوبِ»

«When the Muslim or the believing servant performs Wudû' 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.»<sup>[3]</sup> Muslim also recorded it.<sup>[4]</sup>

<sup>[1]</sup> According to An-Nawawi; "Submission of the limbs and humility of the heart."

<sup>[2]</sup> Ahmad 4:153, Muslim: 1:209, Abu Dâwud 1:118, An-Nasâ'i 1:92, Ibn Mâjah 1:159.

<sup>[3]</sup> Al-Muwaṭṭa' 1:32.

<sup>[4]</sup> Muslim 1:215.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَضَحَّبَ  
**الْجَحِيرَ** ١١٠ يَتَأْلَمُ الَّذِينَ مَاءَنُوا إِذْ كُرُوا وَأَنْتَمْ  
 اللَّهُ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيهِمْ  
 فَكَفَ أَيْدِيهِمْ عَنْكُمْ وَأَنْقُوا اللَّهُ وَعَلَى اللَّهِ قَلِيلُ  
 الْمُؤْمِنُونَ ١١١ \* وَلَقَدْ أَخْذَ اللَّهُ مِيشَنَ بَعْثَ  
 لِإِشْرَاعِ يَوْمٍ وَبَعْثَانَ مِنْهُ أَقْرَبَ عَشْرَ قَيْمَاتِ  
 إِلَيْكُمْ لِيَنْ أَفْتَمُ الصَّلَاةَ وَمَاتِيَّتُمُ الزَّكُوَةَ  
 وَمَا مَانَتْمُ بِرُسُلِي وَعَزَّزَ رَسُومُهُمْ وَأَفْرَضْتُمُ اللَّهَ قَرْضًا  
 حَسَنَا لَا كَيْفَرْنَ عَنْكُمْ سِيَّارَاتُكُمْ وَلَا دُخْلَكُمْ  
 جَنَّتُ تَجْرِي مِنْ تَحْتِهَا أَلَّا نَهَرْ فَمَنْ كَفَرْ بَعْدَ  
 ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلُ ١١٢ فِيمَا  
 تَنْقِيَّمُ بِسَيِّقَهُمْ لَتَهُمْ وَجَعَلْنَا أَقْلُوبَهُمْ فَنَسِيَّةَ  
 يَحْرُفُونَ الْكَلِيلَ عَنْ مَوَاضِعِهِ وَسُوَاحَ حَاطَامَّا  
 ذُكْرُوا بِهِ وَلَا زَرَأُوا نَطَّلَعَ عَلَى حَائِسَةِ مِنْهُمْ إِلَّا قِلَّا مِنْهُمْ  
 فَاعْفُ عَنْهُمْ وَأَصْفِحْ لِهِنَّ اللَّهُ يُحِبُّ الْمُحْسِنِينَ ١١٣

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

«الظُّهُورُ شَطَرُ الْإِيمَانِ،  
 وَالْخَنْدُ شَرُّ ثَنَلَا الْجِبَرَانَ،  
 وَسُبْحَانَ اللَّهِ وَاللهُ أَكْبَرُ ثَنَلَا مَا  
 بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَالصَّنْمُ  
 جَنَّةُ، وَالشَّرِّ ضَيْاءُ، وَالصَّدَقَةُ  
 بُزْفَانُ، وَالْقُرْآنُ حُجَّةُ لَكَ أَزْ  
 عَلَيْكَ، كُلُّ النَّاسِ يَغْدُوُ،  
 فَبَايْعَ نَسْهَةُ نَعْتِقَهَا أَوْ مُوْفِقَهَا»

«Purity is half of faith and Al-Ḥamdu Lillah (all the thanks are due to Allāh) fills the Mizān (the Scale). And Subḥān 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), Ṣabr (patience) is a light, Ṣadaqah (charity) is evidence (of faith) and the Qur'ān 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.»<sup>[1]</sup>

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

«لَا يَقْبِلُ اللَّهُ صَدَقَةً مِنْ غُلُولٍ، وَلَا صَلَاةً يَغْتَرِ طُهُورُ»

«Allāh does not accept charity from one who commits Ghulūl,<sup>[2]</sup> or prayer without purity.<sup>[3]</sup>

[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.

فَوَادْكُرُوا يَنْسَةَ أَنْوَهٍ عَلَيْكُمْ وَرِيشَةَ الْأَذِي وَأَنْقَمْ بِهِ إِذْ قَلَّتْ سَعِينَا وَأَطْعَنَا وَأَنْثَوْا  
اللَّهُ أَنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصَّدْرِ وَبِإِيمَانِ الْأَيْمَانِ مَا مَنَّا كُنُونًا فَوَدِيكَ لِلَّهِ شَهِدَاهُ  
بِالْقُسْطِ وَلَا يَجِدُونَكُمْ شَكَانٌ قَوْمٌ عَلَى أَلَا تَقْرِبُوا أَعْدَلُوا هُوَ أَقْرَبُ لِلتَّغْوِيَةِ وَأَنْقُرُوا إِلَهَ  
إِنَّ اللَّهَ حَسِيرٌ بِمَا تَسْلُطُونَ وَعَنَّ اللَّهِ الظَّرِينَ مَا مَنَّا وَعَسِلُوا الصَّلِيلِ كُلُّمَ مَشَفِيَةٌ  
وَأَجْزُرُ عَظِيمٌ وَالْأَيْمَانَ كَفَرُوا وَكَذَّبُوا بِإِيمَانِنَا أَوْتَهُكَ أَسْحَبَ الْجَهَنَّمَ بِإِيمَانِهِمْ  
الَّذِينَ مَانُوا أَذْكُرُوا يَنْسَةَ أَنْوَهٍ عَلَيْكُمْ إِذْ هَمَ قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْمَانَهُمْ  
فَكُفُّ أَيْمَانَهُمْ عَنْكُمْ وَأَنْقُرُوا إِلَهَ دَعَلَ اللَّهُ فَلَيَتَوَكَّلُ الْمُؤْمِنُونَ ﴿٤﴾

﴿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,

﴿وَلَذِكْرُوا يَنْعِمَةَ اللَّهِ عَلَيْكُمْ وَمِنْفَعَةَ الَّذِي وَأَنْتُمْ بِهِ يَرْبُطُونَ فَلَمْ يَسْعَنَا دَائِرَاتُنَا﴾

﴿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,

﴿وَرَبَّكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ إِلَيْنَا وَقَدْ أَنْذَرْنَا بِشَرَابٍ لِكُمْ مُنْهَاجِنَّ﴾

﴿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 Ṭalhah reported that Ibn 'Abbās stated.

Allāh then said,

﴿وَأَنْتُمُوا اللَّهُ﴾

﴿And have Taqwā of Allāh.﴾

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

﴿إِنَّ اللَّهَ عَلَيْمٌ بِذَنَبِ الْمُشْرِكِينَ﴾

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

### The Necessity of Observing Justice

Allāh said,

﴿بِئْلِيهَا الظِّرَبَ مَأْمُونًا كَوْنُوا قَوْبِيكَ لِلَّهِ﴾

﴿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,

﴿شَهِدَاهُ بِالْقِسْطِ﴾

﴿as just witnesses﴾ observing justice and not transgression. It is recorded in the Two *Sahîhs* that An-Nu'mân bin Bashîr said, "My father gave me a gift, but 'Amrah bint Rawâhah, my mother, said that she would not agree to it unless he made Allâh's Messenger ﷺ as a witness to it. So, my father went to Allâh's Messenger ﷺ to ask him to be a witness to his giving me the gift. Allâh's Messenger ﷺ asked,

«أَكُلُّ وَلِدٍ نَحْلَتْ مِنْهُ؟»

«'Have you given the like of it to everyone of your offspring?'»

He replied in the negative. Allâh's Messenger ﷺ said,

«اَنْتُمْ اَنْتُمْ وَأَغْيِلُوكُمْ فِي أَوْلَادِكُمْ»

«Have *Taqwâ* of Allâh and treat your children equally.»

And said;

«إِنِّي لَا أَشْهُدُ عَلَى جَنُورٍ»

«I shall not be witness to injustice.»

My father then returned and took back his gift.”<sup>[1]</sup>

Allâh said;

﴿وَلَا يَجْرِيَنَّكُمْ شَكَانُ قَوْمٍ عَلَى أَلَا تَعْدِلُوا﴾

«and let not the enmity and hatred of others make you avoid justice.»

The Âyah 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 Allâh said,

﴿أَعْدِلُوا هُوَ أَقْرَبُ إِلَيْتُمْ﴾

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

Although Allâh said that observing justice is 'nearer to *Taqwâ*', there is not any other course of action to take, therefore 'nearer' here means 'is'. Allâh said in another Âyah,

<sup>[1]</sup> *Fath Al-Bâri* 5:250, *Muslim* 3:1242.

﴿أَسْخَبُ الْجَنَّةَ يَوْمَئِذٍ خَيْرٌ مُشَتَّقًا وَأَحْسَنُ مَقْدِلًا﴾

﴿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,

﴿وَأَنَّهُوا اللَّهَ بِإِنَّهُ حَسِيرٌ 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 بِيَوْمِنَا أُولَئِكَ أَسْخَبُ الْجَنَّةَ﴾

﴿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 Allâh's Favors is that He Prevented the Disbelievers from Fighting the Muslims

Allâh said,

﴿إِنَّمَا الَّذِينَ مَا نَتَأْتُهُمْ أَذْكُرُوا يَنْهَا اللَّهُ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَنْ يَسْطُوا إِلَيْكُمْ  
أَنْ يَدْعُوكُمْ نَفْثَةً أَبْيَهُمْ عَنْكُمْ﴾

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

'Abdur-Razzâq recorded that Jâbir 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, 'Allâh, the Exalted, Most Honored.' The bedouin man repeated his question twice or thrice, each time the Prophet ﷺ answering him by saying, 'Allâh.' 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 Qatâdah used to mention that some Arabs wanted to have the Prophet ﷺ killed, so they sent that bedouin. Qatâdah would then mention this Ayah,

﴿أَذْكُرُوا يَنْهَا اللَّهُ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَنْ يَسْطُوا إِلَيْكُمْ أَبْيَهُمْ﴾

«Remember the favor of Allâh unto you when some people desired (made a plan) to stretch out their hands against you...»<sup>[1]</sup>

The story of this bedouin man, whose name is Ghawrath bin Al-Hâarith, is mentioned in the *Sahîh*.<sup>[2]</sup>

Muhammad bin Ishâq bin Yasâr, Mujâhid and Ikrimah said that this Ayah was revealed about Bani An-Nâdîr, 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

<sup>[1]</sup> 'Abdur-Razzâq 1:185.

<sup>[2]</sup> Al-Bukhâri nos: 4135, 4136, 4139.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَمِنَ الظَّالِمِينَ

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وَمِنَ الَّذِينَ قَاتَلُوا إِنَّا نَصْرَتْنَا أَخْذَنَا مِنْهُمْ  
فَلَمَّا حَطَّ الْمَطَّافُ مَادَ كَرْوَاهِهِ فَأَغْرَقْنَا يَنْهَمُ الْعَدَاوَةَ  
وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَمَةِ وَسَوْفَ يُتَشَهَّدُ اللَّهُ  
بِمَا كَانُوا يَصْنَعُونَ ﴿١١﴾ يَتَأَهَّلُ الْكَتَبِ  
قَدْ جَاءَكُمْ رَسُولُكُمْ بِإِيمَانِكُمْ كَيْدُوا مَا  
كُنْتُمْ تَخْفَوْنَ مِنَ الْكَتَبِ وَيَقُولُونَ عَنْ  
كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ ثُورٌ وَكَتَبٌ  
مُئِيزٌ ﴿١٢﴾ يَهْدِي بِهِ اللَّهُ مَنْ أَتَيَعْ رِضْوَانَهُ  
سُبْلَ السَّلَامِ وَيُخْرِجُهُمْ مِنَ الظُّلْمَادِ إِلَى  
النُّورِ يَأْذِنُهُ وَيَهْدِيهِمْ إِلَى صَرْطٍ مُسْتَقِيمٍ  
﴿١٣﴾ لَقَدْ كَفَرَ الَّذِينَ قَاتَلُوا إِنَّ اللَّهُ هُوَ الْمَسِيحُ  
ابْنُ مَرْيَمٍ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِلَّا أَرَادَ  
أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمٍ وَأُمَّهَ وَمَنْ فِي  
الْأَرْضِ جَيْعَانًا وَلَهُ مُلْكُ الْسَّمَاوَاتِ وَالْأَرْضِ  
وَمَا بِهِمْ هَمَّ يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ وَهُدُورٌ

وَلَقَنَ اللَّهُ فَلَيَسْتَكْلُمُ الْوَسْوَسَةَ

﴿١٤﴾

whom Muslims killed.<sup>[11]</sup> The Jews left the execution of this plot to 'Amr bin Jihâsh 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. Allâh told His Prophet ﷺ about their plot, and he went back to Al-Madînah and his Companions followed him later on. Allâh sent down this Ayah concerning this matter. Allâh's statement,

﴿وَلَقَنَ اللَّهُ فَلَيَسْتَكْلُمُ الْوَسْوَسَةَ﴾

«And in Allâh let the believers put their trust.» and those who do so,

then Allâh shall suffice for them and shall protect them from the evil plots of the people. Thereafter, Allâh commanded His Messenger ﷺ to expel Bani An-Nâdîr, and he laid siege to their area and forced them to evacuate Al-Madînah.

﴿وَلَقَدْ أَخْذَ اللَّهُ مِنْنَنْتَ بَوْتَ إِنْكَوِيلَ وَبَشَّنَا مِنْهُمْ أَنْقَ عَشَرَ نَقِيَّاً وَقَالَ  
اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَفْتَمْتُ الْمَكَلَةَ وَمَاقِشَمُ الْكَلَةَ وَمَاسِشَمُ بُرْسِلَ وَغَزَرْدُومُونَ  
وَأَفْرَضَمُ اللَّهُ قَرْصَا حَسَنَا لِأَكْيَرَنَ عَنْكُمْ سِيْفَانَكُمْ وَلَكَبِيَشَنْ جَهَنَّمَ مِنْ تَحْيَهَا  
أَلْهَنَّدَ فَنَ حَكَرَ بَقَدَ ذَالِكَ يَنْكُمْ فَنَدَ حَلَّ سَوَاهَ التَّسِيلِ ﴿١٥﴾ فِيمَا تَقْنِيَهُمْ  
رِيْسَنَهُمْ لَمَنْهُمْ وَجَعَلَنَا فُلُوبِنَمْ نَسِيَّةَ بِرْغُونَكَلِدَ عَنْ مَوَاضِيعِهِمْ وَسَوْا حَطَا

<sup>[11]</sup> The Prophet ﷺ had a treaty with the Jews to help him pay the Diyah, when warranted.

فَمَا ذُكْرُوا بِهِ. وَلَا تَرَأَلْ تَطْلِعُ عَلَىٰ خَلَقِنِي مِنْهُمْ إِلَّا فِيلَكَ مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ عَنَّهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُخْيِرِينَ ﴿١٣﴾ وَمِنَ الْأَيْنَ قَالُوا إِنَّا نَسْكَرُ أَخْذَنَا مِنْتَهُمْ فَتَسْوَ حَطَّا بِنَا دُكْشِرُوا بِهِ فَأَغْرَيْنَا بِنَهْمِ الْمَدَارَةِ وَالْبَقْسَةِ إِنَّ يَوْمَ الْقِيَمَةِ وَسَوْكَ يُنْتَهِمُ اللَّهُ يَسْكَانُوا بِقَسْنَرَتْ ﴿١٤﴾

¶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, Muhammad, 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,

﴿وَلَمَّا أَخْذَ اللَّهُ مِيثَقَ بَنِي إِسْرَائِيلَ وَعَاهَدُوهُ أَنْفَقُوا عَشَرَ نَفَقَاتٍ﴾

﴿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 Ishāq 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.<sup>[1]</sup>

### 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 Rifa'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-Rabi', 'Abdullāh bin Rawāḥah, Rāfi' bin Mālik bin Al-'Ajlān, Al-Barā' bin Ma'rūr, 'Ubādah bin Aş-Şāmiṭ, 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 Ishāq.<sup>[2]</sup> 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,

﴿وَكَانَ اللَّهُ إِنِّي مَعَكُمْ﴾

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

﴿إِنِّي أَنْهَاكُمُ الْكُلَّةَ وَإِنِّي أَنْهَاكُمُ الْزَكَوَةَ وَمَا أَنْتُمْ بِرُشْدٍ﴾

«If you perform the Ṣalāh and give the Zakāh and believe in My

<sup>[1]</sup> At-Tabari 10:113.

<sup>[2]</sup> Ibn Hishām 2:86-87.

*Messengers;* ﴿وَعَزَّزْتُهُمْ﴾

concerning what they bring you of the revelation,

﴿وَأَفْرَضْتُمُ اللَّهَ فَرْصَانَ حَسَنَاتِكُمْ﴾

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

﴿وَأَفْرَضْتُمُ اللَّهَ فَرْصَانَ حَسَنَاتِكُمْ﴾

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

﴿لَا كُفَّارَةَ عَنْكُمْ سَيِّئَاتُكُمْ﴾

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

﴿وَلَذِكْرَنَّمُ جَنَاحَتْ بَحْرِي مِنْ تَغْيِيرِكَ الْأَنْهَارَ﴾

﴿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**

Allâh said,

﴿فَمَنْ كَفَرَ بِمَا ذَلِكَ مِنْكُمْ فَنَدَ مَلَّ سَوَّةَ التَّبِيِّلِ﴾

﴿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. Allâh then mentioned the punishment that befell those who broke His covenant and the pledge they gave Him,

﴿فَمَا نَقْضُمْ يَنْتَهِ لَمْنَاهُمْ﴾

﴿So because of their breach of their covenant, We cursed them...﴾

Allâh 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 قَسِيَّةً﴾

*«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.*

﴿بَعْرِيُونَ الْكِتَابَ عَنْ مَوَاضِيعِهِ﴾

*«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.

﴿وَسُوَّا حَظَا مِنَّا ذَكَرْنَا يَوْمًا﴾

*«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 تَرَالَ تَطْلُعُ عَلَىٰ خَائِفَةٍ بَيْنَهُمْ﴾

*«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.<sup>[11]</sup>

﴿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 الْمُخْلِصِينَ﴾

*«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,

﴿فَتَبَلُّوا الَّذِي رَأَيْتُمْ لَا يَؤْمِنُوكُمْ يَأْتُهُمْ وَلَا يَأْتُوكُمُ الْآخِرُ﴾

[11] At-Tabari 10:131.

﴿Fight against those who believe not in Allâh, nor in the Last Day﴾.<sup>[1]</sup>

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

Allâh said,

﴿وَمِنَ الَّذِينَ قَاتَلُوا إِيمَانَهُمْ أَخْذَنَا مِنْتَهَمُهُمْ﴾

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

Meaning: 'From those who call themselves Christians and followers of Isâ, 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 Allâh sends to the people of the earth. They imitated the Jews and broke the promises and the pledges. This is why Allâh said,

﴿فَلَمَّا حَطَّ الظَّاهِرَةُ بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْمُدَاوَةَ وَالْبَغْسَةَ إِنَّ بَوْرَ الْقِنْوَةِ﴾

﴿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. Allâh then said,

﴿وَسَوْفَ يَئْتِيهِمُ اللَّهُ بِمَا كَانُوا يَفْسَدُونَ﴾

<sup>[1]</sup> At-Tabari 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.

﴿بَلْ أَنْهَا لِلْكِتَبِ قَدْ جَاءَكُمْ رَسُولُنَا مُبَيِّثٌ لَكُمْ كَيْنِيْدًا يَنْهَا كُلَّنِيمْ تَخْفِيْتُونَ  
مِنَ الْكِتَبِ وَيَقْفَوْا عَنْ كَيْنِيْرَ قَدْ جَاءَكُمْ نِعْمَةُ اللَّهِ تُورُ وَكِتَبٌ مُبَيِّثٌ  
يَهْدِي بِهِ اللَّهُ مِنَ النَّاسِ مِنْ أَثْيَرِ يَضْوِيْكُمْ شَبَيلَ الْكَلَيْرِ وَيَنْهِيْجُمُمْ مِنَ الظَّلَمَاتِ إِلَى  
النُّورِ يَلْذِيْنُهُ وَيَهْدِيْهُ إِلَى صَرْطَلِ مُشْتَبِيْرٍ﴾

﴿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'ān**

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,

﴿بَلْ أَنْهَا لِلْكِتَبِ قَدْ جَاءَكُمْ رَسُولُنَا مُبَيِّثٌ لَكُمْ كَيْنِيْدًا يَنْهَا كُلَّنِيمْ تَخْفِيْتُونَ  
مِنَ الْكِتَبِ وَيَقْفَوْا عَنْ كَيْنِيْرَ﴾

﴿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-Hākim recorded that Ibn

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وَقَالَتِ الْيَهُودُ وَالصَّدَرَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَجْبَرُوهُ، قُلْ فَلِمَ يَعْذِبُكُمْ يَذْنُوبُكُمْ بَلْ أَنْتُمْ شَرٌّ مِّنْ خَلْقٍ يَقْرَرُ لَمَّا  
يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَلِهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ  
وَمَا يَنْهَا مَا وَالْيَهُوَ الْمُصِيرُ ﴿١٤﴾ يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ  
رَسُولُنَا بَيْنَ لَكُمْ عَلَىٰ فَتَرَقَ مِنَ الرُّزْلِ أَنْ تَقُولُوا مَا جَاءَنَا  
مِنْ بَشِّرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِّيرٌ وَنَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ  
شَيْءٍ وَقَدِيرٌ ﴿١٥﴾ وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَقُولُونَ أَذْكُرُوا  
نَعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيمَ كُنْتُمْ أَنْبِيَاءً وَجَعَلَكُمْ مُلُوكًا  
وَإِنَّكُمْ مَالَمْ تُؤْتُوا أَحَدًا مِّنَ الْعَالَمِينَ ﴿١٦﴾ يَقُولُونَ أَذْخُلُوا  
الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَبَّ اللَّهُ لَكُمْ وَلَا تَرْدُو أَعْلَمَ أَذْبَارَكُمْ  
فَلَنْقَبُوا خَسِيرِينَ ﴿١٧﴾ قَالُوا يَمْسِيَ إِنْ فِيهَا مَوْجَابَرِينَ  
وَإِنَّا نَنْذُلُهَا حَتَّىٰ يَخْرُجُوا مِنْهَا فَإِنَّ يَخْرُجُوا مِنْهَا  
فَإِنَّا دَآخِلُونَ ﴿١٨﴾ قَالَ رَجُلٌ مِّنَ الَّذِينَ يَخَافُونَ  
أَنْمَمَ اللَّهُ عَلَيْهِمَا أَذْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَآخَلْتُمُوهُ  
فَإِنَّكُمْ عَنْلَيْوْنَ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُشِّمْتُمْ مُؤْمِنِينَ ﴿١٩﴾

they did not record it.”

Allâh next mentions the Glorious Qur’ân that He sent down to His honorable Prophet ﷺ,

﴿فَقَدْ جَاءَكُمْ فِرْنَانَ اللَّهُ نُورٌ وَكِتَابٌ شَيْئٌ يَقْدِي بِهِ اللَّهُ مِنْ أَنْجَى  
رِضْوَانِكُمْ شَبَلَ الْمَنَامِ﴾

Indeed, there has come to you from Allâh a light and a plain Book. Wherewith Allâh guides all those who seek His pleasure to ways of peace. ➔

meaning, ways of safety and righteousness,

«وَيُخَرِّجُهُمْ مِّنَ الظُّلُمَاتِ إِلَى الْنُّورِ يَأْذِنُهُ وَيَهْدِيهُ إِنَّ حِزْنَطَ مُسْتَبِيسِرٍ»

<sup>١١١</sup> Al-Hâkim 4:359.

'Abbâs said, “He who disbelieves in stoning (the adulterer to death) will have inadvertently disbelieved in the Qur’ân, for Allâh said,

﴿بِكَاهْلِ الْكِتَابِ فَذَكَاهَ كُلُّمْ رَسُولُنَا يَبْيَثُ لَكُمْ  
كَعِنْدَرَا يَسَا كَعِنْتُمْ شَغَفُوتَ  
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.”<sup>١١١</sup>

Al-Hâkim said, “Its chain is *Şâhih*, and

*(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 الظَّالِمُونَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ يَعْلَمُ مِنَ اللَّهِ  
شَيْئًا إِذَا أَرَادَ أَنْ يَهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأَكْثَرُهُمْ وَمَنْ فِي الْأَرْضِ جَيْشًا وَلَلَّهُ  
شَرِيكٌ لَا شَرِيكَ لَهُ وَمَا يَنْهَا يَعْلَمُ مَا يَعْلَمُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَوِيلٌ ﴾  
وَقَالَتِ الْجَنَّاتُ وَالْأَرْضُ وَمَا بَيْنَهُمَا يَعْلَمُ مَا يَعْلَمُ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَهُدُوْنٌ  
مِنْ أَنْفُسِ الْإِنْسَانِ وَالْجَنَّاتُ عَنْ أَبْنَائِهِمْ وَالْأَرْضُ عَنْ أَهْلِهِمْ قُلْ فَلَمْ يَعْدُ بِكُمْ يَدُنْوِيْكُمْ بِلَ أَنْدَلْبَرِيْ  
مِنْ أَنْفُسِكُمْ يَعْلَمُ لَعْنَ يَنْتَهَا وَيَعْلَمُ بِمَا يَعْلَمُ اللَّهُ مَوْلَانُكُمُ الْكَرِيمُ وَالْأَرْضُ وَمَا بَيْنَهُمَا  
وَالْأَيْدِيْنَ الْمُعْصِيْنَ ﴾

¶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 ʻIsā, 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,

﴿فَلِمَنْ يَنْهَا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأَنْشَأَهُ وَكَنْ فِي الْأَرْضِ جَيْعَانًا﴾

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

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

﴿وَإِلَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَعْلَمُ مَا يَشَاءُ﴾

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

### **Refuting the People of the Book's Claim that they are Allâh's Children**

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

﴿وَقَالَتِ الْيَهُودُ وَالصَّرْكَرَى مَنْ مِنْ أَبْنَائِنَا أَنْتُمْ وَأَجْبَرْتُمْ﴾

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

They claim: "We are the followers of Allâh'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 Allâh said to His servant Isrâ'il, "You are my firstborn." But they explained this statement in an improper manner and altered its meaning. Some of the People of the Book who later became Muslims refuted this false statement saying, "This statement only indicates honor and respect, as is common in their speech at that time." The Christians claim that 'Isâ 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 Allâh's sons as they claimed about 'Isâ. Rather this statement by 'Isâ 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,

﴿فَلَمْ يَعْلَمُوكُمْ 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?

﴿أَنْتُمْ بَشَرٌ مِّنْ خَلْقِي﴾

﴿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 لِمَنْ يَشَاءُ وَيَعْذِبُ مَنْ 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,

﴿وَإِلَيْهِ الْحِصْرُ﴾

﴿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.

﴿يَأَيُّهُ الرَّحْمَنُ أَنَّا جَاءَنَا بِكُمْ رَسُولًا مُّبِينًا لَكُمْ عَلَى قَدْرِ مِنَ الرُّشْدِ أَنْ تَتَوَلَّوْنَا مَا جَاءَنَا بِهِ شَيْءٌ﴾

﴿وَلَا نَدِيرُ فَنَدِيرًا جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

¶19. O People of the Scripture! Now has come to you Our Messenger making (things) clear unto you, after a break in (the series of) Messengers, lest you say: "There came to us no bringer of glad tidings and no warner." But now has come unto you a bringer of glad tidings and a warner. And Allāh is able to do all things.¶

Allâh is addressing the People of the Book – the Jews and the Christians, saying that He has sent His Messenger Muhammâd 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 ʻIsâ, son of Maryam peace be upon them.

There is a difference of opinion about the length of time between ʻIsâ and Muhammâd ﷺ. Abu ʻUthmân An-Nahdi and Qatâdah were reported to have said that this period was six hundred years.<sup>[1]</sup> Al-Bukhâri also recorded this opinion from Salmân Al-Fârisi.<sup>[2]</sup> Qatâdah said that this period was five hundred and sixty years,<sup>[3]</sup> while Ma’mar said that it is five hundred and forty years.<sup>[4]</sup> 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 Allâh’s statement,

﴿وَلِمَنْ فِي كُفَّارٍ ثَلَاثَ مائَةٍ سِينِينَ وَأَذَادُوا 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 ʻIsâ, the last Prophet to the Children of Israel, and Muhammâd ﷺ, the Last Prophet and Messenger among the children of Ādâm. In the *Ṣaḥîḥ* collected by Al-Bukhâri, Abu Hurayrah said that the Messenger of Allâh ﷺ said,

﴿إِنَّ أَوَّلَ النَّاسِ بِأَيْنِ مَرْبِعٍ لَّا نَا، لَئِنْ شَاءَ وَبِئْتَهُ نَبِيًّا﴾

*«I, among all people, have the most right to the son of Maryam, for there was no Prophet between Him and I.»*<sup>[5]</sup>

[1] Al-Baghawi 2:23.

[2] *Fath Al-Bâri* 7:324.

[3] Al-Baghawi 2:23.

[4] ‘Abdur-Razzâq 1:186.

[5] *Fath Al-Bâri* 6:550.

This *Hadith* refutes the opinion of Al-Qudā'i and others, that there was a Prophet after ʻIsā 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 Ahmād recorded that Ḥyād bin Ḥimār Al-Mujāshī said that the Prophet ﷺ gave a speech one day and said,

«إِنَّ رَبِّي أَمْرَنِي أَنْ أُعْلَمَكُمْ مَا جَهَلْتُمْ مِمَّا عَلِمْتِي فِي يَوْمِي هَذَا، كُلُّ مَا لَيْلَةٌ  
عِبَادِي حَلَالٌ، وَإِنِّي خَلَقْتُ عِبَادِي حُنَّاءَ كُلُّهُمْ، وَإِنَّ الشَّيَاطِينَ أَتَتْهُمْ فَأَضَلَّتْهُمْ عَنْ  
دِينِهِمْ، وَحَرَّمْتُ عَلَيْهِمْ مَا أَخْلَقْتُ لَهُمْ، وَأَمْرَتُهُمْ أَنْ يُشْرِكُوا بِي مَا لَمْ أَنْزِلْ يَهُ  
سُلْطَانًا، ثُمَّ إِنَّ اللَّهَ عَزَّ وَجَلَ نَظَرٌ إِلَى أَهْلِ الْأَرْضِ فَمَقْتَهُمْ عَرَبَاهُمْ وَعَجَمَاهُمْ، إِلَّا  
بَقَائِي مِنْ بَقِيَ إِسْرَائِيلَ، وَقَالَ: إِنَّا بَعْثَكُمْ لِأَبْنِيَتِكُمْ وَأَبْنِيَتِكُمْ بَكَانَا  
لَا يَشْيَلُهُمُ الْأَنْتَهَا، تَقْرَأُهُمَا وَيَقْطَانُهُمَا، ثُمَّ إِنَّ اللَّهَ أَمْرَنِي أَنْ أَخْرُقَ قُرْبَانًا فَقُلْتُ:  
يَا رَبِّ إِذْنْ يَنْلَوْ رَأْسِي، فَيَدْعُورُهُ خُبْزَةً، فَقَالَ: اسْتَخْرِجُهُمْ كَمَا اسْتَخْرَجْتُكُمْ،  
وَأَغْزُهُمْ نُفُزْكُ، وَأَنْفَقْ عَلَيْهِمْ فَسْتَقْنِقْ عَلَيْكُمْ، وَابْتَعَثْ جَيْنَانَا بَعْثَ حَنْسَنَا أَمْثَالَهُ،  
وَفَاقِلَ بِمَنْ أَطَاعَكُمْ مِنْ عَصَاكُمْ، وَأَهْلَ الْجَنَّةِ ثَلَاثَةٌ: ذُرْ سُلْطَانٌ مُشَبِّطٌ مُوْقَنٌ  
مُنْصَدِّقٌ، وَرَجُلٌ رَجِيمٌ رَقِيقُ الْقَلْبِ بِكُلِّ دِيْرِ فُرْبَينَ وَمُشَلِّمٍ، وَرَجُلٌ عَفِيفٌ فَقِيرٌ ذُرْ  
عِبَالٌ [مُنْصَدِّقٌ]. وَأَهْلُ النَّارِ حَمْسَةٌ: الْفَسِيفُ الَّذِي لَا يَوْنَ لَهُ، وَالَّذِينَ هُمْ فِيْكُمْ  
تَبَعَ أَوْ بَيْنَ - شَكْ يَخْنَى - لَا يَتَبَعُونَ أَهْلَلَا وَلَا مَالَا، وَالْحَانِينُ الَّذِي لَا يَخْفَى لَهُ  
طَمْعٌ إِنَّ ذَلِكَ إِلَّا خَانَهُ، وَرَجُلٌ لَا يُضْبِحُ وَلَا يُنْسِي إِلَّا وَهُوَ يُخَادِعُكَ عَنْ أَهْلِكَ  
وَمَالِكَ - وَذَكَرَ الْبَخِيلُ أَوِ الْكَذَابُ - وَالشَّنَّافُ: الْفَاجِشُ»

«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 Allâh 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. Allâh 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.' Allâh 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.'<sup>11</sup> And he mentioned the stingy, or the liar, and the foulmouthed person."<sup>11</sup>*

Therefore, the *Hadîth* states that Allâh 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.<sup>[2]</sup> The religion was distorted and changed for the people of the earth until Allâh sent Muhammed ﷺ, and Allâh, 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. Allâh said,

﴿أَن تَقُولُوا مَا جَاءَنَا مِنْ بَشِّرٍ وَّلَا نَذِيرٍ﴾

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

<sup>[11]</sup> Ahmad 4:162, and Muslim, as noted below.

<sup>[2]</sup> Muslim 4:2197.

النَّبِيُّ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

١١٢

قَالُوا يَمُوسَىٰ إِنَّا لَنْ نَدْخُلُهَا أَبَدًا مَا دَامُوا فِيهَا فَأَذْهَبْ  
أَنْتَ وَرَبُّكَ فَقَتَلَاهُ إِنَّا هُنَّا قَاعِدُونَ ﴿٦﴾ قَالَ رَبِّ  
إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَآخِي فَأَفْرَقْ بَيْنَنَا وَبَيْتَ الْقَوْمِ  
الْفَسِيقِينَ ﴿٧﴾ قَالَ فَإِنَّهَا حُمْرَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً  
يَنْهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَسِيقِينَ  
﴿٨﴾ وَأَتَلَّ عَلَيْهِمْ نَبَأَ ابْنِي آدَمَ بِالْحَقِّ إِذْ قَرَأَ فِرْبَانًا  
فَنَقْبَلَ مِنْ أَهْدِهِمَا وَلَمْ يَنْقَبِلْ مِنَ الْأَخْرَ قَالَ لَأَفْنِتُكَ  
قَالَ إِنِّي مَا يَنْقَبِلُ اللَّهُ مِنَ الْمُنْتَقَبِينَ ﴿٩﴾ لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ  
لِنَقْلِنِي مَا أَنْتَ بِإِسْطَرِيدِي إِلَيْكَ لَا فَنِتَكَ إِنِّي أَخَافُ اللَّهَ  
رَبَّ الْعَالَمِينَ ﴿١٠﴾ إِنِّي أَرِيدُ أَنْ تَبُوأْ بَائِسِي وَإِنِّي فَتَكُونُ  
مِنْ أَصْحَابِ النَّارِ وَذَلِكَ حَرَقُ الظَّالِمِينَ ﴿١١﴾ فَطَوَعَتْ  
لَهُ نَفْسُهُ قَتْلُ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْمُنْتَسِرِينَ ﴿١٢﴾  
فَبَعَثَ اللَّهُ عَرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيهِ كَيْفَ يُورِي  
سَوْءَةَ أَخِيهِ قَالَ يَوْمَئِنَّ أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا  
الْعَرَابِ فَأُورِي سَوْءَةَ أَخِي فَأَصْبَحَ مِنَ النَّاسِ مِنْ

*and no warner." ﴿١٣﴾*

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.

*وَإِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤﴾*

*«And Allāh is able to do all things.»*

Ibn Jarir said this part of the Ayah means, "I am able to punish those who disobey Me and to reward those who obey Me."<sup>[11]</sup>

*﴿وَإِذْ قَالَ مُوسَىٰ لِرَوْمَوْهِ*

يَنْقُومُ أَذْكُرُو يَنْسَهُ اللَّهُ عَلَيْكُمْ إِذْ جَعَلْتُ فِيْكُمْ أَنْبِيَاءَ وَجَعَلْتُكُمْ ثُلُوكًا وَأَتَشْكُمْ مَا لَمْ يُؤْتَ  
أَسْدًا بَنَى الْمَلِيْمِ ﴿١٥﴾ يَنْقُومُ أَذْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَبَّ اللَّهُ لَكُمْ وَلَا زَرِدُوا عَلَىٰ  
أَذْبَارِكُمْ فَنَقْبَلُوا خَسِيرِينَ ﴿١٦﴾ قَالُوا يَمُوسَىٰ إِنِّي فِيهَا قَوْمًا جَبَارِينَ وَإِنَّا لَنْ نَدْخُلُهَا حَقَّ يَخْرُجُوا  
مِنْهَا فَإِنْ يَخْرُجُوا مِنْهَا فَإِنَّا دَخْلُونَ ﴿١٧﴾ قَالَ رَجُلَانِ وَمِنَ الْأَوْلَى يَخَافُونَ أَنْتَمْ اللَّهُ  
عَلَيْهِمَا أَذْخُلُوا عَلَيْهِمُ الْبَابَ إِلَيْهِ دَخَلْتُمُوهُ فَإِنَّكُمْ عَنِيْلُونَ وَعَلَى اللَّهِ فَتَوَكُّلُوا إِنِّي كُشِّدَ  
مُؤْمِنِيْنَ ﴿١٨﴾ قَالُوا يَمُوسَىٰ إِنَّا لَنْ نَدْخُلُهَا أَبَدًا مَا دَامُوا فِيهَا فَأَذْهَبْ أَنْتَ وَرَبُّكَ فَقَتَلَاهُ  
إِنِّي هُنَّا قَاعِدُونَ ﴿١٩﴾ قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَآخِي فَأَفْرَقْ بَيْنَنَا وَبَيْتَ الْقَوْمِ  
الْفَسِيقِينَ ﴿٢٠﴾ قَالَ فَإِنَّهَا حُمْرَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَنْهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَىٰ  
الْقَوْمِ الْفَسِيقِينَ ﴿٢١﴾

<sup>[11]</sup> At-Tabari 10:158.

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

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

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

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

﴿26. (Allâh) said: "Therefore it is forbidden to them for forty years; in distraction they will wander through the land. So do not grieve for the rebellious people."﴾

### **Mûsâ Reminds His People of Allâh's Favors on Them; The Jews Refuse to Enter the Holy Land**

Allâh states that His servant, Messenger, to whom He spoke directly, Mûsâ, the son of Imrân, reminded his people that among the favors Allâh 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. Allâh said,

﴿وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَكْوُبُ أَذْكُرُوا نِسَمَةَ أَنُوْعَنَّكُمْ إِذْ جَعَلَ فِيْكُمْ أُنْيَادَهُ﴾

﴿And (remember) when Mûsâ said to his people: "O my people! Remember the favor of Allâh to you, when He made Prophets among you,"﴾

for whenever a Prophet died, another rose among them, from the time of their father Ibrâhîm 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.”<sup>[1]</sup> In his *Mustadrak*, Al-Ḥākim recorded that Ibn ‘Abbās said, “A wife and a servant, and,

﴿وَأَنْتُمْ تَأْتِيُونَ أَحَدًا مِنَ الْمُلْكِيَّاتِ﴾

﴿and gave you what He had not given to any other among the nations (‘Ālamīn).﴾

means, during their time.<sup>[2]</sup> 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.”<sup>[3]</sup>

A *Hadīth* states,

﴿مَنْ أَضْبَحَ مِنْكُمْ مُعَافِيًّا فِي جَسَدِهِ، أَمْنًا فِي سِرْبِيهِ، عَنْدَهُ قُوتٌ يَزِيدُ، فَكَانَتْ لَهُ الدُّنْيَا بِحَدَافِرِهَا﴾

“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.”<sup>[4]</sup>

Allāh’s statement,

﴿وَأَنْتُمْ تَأْتِيُونَ أَحَدًا مِنَ الْمُلْكِيَّاتِ﴾

﴿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

<sup>[1]</sup> ‘Abdur-Razzāq 1:187.

<sup>[2]</sup> Al-Ḥākim 2:312.

<sup>[3]</sup> At-Ṭabarī 10:163.

<sup>[4]</sup> *Tuhfat Al-Āhwadhi* 7:11.

were the most honorable among the people of their time, compared to the Greek, Copts and the rest of mankind. Allâh said in another Âyah,

﴿وَلَقَدْ مَانَتْ بَيْنَ إِبْرَاهِيمَ الْكِبَّةَ وَالْمَكَّةَ وَالثُّبُّوْنَ وَرَفَعْنَاهُمْ بَنَ الطَّيْبَتِ وَفَضَّلْنَاهُمْ عَلَى النَّاسِ﴾

(١٦)

﴿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-'Âlamîn).﴾

Allâh said,

﴿أَهُمْ قَالُوا يَئُوسُى أَجْعَلَ لَنَا إِلَهًا كَمَا لَمْ يَأْلِمْ بِإِلَهٍ فَالْإِنْكَافُ قَوْمٌ غَنِيَّوْنَ إِنَّ مَوْلَاهُمْ مُّشَبَّهٌ نَّا هُمْ فِيهِ رَاطِلُونَ كَانُوا يَسْمَلُونَ فَالْأَغْيَرُ أَشَوْ أَقْبِحُكُمْ إِلَهًا وَهُوَ فَضَلَّكُمْ عَلَى النَّلَّوْيَتِ﴾

﴿They said: "O Mûsâ! Make for us a god as they have gods." He said: "Verily, you are an ignorant people." [Mûsâ 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 Allâh, 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 Allâh, 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. Allâh said,

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أَنْتَ وَسَلَّا لِكُوكُورُوا شَهَادَةَ عَلَى النَّاسِ﴾

﴿Thus We have made you, a just (the best) nation, that you be witnesses over mankind.﴾

We mentioned the *Mutawâtil Hadîths* about the honor of this *Ummah* and its status and honor with Allâh, when we explained Allâh's statement in *Sûrah Al-Imrân* (3),

﴿كُنْتُمْ خَيْرُ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾

﴿You are the best of peoples ever raised up for mankind...﴾

Allâh states next that Mûsâ 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,

﴿أَلَيْكُمْ كِبَرَةُ اللَّهِ﴾

«which Allāh has assigned to you»

meaning, which Allāh has promised to you by the words of your father Isrā'il, that it is the inheritance of those among you who believe.

﴿وَلَا تَرْتَدُوا عَلَى أَذْبَارِكُمْ﴾

«and turn not back» in flight from *Jihād*.

﴿فَتَنَقَّبُوا خَنْبِيرِينَ ﴿١﴾ قَالُوا يَكُوئُنَ إِنَّ فِيهَا قَوْمًا جَبَابِينَ وَإِنَّا لَنْ نَتَخَلَّهَا حَتَّى يَخْرُجُوا  
مِنْهَا فَإِنْ يَخْرُجُوا مِنْهَا فَإِنَّا دَخْلُونَ ﴿٢﴾﴾

«...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 Kâlib (Caleb)

Allâh said,

﴿فَقَالَ رَبُّكَلَيْ وَنَّ الَّذِينَ يَخَافُونَ أَنْتَمْ اللَّهُ عَلَيْهِمَا﴾

«Two men of those who feared (Allâh and) on whom Allâh had bestowed His grace said...»

When the Children of Israel declined to obey Allâh and follow His Messenger Mûsâ, two righteous men among them, on whom Allâh had bestowed a great bounty and who were afraid of Allâh and His punishment, encouraged them to go forward. It was also said that the Âyah reads in a way that means that these men were respected and honored by their people. These two men were Yuwsha', the son of Nûn, and Kâlib, the son of Yûfnâ, as Ibn 'Abbâs, Mujâhid, Ikrimah, 'Atîyyah, As-Suddî, Ar-Râbi' bin Anas and several other Salaf and latter scholars stated.<sup>[1]</sup> These two men said to their people,

﴿أَذْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَلَا تُكْرِنُوهُنَّ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُّؤْمِنُونَ﴾

«Assault them through the gate, for when you are in, victory will be yours. And put your trust in Allâh if you are believers indeed.»

Therefore, they said, if you rely on and trust in Allâh, follow His command and obey His Messenger, then Allâh will give you victory over your enemies and will give you triumph and dominance over them. Thus, you will conquer the city that Allâh has promised you. This advice did not benefit them in the least,

﴿قَاتُوا يَكْثُرُ مَّا إِنَّا لَنْ نَدْخُلَهَا أَبَدًا مَا دَامُوا فِيهَا فَأَذْهَبَتْ أَنْتَ وَرَبُّكَ فَتَدِيلًا إِنَّا هُنَّا فَيَدُورُونَ﴾

«They said, "O Mûsâ! 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 Jihâd, defied their Messenger, and refused to fight their enemy.

<sup>[1]</sup> At-Tabari 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 Muḥājirīn also spoke, all the while the Messenger of Allāh ﷺ saying,

﴿أَتْسِرُوا عَلَيْهَا الْمُسْلِمُونَ﴾

«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.<sup>[1]</sup>

Abu Bakr bin Marduyah 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,

﴿فَقَاتَلَتْ أَنْتَ وَرَبُّكَ فَقَتَلَاهَا إِنَّا هُنَّا نَعْدُو رَبَّكَ﴾

«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.”

<sup>[1]</sup> At-Tabari 13:399.

Imâm Ahmad, An-Nasâ'î and Ibn Hibbân<sup>[1]</sup> also recorded this *Hadîth*.

In the Book of *Al-Maghâzi* and *At-Tafsîr*, Al-Bukhâri recorded that 'Abdullâh bin Mas'ûd said, "On the day of Badr, Al-Miqdâd said, 'O Messenger of Allâh! We will never say to you what the Children of Israel said to Mûsâ,

﴿فَادْعُهُ أَنْتَ وَرَبِّكَ فَتَنَاهَا إِنَّا مُهْنَأٌ فَمُؤْدِرُكَ﴾

«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 Allâh ﷺ was satisfied after hearing this statement."<sup>[2]</sup>

### Mûsâ Supplicates to Allâh Against the Jews

Mûsâ said,

﴿قَالَ رَبِّي إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَأَفْرُقُ بَيْنَكُمَا وَبَيْنَ الْقَوْمَيْنِ الظَّفَّارِيْنِ﴾

«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, Mûsâ became very angry with them and supplicated to Allâh against them,

﴿رَبِّي إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي﴾

«O my Lord! I have power only over myself and my brother!»

meaning, only I and my brother Hârûn among them will obey, implement Allâh's command and accept the call,

﴿فَأَفْرُقُ بَيْنَكُمَا وَبَيْنَ الْقَوْمَيْنِ الظَّفَّارِيْنِ﴾

«So Ifruq us from the rebellious people!»

Al-'Awfi reported that Ibn 'Abbâs said, "Meaning, judge between us and them."<sup>[3]</sup> Ali bin Abi Talhah reported similarly from him.<sup>[4]</sup> Ad-Dâhhâk said that the *Âyah* means, "Judge

<sup>[1]</sup> Ahmad 3:105, An-Nasâ'î in *Al-Kubrâ* 6:334 and Ibn Hibbân 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.

<sup>[2]</sup> Al-Bukhâri no. 4609.

<sup>[3]</sup> At-Tabari 10:188.

<sup>[4]</sup> At-Tabari 10:189.

and decide between us and them.”<sup>[1]</sup> 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 يَتَهَوَّدُونَ 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 Tawrāh 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,

﴿يَتَهَوَّدُونَ 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

<sup>[1]</sup> At-Tabari 10:189.

conquered Jerusalem. Next, Allâh commanded Yuwsha' to order the Children of Israel to enter Jerusalem from its gate while bowing and saying *Hittah*, meaning, 'remove our sins.' Yet, they changed what they were commanded and entered it while dragging themselves on their behinds and saying, '*Habbah* (a seed) in *Sha'rah* (a hair).' We mentioned all of this in the *Tafsîr* of *Sûrat Al-Baqarah*.

Ibn Abi Hâtîm recorded that Ibn 'Abbâs commented,

﴿فَلَمَّا مُحَرَّرَهُ عَلَيْهِ أَرْبَعَ سَنَةٍ بَيْهُوكَ 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 Mûsâ and Hârûn died, as well as everyone above forty years of age. When the forty years ended, Yuwsha' son of Nûn assumed their leadership and later conquered Jerusalem.<sup>[1]</sup> 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.' Allâh 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 *Şâhih*.

### Allâh Comforts Mûsâ

Conforting Mûsâ, Allâh said

﴿فَلَا تَأْسَ عَلَى الْقَوْمِ الظَّالِمِينَ﴾

﴿So do not grieve for the rebellious people.﴾

<sup>[1]</sup> A Similar version was recorded by At-Tabari 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.

﴿ وَأَتْلُ عَلَيْهِمْ تِبَاعًا أَبْنَى مَادَمَ بِالْحَقِّ إِذْ قَرَبَا فُرْبَانًا مُقْتَلًّا مِنْ أَهْدِهِمَا وَلَمْ يُفْتَلْ مِنَ الْآخَرِ قَالَ لَأَنْتُنَّكُمْ قَالَ إِنَّمَا يُمْقَلُ اللَّهُ مِنَ الْمُؤْمِنِينَ ﴾١٧﴾ لَعَنِّي بَسْطَتِ إِنَّ يَدَكَ لِيُقْتَلَنِي مَا أَمْلَى بِسَاطِ يَدِي إِلَيْكَ لِيُقْتَلَنِي إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٨﴾ إِنِّي أَرِيدُ أَنْ يَتَوَسَّأْ يَانِي وَأَفِيكَ نَكْوَنَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿١٩﴾ فَطَوَعَتْ لَهُ نَفْسُهُ فَتَلَ أَخِيهِ فَقَتَلَهُ فَأَتَسْبِحَ مِنْ لَفْسِيْرِكَ ﴿٢٠﴾ فَبَعْثَتَ اللَّهُ غَرِبًا يَسْبِحُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُوَرِي سَوْدَةَ أَخِيهِ قَالَ يَوْمَئِنَّ أَعْجَزُ أَنْ أَكُونَ مِثْلَ هَذَا الْفَرَّارِ فَأُورِي سَوْدَةَ أَخِيَّ فَأَسْبِحَ مِنَ النَّذِيرِينَ ﴿٢١﴾

﴿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 Taqwâ.♦*

¶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 Allâh; 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 Allâh 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 Hâbil (Abel) and Qâbil (Cain)**

Allâh describes the evil end and consequence of transgression, envy and injustice in the story of the two sons of Âdam, Hâbil and Qâbil. One of them fought against the other and killed him out of envy and transgression, because of the bounty that Allâh gave his brother and because the sacrifice that he sincerely offered to Allâh 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. Allâh said,

﴿وَأَنذِلْ عَلَيْهِمْ بَيْنَ أَبْنَئِكَ مَâدَمْ بِالْحَقِيقَ﴾

¶*And recite to them the story of the two sons of Âdam 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 Âdam, Hâbil and Qâbil, as many scholars among the Salaf and later generations said.

Allâh's statement,

﴿بِالْحَقِيقَ﴾

¶*in truth;♦* means, clearly and without ambiguity, alteration,

confusion, change, addition or deletion. Allāh said in other Āyāt,

﴿إِنَّ هَذَا لَهُوَ الْقَصْصُ الْمُكَفَّرُ﴾

﴿Verily, this is the true narrative [about the story of 'Isā],﴾

﴿عَنْ نَصْرٍ نَّصَرْتُ عَلَيْكَ بِأَمْرِنِي﴾

﴿We narrate unto you their story with truth,﴾ and,

﴿ذَلِكَ عَبْسَى أَنْ مَرِيمَ قَوْلَكَ الْحَقُّ﴾

﴿Such is 'Isā, 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. Hābil's sister was not beautiful while Qābil's sister was beautiful, resulting in Qābil wanting her for himself, instead of his brother. Ādam refused unless they both offer a sacrifice, and he whose sacrifice was accepted, would marry Qābil's sister. Hābil's sacrifice was accepted, while Qābil'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.<sup>[1]</sup>

<sup>[1]</sup> At-Tabari 10:223.

The statement,

﴿إِنَّمَا يَتَقْبَلُ اللَّهُ مِنَ الْمُتَّقِينَ﴾

﴿“Verily, Allâh accepts only from those who have Taqwâ.﴾ who fear Allâh in their actions. Ibn Abi Hâtîm recorded that Abu Ad-Dardâ' said, “If I become certain that Allâh has accepted even one prayer from me, it will be better for me than this life and all that in it. This is because Allâh says,

﴿إِنَّمَا يَتَقْبَلُ اللَّهُ مِنَ الْمُتَّقِينَ﴾

﴿Verily, Allâh accepts only from the those who have Taqwâ.﴾  
The statement,

﴿لَئِنْ بَطَّأْتَ إِلَّا يَكُوْنَ لِي قُنْتَنِي مَا أَنَا بِيَسِطُ يَدِي إِلَيْكَ لَا تَفْلَكْ إِنِّي أَخَافُ اللَّهَ رَبَّ الْمَكَانِينَ﴾

﴿“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 Allâh; the Lord of all that exists.”﴾

Qâbîl's brother, the pious man whose sacrifice was accepted because of his piety, said to his brother, who threatened to kill him without justification,

﴿لَئِنْ بَطَّأْتَ إِلَّا يَكُوْنَ لِي قُنْتَنِي مَا أَنَا بِيَسِطُ يَدِي إِلَيْكَ لَا تَفْلَكْ﴾

﴿If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you,﴾

I will not commit the same evil act that you threaten to commit, so that I will not earn the same sin as you,

﴿إِنِّي أَخَافُ اللَّهَ رَبَّ الْمَكَانِينَ﴾

﴿for I fear Allâh; 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.

'Abdullâh bin 'Amr said, “By Allâh! Hâbil was the stronger of the two men. But, fear of Allâh restricted his hand.” The Prophet ﷺ said in a *Hadîth* recorded in the Two *Sahîhs*,

﴿إِذَا تَرَاجَهُ الْمُسْلِمَانُ بِسَيِّئَتِهَا 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 حَرِبَصًا عَلَى قَتْلِ صَاحِبِهِ

«*He surely had the intention to kill his comrade.*»<sup>[1]</sup>

Imām Aḥmad recorded that, at the beginning of the calamity that Uthmān suffered from, Sa'd bin Abi Waqqāṣ said, "I bear witness that the Messenger of Allāh ﷺ said,

إِنَّهَا سَتَكُونُ فِتْنَةً الْقَاعِدُ فِيهَا خَيْرٌ مِّنَ الْقَائِمِ، وَالْقَائِمُ خَيْرٌ مِّنَ الْمَاشِيِّ، وَالْمَاشِيُّ خَيْرٌ مِّنَ السَّاعِيِّ

«*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 كَانِيْنَ آدَمَ

«*Be just like (the pious) son of Ādām.*»<sup>[2]</sup>

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."<sup>[3]</sup>

The Qur'ān continues,

فَإِنَّ أُرِيدُ أَنْ تَبُوأَ بِإِثْمِيْ وَإِنِّي فَكُونَ مِنَ أَسْخَبِ الْأَنَارِ وَذَلِكَ جَرَزاً لِّلظَّالِمِينَ ﴿٦﴾

﴿"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, Ad-Dahhāk, As-Suddi and Qatādah said that,

[1] *Fatḥ Al-Bāri* 13:35, Muslim 4:2214.

[2] Ahmad 1:185.

[3] *Tuhfah Al-Aḥwādhī* 6:436.

﴿إِنَّ أُرِيدُ أَنْ تَبْوأَ بِثِيَّةً فَلَا إِنْكَ﴾

﴿“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 Jarīr recorded this.<sup>[1]</sup> Allāh’s statement,

﴿فَطَوَعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الظَّالِمِينَ﴾

﴿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 Jarīr 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 Ādām was looking. So he did the same thing to his brother.”<sup>[2]</sup> Ibn Abi Ḥātim also recorded this. ‘Abdullāh bin Wahb said that ‘Abdur-Rahmān bin Zayd bin Aslam said that his father said, “Qābīl held Hābil by the head to kill him, so Hābil laid down for him and Qābīl started twisting Hābil’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 Hawwā’ in a hurry and said to her, ‘O Hawwā’! Qābīl killed Hābil.’ 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 Ādām 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] At-Tabari 10:215-216.

[2] At-Tabari 4:536.

﴿فَأَنْبَيَّ مِنْ لُقْبِرِت﴾

﴿And became one of the losers.﴾ in this life and the Hereafter, and which loss is worse than this? Imām Ahmad recorded that 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ﷺ said,

«لَا تُقْتَلْ نَسْنَ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمْ أَوْلَى بِكِفْلٍ مِنْ ذَمِهَا، لِأَنَّهُ كَانَ أَوْلَى مَنْ سُنَ الْقَتْلِ»

«Any soul that is unjustly killed, then the first son of Ādām will carry a burden of its shedding, for he was the first to practice the crime of murder.»<sup>[1]</sup>

The Group, with the exception of Abu Dāwud, also recorded this *Hadīth*.<sup>[2]</sup> Ibn Jarīr recorded that 'Abdullāh bin 'Amr used to say, "The son of Ādām, 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."<sup>[3]</sup>

Allāh said,

﴿فَبَعَثَ اللَّهُ عَزَّلِيَّا يَعْلَمُ فِي الْأَرْضِ لِيُرِيهِ كَيْفَ يُؤْرِي سُوْءَةَ أَخْيَرِهِ قَالَ يَوْمَئِنَ أَعْجَزَنِي أَنْ أَكُونَ مِثْلَ هَذَا الظَّلَابِ فَأُؤْرِي سُوْءَةَ أَخِي فَأَنْبَيَّ مِنَ الْأَنْذِيَنَ﴾

﴿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, Qābil 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 Qābil saw that, he said,

[1] Ahmad 1:383.

[2] *Fath Al-Bāri* 12:198, *Muslim* 3:1303, *Tuhfah Al-Ahwadhi* 7:436, An-Nasā'ī in *Al-Kubrā* 6:334, *Ibn Mājah* 2:873.

[3] *At-Tabarī* 10:219.

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يَنْوِيَنَّ أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ  
هَذَا الْقُرْبَى فَأُدْرِي سَوْفَةً أَخِيٌّ  
 «Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?»<sup>۱۱۱</sup>

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَيَّ إِنْسَرًا يُلَيَّ أَنَّهُ مَنْ قَتَلَ  
نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادِهِ فَكَانَ أَنَّمَا قَاتَلَ  
النَّاسَ جَمِيعًا وَمَنْ أَخْيَاهَا فَكَانَ أَنَّمَا أَخْيَا النَّاسَ  
جَمِيعًا وَلَقَدْ جَاءَنِي هُرْمُولْسَلْتَانَ بِالْبَيْتِ ثُمَّرَانَ كَثِيرًا  
مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمْسُرِفُونَ<sup>۱۱۲</sup> إِنَّمَا  
جَرَأَ عَلَى الَّذِينَ يَحْمَارُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ  
فَسَادُوا أَنْ يُقْتَلُوا أَوْ يُصْبَبُوا أَوْ يُنْقَطَعَ أَيْدِيهِمْ  
وَأَرْجُلُهُمْ فَمَنْ خَلَفَ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ  
لَهُمْ حُرْزٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ  
 «إِلَّا الَّذِينَ تَأْبُوا مِنْ قَبْلِ أَنْ تَقْدِرُ رُوْأَيْلَهُمْ فَاعْلَمُوا  
أَنَّ اللَّهَ غَفُورٌ رَّحِيمٌ»<sup>۱۱۳</sup> يَتَأَبَّهُ الَّذِينَ مَأْمُوا  
أَتَقْبَلُ اللَّهُ وَأَتَبْغُوا إِلَيْهِ الْوَسِيلَةَ وَجَهَدُوا فِي سَيِّلِهِ  
لَمَّا كُمْ لَمْلُوكُونَ<sup>۱۱۴</sup> إِنَّ الَّذِينَ كَفَرُوا نَوَّا  
لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمُشَلَّهُ، مَعَهُ لِقَدْرُوا بِهِمْ  
عَذَابٌ يَوْمَ الْيَقْنَةِ مَا قُتِلَ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ»<sup>۱۱۵</sup>

brother?»<sup>۱۱۲</sup>

Al-Hasan Al-Basri commented on the statement,

«فَأَضَبَّ مِنَ النَّذِيرِينَ»

«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,

<sup>۱۱۱</sup> At-Tabarī 10:225.

<sup>۱۱۲</sup> At-Tabarī 10:226.

«مَا مِنْ ذَنْبٍ أَجَدُرُ أَنْ يُعَجلَ اللَّهُ عَوْبِدَةً فِي الدُّنْيَا مَعَ مَا يَدْخُلُ لِصَاحِبِهِ فِي الْآتِيَةِ  
مِنَ النُّبُيُّ وَقَطْبِيَّةِ الرَّحْمٍ»

«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.»<sup>(11)</sup>

The act of Qābil included both of these. We are Allāh's and to Him is our return.

فَمِنْ أَنْجَلَ ذَلِكَ كَيْتَبَنَا عَلَىٰ بَيْتِ إِسْرَائِيلَ أَنَّمُ مَنْ قَاتَلَ نَفْسًا بِغَيْرِ تَقْرِيبٍ أَوْ فَسَادٍ فِي  
الْأَرْضِ نَكَأَنَا نَقْلَ النَّاسَ حَيْمًا وَمَنْ أَخْيَلَهَا فَنَكَأَنَا أَخْيَالَ النَّاسَ حَيْمًا وَلَقَدْ  
جَاءَنَّهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَتُشْرِكُونَ ﴿١٢﴾ إِنَّمَا  
جَزَوا الَّذِينَ يَخْرِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يَقْتَلُوْا أَوْ يُسْكَلُوْا أَوْ  
تُقْطَعَ أَنْدِيَهُمْ وَأَنْجُلُهُمْ مِنْ جَنْبِهِ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ جُرْحٌ فِي  
الْأَنْتِيَةِ وَلَهُمْ فِي الْآتِيَةِ عَذَابٌ عَظِيمٌ ﴿١٣﴾ إِلَّا الَّذِي تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ  
فَاعْلَمُوا أَنَّ اللَّهَ عَلَوْهُ رَحْمَةٌ ﴿١٤﴾

﴿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.﴾

<sup>(11)</sup> Abu Dāwud 5:208.

## Human Beings Should Respect the Sanctity of Other Human Beings

Allâh says, because the son of Âdam killed his brother in transgression and aggression,

﴿كَتَبْنَا عَلَىٰ بَنِي إِنْسَانٍ﴾

﴿We ordained for the Children of Israel...﴾ meaning, We legislated for them and informed them,

﴿إِنَّمَا مَنْ فَعَلَ نَفْسًا يُغَيِّرُ نَفْسَهُ أَوْ فَعَالَ فِي الْأَرْضِ فَكَانَ أَنَّا قَاتَلَ النَّاسَ جَيْهِمَا وَمَنْ أَخْيَاهَا فَكَانَ أَنَّا أَخْيَاهَا النَّاسَ جَيْهِمَا﴾

﴿that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind.﴾

The Ayah states, whoever kills a soul without justification – such as in retaliation for murder or for causing mischief on earth – will be as if he has killed all mankind, because there is no difference between one life and another.

﴿وَمَنْ أَحْيَاهَا﴾

﴿and if anyone saved a life...﴾ by preventing its blood from being shed and believing in its sanctity, then all people will have been saved from him, so,

﴿فَكَانَ أَنَّا أَخْيَاهَا النَّاسَ جَيْهِمَا﴾

﴿it would be as if he saved the life of all mankind.﴾

Al-A'mash and others said that Abu Shâlih said that Abu Hurayrah said, "I entered on 'Uthmân when he was under siege in his house and said, 'I came to give you my support. Now, it is good to fight (defending you) O Leader of the Faithful!' He said, 'O Abu Hurayrah! Does it please you that you kill all people, including me?' I said, 'No.' He said, 'If you kill one man, it is as if you killed all people. Therefore, go back with my permission for you to leave. May you receive your reward and be saved from burden.' So I went back and did not fight." 'Ali bin Abi Talhah reported that Ibn 'Abbâs said, "It is as Allâh has stated,

﴿مَنْ قَاتَلَ نَفْسًا يُغَيِّرُ نَفْسَهُ أَوْ فَعَالَ فِي الْأَرْضِ فَكَانَ أَنَّا قَاتَلَ النَّاسَ جَيْهِمَا وَمَنْ أَخْيَاهَا﴾

أَخْيَارًا نَكَلْنَا لَهُمَا أَنَّا سَبَقْنَاهُمْ

**﴿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.<sup>[1]</sup> Similar was said by Mujāhid;

﴿وَمَنْ أَخْيَرَهُمْ﴾

**﴿And if anyone saved a life...﴾** means, he refrains from killing a soul.<sup>[2]</sup>

Al-'Awfi reported that Ibn 'Abbās said that Allāh's statement,

﴿نَكَلْنَا تَقْتِيلَ النَّاسِ 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."<sup>[3]</sup> 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,

﴿نَكَلْنَا تَقْتِيلَ النَّاسِ 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-Tabari 10:235.

[2] At-Tabari 10:236.

[3] At-Tabari 10:233.

﴿وَمَنْ أَحْيَاهَا فَكَانَ أَنْتَ أَحْيَا النَّاسَ جَبِيلًا﴾

*(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."<sup>[1]</sup>

### Warning Those who Commit Mischief

Allāh said,

﴿وَلَقَدْ جَاءَهُمْ مُّرْسَلِينَ بِالْبَيِّنَاتِ﴾

*(And indeed, there came to them Our Messengers with Al-Bayyināt,)»*

meaning, clear evidences, signs and proofs,

﴿فَمَنْ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَتُسْرِفُونَ﴾

*(even then after that many of them continued to exceed the limits in the land!)»*

This Ayah chastises and criticizes those who commit the prohibitions, after knowing that they are prohibited from indulging in them. The Jews of Al-Madīnah, such as Banu Qurayzah, An-Nadir 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,

﴿وَلَدَ أَذْنَنَا بِيَسْتَكْمُ لَا تَنْكِونَ لَمَّا كُنْ وَلَا تُخْرِجُونَ أَشْكُمْ مِّنْ دِيْرِكُمْ لَمْ أَفْرَمْ  
وَأَشْرَقْ تَشْهِدُونَ ﴿٤٧﴾ ثُمَّ أَشْمَ هَذِلَةَ تَشْلُوكَ أَشْكُمْ وَتُخْرِجُونَ مَرِيشَا يَسْكُمْ مِّنْ دِيْرِهِمْ  
تَلَهِمُونَ عَلَيْهِمْ يَالَّامِ وَالْمَدُونَ وَإِنْ يَأْوِكُمْ أَسْكَرَى تَفْدُوْمُ وَهُوَ حَمْرَمُ عَلِيَّكُمْ  
إِغْرَاجُهُمْ أَذْنَمُهُمْ يَبْقِيْسِ الْكَتَبِ وَتَكْلُوكَ يَبْقِيْسِ فَمَا جَزَاهُ مَنْ يَفْعَلُ ذَلِكَ  
مِنْكُمْ إِلَّا جُزِيَ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَمَةِ يَرْدُونَ إِلَى أَنْتَهَى الْمَدَابِ وَمَا اللَّهُ يُتَبَيِّنُ  
عَنْهَا تَسْمَلُونَ ﴿٤٨﴾﴾

*(And (remember) when We took your covenant (saying): Shed*

<sup>[1]</sup> At-Tabari 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**

Allah said next,

﴿إِنَّمَا جَرِيَّةُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَتَسْعَوْنَ فِي الْأَرْضِ فَسَادُوا أَنْ يُفْسَدُوا أَوْ يُمْكَنُوا أَوْ يُمْكَبَّلُوا  
أَوْ تُقْطَعَ أَيْدِيهِنَّ وَأَرْجُلُهُمْ مِنْ خَلْفِهِنَّ أَوْ يُنْفَذُوا مِنْ 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-Hasan Al-Baṣri said that the Āyāt,

﴿إِنَّمَا جَرِيَّةُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ﴾

«The recompense of those who wage war against Allāh and His Messenger» until,

﴿إِنَّ اللَّهَ عَنِّيْرُ رَّحِيمٌ﴾

«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.”<sup>[1]</sup> Abu Dāwud and An-Nasā’ī recorded that ‘Ikrimah said that Ibn ‘Abbās said that the Āyah,

﴿إِنَّمَا جَرَأُوا الَّذِينَ يَحْرَمُونَ اللَّهَ وَرَسُولَهُ وَيَسْعُونَ فِي الْأَرْضِ فَسَاءٌ﴾

﴿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.”<sup>[2]</sup>

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-Madinah’s climate did not suit them and they became sick and complained to Allāh’s Messenger ﷺ. So he said,

﴿أَلَا تَخْرُجُونَ مَعَ رَاعِينَا فِي إِيلِهِ، فَتُصِيبُرُوا مِنْ أَبْرَاهِيمَ وَأَلْيَاهَا﴾

﴿Go with our shepherd 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 *Hadīth*, 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-Madinah), and when they asked for water, no water was given to them.<sup>[3]</sup>

<sup>[1]</sup> At-Tabari 10:244.

<sup>[2]</sup> Abu Dāwud 4:536, An-Nasā’ī 7:101.

<sup>[3]</sup> Fath Al-Bāri 12:114, Muslim 3:1296.

Allāh said,

﴿أَن يُقْتَلُوا أَوْ يُصْلَبُوا أَوْ تُقْطَعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ فَنَحْلَفُ أَنْ يُنَذَّلُوا مِنْ أَلْأَرْضِ﴾

﴿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 Ṭalhah 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.'<sup>[1]</sup> Similar was said by Sa'īd bin Al-Musayyib, Mujaħid, 'Aṭā', Al-Ḥasan Al-Bašrī, Ibrāhīm An-Nakhaī and Ad-Daħħāk, as Abu Ja'far Ibn Jarīr recorded.<sup>[2]</sup> This view is supported by the fact that the word *Aw* (or), indicates a choice. As Allāh said,

﴿فَتَحِيرَةٌ إِنَّمَا قُتلَ مِنَ النَّعْوَنِ يَخْنُمُ بِهِ ذَوَا عَدْلٍ فَنَكِّنْمُ هَذِيَا بِنَغْلَةِ الْكَبَّةِ أَوْ كَنْدَرَةِ طَعَادٍ سَنِكِينٍ أَوْ عَدْلٍ ذَلِكَ صِيَامًا﴾

﴿The penalty is an offering, brought to the Ka'bah, of an eatable animal equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed the poor, or its equivalent in fasting.﴾[5:95]

Allāh said,

﴿فَإِنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ يَوْمَ أَذْيَهُ فَنَفْدِيَةٌ مِنْ حِسَابِ أَوْ مَذَقَةٌ أَوْ شَلْوَةٌ﴾

﴿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,

﴿فَنَكْنَرَةٌ إِطْعَامٌ عَشَرَةَ مَسِكِينٍ مِنْ أَوْسَطِ مَا تَعْلِمُونَ أَهْلِكُمْ أَوْ كَسْوَتُهُمْ أَوْ تَخْرِيرٌ نَجْبَةٌ﴾

﴿...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.

<sup>[1]</sup> At-Ṭabarī 10:263.

<sup>[2]</sup> At-Ṭabarī 10:262-263.

As for Allāh's statement,

﴿وَأُولَئِنَّا مِنْ أَلْأَرْضِ﴾

*«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, Ad-Daḥḥāk, 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.<sup>[1]</sup> Sa'īd bin Jubayr, Abu Ash-Sha'thā', Al-Ḥasan, Az-Zuhri, Ad-Daḥḥāk 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,

﴿ذَلِكَ لَهُمْ خَزْنَىٰ فِي الدُّنْيَاٰ 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."<sup>[2]</sup> 'Ali narrated that the Messenger of Allāh ﷺ said,

[1] At-Ṭabarī 10:268-270.

[2] Muslim 3:1333.

«مَنْ أَذَّبَ ذَنْبًا فِي الدُّنْيَا فَعُوْقَبَ بِهِ، فَإِنَّمَا أَغْذَلُ مِنْ أَنْ يَتَّقِيَ غُرْبَةً عَلَى عَبْدِهِ، وَمَنْ أَذَّبَ ذَنْبًا فِي الدُّنْيَا فَسَتَرَهُ اللَّهُ عَلَيْهِ وَعَفَّا عَنْهُ، فَإِنَّمَا أَكْرَمُ مِنْ أَنْ يَمْرُدَ عَلَيْهِ فِي شَيْءٍ، فَلَدَّ عَفَّا 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 Ahmad, Ibn Mājah and At-Tirmidhi who said, “*Hasan Gharīb.*”<sup>[1]</sup> Al-Ḥāfiẓ Ad-Dāraquṭnī was asked about this *Hadīth*, 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 *Saḥīḥ*.<sup>[2]</sup>

Ibn Jarīr commented on Allāh’s statement,

﴿ذَلِكَ لَهُمْ جُزَّئٌ فِي الدُّنْيَا﴾

﴿That is their disgrace in this world,﴾ “Meaning, shame, humiliation, punishment, contempt and torment in this life, before the Hereafter,

﴿وَلَهُمْ فِي الْآخِرَةِ 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*.<sup>[3]</sup>

[1] Ahmad 1:159, *Tuhfat Al-Ahwadhi* 7:377, Ibn Mājah 2:868.

[2] Ad-Daraquṭnī 3:215.

[3] At-Tabārī 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 الظَّالِمُونَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوهُ عَلَيْهِمْ فَأَعْلَمُوا أَنَّ اللَّهَ عَفُورٌ رَّحِيمٌ﴾

*¶ 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, "Hārithah bin Badr At-Tamīmī 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 'Ali, Ibn 'Abbās and 'Abdullāh bin Ja'far, and they talked to 'Ali about him so that he would grant him safety, but 'Ali refused. So Hārithah went to Sa'īd bin Qays Al-Hamadani who kept him in his house and went to 'Ali, saying, 'O Leader of the Faithful! What about those who wage war against Allāh and His Messenger and cause mischief in the land?' So he recited the Āyah until he reached,

﴿إِلَّا الظَّالِمُونَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوهُ عَلَيْهِمْ﴾

*¶ Except for those who (having fled away and them) came back (as Muslims) with repentance before they fall into your power.»*

So 'Ali wrote a document that granted safety, and Sa'īd bin Qays said, 'This is for Hārithah bin Badr.' Ibn Jarīr recorded this *Hadīth*.<sup>[1]</sup>

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

<sup>[1]</sup> At-Tabārī 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,

﴿يَعِدُ اللَّهُمَّ أَنَّمَا أَنْزَلْتُ لِأَنفُسِهِمْ لَا تَنْكِحُونَ مِنْ نِسَاءٍ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا  
إِنَّمَا هُوَ الْمَغْفُرُ الرَّاجِحُ﴾

﴿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-Hakam, who was the governor of Al-Madīnah during the reign of Mu'awiyah. Abu Hurayrah said, "This is 'Ali and he came in repentance and you do not have a way against him, nor can you have him killed." So 'Ali was absolved of punishment and remained on his repentance and went to the sea to perform *Jihād* in Allāh's cause. The Muslims met the Romans in battle, and the

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يُرِيدُوكُمْ أَنْ يَخْرُجُوكُمْ مِّنَ الْأَنَارِ وَمَا هُمْ بِخَرِيجٍ كُمْ مِّنْهَا  
وَلَهُمْ عَذَابٌ أَعَظَّ مُقْبِلٌ [٧] وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا  
أَيْدِيهِمْ مَاجَرَاءُ بِمَا كَسَبُوا إِلَّا مِنْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ  
فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ  
عَلَيْهِمْ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ [٨] أَمَّا قَلْمَنْ أَنَّ اللَّهَ لَهُ مُلْكُ  
السَّمَاوَاتِ وَالْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ  
وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ [٩] يَنَاهِيَهَا الرَّسُولُ  
لَا يَخْرُجُونَ كُلُّ الَّذِينَ يُسْكِرُونَ فِي الْكُفَّارِ مِنَ الَّذِينَ  
قَاتَلُوا إِمَامًا بِأَفْوَهِهِمْ وَلَرَثُونَ مِنْ قُلُوبِهِمْ وَمِنَ الَّذِينَ  
هَادُوا وَاسْتَعْنُوا بِالْكَذِبِ سَمَاعُوكُمْ لِقَوْمٍ  
أَخْرَىٰ إِنَّ لَهُمْ لَوْلَكُمْ يَخْرُجُونَ أَكْلَمَ مِنْ بَعْدِ مَوَاضِعِهِمْ  
يَقُولُونَ إِنَّ أُولَئِكُمْ هُنَّا فَخُذُوهُ وَإِنَّ لَهُمْ نُوقْنَةٌ فَاحْذَرُوهُ  
وَمَنْ يُرِيدُ اللَّهَ فَقْتَلَهُ فَلَمَّا تَمَلَّكَ لَهُ مِنَ اللَّهِ شَيْئًا  
أُولَئِكَ الَّذِينَ لَمْ يُرِيدُ اللَّهَ أَنْ يُطْهِرَ قُلُوبَهُمْ لَهُمْ فِي  
الْأَذْنَى حَرَقٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ [١١]

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." <sup>[11]</sup>

﴿يَا أَيُّهَا الَّذِينَ مَأْمُوا أَنَّقُوا اللَّهَ  
وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَهَدُوا  
فِي سَبِيلِهِ لَمَّا كُنْتُمْ تُنْهَرُونَ  
إِنَّ الَّذِينَ كَفَرُوا لَوْلَكَ لَهُ مَا  
فِي الْأَرْضِ جَيِّمًا وَمِثْلَهُ مَكْثُورٌ  
لِيَقْتَدِرُوا بِهِ مِنْ عَذَابٍ يَوْمَ الْقِيَامَةِ  
مَا تُقْبَلُ مِنْهُمْ وَلَمَّا كُنْتُمْ عَذَابَ اللَّهِ  
يُرِيدُوكُمْ أَنْ يَخْرُجُوكُمْ مِّنَ  
الْأَنَارِ وَمَا هُمْ بِخَرِيجٍ كُمْ مِّنْهَا  
وَلَهُمْ عَذَابٌ أَعَظَّ مُقْبِلٌ [٧]﴾

﴿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.﴾

<sup>[11]</sup> At-Tabari 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 Talhah said that ‘Aṭā’ said that Ibn ‘Abbās said that *Wasīlah* means ‘the means of approach’.<sup>[1]</sup> 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.”<sup>[2]</sup>

﴿أُولَئِكَ الَّذِينَ يَدْعُونَ إِلَى رَبِيعَةِ الْوَسِيلَةِ﴾

«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 جِنَّ يَشْمَعُ النَّدَاءَ: أَلَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ التَّائِمَةِ، وَالصَّلَاةِ الْفَانِيَةِ، أَتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْنَتَهُ مَقَامًا مَخْمُودًا الَّذِي وَعَدْتَهُ، إِلَّا حَلَّتْ لَهُ الشَّفَاعَةُ بِيَوْمِ 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 Muhammad 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.»<sup>[3]</sup>

Muslim recorded that ‘Abdullāh bin ‘Amr bin Al-‘Āṣ said

[1] At-Tabari 10:291.

[2] At-Tabari 10:291.

[3] Fath Al-Bārī 8:251.

that he heard the Prophet ﷺ saying,

إِذَا سَمِعْتُمُ الْمُؤْذِنَ قُطُولُوا مِثْلًا مَا يَقُولُ، ثُمَّ صَلُوْا عَلَيَّ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا، ثُمَّ سَلُوْا لِي التَّوْسِيَّةَ، فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَتَبَيَّنُ إِلَّا لِغَنِيٍّ  
مِنْ عِبَادِ اللَّهِ، وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ لِي التَّوْسِيَّةَ حَلَّتْ عَلَيَّ 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 Wasilah 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 Wasilah for me, he will earn the right of my intercession.»<sup>[1]</sup>*

Allāh said,

﴿وَجَاهُدُوا فِي سَبِيلِهِ لَمَّا كُنْتُمْ تُفْلِحُونَ﴾

*«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 Jihâd 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

<sup>[1]</sup> Muslim 1:288.

of Resurrection. Allāh said,

﴿إِنَّ الَّذِينَ كَفَرُوا لَوْلَا أَنْ لَهُمْ نَارٌ فِي الْأَرْضِ جَمِيعًا وَيَشْلُهُ مَكَانٌ يُلْقَنُدُوا يِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُشَدِّلُ بِنَهَمَّ وَلَمْ يَعْلَمْ عَذَابَ أَيْمَانِهِ﴾ ﴿٣٥﴾

﴿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,

﴿وَيُرِيدُونَكُمْ أَنْ يَخْرُجُوا مِنَ النَّارِ وَمَا هُمْ بِمُتَّحِدِينَ وَلَهُمْ عَذَابٌ أَنْهِمْ﴾ ﴿٣٦﴾

﴿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 أَنْ يَخْرُجُوا يَنْهَا مِنْ غَيْرِ أُعْبُدُوا 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 أَنْهِمْ﴾

﴿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,

دِيَوْنَى بِالرَّجُلِ مِنْ أَهْلِ النَّارِ فَيَقُولُ لَهُ: يَا ابْنَ آدَمَ! كَيْفَ وَجَدْتَ مَضْجَعَكَ؟ فَيَقُولُ: شَرَّ مَضْجَعٍ، فَيَقُولُ: هَلْ نَهْتَدِي بِقُرْبَابِ الْأَرْضِ ذَهَبًا؟ قَالَ: فَيَقُولُ: نَعَمْ يَا رَبَّ! فَيَقُولُ اللَّهُ: كَذَبْتَ، فَذَسَأْتُكَ أَهْلَ مِنْ ذَلِكَ فَلَمْ تَفْعَلْ، فَبِئْمَرُ بِهِ إِلَى النَّارِ.

«A man from the people of the Fire will be brought forth and will be asked, ‘O son of Ādām! 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-Nasâ’î<sup>[11]</sup> recorded it.

﴿وَالثَّارِقُ وَالثَّارِقَةُ فَاقْطَعُوا أَيْدِيهِمَا جَزَاءً بِمَا كَسَبُوا إِنَّ اللَّهَ وَاللَّهُ عَزِيزٌ حَمِيدٌ ﴾ فَنَّ تَابَ مِنْ بَعْدِ ظَلَمِهِ، وَأَصْلَحَ فَلَمَّا كَانَ اللَّهُ يَشْوِبُ عَيْنَهُ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ أَذْرَقَ لَمَّا تَلَمَّ أَنَّ اللَّهَ لَمْ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يَمْدُدُهُ مِنْ يَمْنَاهُ وَيَغْفِرُ لَمَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴾

﴿38. And (as for) the male thief and the female thief, cut off their hands as a recompense for that which both committed, a punishment by way of example from 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 Jâhilîyyah, this was also the punishment for the thief, and Islâm upheld this punishment. In Islâm, there are several conditions that must

<sup>[11]</sup> Muslim 4:2162 and An-Nasâ’î 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 *Sahīhs* that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«لَعْنَ اللَّهِ السَّارِقَ يَنْرُقُ الْيَيْضَةُ فَتَقْطَعُ يَدُهُ، وَيَنْرُقُ الْخَبْلُ فَتَقْطَعُ 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.»<sup>[1]</sup>

Al-Bukhāri and Muslim recorded that ‘Ā’ishah said that the Messenger of Allāh ﷺ said,

«فَتَقْطَعُ يَدُ الشَّارِقِ فِي رُبْعِ دِينَارٍ فَصَاعِدًا»

«The hand of the thief shall be cut off if he steals a quarter of a Dīnār or more.»<sup>[2]</sup>

Muslim recorded that ‘Ā’ishah, may Allāh be pleased with her, said that the Messenger of Allāh ﷺ said,

«لَا تُقْطَعُ يَدُ الشَّارِقِ 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.»<sup>[3]</sup>

This *Hadīth* 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 *Hadīth* 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 -

<sup>[1]</sup> *Fath Al-Bāri* 12:83, Muslim 3:1314.

<sup>[2]</sup> *Fath Al-Bāri* 12:99, Muslim 3:1312.

<sup>[3]</sup> Muslim 3:1313.

may Allāh be pleased with them - and it is the view of 'Umar bin 'Abdul-'Azīz, Al-Layth bin Sa'd, Al-Awzā'i, and Ash-Shāfi'i and his companions. This is also the view of Imām Ahmad bin Ḥanbal and Ishāq bin Rāhwayh in one of the narrations from him, as well as Abu Thawr, and Dāwud bin 'Ali Az-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,

﴿ جَزَاءٌ مِّنْ أَنْ شَاءَ اللَّهُ 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,

﴿ فَإِنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوَلِّ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ تَرْجِعُهُمْ لِرَحْمَةِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴾

*«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 Ahmād 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,

«أفطعوا يَدَهَا»

“Cut off her hand.” They said, “We ransom her with five hundred Dīnārs.” The Prophet ﷺ said,

«أفطعوا 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 خَطِئِكَ كَبِيرٌ وَلَذِكْ أُمُّكَ»

“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,

﴿فَنَّ تَابَ مِنْ بَعْدِ ذَلْقِيَّةٍ، وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ عَنْورٌ رَّحِيمٌ﴾

“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.”<sup>(11)</sup>

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

<sup>(11)</sup> Ahmād 2:177.

he ﷺ said,

﴿أَتَشْفَعُ فِي حَدْدٍ مِّنْ 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,

﴿أَمَا بَعْدُ فَإِنَّا أَخْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ أَهْمَنْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرْكُوهُ، وَإِذَا سَرَقَ فِيهِمُ الْمُصْعِفُ أَقْامُوا عَلَيْهِ الْحَدَّ، وَإِنِّي وَالَّذِي نَسِيَ يَنْهَا لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقْطَنَتْ يَنْهَا﴾

“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 Fātimah the daughter of Muhammad 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. ‘Āishah 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.’<sup>[1]</sup> This is the wording that Muslim collected, and in another narration by Muslim, ‘Āishah 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.’<sup>[2]</sup>

Allāh then said,

﴿أَلَمْ تَلْمِذْ أَنَّ اللَّهَ لَمْ يُنْكِنْ الْكَنْوَتْ وَالْأَرْضَ؟﴾

«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,

﴿فَيَغْفِرُ لَمَنْ يَشَاءُ وَيَمْذُثُ مَنْ يَشَاءُ وَاللَّهُ عَنِ كُلِّ شَيْءٍ قَدِيرٌ﴾

<sup>[1]</sup> *Fatḥ Al-Bārī* 7:619, Muslim 3:1315.

<sup>[2]</sup> Muslim 3:1316.

¶41. O messenger! Let not those who hury to fall into disbelief listen much and eagerly to lies, listening to others who have not but their hearts have no faith. And of the Jews are men who grieve you, of such who say, "We believe", with their mouths but their hearts have no faith. And of the Jews are men who

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**¶** He forgives whom He wills and punishes whom He wills. And Allah is able to do all things. ¶

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 Allâh wants to put in Fitnah, you can do nothing for him against Allâh. Those are the ones whose hearts Allâh 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 Suhût. 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, Allâh loves those who act justly.»

¶43. But how do they come to you for a decision while they have the Tawrâh, in which is the decision of Allâh; yet even after that they turn away. For they are not believers.»

¶44. Verily, We did send down the Tawrâh, therein was guidance and light, by which the Prophets who submitted themselves to Allâh's will, judged for the Jews. And the Rabbâniyyûn and the Ahlâbâr, for to them was entrusted the protection of Allâh'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 Allâh has revealed, such are the disbelievers.»

### **Do Not Feel Sad Because of the Behavior of the Jews and Hypocrites**

These honorable Âyât were revealed about those who rush into disbelief, deviating from the obedience of Allâh, His Messenger, preferring their opinions and lusts to what Allâh has legislated,

﴿مِنَ الظَّالِمِينَ قَاتُلُوا مَأْمَنًا يَأْتُهُمْهُنَّ وَلَئِنْ تُؤْتُنَّ فُلوْنِهِمْ﴾

¶*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.

﴿فِيْنَ الظَّالِمِينَ كَادُوا أَنْ﴾

﴿And of the Jews...﴾ the enemies of Islām and its people, they and the hypocrites all,

﴿سَمِعُونَ لِكَذِبٍ﴾

﴿listen much and eagerly to lies...﴾ and they accept and react to it positively,

﴿سَمِعُونَ لِقَوْمٍ مَا خَرَبَ لَهُ يَأْتُوا لَهُ﴾

﴿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

﴿يُخَيِّفُونَ الْكَلَمَ مِنْ بَعْدِ مَوْضِيَّةٍ﴾

﴿They change the words from their places:﴾ by altering their meanings and knowingly distorting them after they comprehended them,

﴿يَقُولُونَ إِنْ أُوتِشْتَ مَذَاهِبُنَا فَخُذُوهُ وَإِنْ لَمْ تُتَقْرَأْ فَأَحْذِرُوكُمْ﴾

﴿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 *Hadîths* mentioning this story. Mâlik reported that Nâfi' said that 'Abdullâh bin 'Umar said, "The Jews came to Allâh's Messenger ﷺ and mentioned that a man and a woman from them committed adultery. Allâh's Messenger ﷺ said to them,

«مَا تَجِدُونَ فِي التُّورَةِ فِي شَانِ الرَّجْمِ؟»

«What do you find in the ruling about stoning in the Tawrâh?»

They said, 'We only find that they should be exposed and flogged.' 'Abdullâh bin Salâm said, 'You lie. The Tawrâh mentions stoning, so bring the Tawrâh.' They brought the Tawrâh and opened it but one of them hid the verse about stoning with his hand and recited what is before and after that verse. 'Abdullâh bin Salâm said to him, 'Remove your hand,' and he removed it, thus uncovering the verse about stoning. So they said, He ('Abdullâh bin Salâm) has said the truth, O Muhammad! It is the verse about stoning.' The Messenger of Allâh 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-Bukhâri and Muslim also collected this *Hadîth* and this is the wording collected by Al-Bukhâri. In another narration by Al-Bukhâri, the Prophet ﷺ said to the Jews,

«مَا تَضَعُونَ بِهِمَا؟»

«What would you do in this case?» They said, "We would humiliate and expose them." The Prophet ﷺ recited,

﴿فَأَتُوا بِالْتُّورَةِ فَأَنْوِكُمْ إِنْ كُنْتُمْ صَادِقِينَ﴾

«Bring here the Tawrâh 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 Tawrâh)." So he read until he reached a certain verse and then covered it with his hand. He was told, "Remove your hand," and it was the verse about stoning. So that man said, "O Muhammad! This is the verse about stoning, and we had hid its knowledge among us." So the Messenger ﷺ ordered that the two adulterers be stoned, and they were stoned.<sup>[1]</sup>

<sup>[1]</sup> Al-Bukhâri 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 عَلَىٰ مِنْ زَانِ؟»

«What is the ruling that you find in the Tawrāh for adultery?»

They said, "We expose them, carry them (on donkeys) backwards and parade them in public." The Prophet ﷺ recited;

﴿فَأَتُوا بِالْتَّوْرَةِ فَأَتُوهَا إِنْ كُشِّمْ صَدِيقَكُمْ﴾

«Bring here the Tawrāh and recite it, if you are truthful.»

So they brought the Tawrāh 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."<sup>[1]</sup> 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,

«أُتُونِي بِالْتَّوْرَةِ»

«Bring the Tawrāh to me.»

He was brought the Tawrāh and he removed the pillow from under him and placed the Tawrāh on it, saying,

«أَنْتُ بِكَ رَبِّنِ أَنْتَكَ»

«I trust you and He Who revealed it to you.»

He then said,

<sup>[1]</sup> Muslim 3:1326.

﴿إِنْ شَرِّنِي بِأَغْلَبِكُمْ﴾

«Bring me your most knowledgeable person.»

So he was brought a young man... " and then he mentioned the rest of the story that Mâlik narrated from Nâfi'.<sup>[1]</sup>

These *Hadîths* state that the Messenger of Allâh ﷺ issued a decision that conforms with the ruling in the Tawrâh, not to honor the Jews in what they believe in, for the Jews were commanded to follow the Law of Muhammad ﷺ only. Rather, the Prophet did this because Allâh commanded him to do so. He asked them about the ruling of stoning in the Tawrâh to make them admit to what the Tawrâh 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 أُرْتَشِدَ مَذَادًا﴾

«If you are given this,» referring to flogging, then take it,

﴿وَإِنْ لَمْ تُؤْتُوهُ فَامْسِدُوهُ﴾

«but if you are not given this, then beware!» and do not accept or implement it. Allâh said next,

﴿وَمَنْ يُرِيدُ اللَّهَ وَقْتَنَتَهُ فَلَمْ يَنْتَلِكْ لَمْ يَنْتَلِكْ أَذْيَانَ لَمْ يُرِيدُ اللَّهَ أَنْ يَطْهِيرَ قُلُوبَهُمْ لَكُمْ فِي الدُّنْيَا حِزْنٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ﴾ سَمَوَاتٌ  
﴿لِلْكَذِيبِ أَكْثَلُونَ لِلْمُكْتَحِبِ﴾

«And whomsoever Allâh wants to put in Fitnah, you can do nothing for him against Allâh. Those are the ones whose hearts Allâh 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 Suhît»

'Suhît' refers to bribes, as Ibn Mas'ûd and others stated.<sup>[2]</sup> The

[1] Abu Dâwud 4:597.

[2] At-Tabari 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 كَاتَمُوكَ﴾

﴿So if they come to you...﴾ so that you judge between them,

﴿فَأَخْكُمْ بَيْنَهُمْ أَوْ أُغْرِضْ عَنْهُمْ وَإِنْ تُفْرِضْ عَنْهُمْ فَلَنْ يَضُرُوكَ شَيْئًا﴾

﴿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, Mujaħid, Ikrimah, Al-Hasan, Qatādah, As-Suddi, Zayd bin Aslam, 'Atā' Al-Khurāsāni, and several others said that this part of the Āyah was abrogated by Allāh's statement,

﴿وَلَنْ أَخْكُمْ بَيْنَهُمْ يَتَأَزَّلَ اللَّهُ﴾

﴿And so judge among them by what Allāh has revealed.﴾<sup>[11]</sup>

﴿وَإِنْ حَكَمْتَ فَأَخْكُمْ 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 الظَّافِرِينَ﴾

﴿Verily, Allāh loves those who act justly.﴾

### Chastising the Jews for Their Evil Lusts and Desires, While Praising the Tawrāh

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 Tawrāh, but they prefer other laws over it, although they believe that these other laws are not correct and do not apply

<sup>[11]</sup> At-Tabari 10:330-332.

to them. Allâh said,

﴿وَكَفَى بِمُجْكِمُوكَ دِينَهُ الظَّرِيمَ فِيهَا حُكْمُ اللَّهِ شَاءَ يَتَوَلَّنَّ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ  
بِالْمُؤْمِنِينَ﴾

﴿But how do they come to you for decision while they have the Tawrâh, in which is the decision of Allâh; yet even after that they turn away. For they are not believers.﴾

Allâh next praises the Tawrâh that He sent down to His servant and Messenger Mûsâ, son of Imrân,

﴿إِنَّا أَنْزَلْنَا الْتَّوْرِيقَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّهِ مَا دُرِّجَ﴾

﴿Verily, We did send down the Tawrâh [to Mûsâ], therein was guidance and light, by which the Prophets who submitted themselves to Allâh's will, judged the Jews.﴾

and these Prophets did not deviate from the law of the Tawrâh, change or alter it,

﴿وَالرَّبِّيَّوْنَ وَالْأَخْبَارُ﴾

﴿And (also) the Rabbâniyyûn and the Ahbâr...﴾

wherein *Rabbâniyyûn* refers to the worshippers who are learned and religious, and *Ahbâr* refers to the scholars,

﴿إِنَّا نَسْخِيفُونَا مِنْ كِتَابِ اللَّهِ﴾

﴿for to them was entrusted the protection of Allâh's Book,﴾

meaning, they were entrusted with the Book of Allâh, and they were commanded to adhere to it and not hide any part of,

﴿وَكَانُوا عَلَيْهِ شَهَادَةً فَلَا تَخْتُونُ الْكَاسَ وَأَخْتُونَ وَلَا تَشْرُونَ بِإِيمَنِكُمْ قَلِيلًا  
وَمَنْ لَدُّ بِمُنْكَمْ يَسَّا 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 Allâh has revealed, such are the disbelievers.﴾

There are two ways to explain this Ayah and we will mention the later.

### **Another Reason Behind Revealing these Honorable Ayât**

Imâm Aḥmad recorded that Ibn 'Abbâs said, "Allâh sent

down the Āyāt,

﴿وَمَنْ لَمْ يَحْكُمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكُفَّارُ﴾

﴿And whosoever does not judge by what Allāh has revealed,  
such are the disbelievers,﴾

﴿فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾

﴿Such are the unjust,﴾ and,

﴿فَأُولَئِكَ هُمُ التَّشَيْعُونَ﴾

﴿Such are the rebellious.﴾ about two groups among the Jews. During the time of *Jāhilīyyah*, 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. Allâh sent down,

﴿يَأَيُّهَا أَرْسَلْنَا لَا يَعْلَمُكُمُ الظَّبَابُ يُسْكِنُونَ فِي الْكُفَّارِ﴾

«O Messenger! Let not those who hurry to fall into disbelief grieve you,» until,

﴿الْأَنْتِقُونَ﴾

«Such are the rebellious.»

By Allâh! It is because of their problem that Allâh sent down these verses and it is they whom Allâh meant.”<sup>[1]</sup> Abu Dâwud collected a similar narration for this *Hadîth*.<sup>[2]</sup>

Abu Ja’far Ibn Jarîr recorded that Ibn ‘Abbâs said that the Âyah in *Sûrat Al-Mâ’idah*,

﴿فَانْحِكُمْ بَيْنَهُمْ أَوْ أَغْرِضُ عَنْهُمْ﴾

«either judge between them, or turn away from them...» until,

﴿الْمُنْسَطِبِينَ﴾

«Those who act justly.»

was revealed concerning the problem of blood money between Bani An-Nâdîr and Bani Qurayzâh. The dead of Bani An-Nâdîr were being honored more and they received the full amount of *Diyah*, while Qurayzâh received half the *Diyah* for their dead. So they referred to the Messenger of Allâh ﷺ for judgement and Allâh sent down these verses about them. The Messenger of Allâh ﷺ compelled them to adhere to the true judgement in this matter and made the *Diyah* the same for both groups and Allâh knows best about that matter.”<sup>[3]</sup> Ahmad, Abu Dâwud and An-Nasâ’î<sup>[4]</sup> also recorded this *Hadîth* from Abu Ishâq.

Al-‘Awfi and ‘Ali bin Abi Tâlhabah reported that Ibn ‘Abbâs said that these Âyât were revealed about the two Jews who committed adultery, and we mentioned the *Hadîths* about this story before. It appears that both of these were the reasons behind revealing these Âyât, and Allâh knows best. This is why Allâh said afterwards,

<sup>[1]</sup> Ahmad 1:246.

<sup>[2]</sup> Abu Dâwud 4:7.

<sup>[3]</sup> At-Tabâri 10:326.

<sup>[4]</sup> Ahmad 1:363, Abu Dâwud 4:16 and An-Nasâ’î 8:19.

﴿وَكُلُّنَا عَلَيْهِمْ بِهَا لَنَّ النَّفَسَ يَالْقَيْسَ وَالْأَيْدِكَ يَالْعَيْنِ﴾

﴿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 لَئِنْ يَحْكُمْ 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 Rājā’ Al-‘Uṭāridi, ‘Ikrimah, ‘Ubaydullāh bin ‘Abdullāh, Al-Ḥasan Al-Baṣri and others said that this Āyah was revealed about the People of the Book.<sup>[1]</sup> Al-Ḥasan Al-Baṣri added that this Āyah also applies to us.<sup>[2]</sup> ‘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.<sup>[3]</sup>

‘Ali bin Abi Ṭalhah also stated that Ibn ‘Abbās commented on Allāh’s statement,

﴿وَمَنْ لَئِنْ يَحْكُمْ 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.<sup>[4]</sup>

‘Abdur-Razzāq said, “Ma’mar narrated to us that Ṭāwus said that Ibn ‘Abbās was asked about Allāh’s statement,

﴿وَمَنْ لَئِنْ يَحْكُمْ﴾

[1] At-Ṭabarī 10:347-357.

[2] At-Ṭabarī 10:357.

[3] At-Ṭabarī 10:356.

[4] At-Ṭabarī 4:597.

﴿And whosoever does not judge...﴾

He said, 'It is an act of *Kufr*.' Ibn Ṭāwus 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 'Atā' said, 'There is *Kufr* and *Kufr* less than *Kufr*, *Zulm* and *Zulm* less than *Zulm*, *Fisq* and *Fisq* less than *Fisq*.'<sup>[1]</sup> Waki' said that Sa'id Al-Makki said that Ṭāwus said that,

﴿وَمَنْ لَمْ يَنْكُنْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكُفَّارُ﴾

﴿And whosoever does not judge by what Allāh has revealed, such are the disbelievers,﴾

"This is not the *Kufr* that annuls one's religion."<sup>[2]</sup>

﴿وَكَيْنَةَ عَلَيْهِمْ دِيَبَأَ أَنَّ النَّفَرَ بِالنَّفَرِ وَالْعَيْتَ بِالْعَيْنِ وَالْأَفَ بِالْأَنْفِ وَالْأَذَّكَ بِالْأَذْنِ وَالْإِسْنَ بِالْإِسْنِ وَالْجُرْحَ فِصَاصُونَ فَمَنْ تَصَدَّكَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ لَمْ يَنْكُنْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾

**445.** 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-Nadīr 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 لَمْ يَنْكُنْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكُفَّارُ﴾

﴿And whosoever does not judge by what Allāh has revealed,

[1] 'Abdur-Razzāq 1:191, At-Tabari 4:595.

[2] At-Tabari 10:355.

*such are the disbelievers.♦*

because they rejected Allâh's command with full intention and with transgression and rebellion. In this Âyah, Allâh said,

﴿فَأُولَئِكَ مِنَ الظَّالِمِينَ﴾

«such are the unjust.♦ because they did not exact the oppressed his due rights from the oppressor in a matter which Allâh 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

Imâm Abu Naşr bin Aş-Şabbâgh stated in his book, *Ash-Shâmil*, that the scholars agree that this Âyah [5:45] should be implemented, and the Imâms agree that the man is killed for a woman whom he kills, according to the general indications of this Âyah. A *Hadîth* that An-Nasâ'î<sup>[1]</sup> recorded states that the Messenger of Allâh ﷺ had this statement written in the book that he gave 'Amr bin Hazm,

«أَنَّ الرَّجُلَ يُقْتَلُ بِالْمَرْأَةِ»

«The man is killed for the woman (whom he kills).»

In another *Hadîth*, the Messenger ﷺ said,

«الْمُسْلِمُونَ تَسْكَافُ دِيَارُهُمْ»

«Muslims are equal regarding the sanctity of their blood.»<sup>[2]</sup>

This is also the opinion of the majority of the scholars.

What further supports what Ibn Aş-Şabbâgh said is the *Hadîth* that Imâm Ahmad recorded that Anas bin Mâlik said, "Ar-Rabi' (his aunt) broke the tooth of a girl, and the relatives of Ar-Rabi' requested the girl's relatives to forgive (the offender), but they refused. So, they went to the Prophet ﷺ who ordered them to bring about retaliation. Anas bin An-Nâdr, her brother, asked, 'O Allâh's Messenger! Will the tooth of Ar-Rabi' be broken?' The Messenger of Allâh said, 'O Anas! The Book of Allâh prescribes retaliation.' Anas said, 'No, by Him Who has sent you with the Truth, her tooth will not be broken.'

[1] An-Nasâ'î 8:58.

[2] Ibn Mâjah 2:895.

Later the relatives of the girl agreed to forgive Ar-Rabī' and forfeit their right to retaliation. The Messenger of Allāh ﷺ said,

«إِنْ مَنْ عَبَادَ اللَّهَ مِنْ لَوْ أَقْسَمَ عَلَى اللَّهِ لَا يَرْدُهُ»

*“There are some of Allāh’s servants who, if they take an oath by Allāh, Allāh fulfills them.”*<sup>[1]</sup>

It was recorded in the Two *Sahīhs*.<sup>[2]</sup>

### Retaliation for Wounds

Allāh said,

﴿وَالْجُرُوحَ قِسْمًا﴾

*“(and wounds equal for equal.)”*

‘Ali bin Abi Ṭālhah 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.”<sup>[3]</sup> 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 Hātim 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 Ahmad narrated from ‘Amr bin Shu’ayb, from his father, from his grandfather that a man once stabbed another man in his leg using a horn. The victim came to the Prophet ﷺ asking for retaliation, and the Prophet ﷺ said,

«حَتَّىٰ تَبْرُأُ»

*“(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,

<sup>[1]</sup> Ahmad 3:167.

<sup>[2]</sup> *Fath Al-Bāri* 8:124, *Muslim* 3:1302.

<sup>[3]</sup> *At-Tabari* 10:360.

that man said, "O Messenger of Allāh! I limp now." The Messenger ﷺ said,

﴿فَذَهَبْتَ فَقْصِيْتِي، فَأَبْعَدْتُكَ اللَّهُ وَنَطَّلَ عَرْجُوكَ﴾

*"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.<sup>[1]</sup>

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 تَكْدِيْفَ يَوْمٌ فَهُوَ كَفَارَةً لَهُ﴾

*«But if anyone remits the retaliation by way of charity, it shall be for him an expiation.»*

'Ali bin Abi Ṭalhah reported that Ibn 'Abbās commented that

﴿فَمَنْ تَكْدِيْفَ يَوْمٌ﴾

*«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."<sup>[2]</sup> 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.'<sup>[3]</sup> Ibn Abi Ḥātim recorded this statement.

Jābir bin 'Abdullāh said that Allāh's statement,

﴿فَمَنْ تَكْدِيْفَ يَوْمٌ فَهُوَ كَفَارَةً لَهُ﴾

*«But if anyone remits the retaliation by way of charity, it shall be for him an expiation,»*

"For the victim." This is also the opinion of Al-Ḥasan Al-Baṣrī, Ibrāhīm An-Nakha'i and Abu Ishāq Al-Hamdāni.

[1] Ahmad 2:217.

[2] At-Tabari 10:367.

[3] At-Tabari 10:326.

الْمُكَفَّرُونَ  
١١٦

وَقَبَّلَنَا عَلَىٰهُ أَثْرَهُمْ يَعِيْسَى ابْنُ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْتَّوْرَةِ وَمَا تَبَيَّنَهُ إِلَّا يُخْبِلُ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْتَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّسِقِينَ ﴿١﴾ وَلَيَخُذُوا  
أَهْلَ إِلَّا يُخْبِلُ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَّمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّافِرُونَ ﴿٢﴾ وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ  
بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَهُمْ بِهِمْ بَيْتَنَا  
عَلَيْهِ فَأَخْحُذُكُمْ بِمَا نَهَمْتُ بِمَا أَنْزَلَ اللَّهُ وَلَا تَبْيَغْ أَهْوَاءَهُمْ  
عَمَاجَاءَكُمْ مِنَ الْحَقِّ لِكُلِّ جَعْلَنَا مِنْكُمْ بِرَعَةً وَمِنْهَا جَاءَ  
وَلَوْشَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكُمْ لِتَبْلُوغُكُمْ فِي مَا  
مَاتُكُمْ فَاسْتَقِمُوا إِلَيْهِ الرَّحْمَةُ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا  
فِيَنِيْكُمْ بِمَا كُنْتُمْ فِيهِ تَخْلِقُونَ ﴿٣﴾ وَإِنْ أَحْكَمْتُمْ بِمَا  
أَنْزَلَ اللَّهُ وَلَا تَبْيَغْ أَهْوَاءَهُمْ وَأَخْدَرُهُمْ أَنْ يَفْتُولُوكُمْ عَنْ  
بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكُمْ فَإِنْ تَوْلُوا فَاعْلَمُ أَنَّهُ يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ  
بِعَصْبِ ذُرُوبِهِمْ وَإِنْ كَيْرَأْمِنَ النَّاسُ لِفَسِقِهِنَّ ﴿٤﴾ أَفَحَكُمْ  
الْجَنِّيْلَةَ بِيَقُولُونَ وَمَنْ أَحْسَنَ مِنَ اللَّهِ حَكْمًا لِّقَوْمٍ يُوقَنُونَ ﴿٥﴾

*does not judge by that which Allāh has revealed, such are the unjust.*

Earlier we mentioned the statements of ‘Atā’ and Tāwus that there is *Kufr* and lesser *Kufr*, injustice and lesser injustice and *Fisq* and lesser *Fisq*.

﴿وَقَبَّلَنَا عَلَىٰهُ أَثْرَهُمْ يَعِيْسَى ابْنُ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْتَّوْرَةِ وَمَا تَبَيَّنَهُ إِلَّا يُخْبِلُ فِيهِ  
مُنْكِرٌ وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْتَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّسِقِينَ ﴿١﴾ وَلَيَخُذُوا  
إِلَّا يُخْبِلُ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَّمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّافِرُونَ ﴿٢﴾﴾

46. And in their footsteps, We sent ‘Isā, son of Maryam,

[1] Ahmad 5:316.

[2] An-Nasā’i in Al-Kubrā 6:335 and Ibn Jarir At-Tabari 10:364. The meaning of this *Hadīth* is supported by other texts.

I m ā m A h m a d recorded that Ubādah bin As-Sāmiṭ said, “I heard the Messenger of Allāh saying,

«مَا مِنْ رَجُلٍ يُجْرِي مِنْ جَسْدِهِ  
جَرَاحَةً فَيَتَصَدَّقُ بِهَا، إِلَّا كَفَرَ  
اللهُ عَنْهُ مِثْلُ مَا تَصَدَّقُ 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.”<sup>[1]</sup>

An-Nasā’i<sup>[2]</sup> and Ibn Jarir recorded this *Hadīth*.

Allāh’s statement,

«وَمَنْ لَّمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ  
فَأُولَئِكَ هُمُ الظَّالِمُونَ»

And whosoever

does not judge by that which Allāh has revealed, such are the unjust.

*confirming the Tawrāh that had come before him, and We gave him the Injil, in which was guidance and light and confirmation of the Tawrāh 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 'Isā and Praises the Injil

Allāh said,

﴿وَنَذَّلْنَا﴾

﴿and We sent...﴾ meaning, We sent

﴿عَلَىٰ مُتَّرِّمٍ﴾

﴿in their footsteps﴾ meaning the Prophets of the Children of Israel,

﴿يَعْبُدُونَ أَبْنَاءَ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْتَّورَةِ﴾

﴿'Isā, son of Maryam, confirming the Tawrāh that had come before him,﴾

meaning, he believed in it and ruled by it.

﴿وَمَاتَتْهُ الْإِنْجِيلُ فِيهِ هُدًى وَّرُحْمَةً﴾

﴿and We gave him the Injil, in which was guidance and light﴾ meaning, a guidance that directs to the truth and a light that removes the doubts and solves disputes,

﴿وَمَصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْتَّورَةِ﴾

﴿and confirmation of the Tawrāh that had come before it,﴾ meaning, he adhered to the Tawrāh, except for the few instances that clarified the truth where the Children of Israel differed. Allāh states in another Āyah that 'Isā said to the Children of Israel,

﴿وَلَا جُنَاحَ لَكُمْ بَعْضُ 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 Tawrâh. Allâh's statement,

﴿وَهُدًى وَنُذْكِرَةٌ لِّلشَّاكِرِ﴾

﴿a guidance and an admonition for those who have Taqwâ.﴾

means, We made the Injil guidance and an admonition that prohibits committing sins and errors, for those who have *Taqwâ* of Allâh and fear His warning and torment.

Allâh said next,

﴿وَإِنَّمَا أَعْلَمُ الْأَيْمَنِ بِمَا أَنْزَلَ اللَّهُ فِيهِ﴾

﴿Let the people of the Injil judge by what Allâh has revealed therein.﴾

meaning, so that He judges the people of the Injil by it in their time. Or, the *Âyah* means, so that they believe in all that is in it and adhere to all its commands, including the good news about the coming of Muhammad ﷺ and the command to believe in and follow him when he is sent. Allâh said in other *Âyât*,

﴿فَقُلْ يَأْمُلُ الْكِتَبُ لَتَسْتُمْ عَلَىٰ شَيْءٍ وَّهُنَّ تَبْيَّنُوا أَنَّوْرَةَ الدُّجَى وَالْإِنْجِيلَ وَمَا أَنْزَلَ إِلَيْكُمْ مِّنْ رَّبِّكُمْ﴾

﴿Say "O People of the Scripture! You have nothing (guidance) until you act according to the Tawrâh, the Injil, and what has been sent down to you from your Lord."﴾ and,

﴿الَّذِينَ يَتَمَمُونَ رَسُولَ اللَّهِ الْأَكْرَبَ الَّذِي يَحْدُوْهُمْ مَكْثُورًا عَنْهُمْ فِي الْأَنْوَارِ﴾

﴿Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the Tawrâh...﴾ until,

﴿الْمُقْلِبُونَ﴾

﴿...successful.﴾ Here, Allâh said,

﴿وَمَنْ لَّمْ يَتَمَكَّمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّاهِرُونَ﴾

﴿And whosoever does not judge by what Allâh has revealed, such are the rebellious.﴾

meaning, the rebellious and disobedient of Allâh 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.

﴿وَأَرْلَانَا إِلَيْكُ الْكِتَبَ بِالْحَقِّ مُصَدِّقًا لِمَا يَكُنْ يَدْعُونَ مِنَ الْكِتَبِ وَمُهَمِّشًا عَلَيْهِ تَأْخِذُمُ  
يَتَنَاهُمْ بِإِنَّا أَرْلَانَ اللَّهَ وَلَا تَنْهِيَّ أَمْوَاهَهُمْ عَنَّا جَاءَكُمْ بِكُلِّ جَمِيعِنَا مِنْكُمْ بِشَرْعَةٍ  
وَمِنْهَا مِنْهَا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنَّ لِيَسْتُؤْكِمُ فِي مَا أَنْتُمْ فَاتَّسِعُوا الْعِزَّةِ  
إِلَى اللَّهِ مَرْجِعُكُمْ حَيْثُمَا فَيَقُولُوكُمْ إِنَّا كُنَّنَا فِيْهِ مُغْنِلِمُونَ ﴿٤٦﴾ وَلَئِنْ أَخْكُمْ يَتَبَاهُونَ بِإِنَّا أَرْلَانَ اللَّهَ  
وَلَا تَنْهِيَّ أَمْوَاهَهُمْ وَلَمْ يَذَرْهُمْ أَنْ يَفْتَشُوكُمْ عَنْ بَعْضِ مَا أَرْلَانَ اللَّهَ إِلَيْكُمْ فَإِنْ تَوْلُوا فَاعْلَمُ أَنَّهُمْ أُنَيْدُونَ  
اللَّهُ أَنْ يُعَذِّبَهُمْ يَتَعَصَّبُونَ دُونُرِبِهِمْ وَإِنَّ كَيْدَكُمْ مِنَ النَّاسِ لَفَاسِقُونَ ﴿٤٧﴾ أَنْخَكُمْ الْجَهَنَّمَ يَبْعَثُونَ وَمَنْ  
أَخْتَنَ مِنَ اللَّهِ حَكْمًا لَيَقُولُ بِوَقْتِهِنَّ ﴿٤٨﴾﴾

¶48. And We have sent down to you the Book (this Qur'ān) in truth, confirming the Scripture that came before it and Muhyaminan 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 Tawrāh 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. Allâh then mentioned the Injîl, praised it and commanded its people to adhere to it and follow it, as we stated. He next mentioned the Glorious Qur'ân that He sent down to His honorable servant and Messenger. Allâh said,

﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ بِالْحَقِيقَةِ﴾

﴿And We have sent down to you the Book in truth...﴾  
meaning, with the truth that, no doubt, is coming from Allâh,

﴿مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ﴾

﴿confirming the Scripture that came before it﴾

meaning, the Divinely Revealed Books that praised the Qur'ân and mentioned that it would be sent down from Allâh to His servant and Messenger Muhammâd ﷺ. The Qur'ân 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 Allâh's commands and Laws and believed in His Messengers. Allâh said,

﴿فَلَمْ يَأْمُرُنَا أَنْ نُؤْمِنُ بِمَا تَبَرَّأَ مِنْ قَبْلِهِ إِنَّا مُسْلِمُونَ لِلَّهِ فَلَمْ يَجِدُوا لِلْأَذْقَانَ شُجُّلًا وَرَأَوْلًا شَهَدُوا إِنَّمَا كَانَ وَعْدُ رَبِّنَا لَقَدْعُلًا﴾

﴿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 Muhammâd ﷺ by the words of His previous Messengers, will certainly be fulfilled.

Allâh's statement,

﴿وَمَهْبِبُنَا عَلَيْهِ﴾

﴿and Muhayminan over it﴾

means entrusted over it, according to Sufyân Ath-Thawri who narrated it from Abu Ishaq from At-Tamîmî from Ibn 'Abbâs.<sup>[1]</sup>

<sup>[1]</sup> At-Tabari 10:378.

'Ali bin Abi Ṭalhah reported that Ibn 'Abbās said, "Muhaymin is, 'the Trustworthy'. Allāh says that the Qur'ān is trustworthy over every Divine Book that preceded it."<sup>[1]</sup> This was reported from Ikrimah, Sa'īd bin Jubayr, Mujāhid, Muḥammad bin Ka'b, 'Atīyyah, Al-Ḥasan, Qatādah, 'Atā' Al-Khurāsāni, As-Suddi and Ibn Zayd.<sup>[2]</sup> 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 *Muhayminan* means, 'Witness'.<sup>[3]</sup> Mujāhid, Qatādah and As-Suddi said the same. Al-'Awfi said that Ibn 'Abbās said that *Muhayminan* means, 'dominant over the previous Scriptures'.<sup>[4]</sup> These meanings are similar, as the word *Muhaymin* 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 مَنْزَلْنَا الْذِكْرَ وَإِنَّا لَمْ نُنْقِضُ وَعْدَنَا﴾

﴿Verily, We, it is We Who have sent down the Dhikr and surely, We will guard it (from corruption).﴾

Allāh said,

﴿نَحْنُ عَلَيْهِ بِمَا أَنْزَلَ اللَّهُ عَلَيْهِ بِالْحِكْمَةِ يَتَّسِعُ كُلُّ شَيْءٍ﴾

﴿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

<sup>[1]</sup> At-Tabari 10:379.

<sup>[2]</sup> At-Tabari 10:377-380.

<sup>[3]</sup> At-Tabari 10:377.

<sup>[4]</sup> At-Tabari 10:379.

approves of for you from the Law of the previous Prophets, as Ibn Jarīr said.<sup>[1]</sup> Ibn Abi Ḥātim 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,

﴿وَلَا تَنْهِمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَنْهِمْ 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.”<sup>[2]</sup>

Allāh’s statement

﴿وَلَا تَنْهِمْ 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 تَنْهِمْ أَهْوَاءَهُمْ عَنَّا جَاءَكُمْ مِّنَ 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 جَمَّاتٍ مِّنْكُمْ شِرْعَةٌ وَمِنْهَا بَابٌ﴾

«To each among you, We have prescribed a law and a clear way.»

﴿لِكُلِّ جَمَّاتٍ مِّنْكُمْ شِرْعَةٌ﴾

«To each among you, We have prescribed a law»

*Shir’at* meaning, a clear path, as Ibn Abi Ḥātim recorded from Ibn ‘Abbās.<sup>[3]</sup>

﴿وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أَنْتُمْ وَيْدَهُ﴾

[1] At-Tabari 10:382.

[2] At-Tabari 10:332.

[3] At-Tabari 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 Muhammad ﷺ, His servant and Messenger, whom Allāh sent to the people of earth as the Final Prophet. Allāh said,

﴿وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَجَدَةً وَلَكُنْ تَبْتَلُوكُمْ فِي مَا مَأْتَكُمْ﴾

﴿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 Kathir said that the Āyah,

﴿فِي مَا مَأْتَكُمْ﴾

﴿In what He has given you.﴾ means, of the Book.

Next, Allāh encouraged rushing to perform good deeds,

﴿فَانْتَهُوا عَنِ الْعَبَرِ﴾

﴿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'aan, which is the Final Book that He revealed. Allāh said next,

﴿إِنَّ اللَّهَ مِنْ رَحْمَةِ كُلِّنَا﴾

﴿The return of you (all) is to Allāh;﴾

Therefore, O people, your return and final destination is to Allāh on the Day of Resurrection,

﴿فَيَنْتَهُوكُمْ بِمَا كُنْتُمْ فِيهِ تَعْلَمُونَ﴾

﴿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-Dahhāk said that,

﴿فَانسِلُوا الْحَبْرَاتِ﴾

﴿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,

﴿وَإِنْ أَخْمَمْتُهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَشْيِعْ أَفْوَاهَهُمْ﴾

﴿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,

﴿وَأَخْذُرْهُمْ أَنْ يَقْتُلُوكُمْ عَنْ بَعْضٍ مَا أَنْزَلَ اللَّهُ إِلَيْكُمْ﴾

﴿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 تَوْرَكُوهُمْ﴾

﴿And if they turn away,﴾ from the judgement that you pass in their disputes, and they defy Allāh's Law,

﴿فَاعْلَمْ أَنَّهَا يُرِيدُهُمْ أَنْ يُؤْمِنُوا بِمَا يَعْصِي دُونُونِهِمْ﴾

﴿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 لَفَسِلُونَ﴾

﴿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 حَرَضْتَ بِمُؤْمِنِينَ﴾

«And most people will not believe even if you desire it eagerly,» and,

﴿فَإِنْ تُلْهِنَ أَكْثَرَ مَنْ فِي الْأَرْضِ بِغَيْرِ سَبِيلِ اللَّهِ﴾

«And if you obey most of those on the earth they will mislead you far away from Allāh's path.»

Muhammad 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 Muhammad to try and misguide him from his religion.' So they went to the Prophet ﷺ and said, 'O Muhammad! You know that we are the scholars, noblemen and chiefs of the Jews. If we follow you, the Jews will follow suit and will not contradict us. But, there is enmity between us and some of our people, so we will refer to you for judgement in this matter, and you should rule in our favor against them and we will believe in you.' The Messenger of Allāh ﷺ refused the offer and Allāh sent down these Āyāt about them,

﴿وَلَنْ أَخْكُمْ بَيْنَهُمْ بِمَا أَرْزَقَ اللَّهُ وَلَا تَنْهَى أَهْوَاهُمْ وَلَا نَدْرِكُمْ أَنْ يَتَشَوَّلُوكُمْ عَنْ بَعْضِ مَا أَرْزَقْنَا لَكُمْ﴾

«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,

﴿لِقَاءِ يُوقَنُوكُمْ﴾

«for a people who have firm faith.»

Ibn Jarīr<sup>[1]</sup> and Ibn Abi Hātim recorded this *Hadīth*. Allāh continues,

﴿أَنَّكُمْ أَنْهَاةٌ يَبْتَغُونَ وَمِنْ أَحْسَنِ مِنَ اللَّهِ حَكْمًا لِقَاءِ يُوقَنُوكُمْ﴾

<sup>[1]</sup> At-Tabārī 10:393.

**﴿Do they then seek the judgement of (the days of) ignorance?  
And who is better in judgement than Allâh for a people who  
have firm faith?﴾**

Allâh criticizes those who ignore Allâh'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 Allâh's religion. During the time of Jâhiliyyah, 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-Yâsiq*, for them. This book contains some rulings that were derived from various religions, such as Judaism, Christianity and Islâm. 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 Allâh 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 Allâh's and His Messenger's decisions, so that no law, minor or major, is referred to except by His Law. Allâh said,

﴿أَنَّكُمْ بِالْجَهَنَّمَ تَبَرُّونَ﴾

**﴿Do they then seek the judgement of (the days of) ignorance?﴾**  
meaning, they desire and want this and ignore Allâh's judgement,

﴿وَرَأَنَّ أَحَسَنَ مِنْ أَنْ شَكَّا لِقَوْمٍ يُؤْفَّوْنَ﴾

**﴿And who is better in judgement than Allâh for a people who  
have firm faith?﴾**

Who is more just in decision than Allâh for those who comprehend Allâh's Law, believe in Him, who are certain that Allâh is the best among those who give decisions and that He is more merciful with His creation than the mother with her own child? Allâh has perfect knowledge of everything, is able to do all things, and He is just in all matters.

Al-Hâfiẓ Abu Al-Qâsim At-Tabarâni recorded that Ibn ‘Abbâs said that the Messenger of Allâh ﷺ said,

﴿أَنْتُصُّ النَّاسِ إِلَى اللَّهِ عَزَّ وَجَلَّ، مَنْ يَتَغَيَّرُ فِي إِلَانَامِ شَهَادَةِ الْجَاهِلِيَّةِ، وَطَالَبَ ذِمَّةً﴾

١١٧

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْتَهِنُوا الْيَهُودَ وَالنَّصَارَىٰ إِذْ يَهُدُونَ  
أَوْلَٰئِكَ هُنَّ عَذَّابٌ مِّنْ نَّحْنٍ إِنَّ اللّٰهَ لَا يَهُدُ الْقَوْمَ  
الظَّالِمِينَ ٦٥ فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَرِّعُونَ فِيهِمْ  
يَقُولُونَ تَخْشَىَ أَنْ تُصِيبَنَا دَارِيَةٌ فَعَسَىَ اللّٰهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَنْ  
مِّنْ عِنْدِهِ فَيُصْبِحُوا عَلَىٰ مَا أَسْرَوْا فِي أَنفُسِهِمْ تَدْبِيرٌ  
وَيَقُولُ الَّذِينَ آمَنُوا أَهْلُؤُلَاءِ الَّذِينَ آفَسُوا بِاللّٰهِ جَهَدَ أَنْفُسِهِمْ  
إِنَّهُمْ لَعَمِّكُمْ حَيْطَتْ أَعْنَالَهُمْ فَاصْبِرُوهُ أَخْسِرُهُمْ ٦٦ يَا أَيُّهَا  
الَّذِينَ آمَنُوا مِنْ رَبِّنَّكُمْ عَنِ دِينِهِ فَسُوفَ يَأْتِيَ اللّٰهُ بِقُوَّمٍ يُخْبِرُهُمْ  
وَيُحْبِبُهُمْ وَإِذَا لَمْ عَلَى الْمُؤْمِنِينَ أَعْزَمُهُمْ عَلَى الْكُفَّارِ بِمَا يَهْدُونَ كَفِيفُ  
سَبِيلِ اللّٰهِ وَلَا يَعْلَمُونَ لَوْمَةً لَّا يُبَرِّ ذَلِكَ فَضْلُ اللّٰهِ يَرْفَعُهُ مَنْ يَشَاءُ  
وَاللّٰهُ وَاسِعٌ عَلَيْهِ ٦٧ إِنَّمَا يُشَكِّمُ اللّٰهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ  
قُيْقَيْمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكٰةَ وَهُمْ رَاكِعُونَ ٦٨ وَمَنْ يَوْلَدَ  
رَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حَرْبَ اللّٰهِ هُمُ الظَّالِمُونَ ٦٩ يَا أَيُّهَا الَّذِينَ  
آمَنُوا لَا تَسْتَهِنُوا الَّذِينَ آتَخْدَوْا دِينَكُمْ هُنُّ زُوَّادٌ لِّهُمَا مِّنَ الَّذِينَ أَوْتُوا  
الْكِتَابَ مِنْ تِبْيَكُمْ وَالْمُهَاجِرُوْنَ وَلَئِنْهُمْ لَّا يُفْلِتُوْا إِنْ كُنْتُمْ مُّؤْمِنِينَ ٧٠

بالتقطيع أو أمرٍ بين عديه، فَتَسْبِحُوا عَلَى مَا أَسْرَى فِي أَشْيَاهِ تَهْمِيمٍ (١٠) وَيَقُولُ الَّذِينَ مَاءَتْهَا أَهْلَكَهَا  
الَّذِينَ أَسْعَوْا بِاللَّهِ جَهَدَ أَيْسَنَهُمْ إِنَّهُمْ لَعَنْكُمْ حَطَّتْ أَغْنَاهُمْ فَأَصْبَحُوا خَسِيرِينَ (١١)

**¶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, Allâh 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

امريء پئنير حق ليوريق  
ممه

**“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.”<sup>[1]</sup>**

Al-Bukhārī recorded  
Abu Al-Yamān  
narrating a similar  
*Hadīth*, with some  
addition.<sup>[2]</sup>

\* يَأَيُّهَا الَّذِينَ مَسَوْا لَا تَنْجِذُوا  
الْيَهُودَ وَالشَّرِكَى أُولَئِكَ مُفْتَنُونَ أُولَئِكَ  
مُفْتَنُونَ وَمَنْ يَتَوَلَّهُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ إِنَّ  
اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ اهـ

<sup>[1]</sup> At-Tabarāni 10:374.

<sup>[2]</sup> *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,

﴿وَمَن يَتَوَلَّهُمْ فَإِنَّمَا هُمْ بَغْيَانٌ﴾

*«And if any among you befriends them, then surely he is one of them.»*

Ibn Abi Ḥātim 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-Madīnah).' He then recited,

﴿إِنَّمَا الْأَئِمَّةَ لِلْمُسْلِمِينَ وَالشَّرْكَةُ أُمَّةٌ﴾

*«O you who believe! Take not the Jews and the Christians as friends...»<sup>[1]</sup>*

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,

<sup>[1]</sup> Ad-Durr Al-Manthūr 3:100.

﴿يَا أَيُّهُمْ مَا سِنَّا لَكُمْ شَيْءًا وَالشَّرِقَ أُولَئِكَ﴾

«O you who believe! Take not the Jews and the Christians as friends,»<sup>[1]</sup> Allāh said,

﴿فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ﴾

«And you see those in whose hearts there is a disease...»

A disease of doubt, hesitation and hypocrisy.

﴿بَشِّرُوكُمْ فِيمَ﴾

«they hurry to their friendship,» meaning, they rush to offer them their friendship and allegiances in secret and in public,

﴿يَقُولُونَ خَشْقَنْ أَنْ تُؤْبِنَ دَارِرَةً﴾

«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,

﴿فَقَسَى اللَّهُ أَنْ يَأْنِي بِإِنْتَجَ﴾

«Perhaps Allāh may bring a victory...» referring to the conquering of Makkah, according to As-Suddi.<sup>[2]</sup>

﴿أَوْ أَنْ يَنْهَا﴾

«or a decision according to His will» requiring the Jews and Christians to pay the *Jizyah*, as As-Suddi stated,

﴿بَتَسْبِحُوا﴾

«Then they will become» meaning, the hypocrites who gave their friendship to the Jews and Christians, will become,

﴿عَلَى مَا أَسْرَرُوا فِي أَنْتِهِنَّ﴾

«for what they have been keeping as a secret in themselves» of allegiances,

[1] Ibn Abi Ḥātim 4:1156.

[2] At-Tabari 10:405.

﴿تَبَرِّكَ﴾

﴿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 Allâh 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 Allâh'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 Allâh said,

﴿وَيَقُولُ الَّذِينَ مَا مَنَّا أَهْلَكَهُمُ الَّذِينَ أَفْسَدُوا يَأْتُهُمْ جَهَنَّمُ إِنَّمَا تَعْمَلُونَ حَيْثُ أَنْتُمْ تَعْمَلُونَ  
أَتَنْسِحُوا خَلِيفَةً﴾

﴿And those who believe will say, "Are these the men who swore their strongest oaths by Allâh that they were with you?" All that they did has been in vain, and they have become the losers.﴾

﴿يَأَيُّهَا أَيُّهَا الَّذِينَ مَا مَنَّا مِنْكُمْ عَنِ دِينِكُمْ فَسَوْفَ يَأْتِيَ اللَّهُ بِقَوْمٍ يُخْبِرُهُمْ أَذْلَالَ عَلَى الْأَرْضِ مِنْ  
أَعْنَبِهِنَّ بِمَهْدِهِنَّ فِي سَيِّئِاتِ أَنُوشَ دَلَالَ يَخْلُقُهُنَّ لَهُنَّ مُؤْمِنُونَ لَهُنَّ يُؤْتَوْهُنَّ مِنْ بَشَرَةَ  
وَاللَّهُ وَاحِدُ عَلِيهِ إِنَّمَا وَلِكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ مَا مَنَّا الَّذِينَ يُقْسِمُونَ الْأَصْلَوْنَ وَرَوْقَوْنَ الْأَرْجُونَ وَمَمْ  
رَكِعُوْنَ وَمَنْ يَتَّكِلُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ مَا مَنَّا فَإِنَّ حِزْبَ أَنُوشَ هُنَّ الظَّالِمُوْنَ﴾

﴿54. O you who believe! Whoever from among you turns back from his religion (Islâm), Allâh 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 Allâh, and never fearing the blame of the blamers. That is the grace of Allâh which He bestows on whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower.﴾

﴿55. Verily, your Protector is Allâh, His Messenger, and the believers, those who perform the Salâh, and give Zakâh, and they bow down.﴾

﴿56. And whosoever takes Allâh, His Messenger, and those who have believed, as protectors, then the party of Allâh 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,

﴿وَإِنْ تُرْتَدُوا يَسْتَبِيلُونَا عَبْرَكُمْ ثُمَّ لَا يَكُونُونَا أَنْتُمْ﴾

«And if you turn away, He will exchange you for some other people and they will not be your likes.» and,

﴿أَلَّا تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنْ يَكُنْ يَتَّهِبُكُمْ وَيَأْتِيَ بِعَلَيْكُمْ جَدِيدٌ وَمَا ذَلِكَ عَلَى اللَّهِ يَعْلَمُ بِإِيمَانِكُمْ﴾

«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,

﴿يَكْفِيَ الَّذِينَ مَأْمُونُوا مَمْنُونُهُمْ مَنْ يَرْتَدُ مِنْكُمْ عَنِ دِيَنِهِ﴾

«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,

﴿أَذَلُّ عَلَى النَّقِيبِينَ أَعْزَلُ عَلَى الْكُفَّارِ﴾

«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 رَّسُولُ اللَّهِ وَآلِيهِ مَمْدُودُهُمْ أَيْدِيهِ عَلَى الْكُفَّارِ رُحْمَاهُ يَتَّهِمُهُمْ﴾

«Muhammad 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,

﴿جِهَادُكَ فِي سَبِيلِ اللَّهِ وَلَا يَخْافُونَ قَوْمَةَ الْأَذْبَارِ﴾

«Fighting in the way of Allâh, and never fearing the blame of the blamers.»

Nothing prevents them from obeying Allâh, 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.

Imâm Aḥmad recorded that Abu Dharr said, “My *Khalîl* (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 Allâh. He commanded me to often repeat, ‘Lâ ḥawla wa lâ quwwata illâ billâh’ (There is no strength or power except from Allâh), for these words are from a treasure under the Throne (of Allâh).”<sup>[1]</sup> It is confirmed in the *Sahîh*:

«نَّا يَتَغَيَّرُ لِلنَّاسِ أَنْ يَذَلُّ نَفْسَهُ»

«The believer is not required to humiliate himself.»

He ﷺ was asked; “How does one humiliate himself, O Messenger of Allâh?” So he ﷺ replied;

«يَتَحَمَّلُ مِنَ الْأَذَلِّ مَا لَا يُطِيقُ»

«He takes on tests that he cannot bear.»<sup>[2]</sup>

﴿ذَلِكَ فَضْلُ اللَّهِ بُخْرَىٰ مِنْ رَبِّكُمْ﴾

«That is the grace of Allâh which He bestows on whom He wills.»

meaning, those who have these qualities, acquired it by Allâh’s bounty and favor and because He granted them these qualities.

<sup>[1]</sup> Ahmad 5:405, *Tuhfat Al-Ahwadhi* 6:531, and Ibn Mâjah 2:1332.

<sup>[2]</sup> Ahmad 5:159.

﴿وَاللّٰهُ تَعٰلٰى عَلٰيْهِ الْحَمْدُ﴾

﴿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 وَلِيَّمُ اللّٰهُ 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 يَقْسُطُونَ أَصْلَوَهُ وَبَتُُؤْنَ أَزْكَرُهُ﴾

﴿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 لَا يَكُونُونَ﴾

﴿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 لَا يَكُونُونَ﴾

﴿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 اللّٰهُ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَأُنَّ جَنَّبَ اللّٰهُ مُهُمُ الظَّالِمُونَ﴾

﴿And whosoever takes Allāh, His Messenger, and those who have believed, as protectors, then the party of Allāh will be the victorious.﴾

النَّاطِقُونَ  
١١٨

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ أَخْدُوهَا هُرُوا وَأَعْبَادِ الْكَافِرِ بِأَنَّهُمْ قَوْمٌ  
لَا يَعْقِلُونَ ﴿٢﴾ قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَقْسِمُونَ مِنَ الْأَرْضِ أَنَّا  
بِاللَّهِ وَمَا أَرْزَلَ إِلَيْنَا وَمَا أَنْزَلَ مِنْ قِبْلٍ وَأَنَّا نَذَرْنَا مِنْ فَسِيلَنَا ﴿٣﴾ قُلْ  
هَلْ أُنَتُكُمْ بِشَرِّ مِنْ ذَلِكَ مَوْبِدٍ عِنْدَ اللَّهِ مِنْ لَعْنَةِ اللَّهِ وَعَصِيبَتْ  
عَلَيْهِ وَجَعَلَ مِنْهُمْ أَفْرَدَهُ وَلَخَاتِرِهِ وَعَدَ الظَّلَفُوتُ أَوْ لِيَكَ شَرٌّ  
مَكَانًا وَأَصْلَعَ عَنْ سَوَاءِ السَّيْلِ ﴿٤﴾ وَإِذَا جَاءَهُمْ وَكُمْ فَلَوْلَا إِنَّا  
وَقَدْ خَلَوْا بِالْكُفُرِ وَهُمْ قَدْ خَرَجُوا بِهِ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْسِبُونَ  
وَرَأَى كَثِيرًا مِنْهُمْ يُسْرِعُونَ فِي الْأَنْوَارِ وَالْمَدْوَنِ وَأَكْثَرُهُمْ  
السُّختَ لَيْسَ مَا كَانُوا يَصْبِرُونَ ﴿٥﴾ لَوْلَا يَنْهَاهُمُ الْأَرْبَيْشُوتُ  
وَالْأَجْبَارُ عَنْ قَوْلِهِمُ الْإِذْ وَأَكْثَرُهُمُ السُّختَ لَيْسَ مَا كَانُوا  
يَصْبِرُونَ ﴿٦﴾ وَقَالَتِ الْيَهُودُ يَدَ اللَّهِ مَغْلُولَةٌ عَلَى أَيْدِيهِمْ وَلَعِنُوا  
يُما قَالُوا بِلَيْدَاهُ مَبْسُوطَكَانِي يُنْسِقُ كِيفَيْشَاهُ وَلَيْزِيدَتْ كِيرَا  
نِتْهُمْ مَا أَرْزَلَ إِلَيْكَ مِنْ رَيْكَ طُعْنَتِها وَكُفَّارُ الْقَيْتَنَا بِنِتْهُمُ الْمَعْدَةَ  
وَالْبَعْضَاءَ إِلَى بَوْرَالْقَيْدَةِ كَمَا أَوْقَدَ وَأَنْزَلَ لِلْعَرَبِ أَطْهَاهَا اللَّهُ  
وَسَعَوْنَ فِي الْأَرْضِ فَسَادَ وَاللَّهُ لَا يَجْعَلُ الْمُفْسِدِينَ ﴿٧﴾

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 يَتَوَلَّ اللَّهَ رَسُولَهُ وَالَّذِينَ مَاتُوا فَلَمَّا حَرَبَ اللَّهُ مُهُمُّ الظَّالِمُونَ﴾

¶ And whosoever takes Allāh, His Messenger, and those who

similarly Allāh said;

﴿كَتَبَ اللَّهُ لِأَغْلَبِكُمْ أَنَا وَرَسُولِي  
إِنَّ اللَّهَ فِي عِزَّتِهِ لَا يَحْمَدُ  
قَوْمًا بِمَا شَرِكُوكُمْ إِلَيْهِ وَالْأَخْرَى  
يُوَادِرُوكُمْ مِنْ حَاجَةِ اللَّهِ وَرَسُولِهِ إِلَيْكُمْ  
كَانُوكُمْ مَابَاهَهُمْ أَوْ أَبْنَاهَهُمْ  
أَوْ إِخْوَنَهُمْ أَوْ عَشِيرَتِهِمْ أَزْلَيْكُمْ  
كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ  
وَأَيَّدَهُمْ بِرُوحِهِ مِنْهُ وَيَدِهِمْ  
جَنَّتَنَ تَمْرِي مِنْ تَحْيَنَا الْأَنْهَارُ  
خَلِيلِنَ فِيهَا رَضَتِ اللَّهُ عَنْهُمْ  
وَرَضَوْنَا عَنْهُمْ أَزْلَيْكُمْ حِزْبُ اللَّهِ الْأَكْرَمِ  
إِنْ حِزْبُ اللَّهِ مُمْلِكُ الْقَلِيلِونَ﴾

¶ Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allāh is All-Powerful, Almighty. You will not

*have believed, as protectors, then the party of Allāh will be the victorious.»*

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَبَدَّلُوا أَلْيَهُنَّ أَخْذَلُوكُمْ وَلَبِّيَّا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكُفَّارُ أَفْرَأَيْهُمْ وَأَنْقَلُوا اللَّهَ إِنْ كُنْتُمْ مُّقْرَبِينَ ﴾ وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ أَخْغَلُوكُمْ هُنْدِرًا وَلَبِّيَّا دِلْكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴾﴾

﴿57. O you who believe! Do not take as friends those who take your religion for a mockery and fun from those who received the Scriptures before you, and (nor) the disbelievers; and have 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;

﴿إِنَّ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكُفَّارُ﴾

«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 أَلْيَهُنَّ مِنَ الْأَوْتَانِ﴾

«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 تَتَبَدَّلُوا أَلْيَهُنَّ أَخْذَلُوكُمْ وَلَبِّيَّا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ﴾

﴿Take not as friends those who take your religion for a mockery and fun from those who received the Scriptures before you...﴾

with the meaning of “nor”,

﴿وَلَا كُفَّارَ أَيْنَ﴾

﴿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*.<sup>[1]</sup>”

Allāh's statement,

﴿وَأَقْرَبُوا إِلَهًا إِن كُنْتُمْ مُّتَّقِينَ﴾

﴿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 يَشْجُنُ الظَّالِمُونَ الْكُفَّارَ مِنْ دُونِ الْمُتَّقِينَ وَمَنْ يَنْهَاكُ فَإِنَّمَا يَنْهَاكُ عَنْ أَنْ شَرِكَ اللَّهُ بِإِلَهٍ مُّنِيبٍ إِنَّمَا يَنْهَاكُ اللَّهُ تَعَالَى عَنِ الْمُسْرِرِ﴾

﴿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 إِلَيْهِمْ لَمْ يَأْتُوكُمْ هُرُوا وَلَمْ يَأْتُوا﴾

﴿And when you proclaim the call for the Salāh, 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

<sup>[1]</sup> At-Tabari 10:430.

comprehension,

﴿أَتَنْذِرُهُمَا﴾

﴿they take it...﴾ also,

﴿هُرُوا وَلَبِسَا ذَلِكَ يَأْتُهُمْ قَوْدٌ 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 Shaytān who,

«إِذَا سَمِعَ الْأَذَانَ أَذْبَرَ وَلَهُ حُصَاصٌ، أَيْ ضُرَاطٌ، حَتَّى لَا يَسْمَعَ التَّأْذِينَ فَإِذَا قُضِيَ التَّأْذِينُ، أَفْبَلَ فَإِذَا نُوبَتِ اللِّصَالَةُ أَذْبَرَ، فَإِذَا قُضِيَ التِّشْوِيبُ أَفْبَلَ حَتَّى يَخْطُرَ بَيْنَ الْمَزَرِ وَقَلْبِهِ، فَيَقُولُ: اذْكُرْ كَذَا اذْكُرْ كَذَا، لِمَا لَمْ يَكُنْ يَذْكُرْ حَتَّى يَقْطُلَ الرَّجُلُ لَا يَنْرِي كَمْ صَلَّى، فَإِذَا وَجَدَ أَحَدُكُمْ ذَلِكَ، فَلْيَسْجُدْ سَجْدَتَيْنِ قَبْلَ الشَّلَامِ»

«When the call for prayer is made, Shaytān 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, Shaytān 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.»<sup>[1]</sup>

This Ḥadīth is agreed upon. Az-Zuhri said, "Allāh mentioned the Adhān in His Book,

﴿وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ أَنْذَرُوهُمَا هُرُوا وَلَبِسَا ذَلِكَ يَأْتُهُمْ قَوْدٌ لَا يَعْقِلُونَ﴾

«And when you proclaim the call for the Salāh, 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.<sup>[2]</sup>

﴿فَلَمْ يَأْهَلْ الْكِتَابَ هَلْ تَفِيقُمُونَ مِنْ إِلَّا أَنْ مَأْتَاهُ بِاللهِ وَمَا أُرْسَلَ إِلَيْنَا وَمَا أُرْسَلَ مِنْ قَبْلِ وَلَنْ أَنْذِرَ كُلَّ

<sup>[1]</sup> Al-Bukhārī nos. 608, 1222, 1231 and Muslim 1:291, 398.

<sup>[2]</sup> Ibn Abi Ḥātim 4:1164.

فَلِقْوَنَ أَيُّهُمْ يُتَّقِنُ مِنْ ذَلِكَ مَوْعِدَةً عِنْدَ اللَّهِ وَعَصَبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ  
الْقَرْدَةَ وَالخَنَافِرَ وَعَبَدَ الظَّنَنَوْتُ أَوْلَاهُ شَرْ تَكَانَا وَأَضَلَّ عَنْ سَوَاءِ السَّبِيلِ ۝ وَإِذَا جَاءُوكُمْ قَاتِلًا  
مَائِنًا وَقَدْ دَحَلُوا بِالْكُفْرِ وَمِنْهُمْ قَدْ حَرَجُوا بِهِ ۝ وَلَئِنْ أَغْنَيْتَهُمْ بِمَا كَانُوا يَكْسِبُونَ ۝ وَرَوَى كَثِيرًا كَيْفَ يَنْهَا  
يُكَرِّعُونَ فِي الْأَرْضِ وَالْمَدُونِ وَأَخْلَيْهِمُ الشَّحْنَ لِئَنَّهُمْ نَّا كَانُوا يَعْمَلُونَ ۝ لَوْلَا يَنْهَمُمُ الْأَرْتَيْبُونَ  
وَالْأَجْبَارُ عَنْ قَوْلِهِ آتَاهُمْ وَأَخْلَيْهِمُ الشَّحْنَ لِئَنَّهُمْ نَّا كَانُوا يَصْنَعُونَ ۝ ۝ ۝

﴿59. Say : "O People of the Scripture! Do you criticize us for no other reason than that we believe in Allâh, 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 Allâh: those who incurred the curse of Allâh and His wrath, and those of whom He transformed into monkeys and swine, and those who worshipped Tâghût; 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 Allâh 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 Rabbâniyyûn and the Aḥbâr 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 Allâh

Allâh commands: Say, O Muḥammad, to those who mock and jest about your religion from among the People of the Scriptures,

﴿هَلْ تَنْهَمُونَ مِنْ أَنَّا أَنَّا مَائِنَاءِ إِنَّا أَنْزَلْنَا إِلَيْنَا وَمَا أَنْزَلَ مِنْ بَلٍ﴾

﴿Do you criticize us for no other reason than that we believe in Allâh, 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 نَفْعَلُ مِنْهُ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْأَكْبَرِ الْحَمْدُ لِلَّهِ﴾

«And they had no fault except that they believed in Allāh, the Almighty, Worthy of all praise!»

and,

﴿وَمَا نَفْعَلُ 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 يَنْقُضُ ابْنُ جَبِيلٍ إِلَّا أَنْ كَانَ فَقِيرًا فَأَغْنَاهُ اللَّهُ»

«What caused Ibn Jamil to Yanqim (refuse to give Zakāh), although he was poor and Allāh made him rich?»<sup>[1]</sup>

Allāh's statement,

﴿وَإِنَّ أَكْثَرَ فَسِيْرُهُنَّ﴾

«and that most of you are rebellious...» is connected to

﴿فَإِنَّمَا يَنْهَا بِاللَّهِ وَمَا أُولَئِكَ إِلَّا نَذِيرٌ مِنْ نَزْلَةِ﴾

«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,

﴿فَقُلْ هَلْ أَنْتُمْ يَشْرِكُونَ مِنْ ذَلِكَ مَوْتَيْهِ 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

<sup>[1]</sup> *Fath Al-Bārī* 3 :388, *Muslim* 2 :676.

you about a worse people with Allâh on the Day of Resurrection than what you think of us? They are you, with these characteristics,

﴿مَنْ لَمْ يَتَّقِنْ أَنَّهُ﴾

﴿ثُلُّوْدُهُمْ مُّنْفَرِّجٌ﴾ *(those who incurred the curse of Allâh)* were expelled from His mercy,

﴿وَغَفَرْبَتْ عَلَيْهِمْ﴾

﴿أَنَّهُمْ مُّنْفَرِّجُونَ﴾ *(and who incurred His wrath)* and anger, after which He will never be pleased with them,

﴿وَجَعَلَ بَيْنَهُمْ الْفَرْدَةَ وَالْخَاتِمَ﴾

﴿وَالْمُؤْمِنُونَ مُّنْفَرِّجُونَ﴾ *(those of whom He transformed into monkeys and swine,)*

as we mentioned in Sûrat Al-Baqarah (2) and as we will mention in Sûrat Al-A'râf (7). Sufyân Ath-Thawri narrated that Ibn Mas'ûd said, "Allâh's Messenger ﷺ was asked if the current monkeys and swine were those whom Allâh transformed. He said,

«إِنَّ اللَّهَ لَمْ يَهْلِكْ قَوْمًا، أَوْ لَمْ يَمْسِخْ قَوْمًا فَيُجْعَلَ لَهُمْ نَسْلًا وَلَا عِيْبًا، وَإِنَّ الْفَرْدَةَ وَالْخَاتِمَ كَانَتْ قَبْلَ ذَلِكَ»

*"Allâh never destroyed a people by transforming them and making offspring or descendants for them. The monkeys and swine existed before that."*<sup>[1]</sup>

This was also recorded by Muslim. <sup>[2]</sup>

Allâh said,

﴿وَعَبَدُوا الظَّنَفُرَتِ﴾

﴿أُولَئِكَ شَرٌّ نَّكَارٌ﴾ *(Those who worshipped Tâghût...)*

and served them, becoming their servants. The meaning of this Ayah is: you, O People of the Scriptures, who mock our religion, which consists of Allâh's Tawhîd, and singling Him out in worship without others, how can you mock us while these are your characteristics? This is why Allâh said,

﴿أُولَئِكَ شَرٌّ نَّكَارٌ﴾

<sup>[1]</sup> *Mushkil Al-Âthâr* 4:275.

<sup>[2]</sup> *Muslim* 4:2051.

«such are worse in rank...» than what you – People of the Scriptures – think of us Muslims,

﴿وَأَضَلُّ عَنْ سَبِيلٍ﴾

«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,

﴿أَنْجَحَتِ الْجَنَّةَ بِوَهْمِهِ خَيْرٌ مُسْقَرًا وَاحْسَنُ مَيِّلَا﴾

«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,

﴿إِذَا جَاءُوكُمْ قَاتُلُواْ مَا نَعْرَفُ وَمَنْ دَعَلُوكُمْ بِالْكُفْرِ وَمَنْ قَدْ حَرَجَنَا 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;

﴿وَمَنْ دَخَلُوكُمْ﴾

«But in fact they enter» on you, O Muhammad,

﴿بِالْكُفْرِ﴾

«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,

﴿وَمَنْ قَدْ حَرَجَنَا بِهِ﴾

«and they go out with the same» meaning, they alone,

﴿وَأَنَّهُ أَعْلَمُ بِمَا كَانُوا يَكْسِبُونَ﴾

«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,

**﴿وَرَأَىٰ كَثِيرًا مِّنْهُمْ يُسْرِيْعُونَ فِي الْأَتْبَاءِ وَالْمَدْوَنِ وَأَكْثَلُهُمُ الْمُسْكُنَاتُ﴾**

¶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,

**﴿يَسْأَلُونَنِعَمَ الْبَيِّنَاتُ وَالْأَخْبَارُ عَنْ قَوْلِهِ الْإِنْدَ وَأَكْبَهُهُ الْأَسْحَثُ لِنَسَ ما كَافَا﴾**

﴿Why do not the Rabbāniyyūn and the Ahbār 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 *Rabbaniyyūn* 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.

﴿لَئِنْ سَرَّ مَا كَانُوا بِهِ مُسْتَعْدِنَ﴾

*«Evil indeed is that which they have been performing.»*

referring to the *Rabbāniyyūn*, as 'Ali bin Abi Ṭalhah reported from Ibn 'Abbās,<sup>11</sup> because they abandoned forbidding evil. Ibn Jarīr recorded that Ibn 'Abbās said, "There is no Āyah in the Qur'ān that has more severe admonition than this Āyah,

<sup>[1]</sup> At-Tabari 10:450.

﴿لَوْلَا يَنْهَا مُرْسِلُونَ وَالْأَجَارُ عَنْ قَوْلِهِ أَلَا وَأَكْثُرُ الشَّتَّى لَنْسٌ 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.﴾<sup>[1]</sup>

Ibn Abi Ḥātim recorded that Yāḥyā 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.'<sup>[2]</sup> Imām Ahmad recorded that Jarīr said that the Messenger of Allāh ﷺ said,

«مَا مِنْ قَوْمٍ يَكُونُ بَيْنَ أَظْهَرِهِمْ مَنْ يَفْعَلُ بِالْمَعَاصِي هُمْ أَعَزُّ مِنْهُ وَأَمْنَعُ، وَلَمْ يُغَيِّرُوا إِلَّا أَصَابَهُمُ اللَّهُ مِنْهُ بِعَذَابٍ»

«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.<sup>[3]</sup> Abu Dāwud recorded it, but in his narration Jarīr said, "I heard the Messenger of Allāh ﷺ saying,

«مَا مِنْ رَجُلٍ يَكُونُ فِي قَوْمٍ يَفْعَلُ فِيهِمْ بِالْمَعَاصِي، يَشَدِّرُونَ أَنْ يُغَيِّرُوا عَلَيْهِ، فَلَا يُغَيِّرُوا إِلَّا أَصَابَهُمُ اللَّهُ بِعَقَابٍ 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.»<sup>[4]</sup>

<sup>[1]</sup> At-Tabari 10:449.

<sup>[2]</sup> Kanz Al-'Ummāl 3:683.

<sup>[3]</sup> Ahmad 4:363.

<sup>[4]</sup> Abu Dāwud 4:510.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَوْاَنَ أَهْلَ الْكِتَابِ مَأْمُواً وَأَنْقُوْا لِكُفَّارِنَا عَنْهُمْ  
سَيِّئَاتِهِمْ وَلَا دُخُلَنَهُمْ جَنَّتَ النَّعِيمِ ﴿٢٦﴾ وَلَوْاَنَهُمْ أَفَاءُوا  
الثَّوْرَةَ وَالْإِبْخِيلَ وَمَا أَنْزَلَ إِلَيْهِمْ مِنْ رِزْقِهِمْ لَا كَلَوْمَنْ  
فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ مِنْهُمْ أَمْ مُقْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ  
سَاهَةٌ مَا يَعْمَلُونَ ﴿٢٧﴾ يَكَذِّبُهَا الرَّسُولُ بِلِغَةِ مَا أَنْزَلَ إِلَيْكُ  
مِنْ رِبِّكُ وَإِنْ لَمْ تَفْعُلْ فَإِنَّكَ لَغَافِرٌ رِسَالَتِهِ وَاللَّهُ يَعْصِمُكَ  
مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهِيدُ الْقَوْمَ الْكُفَّارِينَ ﴿٢٨﴾ قُلْ يَأْتِهِمْ  
الْكِتَابُ لَسْمٌ عَلَى شَفَّهِ وَحْيٍ يُقْسِمُوا التَّوْرِيْنَ وَالْإِبْخِيلَ  
وَمَا أَنْزَلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَرَبِّدَتْ كَثِيرًا مِنْهُمْ مَا أَنْزَلَ  
إِلَيْكُ مِنْ رِبِّكَ طَعِينَاتٍ وَكُفَّارًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكُفَّارِينَ  
إِنَّ الَّذِينَ مَأْمُوا وَالَّذِينَ هَادُوا وَالصَّابِرُونَ وَالصَّدَّرُونَ  
مِنْ أَمْنٍ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعِمَلٌ صَالِحٌ فَلَا خَوْفٌ  
عَلَيْهِمْ وَلَا هُمْ بِمَرْءَوْنَ ﴿٢٩﴾ لَقَدْ أَخْذَنَا مِثْقَلَ بَيْنِ  
إِشْرَاعَيْلٍ وَأَرْسَلْنَا إِلَيْهِمْ رُسْلًا كُلُّ مَاجَاهَهُمْ رَسُولٌ إِيمَانًا  
لَا تَهُوَى أَنْفُسُهُمْ فَرِيقًا كَذَّبُوا وَفِرِيقًا يَقْتَلُونَ ﴿٣٠﴾

Ibn Mâjah<sup>[11]</sup> also recorded this Hadîth.

﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ عَلَى  
أَيْمَانِهِمْ وَلَيُمْوِدُ بِهَا فَأَلَوْا بَلْ يَدَهُ  
مَبْسُوكَاتٍ يُبْقِيُّ كَفَرَتَهُ  
وَلَرَبِّدَتْ كَبِيرًا يَنْهِيُّ تَآءِرُ إِلَيْكَ  
مِنْ رِبِّكَ طَعِينَاتٍ وَكُفَّارًا وَالنَّاسُ يَنْهِيُّ  
الْعَدُوَّةَ وَالْبَنَضَاءَ إِلَى يَوْمِ الْيَسِيرَةِ  
كُلُّمَا أَوْقَدُوا نَارًا لِلْعَرِيبِ الْمَلَامَا اللَّهُ  
وَيَسْعُونَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا  
يُحِبُّ الْمُفْسِدِينَ ﴿٣١﴾ وَلَوْ أَنْ أَهْلَ  
الْكِتَابَ مَأْمُوا وَأَنْقُوْا لِكُفَّارِنَا  
عَنْهُمْ سَيِّئَاتِهِمْ وَلَا كُفَّارِنَا جَنَّتَ  
الْتَّبِيعِ ﴿٣٢﴾ وَلَوْ أَنَّهُمْ أَفَاءُوا التَّوْرِيْنَ  
وَالْإِبْخِيلَ وَمَا أَنْزَلَ إِلَيْهِمْ مِنْ رِزْقِهِمْ  
لَا كَلَوْمَنْ وَفَوْقِهِمْ وَمِنْ تَحْتِ  
أَرْجُلِهِمْ مِنْهُمْ أَمْ مُقْتَصِدَةٌ وَكَثِيرٌ  
مِنْهُمْ مَكَّةَ مَا يَعْمَلُونَ ﴿٣٣﴾

¶ 64. The Jews say: "Allâh'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, Allâh extinguished it; and they (ever) strive to make mischief on the earth. And Allâh does not like the mischief-makers. ¶

¶ 65. And if only the People of the Scripture had believed and had Taqwâ, We would indeed have expiated for them their sins

<sup>[11]</sup> Ibn Mâjah 2:1329.

and admitted them to Gardens of pleasure (in Paradise).»

﴿66. And if only they had acted according to the Tawrāh, 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 مَغْلُوْةٌ﴾

«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."<sup>[1]</sup> Similar was reported from Mujāhid, 'Ikrimah, Qatādah, As-Suddi and Ad-Dahhāk.<sup>[2]</sup> Allāh said in another Āyah,

﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُوْةً إِلَى عَنْكَ وَلَا تَسْطِعْ كُلَّ الْبَسْطِ فَتَقْتَلْ مُلْمَىٰ تَحْسُرُوا﴾

«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 مَغْلُوْةً إِلَى عَنْكَ﴾

«And let not your hand be tied (like a miser) to your neck.»

Therefore, this is the meaning that the Jews meant, may

<sup>[1]</sup> At-Tabari 10:452.

<sup>[2]</sup> At-Tabari 10:453.

Allâh's curses be on them. Ikrimah said that this Âyah was revealed about Finhâş, one of the Jews,<sup>[11]</sup> may Allâh curse him. We mentioned before that Finhâş said,

﴿إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاهُ﴾

«Truly, Allâh is poor and we are rich!»

and that Abu Bakr smacked him. Allâh has refuted what the Jews attribute to Him and cursed them in retaliation for their lies and fabrications about Him. Allâh said,

﴿غَلَّتْ أَذْيَارُهُمْ وَلَمْ يَأْتُوا بِآثَارَهُمْ﴾

«Be their hands tied up and be they accursed for what they uttered.»

What Allâh said occurred, for the Jews are indeed miserly, envious, cowards and tremendously humiliated. Allâh said in other Ayât,

﴿أَنَّمَا لَمْ نَحْسِبْ مِنَ النَّاسِ فَإِذَا لَا يُؤْتُونَ مَا يَرْجُونَ أَفَلَا يَشَدُّونَ أَنفُسَهُمْ عَلَىٰ مَا يَعْتَصِمُونَ﴾

﴿أَلَّا هُنَّ مُنْظَرُونَ فَقَدْ مَأْتَنَا بِالْأَيَّامِ الْكَثِيرَةِ وَمَا يَتَّهِمُهُمْ بِهِ إِلَّا عَظِيمَاتِ﴾

«Or have they a share in the dominion? Then in that case they would not give mankind even a Naqîr. Or do they envy men for what Allâh has given them of His bounty? Then, We had already given the family of Ibrâhîm the Book and the Hikmah, and conferred upon them a great kingdom.» and,

﴿مُهْرِبَتْ عَلَيْهِمُ الْأَنْوَافُ﴾

«Indignity is put over them.»

### Allâh's Hands are Widely Outstretched

Allâh said next,

﴿إِنَّ يَدَهُ مَبْرُوكَاتٍ يُنْهِيُ كُلَّ شَيْءٍ﴾

«Nay, both His Hands are widely outstretched. He spends (of His bounty) as He wills.»

Allâh's favors are ample, His bounty unlimited, as He owns the treasures of everything. Any good that reaches His

<sup>[11]</sup> At-Tabari 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 تَنْكِمُ بِنَ كُلِّ مَا سَأَتْهُرُ وَإِنْ تَسْدُوا يَقْتَلُ اللَّهُ لَا يَخْصُمُهَا إِنَّ الْإِنْسَنَ  
لَطَّلُومٌ كَفَّارٌ﴾

*«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’mar said that Hammām bin Munabbih said, “This is what Abu Hurayrah narrated to us that the Messenger of Allāh ﷺ said,

«إِنَّ يَبْيَنَ اللَّهُ مُلَائِكَةً، لَا يَعْيَضُهَا نَفَقَةً، سَحَاءُ اللَّيْلِ وَالنَّهَارَ، أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ  
خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ، فَإِنَّهُ لَمْ يَعْيَضْ مَا فِي يَمِينِهِ - قَالَ - : وَغَزَّشَ عَلَى  
النَّهَاءِ، وَفِي يَمِينِ الْآخِرِيِّ الْقَبْضُ يَرْفَعُ وَيَنْهَضُ»

«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,

«قُولُ اللَّهُ تَعَالَى : أَنْفَقْ، أَنْفَقْ عَلَيْكَ»

«Allāh said, ‘Spend and I will spend on you.’»<sup>[1]</sup>

This Ḥadīth was recorded in the Two Ṣaḥīḥs.<sup>[2]</sup>

### The Revelation to the Muslims only Adds to the Transgression and Disbelief of the Jews

Allāh said,

[1] Aḥmad 2:313.

[2] Fath Al-Bārī 13:415, Muslim 2:691.

﴿وَلَيَزِدَنَّ كُلَّمَا يَتَّهِمُنَّ أَوْلَىٰ بِاللَّهِ مِنْ نَفْلِهِ طُغْيَانًا وَكُفْرًا﴾

﴿Verily, the revelation that has come to you from your Lord makes many of them increase in rebellion and disbelief.﴾

meaning, the bounty that comes to you, O Muhammad, is a calamity for your enemies, the Jews and their kind. The more the revelation increases the believers in faith, good works, and beneficial knowledge, the more the disbelievers increase in envy for you and your *Ummah*, the more they increase in *Tughyān* – which is to exceed the ordained limits for things – and in disbelief – meaning denial of you. Allāh said in other *Ayāt*,

﴿فَقُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًىٰ وَشِفَاءٌٰ وَالَّذِينَ لَا يُؤْمِنُونَ فِي مَا ذَهَبُوكُمْ وَقُرْٰٰ وَهُوَ عَلَيْهِمْ عَسْٰىٰ أُولَئِكَ بُشَارَةٌ مِّنْ مَكَانٍ 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,

﴿وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ وَلَا يَزِدُ 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,

﴿وَأَقْتَلَنَا بَيْنَهُمُ الْمَدُودَةَ وَالْمَعْصَاهَ إِنَّ بَوْرَ الْقَنْسَهَ﴾

﴿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 أَرْقَدُوا نَارًا لِلْغَرَبِ الْمَفَاهِمَ 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.

﴿وَتَسْعَونَ فِي الْأَرْضِ فَسَادُوا وَاللَّهُ لَا يُحِبُّ الظَّمَارِينَ﴾

﴿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,

﴿وَرَأَوْنَاهُ أَهْلَ الْكِتَابِ مَاءَمِنْهُ وَأَنْتُمْ وَآخَرُونَ﴾

﴿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;

﴿لَكُمْ فِرَّاتُهُمْ سَيِّئَاتُهُمْ وَلَا دَلَّلْنَاهُمْ جَنَاحَتُ الظَّمَارِ﴾

﴿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 أَهْمَمُوا أَنْتَرَهُمْ وَالْأَغْيَلُ مَا تُولِّ إِلَيْهِمْ بَنْ دَيْنَرٍ﴾

﴿And if only they had acted according to the Tawrāh, the Injil, and what has (now) been sent down to them from their Lord,﴾ meaning, the Qur'ān, as Ibn 'Abbās and others said.<sup>[1]</sup>

﴿لَا كَلُوا مِنْ قَوْقَنَدٍ وَمِنْ تَحْتِ أَنْطَلْمَهُ﴾

﴿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

<sup>[1]</sup> At-Tabari 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 Allâh sent Muâmmad ﷺ with. These Books testify to the Prophet's truth and command that he must be followed.

Allâh's statement,

﴿لَا كَثُرُوا مِنْ قَوْمٍ وَمِنْ عَنْتَ 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. Allâh said in another Âyah,

﴿وَلَئِنْ أَهْلَ الْأَرْضَ مَا شَاءُوا وَأَتَقْرَبُوا لِنَنْهَا عَلَيْهِمْ بَرَكَتُ مِنَ السَّمَاءِ وَالْأَرْضِ﴾

«And if the people of the towns had believed and had Taqwâ, certainly, We should have opened for them blessings from the heaven and the earth.»

Allâh's statement,

﴿يَنْهَمُ أَنَّهُ مُفْتَحَةٌ وَيَعْرِجُونَ يَنْهَمُ سَكَّةً مَا يَسْتَأْنُونَ﴾

«And among them is a Muqâsid Ummah, but for most of them; evil is their work.»

is similar to Allâh's statement,

﴿وَمِنْ قَوْمٍ مُؤْمِنِينَ أَهْلَهُ يَهْدُونَ بِالْحَقِّ وَهُدٰءٍ يَهْدَوْنَ﴾

«And of the people of Mûsâ there is a community who lead (the men) with truth and establish justice therewith.» [7:159]

and His statement about the followers of 'Isâ, peace be upon him,

﴿نَاتَّا لِلَّذِينَ مَا شَاءُوا يَنْهَمُ أَجْرَهُمْ﴾

«So We gave those among them who believed, their (due) reward.»

Therefore, Allâh gave them the highest grade of *Iqtisâd*, which is the middle course, given to this *Ummah*. Above them there is the grade of *Sâbiqûn*, as Allâh described in His statement;

﴿أَرَدْنَا الْكَتَبَ الَّذِينَ أَصْطَبَنَا مِنْ عِبَادَنَا فَيَنْهَمُ طَالِبُ الْنَّفَارِيِّهِ وَمِنْهُمْ مُفْتَحَةٌ وَمِنْهُمْ

كَلِمُونَ بِالْخَيْرَاتِ يُلَذِّنُ اللَّهُ دَلَالَكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٢﴾ جَئَتُ عَدِّنَ يَدْخُلُونَهَا بِحَلَوَنَ  
فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرَيرٌ ﴿٣﴾

﴿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 Allâh's permission, are Sâbiq (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]

﴿بِيَأْيَهَا الرَّسُولُ يَلْعَنُ مَا أُنْزِلَ إِلَيْكَ مِنْ زِيَّكَ وَإِنْ لَّرَ تَقْنَلْ فَمَا بَلَغَتْ رِسَالَتُهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهِي أَقْوَمُ الْكُفَّارِ﴾ [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. Allâh will protect you from mankind. Verily, Allâh guides not the people who disbelieve.﴾

### Commanding the Prophet ﷺ to Convey the Message; Promising Him Immunity and Protection

Allâh addresses His servant and Messenger Muhammed 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-Bukhâri recorded that 'Â'ishah said, "Whoever says to you that Muhammed hid any part of what Allâh revealed to him, then he is uttering a lie. Allâh said,

﴿بِيَأْيَهَا الرَّسُولُ يَلْعَنُ مَا أُنْزِلَ إِلَيْكَ مِنْ زِيَّكَ﴾

﴿O Messenger! Convey what has been sent down to you from your Lord.﴾<sup>[1]</sup>

Al-Bukhâri collected the short form of this story here, but mentioned the full narration in another part of his book. Muslim in the Book of *Imân*,<sup>[2]</sup> At-Tirmidhi, and An-Nasâ'i in

[1] *Fath Al-Bâri* 8:124.

[2] Muslim 1:159.

the Book of *Tafsîr* of their *Sunans*<sup>[1]</sup> also collected this *Hadîth*.

It is recorded in the Two *Sâhihs* that ‘Â’ishah said, “If Muhammad hid anything from the Qur’ân, he would have hidden this Ayah,

﴿وَتَخْفِي فِي تَشِيكٍ مَا أَنَّ اللَّهَ مُبِيهٌ وَتَخْفِي النَّاسَ وَاللَّهُ أَحَدٌ أَنْ تَخْفِي﴾

«But you did hide in yourself that which Allâh will make manifest, you did fear the people while Allâh had a better right that you should fear Him.»<sup>[2]</sup>

Al-Bukhâri recorded that Az-Zuhri said, “From Allâh comes the Message, for the Messenger is its deliverance and for us is submission to it.”<sup>[3]</sup> The *Ummah* of Muhammad 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 Jâbir bin ‘Abdullâh said that the Messenger of Allâh ﷺ said in his speech on that day,

«إِيَّاهَا النَّاسُ إِنَّكُمْ مَنْزُولُونَ 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 مَنْ بَلَغَتْ؟ اللَّهُمَّ مَنْ بَلَغَتْ؟»

«O Allâh! Did I convey? O Allâh! Did I convey?»<sup>[4]</sup>

Allâh’s statement,

﴿وَإِنْ لَّمْ تَقْعُلْ فَمَا بَلَغْتَ يَسَالَهُ﴾

«And if you do not, then you have not conveyed His Message.»

[1] *Tuhfat Al-Ahwadhi* 8:441 and *An-Nasâ’i* in *Al-Kubrâ* 6:315.

[2] *Fath Al-Bâri* 13:415, *Muslim* 1:160.

[3] *Fath Al-Bâri* 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 Talhah reported that Ibn 'Abbās commented on the Āyah,

﴿وَإِنْ لَمْ تُقْرِئْنَا هَذِهِنَّ مِنَ الْأَيَّاتِ﴾

«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.”<sup>[1]</sup>

Allāh's statement,

﴿وَاللَّهُ يَعِظُكَ مِنْ أَنْتَرِ﴾

«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 Ahmad recorded that 'A'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,

«لَيَتْ رَجُلًا صَالِحًا مِنْ أَصْحَابِي يَخْرُسْنِي اللَّهُ أَعْلَمُ»

«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 مَنَّا؟»

«Who is that?».

He (the new comer) replied, “I am Sa'd bin Mālik (Sa'd bin Abi Waqqās).” The Prophet ﷺ asked,

«مَا جَاءَكَ؟»

«What brought you here?»

He said, “I have come to guard you, Allāh's O Messenger.”

<sup>[1]</sup> At-Tabari 10:468.

‘Âishah said, “So, the Prophet slept (that night) and I heard the noise of sleep coming from him.”<sup>[1]</sup> This *Hadîth* is recorded in Two *Sâhihs*.<sup>[2]</sup>

Another narration for this *Hadîth* reads,

“The Messenger of Allâh ﷺ was vigilant one night, after he came to Al-Madinah...”,<sup>[3]</sup> meaning, after the Hijrah and after the Prophet consummated his marriage to ‘Âishah in the second year of Hijrah.<sup>[4]</sup>

Ibn Abî Hâtim recorded that ‘Âishah said, “The Prophet ﷺ was being guarded until this Âyah,

﴿وَاللّهُ يَعْلَمُكُم مِّنْ أَنفُسِكُم﴾

«Allâh will protect you from mankind» was revealed.” She added; “The Prophet ﷺ raised his head from the room and said;

«بِنَا أَيُّهَا النَّاسُ! انْصِرُوْرَا فَقَدْ عَصَمْنِي اللّهُ عَزَّ وَجَلَّ»

«O people! Go away, for Allâh will protect me.»”

At-Tirmidhi recorded it and said, “This *Hadîth* is *Gharîb*.<sup>[5]</sup> It was also recorded by Ibn Jarîr,<sup>[6]</sup> and Al-Hâkim in his *Mustadrak*, where he said, “Its chain is *Sâhih*, but they did not record it.”

Allâh’s statement,

﴿إِنَّ اللّهَ لَا يَهِيءُ لِلنّٰفِذِ الْكٰفِرِينَ﴾

«Verily, Allâh guides not those who disbelieve.»

means, O Muhammâd, you convey, and Allâh guides whom He wills, and misguides whom He wills. In other Âyât, Allâh said,

﴿أَلَيْسَ عَلَيْكَ هُدًىٰ نَّهَىٰ اللّهُ يَهِيئُ مَنْ يَشَاءُ﴾

«Not upon you is their guidance, but Allâh guides whom He

[1] Ahmad 6:141.

[2] *Fath Al-Bâri* 13:232, Muslim 4:1875.

[3] *Fath Al-Bâri* 6:95, Muslim 4:1875.

[4] The correct view is that the Prophet ﷺ consummated his marriage with ‘Âishah, may Allah be pleased with her, during the first year of the Hijrah.

[5] *Tuhfât Al-Ahwâdhî* 8:410.

[6] At-Tabâri 10:469 and Al-Hâkim 2:313.

wills, » and,

﴿فَإِنَّا عَلَيْكُم بَالْبَلْغُ وَعَلَيْنَا الْمَسَابِقُ﴾

﴿Your duty is only to convey and on Us is the reckoning.﴾

﴿قُلْ يَأْمَلُ الْكِتَابَ لَتَسْتَمِعُ عَلَىٰ شَفَوْهُ حَتَّىٰ تُبَيِّنُوا الْتَّوْرِثَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا نَزَّلْنَا كُلُّكُمْ بِكِتَابٍ مِّنْهُمْ تَأْنِي لِإِلَيْكَ مِنْ رَبِّكَ مُطَبِّقِينَ وَكُلُّ رَجُلٍ ثَالِثٌ مِّنَ الْقَوْمِ الْكُفَّارِ إِنَّ الَّذِينَ مَآتَئُوا وَالَّذِينَ هَادُوا وَالْمُشْرِكُونَ وَالْمُنْكَرُونَ مَنْ مَأْمَنَ بِإِلَهٍ وَالْيَوْمَ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

¶68. Say: "O People of the Scripture! You have nothing till you act according to the Tawrāh, the Injil, and what has (now) been sent down to you from your Lord (the Qur'ān)." 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'ān**

Allāh says: O Muḥammad, say,

﴿يَأْمَلُ الْكِتَابَ لَتَسْتَمِعُ عَلَىٰ شَفَوْهُ﴾

﴿O People of the Scripture! You have nothing...﴾

meaning no real religion until you adhere to and implement the Tawrāh 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,

﴿وَلَرَبِّكَ يَنْهَمْ تَأْنِي لِإِلَيْكَ مِنْ رَبِّكَ مُطَبِّقِينَ وَكُلُّ رَجُلٍ ثَالِثٌ﴾

¶Verily, the revelation that has come to you from your Lord makes many of them increase in rebellion and disbelief.»

١٢٠

سورة العنكبوت

وَحِسْبُهُ الَّذِي كُوْنَتْ فِتْنَةً فَعَمُوا وَصَمُوا ثَمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُوا كَيْدُهُمْ وَاللَّهُ بَعْصِيرٌ بِمَا يَعْمَلُونَ ﴿٦﴾ لَقَدْ كَفَرَ الظَّاهِرُونَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَنْبِيَ إِنَّ رَبِّيَ الْعَلِيُّ أَعْبُدُهُ أَنَّ اللَّهَ رَبِّيْ وَرَبِّكُمْ إِنَّهُ مِنْ يُشَرِّكُ بِاللَّهِ فَقَدْ حَرَمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَا أُولَئِكُمْ بِالظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧﴾ لَقَدْ كَفَرَ الظَّاهِرُونَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةَ وَمَا يَنْهَا إِلَّا إِلَّا اللَّهُ وَحْدَهُ وَإِنَّ لَهُ يَنْهَا عَنَّهُ يَقُولُونَ لَيَسَّرْ لِلَّذِينَ كَفَرُوا مِنْهُمْ عِذَابُ الْيَمِّ ﴿٨﴾ أَفَلَا يَتَّقُّبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ عَمُورٌ رَّحِيمٌ ﴿٩﴾ مَا أَمْسِيَّ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَقَ مِنْ قَبْلِهِ الرَّسُولُ وَمَأْمُونٌ صَدِيقَةٌ كَانَ أَيْكُلَانِ الظَّعَامَ أَنْظَرَ كَيْفَ نَبَتْ لَهُمُ الْآيَاتُ ثُمَّ أَنْظَرَ أَنَّ يُؤْفِكُونَ ﴿١٠﴾ فَلَمْ يَقْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًا وَلَا نَقْعَدُ اللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿١١﴾

﴿فَلَا تَأْسِ عَلَى الْقَوْمِ الظَّاهِرِينَ﴾

«So do not grieve for the people who disbelieve», Do not be sad or taken aback by their disbelief. Allāh said next,

﴿إِنَّ الَّذِينَ مَا تَوَأَّلُهُمْ﴾

«Surely, those who believe» referring to Muslims,

﴿وَالَّذِينَ هَادُوا هُمْ﴾

«those who are the Jews» who were entrusted with the Tawrāh,

﴿وَالْأَشْرِقُونَ﴾

«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 أَخْذَنَا بِيَقْنَصْ بَيْنَ إِنْتَرِيلَ وَأَرْسَلْنَا إِلَيْهِمْ رُسُلًا كُلَّمَا جَاءَهُمْ رَسُولٌ يَبْأَلُهُمْ ثُمَّ أَنْهَىهُمْ فَرِيقًا كَيْدُهُمْ وَفَرِيقًا يَقْتُلُونَ ﴿١٢﴾ وَكَيْسِيرًا لَا تَكُونُتْ فِتْنَةً فَعَمُوا وَصَمُوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُوا كَيْدُهُمْ ثُمَّ تَابَ اللَّهُ بَعْصِيرٌ بِمَا يَعْمَلُونَ ﴿١٣﴾﴾

﴿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,

﴿كُلَّمَا جَاءَهُمْ رَسُولٌ يُبَشِّرُهُمْ أَنَّهُمْ قَرِيبُوا وَقَرِيبًا يَقْتَلُونَ ﴾ وَحَسِبُوا  
﴿أَلَا تَكُونُونَ فِتْنَةً نَسْمَعُوا وَنَسْمَوْا﴾

﴿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,

﴿عَسْمَوْا وَنَسْمَوْا﴾

﴿yet they became blind and deaf﴾ again,

﴿كَيْفَ يَنْهَى وَاللهُ بِعِزْمٍ يُبَشِّرُهُمْ﴾

﴿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.

لَئِنْذَكَرَ الْيَوْمَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمٍ وَقَالَ الْمَسِيحُ يَأْتِيَنِي إِنْ شَاءَ اللَّهُ  
أَعْبُدُهُ اللَّهُ أَرْبَعَ دَرِيبَاتِهِ إِنَّمَا مَنْ يُشَرِّكُ بِاللَّهِ فَقَدْ حَرَمَ اللَّهَ عَلَيْهِ الْجَنَّةَ وَمَا  
لِلظَّالِمِينَ مِنْ أَنصَارٍ ﴿٦﴾ لَئِنْذَكَرَ الْيَوْمَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةِ وَمَا مِنْ إِلَهٌ  
إِلَّا إِلَهٌ وَحْدَهُ وَمَنْ لَذْ يَتَهَاهُ عَنْهَا يُقْلُوُنَ لِيَسَّرَ الْيَوْمَ كُفَّارُهُ مِنْهُمْ عَذَابٌ  
أَلِيمٌ ﴿٧﴾ أَفَلَا يَتُوبُونَ إِلَى اللَّهِ يَتَغْفِرُ لَهُمْ وَاللَّهُ عَلَوْ رَحِيمٌ ﴿٨﴾ تَأْمِنُهُمْ أَنْ  
مَرْيَمَ إِلَّا رَسُولٌ فَذَلِكَ مِنْ قَبْلِهِ أَرْشَلَهُمْ بِمِنْهُمْ كَانُوا يَأْكُلُونَ أَطْكَامًا  
أَنْظَرَ كَيْفَ يُتَبَّعُ لَهُمُ الْأَبِيَّتُ شَهَادَةً أَنْظَرَ أَنْ يُؤْنَكُوكُمْ ﴿٩﴾

﴿72. Surely, they have disbelieved who say: "Allāh is the Messiah [‘Isā], 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 [‘Isā], 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; ‘Isā Only called to Tawḥīd

Allāh states that the Christians such sects as Monarchite, Jacobite and Nestorite are disbelievers, those among them who say that ‘Isā is Allāh. Allāh is far holier than what they attribute to Him. They made this claim in spite of the fact that ‘Isā made it known that he was the servant of Allāh and His Messenger. The first words that ‘Isā 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 مَا أَنْتَ فِي الْكِتَابِ وَجَعَلْتَنِي بَيْتَنَا﴾

﴿Verily, I am a servant of Allāh, He has given me the Scripture and made me a Prophet.﴾

until he said,

﴿وَإِنَّ اللَّهَ رَبِّ رَبِّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾

﴿“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 يَسُوعُ إِنْ شَاءُوا أَعْبُدُوا اللَّهَ رَبِّي وَرَبِّكُمْ إِنَّمَا مَنْ يَشْرِكُ بِإِلَهٍ﴾

﴿But the Messiah said, "O Children of Israel! worship Allāh, my Lord and your Lord." Verily, whosoever sets up partners with Allāh...﴾ in worship;

﴿فَنَّذَ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ أَكَارٌ﴾

﴿...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 يُشْرِكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ 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,

﴿وَإِذَا أَصْحَبْتَ النَّارَ أَصْحَبَ الْمَنَّةَ أَنْ أَفْسُوا عَلَيْنَا مِنَ النَّارِ أَذْ مَنْ يَرَكِّبُمُ اللَّهُ قَاتِلُوا إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِ﴾

﴿And the dwellers of the Fire will call to the dwellers of Paradise; "Pour on us some water or anything that Allāh has provided you with." They will say: "Allāh has forbidden both to the disbelievers."﴾

It is recorded in the *Sahīh*<sup>[1]</sup> that the Prophet ﷺ had someone proclaim to the people,

إِنَّ الْجَنَّةَ لَا يَذْخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةٌ

«Only a Muslim soul shall enter Paradise.»

In another narration,

مُؤْمِنَةٌ

«Only a believing soul...»

This is why Allāh said that ‘Isā said to the Children of Israel,  
﴿إِنَّمَا مَن يَشْرِكُ بِاللَّهِ فَقَدْ حَرَمَ اللَّهَ عَلَيْهِ الْجَنَّةَ وَمَا وَرَأَهُ أَثَارٌ وَمَا يَظْلِمُهُ مِنْ أَنْكَارٍ﴾

«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,

﴿لَئِنْ كَفَرَ الَّذِينَ قَاتَلُوا إِنَّ اللَّهَ ثَالِثُ مَا كَفَرُوا﴾

«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 ‘Isā and his mother as gods besides Allāh, thus making Allāh the third in a trinity.<sup>[2]</sup> As-Suddi said, "This is similar to Allāh's statement towards the end of the Sūrah,

﴿وَرَأَذْ قَالَ اللَّهُ يَعْلَمُ أَبْنَى مَرْتَمِّ بِأَنَّكَ قَلْتَ لِلنَّاسِ أَنِّي دُونُكَ وَأَنِّي إِلَهٌ بَغْيٌ مِنْ دُونِ اللَّهِ قَالَ شَفِعْتَكَ﴾

«And (remember) when Allāh will say: "O ‘Isā, 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!"»<sup>[3]</sup>

[1] *Fath Al-Bāri* 6:207.

[2] *At-Tabari* 10:483.

[3] *At-Tabari* 10:483.

Allāh replied,

﴿وَمَا مِن إِلَهٍ إِلَّا إِلَهٌ وَحْدَهُ﴾

﴿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,

﴿وَإِن لَّهُ لَذَّ بِنَهْوَ عَنَّا بَقُولُونَ﴾

﴿And if they cease not from what they say,﴾ their lies and false claims,

﴿لَيَسْرَى الظَّالِمُونَ كُفَّارُوا مِنْهُمْ عَذَابٌ أَلِيمٌ﴾

﴿verily, a painful torment will befall the disbelievers among them.﴾ in the Hereafter, shackled and tormented. Allāh said next,

﴿فَأَنَّا بِتُؤْبِثُ إِلَّا اللَّهُ يَغْفِرُونَ وَاللَّهُ عَفُورٌ رَّحِيمٌ﴾

﴿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.

### **'Isā is Allāh's Servant and His Mother is a Truthful Believer**

Allāh said,

﴿كَمَا أَنَّ السَّيِّدُ أَنْتَ مَرِيكَ إِلَّا رَسُولٌ فَذَلِكَ مِنْ قَبْلِهِ أَزْمَلُ﴾

﴿The Messiah, son of Maryam, was no more than a Messenger; many were the Messengers that passed away before him.﴾

'Isā 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,

﴿إِنَّهُ هُوَ إِلَّا عَبْدٌ أَنْشَأْنَا عَلَيْهِ رَحْمَانَنَا مَلَكٌ لِّجَنَاحَيْنِ إِنَّكَ بِلَّا إِلَهَ إِلَّا هُوَ﴾

﴿He [']Isā] was not more than a servant. We granted Our favor

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قُلْ يَأْهُلُ الْكِتَابَ لَا تَقْتُلُوْفِي دِينَكُمْ غَيْرُ الْحَقِّ  
وَلَا تَتَبَعُوا أَهْوَاهَ قَوْمٍ قَدْ ضَلَّوْنَ بَلْ وَأَضَلُّوْا  
كَثِيرًا وَضَلُّوْا عَنْ سَوَاءِ السَّكِيلِ ﴿٦﴾ لَعْنَ الَّذِينَ  
كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاؤَدَ وَعِيسَى  
أَبْنِ مَرِيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧﴾  
كَانُوا لَا يَتَنَاهُونَ عَنْ مُنْكَرٍ فَعَلُوهُ لِئَنَّهُ  
مَا كَانُوا يَفْعَلُونَ ﴿٨﴾ تَرَى كَثِيرًا مِنْهُمْ  
يَتَوَلَّنَ الَّذِينَ كَفَرُوا لِيَنْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ  
أَنْ سَخَطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٩﴾  
وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ وَمَا أَنْزَلَ إِلَيْهِمْ  
مَا أَنْجَدُهُ وَهُمْ أُولَيَّةٍ وَلِكُنْ كَثِيرًا مِنْهُمْ فَسِقُوْنَ  
لِتَجِدَنَ أَشَدَّ النَّاسِ عَدَادًا لِلَّذِينَ أَمْنَأُوا إِلَيْهُمْ  
وَالَّذِينَ أَشْرَكُوا وَأَتَجِدَنَ أَفْرِبُهُمْ مَوْدَةً لِلَّذِينَ  
أَمْسَأُوا الَّذِينَ قَاتَلُوا إِنَّ نَصْرَهُ ذَلِكَ بِإِنْ مَنَّهُمْ  
قَتَسِيْسَتْ وَرَهْبَكَانَا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿١٠﴾

gods as ignorant Christian sects claim, may Allâh's continued curses cover them until the Day of Resurrection. Allâh said next,

﴿أَنْظُرْ كَتِيفَ بَيْتِ لَهُمْ أَلَيْكَ﴾

«Look how We make the Ayât clear to them.» making them unequivocal and plain,

﴿ثُمَّ أَنْظُرْ أَنْ يُوقَنُوكُمْ﴾

«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.

﴿فَلَمْ أَنْبُدُوكُمْ بِنْ دُوبِ الْكَوْنِ مَا لَا يَتَكَبَّرُ لَكُمْ هَرَمًا وَلَا تَقْنَأْ وَاللَّهُ هُوَ الْكَيْفُ  
الْعَلِيمُ ﴿٦﴾ قُلْ يَأْهُلُ الْكِتَابَ لَا تَقْتُلُوْفِي دِينَكُمْ غَيْرُ الْحَقِّ وَلَا تَتَبَعُوا أَهْوَاهَ قَوْمٍ

to him, and We made him an example for the Children of Israel.»

Allâh said next,  
﴿وَأَنْتُمْ صِدِيقَةٌ﴾

«His mother was a Siddiqah» for she believed in Allâh with complete trust in Him. This is the highest rank she was given, which proves that she was not a Prophet.

Allâh said next,  
﴿كَانَ يَأْكُلُونَ الْأَطْعَامَ﴾

«They both used to eat food» needing nourishment and to relieve the call of nature. Therefore, they are just servants like other servants, not

قَدْ ضَلُّوا إِنْ قَبْلُ وَأَنْتُمْ لَا تَعْلَمُونَ عَنْ سَوَاءِ الْتَّبِيِّلِ ﴿٧٦﴾

﴿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,

﴿فَلَمْ﴾

﴿Say﴾ O Muḥammad, to those from among the Children of Ādam, such as the Christians, who worship other than Allāh,

﴿أَتَبَدُّلُوكُمْ مِنْ دُوبِ الْأَنْوَافِ مَا لَا يَنْكِثُ لَكُمْ حَرَماً وَلَا شَهَادَةً﴾

﴿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,

﴿وَإِنَّ اللَّهَ هُوَ أَكْبَرُ الْحَلِيمُ﴾

﴿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,

﴿فَلَمْ يَأْفَلْ الْكَتَبِ لَا تَنْتَلُوا 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 ʻIsâ, who was a Prophet, yet you claimed that he is god besides Allâh. This error occurred because you followed your teachers, the advocates of misguidance who came before your time and who,

﴿وَأَصْلَوْا كَثِيرًا وَصَلُوْا عَنْ سَوَّادِ الْشَّيْلِ﴾

﴿...and who misled many, and strayed (themselves) from the right path,﴾

deviated from the straight path, to the path of misguidance and deviation.

﴿إِنَّ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِكَانِ دَاؤُدْ وَعَيْسَى ابْنُ مَرْيَمَ ذَلِكَ بِمَا عَصَمُوا وَكَانُوا يَتَنَاهُونَ عَنْ مُنْكَرٍ فَلَوْلَهُ لَنَسْ مَا كَانُوا يَتَعَلَّمُونَ ﴾ تَرَى كَثِيرًا يَمْهُدُ بَيْلُونَ الَّذِينَ كَفَرُوا لَنَسْ مَا قَدَّمَتْ لَهُنَّ أَنْشَهُمْ أَنْ سَخَطَ اللَّهُ عَلَيْهِمْ وَفِي الْكِتَابِ هُمْ خَلِدُونَ ﴾ وَلَوْ كَانُوا يَقْرَئُونَ يَا لَهُ وَالنَّى وَمَا أَرْزَكَ إِلَيْهِ مَا أَنْهَدُوهُمْ أُولَيَّةٌ وَلَكِنَّ كَثِيرًا يَمْهُمْ فَلَيَقُولُونَ ﴾

﴿78. Those among the Children of Israel who disbelieved were cursed by the tongue of Dawûd and ʻIsâ, son of Maryam. That was because they disobeyed (Allâh 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) Allâh is wrath with them, and in torment they will abide.﴾

﴿81. And had they believed in Allâh, 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.﴾

### Allâh Cursed the Disbelievers Among the Children of Israel

Allâh states that He has cursed the disbelievers among the Children of Israel long ago, and revealed this fact to His

Prophets Dāwud and Ḥasān, 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 Tawrāh, the Injil, the Zabūr (Psalms) and the Furqān (Qur'ān)." Allāh then states that during their time, their habit was that,

﴿كَانُوا لَا يَنْهَا هُنَّ عَنْ مُنْكَرٍ فَلَمَّا هُنَّ

﴿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,

﴿لِئِنْ كَانُوا يَعْمَلُونَ﴾

﴿Vile indeed was what they used to do.﴾

### ***Hadīths that Order Enjoining Righteousness and Forbidding Evil***

There are many *Hadīths* that order enjoining righteousness and forbidding evil. Imām Ahmad recorded that Ḥudhayfah bin Al-Yamān said that the Prophet ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ، لَتَأْمُرُنَّ بِالْمَعْرُوفِ، وَلَا تَنْهَاوُنَّ عَنِ الْمُنْكَرِ، أَوْ لَيُوْشِكَنَّ إِذَا أَنْ يَقْتَلُكُمْ عَذَابًا مِنْ عِنْدِهِ، لَمْ لَذْغَتْهُ فَلَا يَسْتَجِبُ 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.»<sup>[1]</sup>

At-Tirmidhi also recorded it and said, "This *Hadīth* is *Hasan*."<sup>[2]</sup>

Muslim recorded that Abu Sa'id Al-Khudri said that the Messenger of Allāh ﷺ said,

«مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُبَيِّنْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَلْيَسْأَلْهُ، فَإِنْ لَمْ يَسْتَطِعْ فَلْيَلْهُ، وَذَلِكَ أَضْعَفُ الْأَيْمَانِ»

[1] Ahmad 5:388

[2] Tuhfat Al-Ahwadhi 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.»<sup>[1]</sup>

Abu Dāwud said that Al-'Urs, meaning Ibn 'Amīrah, said that the Prophet ﷺ said,

«إِذَا عَمِلْتُ الْخَطِيَّةَ فِي الْأَرْضِ كَانَ مِنْ شَهِدَهَا فَكَرِهَهَا، - وَقَالَ مَرْءَةٌ فَأَنْكَرَهَا كَانَ كَمَنْ غَابَ عَنْهَا، وَمَنْ غَابَ عَنْهَا فَرَضَبَهَا 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 *Hadīth*.<sup>[2]</sup> Abu Dāwud recorded that one of the Companions said that the Prophet ﷺ said,

«لَنْ يَهْلِكَ النَّاسُ حَتَّى يَغْذِرُو أَزْيَادًا مِنْ أَنْفُسِهِمْ» .

«The people will not perish until they do not leave -or- have any excuse for themselves.»<sup>[3]</sup>

Ibn Mājah recorded that Abu Sa'īd Al-Khudri said that the Messenger of Allāh ﷺ gave a speech once and said,

«أَلَا لَا يَمْتَعِنَ رَجُلٌ كَيْنَةً النَّاسِ أَنْ يَثُولَ 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).”<sup>[4]</sup>

Another *Hadīth* that Abu Sa'īd narrated states that the Messenger of Allāh ﷺ said,

«أَفْضَلُ الْجِهَادِ كَلِمَةٌ حَقٌّ عِنْدَ سُلْطَانٍ جَائِرٍ»

«The best Jihād is a word of truth proclaimed before an unjust ruler.»

<sup>[1]</sup> Muslim 1:69.

<sup>[2]</sup> Abu Dāwud : 4345.

<sup>[3]</sup> Abu Dāwud : 4347.

<sup>[4]</sup> Ibn Mājah : 4007.

Recorded by Abu Dāwud, At-Tirmidhi, and Ibn Mājah.<sup>[1]</sup> At-Tirmidhi said, "Hasan Gharīb from this route of narration."

Imām Ahmād recorded that Hudhayfah said that the Prophet ﷺ said,

﴿لَا يَبْغِي لِمُسْلِمٍ أَنْ يُذَلِّ نَفْسَهُ﴾

«It is not required of the Muslim that he humiliate himself.»<sup>[2]</sup>

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.»<sup>[3]</sup>

This was recorded by At-Tirmidhi and Ibn Mājah, and At-Tirmidhi said, "This Ḥadīth is Hasan Ṣaḥīḥ Gharīb."<sup>[3]</sup>

### Censuring the Hypocrites

Allāh said,

﴿كَثِيرٌ كَثِيرًا مِنْهُمْ يَتَوَلَّنَ 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,

﴿هُلَيْشَ مَا فَدَمْتَ لَهُمْ أَقْشَمُهُمْ﴾

«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;

﴿أَن سَخَطَ اللَّهُ عَلَيْهِمْ﴾

«for that (reason) Allāh is wrath with them» because of what they did. Allāh next said that,

﴿وَرِيَ الْمَكَابِ هُمْ خَلِيلُونَ﴾

<sup>[1]</sup> Abu Dāwud 4:514, Tuhfat Al-Ahwadhi 6:395, and Ibn Mājah 2:1329.

<sup>[2]</sup> Ahmād 5:1405.

<sup>[3]</sup> Tuhfat Al-Ahwadhi 6:531, Ibn Mājah 2:1332.

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وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَيَّ الرَّسُولِ رَبِّنَا أَعْيُنُهُمْ تَفِيضُ مِنْ  
الَّدْنَجِ مَنَاعِرَهُ وَأَمْوَالَهُ يَقُولُونَ رَبِّنَا فَاقْتُلْنَا مَعَ  
الشَّهِيدِينَ ﴿٤٧﴾ وَمَا نَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ  
وَنَطَقَ مَنْ يَدْخُلُنَا رَبِّنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٤٨﴾ فَاقْتُلْهُمْ  
اللَّهُ بِمَا كَانُوا جَنَاحِنِي تَبَرِّي مِنْ عَيْنِهِمُ الْأَنْهَارُ خَلِيلِي فِيهَا  
وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٤٩﴾ وَالَّذِينَ كَفَرُوا وَكَذَبُوا  
يَقْاتِلُنَا أَوْ لَيْكَ أَصْحَابُ الْجَحِيمِ ﴿٥٠﴾ يَكْتَبُهُمُ الَّذِينَ مَا مَنَّا  
لَا حَرَمْ مُوَاطِبَتِي مَا أَحَلَ اللَّهُ لَكُمْ وَلَا تَعْدُو إِلَيْنَا اللَّهُ  
لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥١﴾ وَكَلَوْمَارَزَ قَمْ اللَّهُ حَلَلَ الْأَطْبَابَ  
وَأَنْقَوْ اللَّهُ الَّذِي أَسْمَيْهِ مُؤْمِنُونَ ﴿٥٢﴾ لَا يُؤْخِذُكُمُ اللَّهُ  
بِالْغَوْيِ أَيْمَنُكُمْ وَلَا كُنْ يُؤْخِذُكُمْ بِمَا عَقَدْتُمُ الْأَيْمَنَ  
فَكَفَرْتُهُ وَأَطْعَامُ عَشَرَةِ مَسْكِينِي مِنْ أَوْسَطِ مَأْطِعَمُونَ  
أَهْلِكُمْ أَوْ كَسْوَتُهُمْ أَوْ تَحْرِيرَ رَقْبَتُهُ فَمَنْ لَمْ يَحِدْ فَصِيَامُ  
ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَهْرَةُ أَيْمَنِكُمْ إِذَا حَلَقْتُمْ وَأَحْفَظْتُمْ  
أَيْمَنِكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ أَيْمَنُكُمْ تَشْكُرُونَ ﴿٥٣﴾

believe in Allâh, the Prophet ﷺ and what was revealed to him,

﴿وَلَكِنَّ كَثِيرًا يَنْهِمُ تَسْفِرُوتَ﴾

«but many of them are rebellious». disobedient to Allâh and His Messenger and defiant of the Ayât of His revelation that He sent down.

﴿لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَدًا لِلَّذِينَ مَأْمَنُوا بِهِمْ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ  
مُؤْدَدَةً لِلَّذِينَ مَأْمَنُوا الَّذِينَ قَاتَلُوا إِنَّا نَصْرَكُ ذَلِكَ يَأْنَ مِنْهُمْ قَتِيبَتْ وَرْهَبَانَا  
وَأَنْهُمْ لَا يَسْتَكِبُونَ ﴿٤٦﴾ وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَيَّ الرَّسُولِ رَبِّنَا أَعْيُنُهُمْ تَفِيضُ مِنْ الَّدْنَجِ  
عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبِّنَا مَائِنَا فَاقْتُلْنَا مَعَ الشَّهِيدِينَ ﴿٤٧﴾ وَمَا نَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا  
مِنَ الْحَقِّ وَنَطَقَ مَنْ يَدْخُلُنَا رَبِّنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٤٨﴾ فَاقْتُلْهُمْ اللَّهُ يَمَا قَاتَلُوا جَنَاحِنِي  
تَبَرِّي مِنْ عَيْنِهِمُ الْأَنْهَارُ خَلِيلِي فِيهَا وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٤٩﴾ وَالَّذِينَ كَفَرُوا وَكَذَبُوا

«in torment they will abide» on the Day of Resurrection.

Allâh's statement,

﴿وَوَنَّ كَانُوا يَوْمَئِنَتْ يَالَّهِ  
وَالنَّئِنَ وَنَّا أَنْزَلَ إِلَيْهِ مَا  
أَنْهَرُهُمْ أَوْلَاهُ﴾

«And had they believed in Allâh, 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 Allâh, His Messenger and the Qur'ân, they would not have committed the evil act of supporting the disbelievers in secret and being enemies with those who

بِيَقِنِنَا أَوْلَيْكُمْ أَعْصَبُ الْمُجْرِمِينَ ﴿٨٣﴾

﴿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.<sup>[1]</sup> '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 Isā, son of Maryam, who when they saw Muslims and heard the Qur'ān, they became Muslims without hesitation."<sup>[2]</sup> 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] At-Ṭabarī 10:499,500.

[2] At-Ṭabarī 10:501.

﴿لَتَجِدَنَّ أَشَدَّ الظَّالِمِينَ عَذَّابَهُ لِلَّذِينَ مَأْمُوا إِلَيْهِ 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 Allâh's continued curses descend on them until the Day of Resurrection - killed many of their Prophets and tried to kill the Messenger of Allâh 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.

Allâh's statement,

﴿وَلَتَجِدَنَّ أَقْرَبَهُمْ نُورًا لِلَّذِينَ مَأْمُوا إِلَيْكَ قَاتِلًا إِنَّمَا يَصْنَعُونَ﴾

﴿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 Islâmi and its people, because of the mercy and kindness that their hearts acquired through part of the Messiah's religion. In another Âyah, Allâh said;

﴿وَرَجَّلَنَا فِي قُلُوبِ الظَّالِمِينَ أَنْفُعَةً رَافِعَةً وَرَحْمَةً وَرَبِّيَّةً﴾

﴿And We ordained in the hearts of those who followed him, compassion, mercy, and monasticism...﴾<sup>[11]</sup> [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 Allâh said,

﴿فَذَلِكَ بِأَنَّ مِنْهُمْ قَتِيبَاتٍ وَرَفِيقَاتٍ وَآثَمُهُمْ لَا يَسْتَكِنُونَ﴾

<sup>[11]</sup> Ibn Kathîr only mentioned this much of the Âyah, and what he intended by it should be clear to the reader. However, the remainder of the Âyah, which can be translated as; *«that they invented which We did not prescribe for them.»* (referring to monasticism) obviously contradicts Ibn Kathîr's objective here. He himself discusses this issue shortly, as well as at the end of the *Tafsîr of Sûrat Al-Hadîd*, as will appear later, if Allâh 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,

﴿ذلِكَ بِأَنَّ مِنْهُمْ قَبِيلَةٌ وَرُهْبَانٌ وَأَنَّهُمْ لَا يَتَكَبَّرُونَ﴾

﴿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 إِلَيْهِ الرَّسُولُ رَبِّ أَعْيُّهُمْ تَبَيَّنَ وَمَنِ الْدَّاعِيْنَ 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 رَبِّنَا مَا نَأَنَا فَاتَّكِنْنَا مَعَ الشَّهِيدِيْنَ﴾

﴿They say: "Our Lord! We believe; so write us down among the witnesses."﴾

who testify to the truth and believe in it.

﴿وَمَا نَأَنَا لَا تُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطَّعْنَاهُ أَنْ يَتَّكِنْنَا رَبِّنَا مَعَ الْقَوْمِ أَصْنَابِيْنَ﴾

﴿"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 وَمَنْ أُنْزِلَ إِلَيْكُمْ وَمَنْ أُنْزِلَ إِلَيْهِمْ حَشِّيْعَيْنَ لَهُمْ﴾

﴿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,

﴿الَّذِيْنَ مَا يَنْهَمُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يَمْشِيْنَ فَلَمَّا يَتَلَقَّ عَلَيْهِمْ قَالُوا مَا نَأَنَا بِهِ إِنَّهُ الْحَقُّ﴾

بِنْ زَيْنَاتٍ إِنَّا كُنَّا مِنْ قَبْلِهِ مُشْرِكِينَ ﴿٤٩﴾

﴿Those to whom We gave the Scripture before it, they believe in it (the Qur'ân). 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 يَنْتَفِعُ الظَّمَّالُونَ﴾

﴿"We seek not the ignorant."﴾[28:55]

This is why Allâh said here,

﴿فَأَنْتَ أَنْتَ اللَّهُ بِسْمِكَ فَلَوْلَا﴾

﴿So because of what they said, Allâh awarded them...﴾ rewarding them for embracing the faith and recognizing and believing in the truth,

﴿جَنَّاتٍ تَجْرِي مِنْ مُغْتَنِمِهَا الْأَنْهَارُ خَلِيلِنَّ نِيهَانَ﴾

﴿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. Allâh then describes the condition of the miserable.

﴿وَالَّذِينَ كَفَرُوا وَنَذَرُوا بِإِيمَانِهِمْ﴾

﴿But those who disbelieved and belied Our Âyât,﴾ defied and opposed them,

﴿أُولَئِكَ أَنْحَى بَطَاطِسَ الْمُجَرَّمِينَ﴾

﴿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 مَامُؤُوا لَا تُخْزِنُوا طَيْبَتْ مَا أَهْلَ اللَّهُ لَكُمْ وَلَا تَسْتَدِرُوا إِنَّ اللَّهَ لَا يُحِبُّ

الْمُشْرِكِينَ ﴿٥٠﴾ وَلَكُمْ مَا رَزَقْنَاكُمْ اللَّهُ حَلَّكُمْ طَيْبًا وَأَنْعَمْنَا اللَّهُ أَنْدَى أَنْدَى بِهِ مُؤْمِنُوكَ ﴿٥١﴾

﴿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 Ṭalhah 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,

«لَكُنِي أَصُومُ وَأَفْطُرُ، وَأَضْلُّ، وَأَنَامُ، وَأَنْجُحُ النِّسَاءَ، فَمَنْ أَخْذَ بِشَيْءٍ فَهُوَ مِنِي، وَمَنْ لَمْ يَأْخُذْ بِشَيْءٍ فَلَيْسَ مِنِي»

«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.»<sup>[1]</sup>

Ibn Abi Hātim also collected this *Hadīth*. Ibn Marduwyah recorded that Al-'Awfi said that Ibn 'Abbās narrated a similar *Hadīth*. It is recorded in the Two *Šaḥīḥs* 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 يَقُولُونَ أَخْدُمُمْ هَذَا وَهَذَا، لَكُنِي أَصُومُ وَأَفْطُرُ، وَأَنَامُ وَأَتُورُ، وَأَكُلُ اللَّحْمَ، وَأَنْرُجُ النِّسَاءَ، فَمَنْ رَغَبَ عَنْ شَيْءٍ فَلَيْسَ مِنِي»

«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.»<sup>[2]</sup>

<sup>[1]</sup> At-Ṭabarī 10:518. Similar mention of the cause of revelation is recorded by Al-Bukhārī.

<sup>[2]</sup> *Fath Al-Bārī* 9:5, Muslim 2:1020.

Allâh's statement,

﴿وَلَا تَسْتَدِرُوا﴾

﴿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. Allâh said in other Âyât,

﴿وَكُلُّوا وَأَشْرُوا وَلَا شُرُورًا﴾

﴿And eat and drink but waste not by extravagance.﴾[7:31], and,

﴿وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُشْرِقُوا وَلَمْ يَقْثُرُوا وَكَانَ بَيْنَ ذَلِكَ فَوَّاتًا﴾

﴿And those, who, when they spend, are neither extravagant nor miserly, but hold a medium (way) between those (extremes).﴾[25:67]

So Allâh 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 Allâh said here,

﴿لَا تُحِبُّ مَا طَبَّيْتَ مَا أَمْلَأَ اللَّهُمَّ وَلَا تَسْنَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِلِينَ﴾

﴿Make not unlawful the good things which Allâh has made lawful to you, and transgress not. Verily, Allâh does not like the transgressors.﴾

then He said,

﴿وَذَكُّلُوا وَمَا رَزَقْنَاكُمْ اللَّهُ حَلَّا لِمَنْ حَلَّ﴾

﴿And eat of the things which Allâh has provided for you, lawful and good,﴾[5:88],

eat of those items that are pure and lawful for you,

﴿وَأَشْرُوا اللَّهَ﴾

﴿and have Taqwâ of Allâh,﴾

in all your affairs, obey Him and seek His pleasure, all the while staying away from defiance and disobedience of Allâh,

﴿وَأَنْفُوا اللَّهَ أَلْيَتْ أَشَدْ يَوْمَ مُؤْمِنُوكُمْ﴾

﴿and have Taqwā of Allāh in Whom you believe.﴾

﴿لَا يُؤاخذُكُمُ اللَّهُ بِالنَّفُوٰ فِي أَيْنِكُمْ وَلَكُنْ يُؤاخذُكُمْ بِمَا عَدَمْتُمُ الْأَيْمَنَ نَكْفُرُهُمْ بِإِطْمَامٍ عَشَرَةً مَسَكِينًا مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِكُمْ أَوْ كَسوَتْهُمْ أَوْ تَحْتَرِيرٍ رَقْبَتْهُمْ فَمَنْ لَدُنْ يُجَزِّدْ فَهُوَ سَيِّمُ الْمُكَافَلَةُ إِنَّمَا ذَلِكَ كَفَرَةُ أَيْنِكُمْ إِذَا حَلَقْتُمْ وَاحْفَظُوا أَيْنِكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ مَا تَعْمَلُونَ لَمْلُوكٌ تَكْفُرُونَ﴾

¶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 Awsat of that with which you feed your own families; or clothe them; or free a slave. But whosoever cannot afford, then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths. Thus 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 *Laghw* in oaths refers to one's saying, "No by Allāh," or, "Yes, by Allāh," unintentionally.

### Expiation for Breaking the Oaths

Allāh said,

﴿وَلَكُنْ يُؤاخذُكُمْ بِمَا عَدَمْتُمُ الْأَيْمَنَ﴾

¶but He will punish you for your deliberate oaths.﴾ in reference to the oaths that you intend in your hearts,

﴿نَكْفُرُهُمْ بِإِطْمَامٍ عَشَرَةً مَسَكِينًا﴾

¶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 تُطْعِمُونَ أَهْلِكُمْ﴾

¶on a scale of the Awsat of that with which you feed your own families;﴾

means, "On the average scale of what you feed your families."

according to Ibn ‘Abbās, Sa‘īd bin Jubayr and Ikrimah.<sup>[1]</sup> ‘Atā’ Al-Khurāsāni commented on the Āyah, “From the best of what you feed your families”.<sup>[2]</sup> Allāh’s statement,

﴿أَوْ كِتْمَةٌ﴾

«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).<sup>[3]</sup> Mujāhid also said that the least of clothing, referred to in the Āyah, is a garment, and the most is whatever you wish.<sup>[4]</sup> Al-Hasan, Abu Ja‘far Al-Bāqir, ‘Atā’, Tāwus, 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.<sup>[5]</sup> Allāh’s statement,

﴿هُنَّ مُخْرِثُ رَبِيعٍ﴾

«or free a slave» refers to freeing a believing slave. In the *Muwatṭa'* of Mālik, the *Musnad* of Ash-Shāfi‘ī and the *Sahīh* of Muslim, a lengthy *Hadīth* was recorded that ‘Umar bin Al-Hakam As-Sulami said that he once had to free a slave (as atonement) and he brought a black slave girl before the Messenger of Allāh ﷺ, who asked her;

﴿أَيْنَ أَنْتِ؟﴾

«Where is Allāh?» She said, “Above the heavens.” He said,

﴿مِنْ أَنَّا؟﴾

«Who am I?» She said, “The Messenger of Allāh.” He said,

﴿أَعْلَمُهَا فِيَّنَا مُؤْمِنٌ﴾

«Free her, for she is a believer.»<sup>[6]</sup>

There are three types of expiation for breaking deliberate

<sup>[1]</sup> At-Tabari 10:541.

<sup>[2]</sup> At-Tabari 10:531.

<sup>[3]</sup> At-Tabari 10:547.

<sup>[4]</sup> At-Tabari 10:545.

<sup>[5]</sup> At-Tabari 10:545,546.

<sup>[6]</sup> *Al-Muwatṭa'* 2:776, *Ar-Risālah* no.75, Muslim 1:38.

البِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٢٣

يَأَيُّهَا الَّذِينَ آمَنُوا إِنَّ الظَّنَرَ وَالْمِيزَانَ وَالْأَصَابَابَ وَالْأَرْدَمَ يَجِدُ  
مِنْ عَلَى الشَّيْطَانِ فَاجْتِبُوهُ لَعَلَّكُمْ تُفْلِتُونَ ﴿١﴾ إِشَارَيْد  
الشَّيْطَانُ أَنْ يُوَقِّعَ بِيَنْتَكُمُ الْعَذَّةَ وَالْبَعْضَاءَ فِي الْمُقْرَبِ وَالْمُبَسِّرِ  
وَصَدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهُنَّ أَنْتُمْ مُنْهَوْنَ ﴿٢﴾ وَاطِّبُعُوا  
اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا فَإِنْ تَوَلَّتُمْ فَاعْلَمُوا أَنَّمَا عَلَى  
رَسُولِنَا الْبَلْغُ الْيَتِيمُ ﴿٣﴾ لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا  
الصَّالِحَاتِ حُجَّاجٌ فِي سَاطِعِهِمُوا إِذَا أَنْقَوْا وَآمَنُوا وَعَمِلُوا  
الصَّالِحَاتِ ثُمَّ أَنْقَوْا وَآمَنُوا ثُمَّ اتَّقُوا وَأَحْسُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ  
يَأَيُّهَا الَّذِينَ آمَنُوا إِبْلُوْكُمُ اللَّهَ يُشَيِّعُ وَمِنَ الصَّيْدِ تَالَّهُ  
أَبِيدُكُمْ وَوَمَا حَكَمْ لِعَلَمَ اللَّهُ مَنْ يَخْافُهُ بِالْغَيْبِ فَمَنْ أَعْنَدَ بَعْدَ  
ذَلِكَ فَلَهُ، عَذَابٌ أَلِيمٌ ﴿٤﴾ يَأَيُّهَا الَّذِينَ آمَنُوا لَا تَنْقُلُوا الصَّيْدَ  
وَأَنْتَمْ حِرْمٌ وَمَنْ فَلَهُ، مِنْكُمْ مُتَعِدُّ أَفْجَرَاهُ مِثْلُ مَا قَاتَلَنَّ مِنَ النَّعْمَ  
يَحْكُمُ بِهِ ذَوَاعِدِ لِمِنْكُمْ هَذِهِ يَأْبِلُعُ الْكَبَّةَ أَوْ فَرَدَرَ طَعَادُ  
مَسِكِينٍ أَوْ عَدَلَ ذَلِكَ صِيَامًا لِيَدُوقَ وَبَالْأَسْرِ وَعَفَالَهُ عَمَّا  
سَلَفَ وَمَنْ عَادَ فَيَسْنِقُمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو أَنْقَاصٍ ﴿٥﴾

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,

﴿فَإِنْ لَمْ يَمْدُ قَيْمَانَ تَلْقَأْ أَيَّارِ﴾

«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."<sup>11</sup> Even if this statement was not narrated to us as a part of the Qur'aan through Mutawātir narration, it would still be an explanation of the Qur'aan by the Companions that has the ruling of being related from the Prophet ﷺ. Allāh's statement,

﴿ذَلِكَ كَثِيرَةٌ أَيْنَتُكُمْ إِذَا حَلَّتُمْ﴾

«That is the expiation for the oaths when you have sworn.»[5:89] means, this is the legal way to atone for deliberate oaths,

﴿وَأَخْفَضُوكُمْ أَيْنَتُكُمْ﴾

<sup>11</sup> At-Tabari 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 Jarîr.<sup>[1]</sup>

﴿كَذِيلَكُمْ بِيَنِّ اللَّهِ لَكُمْ مَا إِيتَيْتُمْ﴾

﴿Thus Allâh makes clear to you His Ayât﴾ and explains them to you,

﴿لَعَلَّكُمْ تَكُونُونَ﴾

﴿that you may be grateful.﴾

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْفُرُثُ وَالْتَّبِيرَ وَالْأَسَابِ وَالْأَلَّامَ يَحْشُلُّ مِنْ عَلَى الْشَّيْطَنِ فَاجْتَهِدُو لِمَكْثُومِ نَفْلِيْوَنَ﴾  
 ﴿إِنَّمَا يُرِيدُ الشَّيْطَنُ أَنْ يُوقِعَ بِيَنَّكُمُ الْمُنَادَةُ وَالْبَغْضَةُ فِي الْكُفَرِ وَالْتَّبِيرِ وَيَصْنُّمُ عَنْ ذِكْرِ اللَّهِ وَعَنِ الْأَصْلَافِ تَهَلُّ أَنْتُمْ مُتَهَلِّبُونَ﴾  
 ﴿وَأَلْبِسُوهُ اللَّهُ وَأَطْبِعُوهُ الرَّسُولَ وَأَخْدُرُوهُ فَإِنْ تَوَلَّنَمْ فَأَعْلَمُوهُ أَنَّمَا عَلَى رَبِّنَا الْبَلْغَةُ الْبَيْنَ﴾  
 ﴿لَيَسْ عَلَى الْأَيْمَنِيْرَ كَمَا آمَنُوا وَعَسِلُوا الصَّلِيْخَتَ حَمَاجَنْ فِيمَا طَمِيْوَا  
 إِذَا مَا آتَقْوَا وَمَآمَنُوا وَعَسِلُوا الصَّلِيْخَتَ حَمَاجَنْ فَمَا آتَقْوَا وَمَآمَنُوا وَلَهُ يُمِيزُ الْمُخْيَّنَ﴾

﴿90. O you who believe! Khamr, Maysir, Anṣâb, and Azlâm are a Rijs of Shayṭân’s handiwork. So avoid that in order that you may be successful.﴾

﴿91. Shayṭân wants only to excite enmity and hatred between you with Khamr and Maysir, and hinder you from the remembrance of Allâh and from the Salâh (the prayer). So, will you not then abstain?﴾

﴿92. And obey Allâh 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 Taqwâ and believe and do righteous good deeds, and they (again) have Taqwâ and believe, and then (once again) have Taqwâ and perform good. And Allâh loves the good-doers.﴾

### **Prohibiting Khamr (Intoxicants) and Maysir (Gambling)**

Allâh forbids His believing servants from consuming Khamr and Maysir which is gambling. Ibn Abi Hâtim recorded that

<sup>[1]</sup> At-Tabari 10:560,562.

'Ali bin Abi Ṭālib, the Leader of the Faithful, said that chess is a type of gambling.<sup>[1]</sup> Ibn Abi Hātim recorded that 'Atā', 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*.<sup>[2]</sup> Ibn 'Umar said that *Al-Maysir* means gambling,<sup>[3]</sup> and this is the same statement that Ad-Ḍāḥhāk reported from Ibn 'Abbās,<sup>[4]</sup> 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, 'Atā', 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 Hātim narrated.

Allāh said,

﴿بِنَشْرٍ بَنْ عَلَى الْكَبِيْرِ﴾

﴿A Rīs of Shayṭān's handiwork﴾

meaning, abomination of Shayṭān's handiwork, according to 'Ali bin Abi Ṭalhah who reported it from Ibn 'Abbās.<sup>[5]</sup> Sa'īd bin Jubayr said that *Rīs* means 'sin'<sup>[6]</sup> while Zayd bin Aslam said; "An evil handiwork of Shayṭān."<sup>[7]</sup>

﴿فَاجْتَنِبُوهُ﴾

﴿So avoid that﴾ avoid all of these abominations,

﴿لَاكُمْ شَرِيكُوتُ﴾

﴿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] At-Ṭabarī 4:322,323.

[3] At-Ṭabarī 4:325.

[4] At-Ṭabarī 4:324.

[5] At-Ṭabarī 10:565.

[6] At-Ṭabarī 4:330.

[7] At-Ṭabarī 10:565.

﴿إِنَّمَا يُرِيدُ الشَّيْطَنُ أَن يُوَقِّعَ بِيَنْتَكُمُ الْمَذَادَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدُّكُمْ عَن ذِكْرِ اللَّهِ وَعَن الصَّلَاةِ فَهَلْ أَنْتُ مُنْذَهُونَ﴾ ﴿٤١﴾

«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.

### **Hadīths 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,

﴿يَأَيُّولَكُمْ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِنَّمَا كَبِيرٌ وَمَنْفِعٌ 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 إِنَّمَا كَبِيرٌ وَمَنْفِعٌ 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 مَاءَمُوا لَا تَنْقِرُوا الْفَسَدَةَ وَأَنْتُ شَكِيرٌ حَتَّى تَعْلَمُوا مَا تَنْقُولُونَ﴾

«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 مَاءَمُوا إِنَّا لَنَحْنُ وَالْمَيْسِرُ وَالْأَصَابُ وَالْأَذَمُ يَجِدُونَ مَا جَنَبُوهُ لَمَكْثُمُ﴾

﴿تَنْلِحُونَ﴾

«O you who believe! Khamr, Maysir, Anṣāb, and Azlām are an abomination of Shaytān'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 Rīs of the work of Shaytān.' So Allāh sent down,

﴿لَيْسَ عَلَى الْأَذِنِ مَا مَأْتُوا وَعَسِّلُوا أَصْبَلَمْتُ جَمِيعَ فِيمَا طَيَّمْتُ﴾

«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,

﴿لَوْلَا حُرْمَمْ عَلَيْهِمْ لَتَرْكُوهُ كَمَا تَرَكْتُمْ﴾

«Had they been made impermissible for them, they would have abandoned them as you have abandoned them.» Ahmad recorded this Ḥadīth.<sup>[1]</sup>

Imām Ahmad 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,

﴿بَسْتَوْنَكَ عَنِ الْخَمْرِ وَالْمَنِيرِ 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,

﴿بَيْأَنًا أَلَيْنَ بَاتُوا لَا تَقْرِبُوا أَصْلَلَةً وَأَنْدَشْ شَكْرَى﴾

«O you who believe! Do not approach the Salāh 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

<sup>[1]</sup> Ahmad 2:351.

*Khamr* clear to us.” Then, the *Āyah* in *Sûrat Al-Mâ’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,

﴿فَنَذَلَ أَنْتُمْ مُّشْبِرِينَ﴾

«So, will you not then abstain?»[5:91],

‘Umar said, “We abstained, we abstained.”<sup>[1]</sup> Abu Dâwud, At-Tirmidhi, and An-Nasâ’î<sup>[2]</sup> recorded this *Hadîth*. ‘Ali bin Al-Madînî and At-Tirmidhi graded it *Sahîh*.

It is recorded in the Two *Sahîhs*, that ‘Umar bin Al-Khattâb said in a speech; while standing on the *Minbar* of the Messenger of Allâh (in the Prophet’s *Masjid* in Al-Madînah) “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.”<sup>[3]</sup> Al-Bukhâri recorded that Ibn ‘Umar said, “The prohibition of *Khamr* was revealed when there were five kinds of intoxicants in Al-Madînah, besides what was produced from grapes.”<sup>[4]</sup>

### Another *Hadîth*

Imâm Ahmâd recorded that Anas said, “I once was giving an alcoholic beverage to Abu ‘Ubâydhah bin Al-Jarrâh, ‘Ubâyy bin Ka'b, Suhayl bin Baydâ’ and several of their friends meeting at Abu Talhah’s house. When they were almost intoxicated, some Muslims came and said, ‘Did you not know that *Khamr* has been prohibited?’ They said, ‘We’ll wait and ask.’ They then said, ‘O Anas! Spill the remaining alcohol out of your container.’ By Allâh! They never drank it again, and their *Khamr* at that time was made from unripe and normal dates.”<sup>[5]</sup> This is also recorded in the Two *Sahîhs*. In another narration by Anas, “I was the butler of the people in the house of Abu Talhah when *Khamr* was prohibited, and in those days alcohol was made from unripe and normal dates. A caller then

[1] Ahmâd 1:53.

[2] Abu Dâwud 4:79, *Tuhfât Al-Ahwâdhi* 8:417, An-Nasâ’î 8:286.

[3] *Fath Al-Bâri* 8:126, Muslim 4:2322.

[4] *Fath Al-Bâri* 8:126.

[5] Ahmâd 3:181.

heraled, and Abu Talhah ordered me to see what it was about. So I found that a person was announcing that alcoholic drinks had been prohibited. Abu Talhah ordered me to go out and spill the wine. I went out and spilled it, and it flowed in the streets of Al-Madinah. Some people said, 'Some people were killed and wine was still in their stomachs.' Later on, Allāh's revelation came.

**لَتَسْأَلُوا أَذْنَبَ مَا مَنَّا وَعَسِّلُوا أَصْلَحَتْ جَنَّاتٍ فِيمَا طَمَعُوا**

*¶Those who believe and do righteous good deeds, there is no sin on them for what they ate...» [5:93].<sup>91</sup>*

Ibn Jarīr recorded that Anas bin Mālik said, "I was serving Abu Talhah, Abu 'Ubaydah bin Al-Jarrāh, Abu Dujānah, Mu'ādh bin Jabal and Suhayl bin Baydā', 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 إِذَا لَحْتُمُ الْمُنَذِّرَ وَالْبَيِّنَ وَالْأَصَابَ وَالْأَرَدَمْ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَنِ فَاجْتَبِبُوهُ﴾**

﴿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 مُشْرِكُونَ

﴿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 هَاجَرُوا 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].<sup>[2]</sup>

<sup>(1)</sup> *Fath Al-Bārī* 5:133, *Muslim* 3:1570.

<sup>{2}</sup> At-Tabari 10:578.

**Another Ḥadīth**

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

«لَعْنَتُ الْخَمْرٍ عَلَى عَشْرَةِ أَزْجِيِّوْنَ لَعْنَتُ الْخَمْرٍ بِعَنْيَهَا، وَشَارِبَهَا، وَسَاقِهَا، وَبَاعِهَا، وَمُبْتَاعِهَا، وَعَاصِرُهَا، وَمُغْتَصِرُهَا، وَحَامِلُهَا، وَالْمَخْمُولَةِ إِلَيْهِ، وَآكِلُ لَمَيْهَا»

«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.»<sup>[1]</sup> Abu Dāwud and Ibn Majāh<sup>[2]</sup> 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,

«لَعْنَتُ الْخَمْرٍ وَشَارِبَهَا، وَسَاقِهَا، وَبَاعِهَا، وَمُبْتَاعِهَا، وَحَامِلُهَا، وَالْمَخْمُولَةِ إِلَيْهِ، وَعَاصِرُهَا وَمُغْتَصِرُهَا، وَآكِلُ لَمَيْهَا»

«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.»<sup>[3]</sup>

**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

<sup>[1]</sup> Aḥmad 2:25.

<sup>[2]</sup> Abu Dāwud no.2674, Ibn Mājah no.3380.

<sup>[3]</sup> 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 لَكُفْرُ وَالْتَّبَرِ﴾

«Intoxicants, gambling,» until,

﴿وَهَلْ أَنْتُ مُشْهُدٌ﴾

«So, will you not then abstain?» was later revealed.” Muslim recorded this Ḥadīth.<sup>[1]</sup>

### **Another Ḥadīth**

Ibn Abi Ḥātim recorded that ‘Abdullāh bin ‘Amr said, “This Āyah in the Qur’ān,

﴿يَأَيُّهَا الَّذِينَ مَاءْمُوا إِنَّمَا لَكُفْرُ وَالْتَّبَرِ وَالْأَسَابِ وَالْأَلَّامِ يَعْتَشُ بَيْنَ عَيْنِ أَقْبَاطِنِي فَاجْتِنُوهُ لَنَّكُمْ

﴿فَنَذِلُونَ﴾

«O you who believe! Khamr, Maysir, Anṣāb, and Azlām are only an abomination of Shaytān's handiwork. So avoid that in order that you may be successful.»[5:90],

was also in the Tawrāh; ‘Allāh has sent down truth to eradicate falsehood, joyful play, flute or wind instruments, Zafān (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<sup>[2]</sup>

### **Another Ḥadīth**

Ash-Shāfi‘i narrated that Mālik narrated that Nāfi‘ said that Ibn ‘Umar said that the Messenger of Allāh ﷺ said,

<sup>[1]</sup> Al-Bayhaqi 8:285, Muslim no.1748.

<sup>[2]</sup> Ibn Abi Ḥātim 4:1196.

«مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا ثُمَّ لَمْ يَتْبَعْ مِنْهَا حُرْمَهَا فِي الْآخِرَةِ»

«Whoever drinks Khamr in the life of this world and does not repent from it, will be deprived of it in the Hereafter.»

Al-Bukhāri and Muslim recorded this Hadīth.<sup>[1]</sup> Muslim recorded that Ibn ‘Umar said that the Messenger of Allāh ﷺ said,

«كُلُّ مُشَبِّكٍ خَمْرًا، وَكُلُّ مُسْكِنٍ خَرَامًا، وَمَنْ شَرِبَ الْخَمْرَ قَاتَ وَمَوْ يَذْيَمُهَا وَلَمْ يَتْبَعْ مِنْهَا، لَمْ يَشْرِبْهَا 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.»<sup>[2]</sup>

‘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.<sup>[3]</sup> 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. Relating it from ‘Uthmān is more authentic, and Allāh knows best.

Aḥmad bin Ḥanbal recorded that Ibn ‘Abbās said, “When

<sup>[1]</sup> *Musnad Ash-Shāfi’i* no.1763, Al-Bukhāri no.5575, Muslim 2003.

<sup>[2]</sup> Muslim no.2003.

<sup>[3]</sup> 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 الَّذِي كَانُوا يَعْمَلُونَ أَنْتَ لَنْ تَعْلَمُ مَا فِي أَطْهَارٍ﴾

«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 لِيُضِيقَ إِيمَانَكُمْ﴾

«And Allāh would never make your faith to be lost.» [2:143]<sup>[1]</sup>

'Abdullāh bin Mas'ūd said that the Prophet ﷺ said when the Āyah,

﴿لَيْسَ عَلَى الَّذِي كَانُوا يَعْمَلُونَ أَنْتَ لَنْ تَعْلَمُ مَا أَتَيْوْا وَمَا أَتَسْتَوْا﴾

«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,

«قيلَ لِي : أَنْتَ مِنْهُمْ»

«I was told, that you are among them.»

This is the narration that Muslim, At-Tirmidhi and An-Nasā'ī<sup>[2]</sup> collected.

﴿يَا أَيُّهَا الَّذِينَ آتَيْنَا يَسْنُولُكُمُ اللَّهُ يَعْلَمُ وَرِبَّكُمْ يَعْلَمُ اللَّهُ مِنْ يَخْلُقُهُمْ  
أَلْفَتَهُمْ فِي أَعْنَاقِهِمْ بَعْدَ ذَلِكَ فَلَمَّا عَذَابَ أَلْهَمَهُمْ يَا أَيُّهَا الَّذِينَ آتَيْنَا لَكُمْ لَا تَنْقُضُوا أَيْمَانَهُمْ  
وَمَنْ قَاتَلَهُ مِنْكُمْ مُّتَعَصِّبًا فَجَرَاهُ مَنْ قَاتَلَ مِنَ النَّاسِ بِغَيْرِ حُكْمِ رَبِّهِ ذَوَا عَدْلٍ يَتَكَبَّرُ مَنْ دُنْيَا بِلَغَ الْكَبَرَةِ  
أَوْ كَثْرَةِ طَمَاءِ مُسْكِنِيْنِ أَوْ عَدْلُ ذَلِكَ صِيَامًا لِيَدْرُغُ دِيَالَ أَنْوَرِهِ عَنَّا سَلَّتْ وَمَنْ عَادَ  
فَبَسْتَقِمُ اللَّهُ يَعْلَمُ وَاللَّهُ عَزِيزٌ ذُو أَنْتَسِيْمٌ﴾

[1] Ahmad 1:295.

[2] Muslim 4:1910, Tuhfah Al-Ahwadhi 8:419, An-Nasā'ī in Al-Kubrā 6:337.

﴿94. O you who believe! Allâh will certainly make a trial for you with something in the game that is well within reach of your hands and your lances, that Allâh may test who fears Him in the unseen. Then whoever transgresses thereafter, for him there is a painful torment.﴾

﴿95. O you who believe! Kill not game while you are in a state of Ihram, and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of livestock equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed the poor, or its equivalent in fasting, that he may taste the heaviness (punishment) of his deed. Allâh has forgiven what is past, but whosoever commits it again, Allâh will take retribution from him. And Allâh is Almighty, All-Able of Retribution.﴾

### **Prohibiting Hunting Game in the Sacred Area and During the State of Ihram**

[‘Ali bin Abi Tâlîhah] Al-Wâlibi said that Ibn ‘Abbâs said that Allâh’s statement,

﴿يَنْهَاكُمُ اللّٰهُ بَشَّرٌ مِّنَ الصَّيْدِ تَالَّهُ أَيْبِكُمْ وَرِبَّكُمْ﴾

﴿Allâh 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. Allâh tests His servants with such game during their Ihram, that if they wish, they would be able to catch it with their hands. Allâh has commanded them to avoid catching it.”<sup>[1]</sup> Mujâhid said that,

﴿تَالَّهُ أَيْبِكُمْ﴾

﴿well within reach of your hands﴾ refers to the young game and chicks, while

﴿وَرِبَّكُمْ﴾

﴿and your lances,﴾ refers to mature game.<sup>[2]</sup> Muqâtil bin Hayyân said that this Âyah was revealed during the ‘Umrah of

<sup>[1]</sup> At-Tabari 10:584.

<sup>[2]</sup> At-Tabari 10:583.

Al-Ḥudaybiyyah, 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 مِنْ يَخَافُهُ فِي الْغَيْبِ﴾

«that Allāh may test who fears Him in the unseen.»<sup>[1]</sup>

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 رَبَّهُمْ بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَتْبَرٌ 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 أَعْتَدَى بَعْدَ ذَلِكَ﴾

«Then whoever transgresses thereafter.»

after this warning and threat, according to As-Suddi, then,

﴿فَلَمَّا عَذَابَ أَيْمَانَهُ﴾

«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 مَأْمُوا لَا تَقْتُلُوا الصَّيْدَ وَأَتْمِمْ حَرَمَ﴾

«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 *Sahīhs*; ‘A’ishah narrated that the Messenger of Allāh ﷺ said,

«خَنْسُ فَوَاسِقُ بَثَثَلَنَ فِي الْجِلْ وَالْحَرَمْ: الْفُرَابُ، وَالْجَدَاءُ، وَالْعَقْرَبُ، وَالْفَارَازُ، وَالْكَلْبُ الْمَقْوُرُ»

<sup>[1]</sup> Ad-Durr Al-Manthūr 3:185.

«Five are Fawâsiq, they may be killed while in Ihram or not; the crow, the kite, the scorpion, the mouse and the rabid dog.»<sup>[1]</sup>

Ibn 'Umar narrated that the Messenger of Allâh ﷺ said,  
 «خَنَسْ مِنَ الدَّرَابِ لَيْسَ عَلَى الْمُحْرِمِ فِي قُتْلِهِنَّ جُنَاحٌ: الْغُرَابُ، وَالْجَدَاءُ، وَالْقَرْبُ، وَالْفَارَّةُ، وَالْكَلْبُ الْغَوْرُورُ»

«It is not harmful in a state of Ihram to kill five kinds of animals: the crow, the kite, the scorpion, the mouse and the rabid dog.»<sup>[2]</sup>

This Hadîth was recorded in the Two Sahîhs.<sup>[3]</sup> Ayyub narrated that Nâfi' narrated similar wordings for this Hadîth from Ibn 'Umar.<sup>[4]</sup> Ayyub said, "So I said to Nâfi', 'What about the snake?' He said, 'There is no doubt that killing the snake is allowed.'"<sup>[5]</sup> 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. Allâh knows best.

Abu Sa'id narrated that the Prophet ﷺ was asked about the animals that the Muhrim is allowed to kill and he said,

«الْحَيْثُ، وَالْعَقْرُبُ، وَالْفُرَيْسَةُ، وَيَزْمِي الْغُرَابَ وَلَا يَقْتُلُهُ، وَالْكَلْبُ الْغَوْرُورُ، وَالْجَدَاءُ، وَالسَّيْعُ الْمَادِي»

«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 Dâwud recorded this Hadîth, as did At-Tirmidhi, who said, "Hasan", and Ibn Majâh.<sup>[6]</sup>

<sup>[1]</sup> Al-Bukhâri no. 3314, Muslim no. 1198.

<sup>[2]</sup> Al-Muwaatta' 1:356.

<sup>[3]</sup> Fath Al-Bâri 4:42, Muslim 2:858.

<sup>[4]</sup> An-Nasâ'i 5:190.

<sup>[5]</sup> Fath Al-Bâri 6:44.

<sup>[6]</sup> Abu Dâwud 2:424, Tuhfat Al-Ahwadhi 3:576, Ibn Mâjah 2:1032.

## The Penalty of Killing Game in the Sacred Area or in the State of *Ihrām*

Allāh said,

﴿وَمَنْ قَتَلَ مِنْكُمْ مُّعِيْدًا فَجَزَاءُهُ مَا قَاتَلَ مِنَ الْأَنْعَوْنَ﴾

﴿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*.<sup>[1]</sup>" 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."<sup>[2]</sup> The meaning of this statement is that the Qur'ān mentioned the expiation and sin of those who intentionally kill game,

﴿لِتُذَوقَ وَبَالْ أَمْرِهِ عَنَّا سَلَّطْ وَمَنْ عَادَ فَإِنَّهُمْ أَلَّهُ 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,

﴿فَجَزَاءُهُ مَا قَاتَلَ مِنَ الْأَنْعَوْنَ﴾

﴿The penalty is [an offering of] livestock equivalent to the one he killed.﴾

[1] At-Tabari 11:8.

[2] At-Tabari 11:11.

indicates the necessity of offering an equivalent animal to the one the *Muhrim* killed. The Companions gave rulings that the camel, for instance, is the equivalent of the ostrich, the cow is the equivalent of wild cattle, and the goat for the deer. As for the cases when there is no equivalent for the killed animal, Ibn 'Abbâs said that one should spend its amount in Makkah (i.e. charity), as Al-Bayhaqi recorded.

Allâh's statement,

﴿يَعْلَمُ بِهِ دَوْلَ عَدْلٍ وَنِسْكَمُ﴾

﴿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 Jarîr recorded that Abu Jarîr Al-Bajali said, "I killed a deer when I was in the state of *Ihrâm* and mentioned this fact to 'Umar, who said, 'Bring two of your brethren and let them judge you.' So I went to 'Abdur-Râhmân and Sa'd and they said that I should offer a male sheep."<sup>[1]</sup> Ibn Jarîr recorded that Târiq said, "Arbad killed a deer while in the state of *Ihrâm* 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,

﴿يَعْلَمُ بِهِ دَوْلَ عَدْلٍ وَنِسْكَمُ﴾

﴿As adjudged by two just men among you;﴾<sup>[2]</sup>

Allâh's statement,

﴿مَذِيَّ بَلَغَ الْكَبْرَى﴾

﴿...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. Allâh said,

﴿أَوْ كَفَرَةً طَعَاءً سَكِينَ أَوْ عَدْلًا ذَلِكَ مِسَانًا﴾

﴿or, for expiation, he should feed the poor, or its equivalent in fasting,﴾

<sup>[1]</sup> At-Tabari 11:27.

<sup>[2]</sup> At-Tabari 11:26.

that is, if the *Muhrim* does not find an equivalent to what he killed, or the animal hunted is not comparable to anything else.

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

﴿هَذِيَا بِلِّغُ الْكَتْبَةِ أَوْ كَفَرَهُ طَعَاءٌ مُسْكِنٌ أَوْ عَدْلٌ ذَلِكَ صِبَانًا﴾

﴿...an offering brought to the Ka'bah, or, for expiation, he should feed the poor, or its equivalent in fasting.﴾

"If the *Muhrim* killed game, then his judgement is its equivalent. If he kills an antelope, he offers a sheep slaughtered in Makkah. If he cannot, then he feeds six poor people, otherwise he should fast for three days. If he kills a deer, he offers a cow. If unable, he feeds twenty poor people, or otherwise if unable, he fasts for twenty days. If he kills an ostrich or zebra, he offers a camel, or he feeds thirty poor people, or fasts thirty days." Ibn Abi 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.<sup>[1]</sup>

Allāh's statement,

﴿لِذَرْقَ وَبَالْ أَنْوَرِ﴾

﴿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,

﴿عَنَّا اللَّهُ عَنْ سَلَطْ﴾

﴿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 فَإِنَّمَا اللَّهُ يَعْلَمُ﴾

﴿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,

<sup>[1]</sup> At-Tabari 11:31.

﴿فَيَنْهَا اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو أَنْتَاجٍ﴾

﴿Allāh will take retribution from him. And Allāh is Almighty, All-Able of retribution.﴾

Ibn Jurayj said, "I said to 'Atā', 'What is the meaning of,  
﴿عَنَّا اللَّهُ عَنَّا سَلَفٌ﴾'

﴿Allāh has forgiven what is past.﴾? He said, 'Meaning, during the time of Jāhiliyyah.' I asked about,

﴿وَمَنْ عَادَ فَيَنْهَا 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.'" <sup>[1]</sup> Ibn Jarīr recorded this statement.

It was said that the 'Allāh will take retribution' refers to the expiation, according to Sa'id bin Jubayr, 'Atā', and the majority among the earlier and later generations.<sup>[2]</sup> They stated that when the Muhrim kills game, the expiation becomes necessary, regardless of whether it was the first, second or third offense, and whether intentional or by error.

Ibn Jarīr commented on Allāh's statement;

﴿وَاللَّهُ عَزِيزٌ ذُو أَنْتَاجٍ﴾

﴿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 أَنْتَاجٍ﴾

<sup>[1]</sup> At-Tabari 11:48.

<sup>[2]</sup> At-Tabari 11:50.

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البقرة

أَحِلَّ لَكُمْ صَيْدُ الْبَرِّ وَ طَعَامُهُ، مَنْعَالَكُمْ وَ لِسْتَارَةُ حِجْمٍ  
عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دَمْثَمْ حَرَمًا وَ أَنْقُو اللَّهُ الَّذِي  
خَشَرُونَ ﴿٩٦﴾ جَعَلَ اللَّهُ الْكَبْكَبَةَ أَبْيَاتَ الْحَرَامِ  
فَنَمَّا لِلنَّاسِ وَالشَّهْرُ الْحَرَامُ وَ الْهَدَى وَ الْقَلْقَلَدَ ذَلِكَ لِتَعْلَمُوا  
أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّنَوَاتِ وَ مَا فِي الْأَرْضِ وَ أَنَّ اللَّهَ يَعْلَمُ  
شَئِيْءاً عَلَيْهِ ﴿٩٧﴾ أَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَ أَنَّ اللَّهَ  
عَفُورٌ رَّحِيمٌ ﴿٩٨﴾ مَاعْلَمُ الْأَرْسَلُولِ إِلَّا الْبَلْغُ وَ اللَّهُ يَعْلَمُ مَا  
يَبْدُونَ وَ مَا تَكْشُفُونَ ﴿٩٩﴾ قُلْ لَا يَسْتَوِي الْخَيْثُ وَ الْطَّيْبُ  
وَ لَوْ أَنْجَبَكَ كُثْرَةُ الْخَيْثِ فَأَنْقُو اللَّهُ يَنْأُو إِلَيْ الْطَّيْبِ  
لَعْلَكُمْ تُفْلِحُونَ ﴿١٠٠﴾ يَأْهَمُهَا الَّذِينَ أَمْلَأُوا الْأَسْنَلَوْ  
عَنْ أَشْيَاءِ إِنْ يَبْدُلُكُمْ كُشْكُومْ وَ إِنْ تَسْتَلُوْعَهَا بَعْدَ إِنْ يَرْزُلُ  
الْقُرْآنَ إِنْ يَبْدُلُكُمْ عَفَّا اللَّهُ عَنْهَا وَ اللَّهُ عَفُورٌ حَلِيمٌ ﴿١٠١﴾ قَدْ  
سَأَلَّا هَؤُلَّا مَنْ قَلَّكُمْ ثُمَّ أَصْبِحُوْهَا كُفَّارِيْنَ ﴿١٠٢﴾  
مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَ لَا سَبَقَتْهُ وَ لَا وَصِيلَةٍ وَ لَا حَامِرٌ وَ لَا كَنْكَنَ  
الَّذِينَ كَفَرُوا يَقْتَرُونَ عَلَى اللَّهِ الْكَبِيبَ وَ أَكْرَهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾

﴿All-Able of retribution.﴾  
meaning, He punishes those who disobey Him for their disobedience of Him.”<sup>[1]</sup>

﴿أَحِلَّ لَكُمْ صَيْدُ الْبَرِّ وَ طَعَامُهُ  
سَنَمَا لَكُمْ وَ لِسْتَارَةُ حِجْمٍ وَ حِجْمٌ عَلَيْكُمْ  
صَيْدُ الْبَرِّ مَا دَمْثَمْ حَرَمًا وَ أَنْقُو  
اللَّهُ الَّذِي خَشَرُونَ ﴿٩٦﴾  
﴿جَعَلَ اللَّهُ الْكَبْكَبَةَ أَبْيَاتَ الْحَرَامِ  
الْحَرَامَ فَنَمَّا لِلنَّاسِ وَالشَّهْرُ الْحَرَامُ  
وَ الْهَدَى وَ الْقَلْقَلَدَ ذَلِكَ لِتَعْلَمُوا أَنَّ  
اللَّهُ يَعْلَمُ مَا فِي السَّنَوَاتِ وَ مَا فِي  
الْأَرْضِ وَ أَنَّ اللَّهَ يَعْلَمُ  
شَئِيْءاً عَلَيْهِ ﴿٩٧﴾ أَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ  
الْعِقَابِ وَ أَنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿٩٨﴾  
مَا عَلَى الْأَرْسَلُولِ إِلَّا الْبَلْغُ وَ اللَّهُ يَعْلَمُ  
مَا يَبْدُونَ وَ مَا تَكْشُفُونَ ﴿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 Ihram. 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.﴾

<sup>[1]</sup> At-Tabari 11:57.

﴿98. Know that Allâh is severe in punishment and that Allâh is Oft-Forgiving, Most Merciful.﴾

﴿99. The Messenger's duty is but to convey. And Allâh knows all that you reveal and all that you conceal.﴾

### Water Game is Allowed for the Muhrim

Sa'îd bin Al-Musayyib, Sa'îd bin Jubayr and others commented on Allâh's statement;

﴿أَيْلُكُمْ صَنِدَ الْبَرِّ﴾

﴿Lawful to you is (the pursuit of) water game...﴾  
that it means, what one eats fresh from it, while,

﴿وَطَمَّانَةً﴾

﴿And its use for food﴾ what is eaten dry and salted.<sup>[1]</sup> Ibn 'Abbâs said that 'water game' refers to what is taken from water while still alive, while,

﴿وَطَمَّانَةً﴾

﴿and its use for food﴾ refers to what the water throws ashore dead. Similar statements were reported from Abu Bakr Aş-Siddîq, Zayd bin Thâbit, 'Abdullâh bin 'Amr, Abu Ayyub Al-Anshârî, Ikrimah, Abu Salamah bin 'Abdur-Rahmân, Ibrâhîm An-Nakha'i and Al-Hasan Al-Bâṣrî.

Allâh's statement,

﴿شَنَّا لَكُمْ وَلِلْعَيَّانِ﴾

﴿for the benefit of yourselves and those who travel,﴾  
as food and provision for you,

﴿وَلِلْعَيَّانِ﴾

﴿and those who travel,﴾ those who are in the sea and traveling along the sea, according to Ikrimah.<sup>[2]</sup> 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 'Abbâs, Mujâhid and

<sup>[1]</sup> At-Tabâri 11:59.

<sup>[2]</sup> At-Tabâri 11:71.

As-Suddi and others.<sup>[1]</sup> 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-Jarrāḥ 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.”<sup>[2]</sup> This Ḥadīth was also collected in the Two Ṣaḥīḥs.<sup>[3]</sup>

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 *Wudū'*, we get thirsty, so should we use seawater for *Wudū'*? ’ The Messenger of Allāh ﷺ said,

هُنَّ الطَّهُورُ مَا ذُرَّ الْجَلْ مِنْهُ

“Its water is pure and its dead are lawful.”<sup>[4]</sup>

The two Imāms, Ash-Shāfi‘ī and Ahmad bin Ḥanbal, recorded this Ḥadīth, along with the Four *Sunan* compilers. Al-Bukhārī, At-Tirmidhi and Ibn Ḥibbān graded it *Ṣaḥīḥ*. This Ḥadīth was also recorded from the Prophet ﷺ by several other Companions.<sup>[5]</sup>

[1] At-Ṭabarī 11:72,73.

[2] *Al-Muwaṭṭa'* 2:930.

[3] *Fath Al-Bārī* 5:152, *Muslim* 3:1535.

[4] *Al-Muwaṭṭa'* 1:22.

[5] *Musnad Ash-Shāfi‘ī* no. 25, Ahmad 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 *Ihrâm*

Allâh said,

﴿وَمِنْهُمْ عَلَيْكُمْ حِلٌّ مَا دَمَشَتْ حَرَبًا﴾

*«but forbidden is land game as long as you are in a state of *Ihrâm*.»*

Therefore, hunting land game during *Ihrâm* is not allowed, and if someone who is in the state of *Ihrâm* hunts, he will have to pay expiation, along with the sin he earns if he does it intentionally. If he hunts by mistake, he will have to pay the expiation and is not allowed to eat from it, because this type of game is just like dead animals, be he a *Muhrim* or a non-*Muhrim*.

If someone who is not in the state of *Ihrâm* hunts and gives the food to a *Muhrim*, the *Muhrim* is not allowed to eat from its meat if it was killed for him in particular. Aş-Şâ'b bin Jaththâmah said that he gave a zebra as a gift to the Prophet ﷺ in the area of Waddân or Abwâ', the Prophet ﷺ gave it back. When the Prophet ﷺ saw the effect of his returning the gift on Aş-Şâ'b's face, he said,

﴿إِنَّا لَمْ نُرِدْنَا عَلَيْكَ إِلَّا أَنَّا حَرَبًا﴾

*«We only gave it back to you because we are in a state of *Ihrâm*.»*

This *Hadîth* was collected in the Two *Sahîhs*.<sup>[11]</sup> The Prophet ﷺ thought that Aş-Şâ'b hunted the zebra for him, and this is why he refused to take it. Otherwise, the *Muhrim* is allowed to eat from the game if one who is not in *Ihrâm* hunts it. For when Abu Qatâdah hunted a zebra when he was not a *Muhrim* and offered it to those who were in the state of *Ihrâm*, they hesitated to eat from it. They asked the Messenger of Allâh ﷺ and he said,

﴿مَنْ كَانَ مِنْكُمْ أَخْدَى أَشَارَ إِلَيْهَا أَوْ أَغَانَ فِي تَقْلِيْهَا؟﴾

*«Did any of you point at it or help kill it?»* They said, "No." He said,

[11] Al-Bukhâri no. 1825, 2573, Muslim 2:850.

﴿فَكُلُوا﴾

«Then eat,» and he also ate from it. This *Hadîth* is also in the Two *Sahîhs* with various wordings.<sup>[1]</sup>

[Ibn Kathîr only mentioned Âyât 96 to 99 here and explained the better part of Âyah number 96, but he did not mention the explanation of the rest of that Âyah or the other Âyât (97 to 99). This is the case in all of the copies of his *Tafsîr* 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 *Tafsîr* of these Âyât from the Imâm of *Tafsîr*, Ibn Jarîr At-Tabâri. We tried to summarize At-Tabâri's eloquent words to the best of our ability, by Allâh's help and leave.]

﴿وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُنْشَرُونَ﴾

«And have *Taqwâ* of Allâh to Whom you shall be gathered back.»

Allâh says, fear Allâh, O people, and beware of His might, by obeying what He commands you and avoiding what He prohibits for you in these Âyât revealed to your Prophet ﷺ. These Âyât forbid *Khamr*, gambling, *Al-Ansâb* and *Al-Azlâm*, along with hunting land game and killing it while in the state of *Ihrâm*. To Allâh will be your return and destination, and He will punish you for disobeying Him and will reward you for obeying Him.

﴿جَعَلَ اللَّهُ الْكَبِيرَ الْبَيْتَ الْحَرَمَ قِبْلَةً لِلنَّاسِ﴾

«Allâh has made the *Ka'bah*, the Sacred House, an asylum of security and benefits for mankind,»

Allâh says, Allâh 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.

﴿وَالنَّهَرَ الْمَرْأَمُ وَالْمَذْدُى وَالْمَنْدَبُ﴾

«And also the Sacred Month and the animals of offerings and

<sup>[1]</sup> *Fath Al-Bâri* 9:528, *Muslim* 2:362.

*the garlanded.♦*

Allâh 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. Allâh made the *Ka'bah*, the Sacred Month, the *Hadjy*, 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. Allâh termed it “*Harâm*” 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 *Jâhiliyyah* and the people's affairs were guided and protected by them. With Islâm they became the symbols of their *Hajj*, their rituals, and the direction of the prayer. [i.e., the *Ka'bah* in Makkah.]

﴿فَذَلِكَ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ يَعْلَمُ شَفَاعَةَ عَلِيهِمْ﴾

«that you may know that Allâh has knowledge of all that is in the heavens and all that is in the earth, and that Allâh is the All-Knower of each and everything.♦

Allâh 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.

﴿أَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ عَفُورٌ رَّحِيمٌ﴾

«Know that Allâh is severe in punishment and that Allâh is Oft-Forgiving, Most Merciful.♦

Allâh 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.

﴿فَمَا عَلِمَ الْأَرْسُولُ إِلَّا الْبَلْغُ وَاللَّهُ يَعْلَمُ مَا تَبْدِئُونَ وَمَا تَكْثُرُونَ﴾

﴿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.

﴿فَلَا يَسْتَوِي الْخَيْرُ وَالظَّلَمُ كُلُّهُ الظَّلَمُ فَاتَّقُوا اللَّهَ يَكْأُلُ الْأَنْبَابَ لَنْكُمْ شَفِيعُونَ يَكْأبُوكُمْ الظَّرَبَ مَا نَفَرْتُمْ لَا تَشْفَعُوا عَنِ اشْتِيَاءٍ إِذْ بَنَدَ لَكُمْ شَفَاعَةً وَإِنْ تَشْفَعُوا عَنْهَا حَيْثُ يُبَرَّلَ الْقَرْمَانُ ثُبَدَ لَكُمْ عَنَّا اللَّهُ عَنْهُ أَكْفَارُهُ عَفْوٌ حَلِيمٌ فَذَلِكَ سَأْلَاهَا قَوْمٌ مِّنْ قَبْلِكُمْ ثُمَّ أَنْبَحُوا يَهُا كَفَرِيتَ﴾

﴿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.﴾

Allâh says to His Messenger ﷺ,

﴿فَرِيقٌ﴾

﴿Say, ﴿ O Muhammâd ﷺ,

﴿لَا يَسْتَوِي الْخَيْرُ وَالْبَأْسُ وَرَبُّ أَعْجَبَكَ﴾

«Not equal are the bad things and the good things, even though they may please you» O human,

﴿كَذَّ الْخَيْرُ﴾

«the abundance of bad.» This Ayah means, the little permissible is better than the abundant evil.

﴿فَانْقُضُوا اللَّهَ يَنْهَا لِأَنَّهُمْ﴾

«have Taqwâ of Allâh, O men of understanding...»

who have sound minds, avoid and abandon the impermissible, and let the permissible be sufficient for you,

﴿لَلَّهُمَّ شَلِّحُوت﴾

«in order that you may be successful.» in this life and the Hereafter.

### **Unnecessary Questioning is Disapproved of**

Allâh said next,

﴿يَأَيُّهَا الَّذِينَ آمَنُوا لَا تَسْتَوِي عَنِ اشْتِيَاءِ إِنْ يَدْرِي لَكُمْ نَّزْكُمْ﴾

«O you who believe! Ask not about things which, if made plain to you, may cause you trouble.»

This Ayah refers to good conduct that Allâh 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-Bukhâri recorded that Anas bin Mâlik said, "The Messenger of Allâh ﷺ gave a speech unlike anything I heard before. In this speech, he said,

«إِنْ تَعْلَمُونَ مَا أَعْلَمُ، لَضِحْكَتُمْ قَلِيلًا، وَلَكَبِّيْتُمْ 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 تَشْتَهِي عَنْ أَشْيَاءِ﴾

«Ask not about things...».<sup>[1]</sup>

Muslim, Ahmād, At-Tirmidhi and An-Nasā'i recorded this Ḥadīth.<sup>[2]</sup>

Ibn Jarīr recorded that Qatādah said about Allāh's statement,

﴿بِأَيْمَانِكُمْ أَلَّا يَشْتَهِي إِنْ يَدْعُ لَكُمْ شَوْرِمٌ﴾

«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 تَسْأَلُنِي الْيَوْمَ عَنْ شَيْءٍ إِلَّا يَعْلَمُنِي نَحْنُ﴾

«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 Hudhāfah.' 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 Fitān (trials in life and religion)." The Messenger of Allāh ﷺ said,

«لَمْ أَرَ فِي الْخَيْرِ وَالشُّرِّ كَالْيَوْمِ قُطًّا، صُورَتِ لِي الْجَنَّةُ وَالثَّارُ حَتَّى رَأَيْتُهُمَا دُونَ الْخَانِطِ».

[1] *Fath Al-Bārī* 8:130.

[2] *Fath Al-Bārī* 11:326, Muslim 4:1832, Ahmād 3:180, *Tuhfah Al-Ahwādhi* 8:421, *Tuhfah 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.<sup>[1]</sup> This Ḥadîth was recorded in the Two Ṣahîhs from Sa'îd.<sup>[2]</sup>*

Al-Bukhârî recorded that Ibn 'Abbâs said, "Some people used to question the Messenger of Allâh 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. Allâh sent down this Âyah about them,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ بَدَّ لَكُمْ شَوْمُمْ﴾

*(O you who believe! Ask not about things which, if made plain to you, may cause you trouble...).<sup>[3]</sup>*

Imâm Ahmâd recorded that 'Ali said, "When this Âyah was revealed,

﴿وَلَدَ عَلَى النَّاسِ جُنُحُ الْبَيْتِ مَنْ أَسْطَاعَ إِلَيْهِ سَبِيلًا﴾

*(And Hajj to the House is a duty that mankind owes to Allâh, those who can bear the journey.).<sup>[3]</sup> [3:97],*

they asked, 'O Allâh'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، وَلَزَقْتُ : نَعَمْ لَوْجَبْتُ وَلَزَقْبَتْ لَمَّا 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."*

Allâh sent down,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ بَدَّ لَكُمْ شَوْمُمْ﴾

*(O you who believe! Ask not about things which, if made plain to you, may cause you trouble.)."*

At-Tirmidhi and Ibn Majâh also recorded this Ḥadîth.<sup>[4]</sup> The apparent wording of this Âyah indicates that we are forbidden

[1] At-Tabâri 11:100.

[2] Fath Al-Bâri 13:47, Muslim 4:1834.

[3] Fath Al-Bâri 8:130.

[4] Ahmâd 1:113, At-Tirmidhi no. 3055, Ibn Mâjah 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 يُسَرَّأُ الْقُرْآنُ شَدِّ 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 بِسِيرٍ﴾

«Verily! That is easy for Allāh.» Allāh said next,

﴿عَنَّا 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,

«أَغْطَمُ الْمُسْلِمِينَ مُجْزَمًا مِنْ سَأَلَ عَنْ شَيْءٍ وَلَمْ يُحَرِّمْ، فَحُرِّمَ مِنْ أَجْلِ مَسَائِلِهِ»

«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.»<sup>[1]</sup>

It is recorded in the Ṣaḥīḥ that the Messenger of Allāh ﷺ said,

«ذُرُونِي نَارَ تَرْتِيْكُمْ، فَإِنَّمَا أَمْلَكَ مِنْ كَانَ فِيْكُمْ كَثِيرًا سُؤَالُهُمْ وَأَخْيَالُهُمْ عَلَى أَنْبَابِهِمْ»

«Leave me as I have left you, those before you were destroyed because of many questions and disputing with their Prophets.»<sup>[2]</sup> An authentic Ḥadīth also states,

<sup>[1]</sup> Al-Bukhārī no. 7289, Muslim no. 2358.

<sup>[2]</sup> Muslim 4:1831.

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لِلْمُكَفَّرِينَ

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا  
حَسِبْنَا مَا وَجَدْنَا عَلَيْهِ أَبَاءَنَا أَوْلَوْكَانَ مَا يَأْتُونَا لَا يَعْلَمُونَ  
شَيْئًا وَلَا يَهْتَدُونَ ﴿١١﴾ يَتَأْبِيَ الَّذِينَ مَا نَوَاعَيْتُكُمْ أَنْفُسَكُمْ  
لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا هُدِيَ شِيمَةً إِلَى اللَّهِ مَرِّ حُكْمُمْ جِيمِيَّا  
فَيُنِيبُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٢﴾ يَتَأْبِيَ الَّذِينَ مَا نَوَاعَشَهُدَّا  
بِيَنِّكُمْ إِذَا حَضَرَ أَحَدُكُمُ الْمَوْتَ حِينَ الْوَصِيَّةِ أَثَابَنِي دَوَّا  
عَذَلِيَّكُمْ أَوْ أَخْرَانِي مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرِبَتِمْ فِي الْأَرْضِ  
فَأَصْبِنْكُمْ مُصْبِبَةً الْمَوْتِ تَحْمِسُونَهُمَا مِنْ بَعْدِ الْصَّلَاةِ  
فَيُقْسِمَانِ يَأْتِيَهُمَا إِذَا رَبَّسْتَ لَا شَرَّى بِمَشَنَّارِ لَوْكَانَ نَافِرِي  
وَلَا نَكْتُشْ شَهَدَةَ اللَّهِ إِنَّا إِذَا لَمْنَ الْأَذْيَمِينَ ﴿١٣﴾ فَإِنْ عَرَفْتُمْ عَلَى  
أَنَّهُمَا سَتَحْقَعُ إِنْمَا فَارَكَانِ يَقُوْمَانِ مَقَامَهُمَا مِنَ الَّذِينَ  
أَسْتَحْقَ عَلَيْهِمُ الْأَوْلَيْنِ فَيُقْسِمَانِ يَأْتِيَهُمَا لَنَا حَقُّ  
مِنْ شَهَدَتِهِمَا وَمَا أَعْتَدْتِنَا إِنَّا إِذَا لَمْنَ الظَّالِمِينَ ﴿١٤﴾ إِذَا لَكَ  
أَدْفَعَ أَنْ يَأْتُوا بِالشَّهَدَةِ عَلَى وَجْهِهِمَا وَيَخْافُوا أَنْ تُرَدَّمُنَّ بَعْدَ  
أَنْ يَنْتَهُمْ وَأَنْقُوا اللَّهَ وَأَسْمَعُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿١٥﴾

«أَنَّ اللَّهَ تَعَالَى فَرَضَ فَرَائِضَ  
فَلَا تُضْبِعُوهَا، وَحَدَّ حُدُودًا  
فَلَا تَغْتَدُوهَا، وَحَرَمَ أَشْيَاءَ فَلَا  
تَتَهْكُوهَا، وَسَكَّ عَنْ أَشْيَاءَ  
رَحْمَةً بِكُمْ غَيْرَ بِشَيْانِ 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.»<sup>[1]</sup>

Allāh said next,  
«فَقَدْ سَأَلَهَا قَوْمٌ يَنْ

قَبِيلَكُمْ ثُمَّ أَسْبَحُوا بِهَا كُفَّارِيَّا

«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 بَحْرٍ وَلَا سَبَقَتْ وَلَا دَوَبَلَّ وَلَا حَمِيرٌ وَلَكِنَّ الَّذِينَ كَفَرُوا يَتَعَذَّرُ عَلَى اللَّهِ

<sup>[1]</sup> Al-Bukhāri 4623 and Muslim 2856.

الْكِتَابَ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾ وَإِذَا قِيلَ لَهُمْ تَسَاءَلُوا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ فَقَالُوا  
خَنْبُنَا مَا وَجَدْنَا عَيْنَهُ مَا بَلَّهُنَا أُولَئِنَّ كَانَ مَا أَتَوْهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠٤﴾

﴿103. 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.﴾

﴿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 Hām

Al-Bukhāri recorded that Saīd 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,

«رأيْتُ عَمَّرَوْ بْنَ عَامِرَ الْخُزَاعِيَّ يَجْرُّ فُضْبَةً فِي النَّارِ، وَكَانَ أَوَّلَ مَنْ سَبَّبَ  
الشَّرَابَ»

«I saw 'Amr bin 'Āmir Al-Khuza'i pulling his intestines behind him in the Fire, and he was the first to start the practice of Sā'ibah.»<sup>[1]</sup>

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 Hām, 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 Hāmi.»<sup>[2]</sup> Muslim and An-Nasā'i<sup>[3]</sup> recorded this Hadīth.

Imām Aḥmad recorded that 'Abdullāh bin Mas'ūd said that

<sup>[1]</sup> Al-Bayhaqi 10:12.

<sup>[2]</sup> Fath Al-Bāri 8:133.

<sup>[3]</sup> Muslim 4:2192, An-Nasā'i in Al-Kubrā 6:338.

the Prophet ﷺ said,

«إِنَّ أُولَئِنَّ مِنْ سَبَبِ السَّرَّابِ وَعَبْدَ الْأَضَنَامَ أَبُو حُزَاعَةَ عَمْرُو بْنُ عَامِرٍ، وَإِنِّي رَأَيْتُهُ يَجْرُ أَفْعَاءً فِي النَّارِ»

*«The first to start the practice of Sâ'ibah and worshipping idols was Abu Khuzâ'ah, 'Amr bin 'Âmir. I saw him pulling his intestines behind him in the Fire.»*<sup>[1]</sup>

The 'Amr mentioned in the above *Hadîth* is the son of Luhay bin Qam'ah, one of the chiefs of the tribe of Khuzâ'ah who were the caretakers of the House of Allâh after the tribe of Jurhum, (and before the Prophet's ﷺ tribe, Quraysh). He was the first to change the religion of Ibrâhim (Al-Khalîl in Makkah) bringing idol worshipping to the area of Hijaz (Western Arabia). He also called the foolish people to worship idols and offer sacrifices to them and started these ignorant rituals concerning the animals as well as other rituals of *Jâhilîyyah*. Allâh said in *Sûrat Al-An'âm*,

﴿وَجَعَلُوا لِّهِ مِنَ الْحَرْثِ مِنَ الْأَنْعَمَ نَصِيبًا﴾

*«And they assign to Allâh a share of the tilth and cattle which He has created...»*<sup>[3:136]</sup>

As for the *Bâhirah*, 'Ali bin Abi Talhah said that Ibn 'Abbâs 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 *Bâhirah* (no one is allowed to milk it).'"<sup>[2]</sup> As-Suddî and others mentioned a similar statement.<sup>[3]</sup> As for the *Sâ'ibah*, Mujâhid said that it is for sheep, and mentioned a similar meaning as for *Bâhirah*. 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.<sup>[4]</sup>

Muhammad bin Ishâq said that the *Sâ'ibah* is the female

<sup>[1]</sup> Ahmad 1:446.

<sup>[2]</sup> At-Tabari 11:129.

<sup>[3]</sup> At-Tabari 11:130.

<sup>[4]</sup> At-Tabari 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.<sup>[1]</sup> 'Abdur-Razzāq narrated that Ma'mar said that Az-Zuhri said that Sa'īd bin Al-Musayyib said that,

﴿وَلَا وَصِيلَةٌ﴾

﴿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."<sup>[2]</sup> 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

<sup>[1]</sup> Ibn Abi Ḥātim 4:1222.

<sup>[2]</sup> '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.'"<sup>[1]</sup> Similar was reported from Abu Rawq and Qatādah. 'Ali bin Abi Ṭalhah 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."<sup>[2]</sup> 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 *Hadīth* on this subject that Ibn Abi Ḥātim collected from Abu Ishaq 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,

«فَلَاذَا أَتَكَ أَشْ تَالًا فَلَيْزَ عَلَيْكَ»

«If Allah gives you wealth, then let it show on you.» He then asked,

«تُبَشِّرُ إِبْلَكَ رَأْيَةً آذَنَهَا؟»

«Do your camels deliver calves that have full ears?» I said, 'Yes,

<sup>[1]</sup> At-Ṭabarī 11:129.

<sup>[2]</sup> Ibn Abi Ḥātim 4:1225.

and do camels give birth but to whole calves?' He said,

«فَلَعِلَّكُمْ تَأْخُذُ الْمُوْسَى فَتَقْطَعُ آذَانَ طَائِفَةٍ مِّنْهَا وَتَقُولُ: هَذِهِ بَحِيرَةٌ، تَشْرُقُ آذَانَ طَائِفَةٍ مِّنْهَا وَتَقُولُ: هَذِهِ حُرْمَةٌ»

«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;

«هَنَا جَمِيلٌ اللَّهُ مِنْ يَجِيدُهُ وَلَا سَبَقَتْهُ وَلَا وَصَبَقَهُ وَلَا حَدَّرَهُ»

«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.<sup>[1]</sup> This *Hadīth* was narrated with the addition of the explanation of these words in it. In another narration for this *Hadīth* from Abu Ishāq from Abu Al-Āḥwāṣ, 'Awf bin Mālik used his own words (i.e., he explained these words not as a part of the *Hadīth* itself) and this is more sound. Imām Ahmad recorded this *Hadīth* from Sufyān bin 'Uyaynah, from Abu Az-Zārā' 'Amr bin 'Amr, from his uncle Abu Al-Āḥwāṣ 'Awf bin Mālik bin Naḍlah from his father, Mālik bin Naḍlah.<sup>[2]</sup> This narration also does not contain the explanation of *Bahīrah*, *Hām* etc., that is added to the *Hadīth* above, and Allāh knows best.

<sup>[1]</sup> Ibn Abi Ḥātim 4:1220.

<sup>[2]</sup> Ahmad 4:136.

Allâh's statement,

﴿وَلَكِنَّ الَّذِينَ كَفَرُوا يَقْرَئُونَ عَلَى اللَّهِ الْكَذِبَ وَأَكْثُرُهُمْ لَا يَقْرَئُونَ﴾

﴿But those who disbelieve invent lies against Allâh, and most of them have no understanding.﴾

means, Allâh 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 Allâh. But they did not and will not help them to draw near to Him, rather, these innovations will only harm them.

﴿هُوَ الَّذِي قَالَ لَهُمْ نَسَارُوا إِنَّمَا أَنْزَلَ اللَّهُ وَإِنَّمَا الرَّسُولُ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ مَا بَأْتَنَا﴾

﴿And when it is said to them: "Come to what Allâh 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 Allâh'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. ' Allâh said,

﴿لَا أَرُؤُكُمْ كَانُوا أَذَّرُهُمْ 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?

﴿يَأَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا أَنْتُمْ تَشْكُرُونَ لَا يَشْكُرُوكُمْ مَنْ شَاءَ إِنَّمَا أَنْتُمْ تَرْجِحُوكُمْ جِيَاعًا فَيُنَاهِيُّكُمْ بِمَا كُنْتُمْ تَسْلُوْنَ﴾

﴿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 Allâh, then He will inform you about (all) that you used to do.﴾

### **One is Required to Reform Himself First**

Allâh 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 مَأْتُوا عَلَيْكُمْ أَنفُسَكُمْ لَا يَضُرُّكُمْ مَنْ مَنَّ حَلَّ إِذَا أَهْتَدَيْتُمْ﴾

«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 رَأَوُا الْمُنْكَرَ وَلَا يُعَيِّرُونَهُ، يُوْشِكُ اللَّهُ عَزَّ وَجَلَّ أَنْ يَعْمَمَهُمْ 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.'<sup>[1]</sup>

﴿يَأَيُّهَا الَّذِينَ مَأْتُوا شَهَادَةً بِيَنِّكُمْ إِذَا حَسَرَ لَدُنْكُمُ الْحَوْثُ جِنْ الْوَصِيَّةُ أَنْشَانَ دَوَّاعِي  
بِنِّكُمْ أَوْ مَاخِرَانِ مِنْ عَيْنِكُمْ إِنْ أَتَتْ صَرِيفَتِمْ فِي الْأَرْضِ فَأَسْبِكُمْ ثَمَيْنَةُ الْمُؤْتَمِ تَحْسُسُهُمَا بِنِّ  
بَعْدِ الْمَسْلَةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ أَرَتُمْهُ لَا شَهَادَى بِهِ شَهَادَةُ وَلَوْ كَانَ ذَا قُرْبَى وَلَا تَكُونُ شَهَادَةُ  
اللَّهِ إِنَّا إِذَا لَيْنَ الْأَرْبَيْنَ إِنَّمَا أَنْهَسَ أَسْتَحْقَعًا إِنَّمَا فَارَّحَانِ يَقُولُ مَقَامُهُمَا يَنْ  
الَّذِينَ أَسْتَحْقَعُ عَلَيْهِمُ الْأَوْلَيْنَ فَيُقْسِمَانِ بِاللَّهِ لَشَهَادَتِنَا أَحَقُّ بِنِّ شَهَادَتِهِمَا وَمَا أَعْتَدَنَا إِنَّا  
إِذَا لَيْنَ الْأَقْلَالِيْنَ إِنَّ ذَلِكَ أَدَقُّ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَى وَجْهِهِمَا أَوْ يَخْلُوُا أَنْ تُرَدَّ إِنْهُنْ بَدَءَ  
أَنْتِهِمْ وَأَنْقُوا اللَّهَ وَأَسْمَمُوا وَاللَّهُ لَا يَهْيِي الْقَوْمَ الظَّفِيفَ﴾

¶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 Ṣalāh (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

<sup>[1]</sup> Ahmad 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,

﴿يَا أَيُّهَا الَّذِينَ مَاتُوا شَهْدًا بَيْنَكُمْ إِذَا حَضَرَ لَهُمُ الْمَوْتُ حِينَ الْوِصْيَةِ اتَّهَمُوهُمْ﴾

¶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,

﴿ذَرَا عَذْلًا﴾

¶*just men...*♦ thus, describing them as just,

﴿مِسْكِنًا﴾

¶*of your own folk*♦ Muslims.

﴿أَوْ مَا حَرَثُوا وَمِنْ غَيْرِكُمْ﴾

¶*or two others from outside*♦ non-Muslims, meaning the People of the Book, according to Ibn ‘Abbās as Ibn Abi Ḥātim recorded.<sup>[1]</sup>

Allāh said next,

﴿إِنْ أَتَتْ ضَرْبَتِمْ فِي الْأَرْضِ﴾

[1] Ibn Abi Ḥātim 12:1229.

﴿if you are traveling through the land﴾ on a journey,

﴿فَإِذَا كُنْتُمْ مُسْبِطِينَ﴾

﴿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 Shari‘ah Al-Qādi said. Ibn Jarir recorded that Shari‘ah 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.”<sup>[1]</sup> Allāh’s statement,

﴿عَزِيزُوكُمَا مِنْ يَقْدِمُ الظَّالِمُونَ﴾

﴿Detain them both after the Ṣalāh (the prayer),﴾

refers to the ‘Asr prayer, according to Al-‘Awfi who reported it from Ibn ‘Abbās.<sup>[2]</sup> This is the same explanation reported from Sa‘id bin Jubayr, Ibrāhīm An-Nakha‘ī, Qatādah, Ikrimah and Muḥammad bin Sīrīn. As for Az-Zuhri, he said that they are detained after Muslim prayer (i.e., in congregation).<sup>[3]</sup> Therefore, these two witnesses will be detained after a congregational prayer,

﴿يَقْسِنَانِ يَأْتُو إِنْ أَرَبَّتْ﴾

﴿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 تَشْرِي بِهِمْ﴾

﴿We wish not in this﴾ in our vows, according to Muqātil bin Hayyān,

﴿لَا نَنْتَهِ﴾

﴿for any worldly gain﴾ of this soon to end life,

﴿وَلَا كَانَ نَافِعًا﴾

﴿even though he be our near relative.﴾ meaning, if the beneficiary

<sup>[1]</sup> At-Tabari 11:163,164.

<sup>[2]</sup> At-Tabari 11:172.

<sup>[3]</sup> At-Tabari 11:174.

be our near relative, we will still not compromise on the truth.

﴿لَا نَكْتُبْ شَهَادَةَ اللَّهِ﴾

«We shall not hide the testimony of Allâh,» thus stating that the testimony is Allâh's, as a way of respecting it and valuing its significance,

﴿إِنَّمَا إِذَا لَمْ يَنْعِمْ الْأَنْوَابُ﴾

«for then indeed we should be of the sinful.» if we distort the testimony, change, alter or hide it entirely. Allâh said next,

﴿فَإِنْ عِزْمَانَ أَنْتُمْ لَمْ تَسْتَحْقُوا إِنَّمَا﴾

«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,

﴿يَقُولُونَ مَا مَأْمَنَاهُمْ بِمَا لَمْ يَشْهُدُوا إِنَّمَا إِذَا لَمْ يَنْعِمْ الْأَوْلَيْنَ﴾

«let two others stand forth in their places, nearest in kin from among those who claim a lawful right.»

This Ayah indicates that if the two witnesses were found to have committed treachery, then two of the nearest rightful inheritors should stand for witness in their place,

﴿فَيَقُولُانِي بِاللَّهِ لَشَهَدْنَا أَعْنَاقَ مِنْ شَهَدَنَا﴾

«Let them swear by Allâh (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,

﴿هُوَنَا أَعْذَبُنَا﴾

«and that we have not trespassed (the truth),» when we accused them of treachery,

﴿إِنَّمَا إِذَا لَمْ يَنْعِمْ 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

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يَوْمَ يَجْمِعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أَجْبَسْتُمْ فَالْأُولَاءِ عَذَابٌ  
لَنَأْنَكَ أَنْتَ عَلَمُ الْعُيُوبِ ﴿١٠٥﴾ إِذَا قَالَ اللَّهُ يَعِيسَى ابْنَ رَبِّهِ  
إِذْ كُنْتُ زَعْمَقَ عَلَيْكَ وَعَلَى وَالدِّينِكَ إِذْ أَيْدَنَكَ بِرُوحِ  
الْقَدِيمِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَمْتُكَ  
الْحِكْمَةَ وَالْفِكْرَةَ وَالْوَرَثَةَ وَالْإِغْرِيلَ وَإِذْ تَخَلَّقَ  
مِنَ الظَّبِينِ كَهْيَةً الظَّبِيرَ يَادِي فِي فَسْقَعٍ فِيهَا تَكُونُ طَيْرًا  
يَادِي وَتَبَرِّئُ الْأَكْمَهَ وَالْأَبْرَصَ يَادِي وَإِذْ تَخْرُجُ  
الْمَوْقِعَ يَادِي وَإِذْ كَفَقْتُ بَعْنَاقَ إِنْزَرَ وَيَلِ عَنْكَ إِذْ  
جِشَّتْهُمْ بِالْبَيْتِ فَقَالَ الَّذِينَ كَفَرُوا نَهْمَمُ إِنَّ هَذَا لَا يُسْتَرِّ  
مُبِيتٌ ﴿١٠٦﴾ وَإِذْ أَوْحَيْتُ إِلَى الْمُحَارِبِينَ أَنْ مَآتِنَوْا فِي  
وَبِرَسْوَلِي فَالْأُوَامَّ أَمَنَّا وَأَشْهَدَ بِأَنَّا سُلْطَانُونَ ﴿١٠٧﴾ إِذَا قَالَ  
الْمُحَارِبُوْكَ يَعِيسَى ابْنَ رَبِّهِ هَلْ يَسْتَطِعُ رَبُّكَ أَنْ  
يُنَزِّلَ عَلَيْنَا مَا يَهْدِي مِنَ السَّمَاءِ قَالَ أَنَّقُوا اللَّهَ إِنْ كُنْتُمْ  
مُؤْمِنِينَ ﴿١٠٨﴾ قَالُوا إِنَّمَا أَنْتَ كُلُّ مِنْهَا وَنَطَمْتُكَ فَلَوْبَنَا  
وَنَعْلَمُ أَنَّ قَدْ صَدَقْتَنَا وَتَكُونُ عَلَيْهَا مِنَ الشَّهِيدِينَ

honor. This is discussed in the studies of the oaths in the books of *Aḥkām*. Allāh's statement,

﴿ذَلِكَ أَدِقُّ أَنْ يَأْتُوا بِالْشَّهَادَةِ عَلَى  
رَبِّهِمَا﴾

«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 تُرَدَّ أَبْنَانُ  
هُدَى أَنْتَهُمْ﴾

بَدَءَ أَنْتَهُمْ

«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 تُرَدَّ أَبْنَانُ  
هُدَى أَنْتَهُمْ﴾

«or else they would fear that (other) oaths would be admitted

after their oaths.» then,

﴿وَأَنْقُوا أَنَّهَ﴾

﴿And have Taqwā of Allāh﴾ in all of your affairs,

﴿وَاتَّسِعُوا﴾

﴿and listen.﴾ and obey,

﴿وَأَنَّهُ لَا يَهِيَّ إِلَّا قَوْمٌ أَنْتَفِئُونَ﴾

﴿And Allāh guides not the rebellious people.﴾ who do not obey Him or follow His Law.

﴿بِيَوْمٍ يَجْعَلُ اللَّهُ الْأَرْضَ يَقُولُ مَاذَا أَجْبَرْتُكُمْ لَا يَعْلَمُونَ إِنَّكُمْ أَنْتُمْ عَلَيْهِمْ بَشِّرٌ﴾

¶ 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 أَنْبِيلَكُمْ إِلَيْهِ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ﴾

¶ Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers.» [7:6], and,

﴿فَوَرِيكُمْ لَنْفَتَاهُنَّ أَجْبَعُونَ﴾ عَنْ كَانُوا يَسْكُنُونَ

¶ 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 يَعْلَمُونَ﴾

¶ We have no knowledge» is the result of the horror of that Day, according to Mujāhid, Al-Hasan Al-Baṣrī and As-Suddi.<sup>[11]</sup>

<sup>[11]</sup> At-Tabari 11:210.

'Abdur-Razzāq narrated that Ath-Thawri said that Al-A'mash said that Mujāhid said about the Āyah,

﴿يَوْمَ يَجْمِعُ اللَّهُ الرُّسُلَ فَبَقُولُ مَاذَا أَجْنَشَ﴾

«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 يَعْلَمُ لَنَا﴾

«We have no knowledge...»<sup>[1]</sup>

Ibn Jarīr<sup>[2]</sup> and Ibn Abi Ḥātim also recorded this explanation. 'Ali bin Abi Ṭalhah said that Ibn 'Abbās commented on the Āyah,

﴿يَوْمَ يَجْمِعُ اللَّهُ الرُّسُلَ فَبَقُولُ مَاذَا أَجْنَشَ قَالُوا لَا عَلَّمَنَا إِنَّكَ أَنْتَ عَلَّمَنَا﴾

﴿النَّبِيُّ﴾

«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.'"<sup>[3]</sup> 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 عَلَّمَنَا النَّبِيُّ﴾

«only You are the Knower of all that is hidden.»

﴿إِذْ قَالَ اللَّهُ نَبِيُّهُ أَنِّي سَمِّعَ أَذْكَرْتُ نَفْعِي عَلَيْكَ وَعَلَى وَالَّذِي أَذْكَرْتَ بِرُوحِ الْقُدُّسِ﴾

[1] 'Abdur-Razzāq 1:201.

[2] At-Tabari 11:210.

[3] At-Tabari 11:211.

ثُكْرُ الدَّائِسِ فِي النَّهَىٰ وَكَنَهَلًا وَإِذْ عَلَّمْتَكَ الْحِكْمَةَ وَالْمُكْتَبَةَ وَالْقَرْوَةَ وَالْأَنْجَلَ وَإِذْ  
عَلَّمْتَ مِنَ الظَّاهِرِ كَهْيَةَ الظَّاهِرِ يَأْذِنَ فَتَفَعُّلُ فِيهَا فَتَكُونُ طَيْرًا يَأْذِنَ وَتَنْزِعُ الْأَكْسَمَةَ  
وَالْأَبْرَصَ يَأْذِنَ وَإِذْ تَخْرُجُ الْمَوْقَدَ يَأْذِنَ وَإِذْ كَنَّتْ بَيْنَ إِشْرَاعِيْلَ عَنْكَ إِذْ جَنَّتْهُ  
بِالْبَيْتِ فَقَالَ الَّذِينَ كَفَرُوا يَنْهُمْ إِنْ هَذَا إِلَّا سِرْتُرْ ثِيْثٌ وَإِذْ أَرْجَبْتَ إِلَى الْحَوَارِيْنَ أَنْ  
مَا مَوْلَانَا يَبْ وَرَسُولُنَا قَالُوا مَا نَنْتَ وَآشَهَدُ بِأَنَّكَ مُسْلِمُونَ ﴿١١﴾

﴿110. (Remember) when Allāh will say (on the Day of Resurrection): "O 'Isā, son of Maryam! Remember My favor to you and to your mother when I supported you with Rūh - il-Qudus [ibrīl] so that you spoke to the people in the cradle and in maturity; and when I taught you the Book, the Hikmah, the Tawrāh 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 'Isā of the Favors that Allāh Granted him

Allāh mentions how He blessed His servant and Messenger, 'Isā, son of Maryam, and the miracles and extraordinary acts He granted him. Allāh said,

﴿أَذْكُرْ يَنْتَقِيْلَكَ﴾

﴿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 وَلَدَيْكَ﴾

﴿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,

﴿وَإِذْ أَنْذَكَ بِرُوحِ الْقُدُسِ﴾

﴿when I supported you with Ruh - 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.

﴿فَتَكَلَّمَ النَّاسُ فِي الْمُهْدَى وَتَعَذَّلُ﴾

﴿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 عَلَّمْتَ الْجِنَّةَ وَالْمَلَائِكَةَ﴾

﴿And when I taught you the Book and the Hikmah,﴾ the power of writing and understanding,

﴿وَالْحَكْمَةَ﴾

﴿and the Tawrāh,﴾ which was revealed to Mūsā, son of Imrān, who spoke to Allāh directly. Allāh's statement,

﴿وَإِذْ عَنَّتُ مِنْ أَطْلَبِينَ كَهْيَةَ الطَّيْرِ يَابْنِي﴾

﴿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;

﴿وَرَبَّرْتُ الْأَنْثَمَةَ وَالْأَبْرُصَ يَابْنِي﴾

﴿and you healed those born blind, and the lepers by My permission,﴾

This was explained before in Sūrah Al 'Imrān (chapter 3) and we do not need to repeat it here. Allāh's statement,

﴿وَإِذْ نَزَّلْنَا عَلَيْكُم مِّنَ السَّمَاءِ بِرْزَانًا﴾

﴿And when you brought forth the dead by My permission,﴾

meaning, you called them and they rose from their graves by Allâh's leave, power, Intent and will. Allâh said next,

﴿وَإِذْ كَفَّنْتُ بَنَقَ إِنْرَكَبَ عَلَّاكَ إِذْ جَنَّهَهُ يَالْيَسْتَنْتَ نَسَالَ الَّذِينَ كَفَرُوا بِهِنْ إِنْ هَذَا  
إِلَّا سِرْرَ مُبِينٍ﴾

﴿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 Âyah indicates that 'Isâ will be reminded of these favors on the Day of Resurrection. Allâh used the past tense in these Âyât indicating that it is a forgone matter that will certainly occur. This Âyah also contains some of the secrets of the Unseen that Allâh revealed to His Messenger Muhammad ﷺ. Allâh said,

﴿وَإِذْ أَوحَيْتُ إِلَيْهِ الْحَوَارِيْتَنَ أَنْ مَا مِنْ شَيْءٍ فِي الْأَرْضِ  
وَمِنْ سَمَاءٍ إِلَّا يَرَوْهُ بَشَرٌ وَرَسُولٌ﴾

﴿And when I (Allâh) Awhaytu Al-Hawâriyyin to believe in Me and My Messenger.﴾

This is also a reminder of Allâh's favor on 'Isâ, by making disciples and companions for him. It is also said that *Awhaytu* in the Âyah means, 'inspired', just as in another Âyah, Allâh said;

﴿وَأَوْحَيْتَ إِلَيْهِ مُؤْمِنَةً لَّمْ يَرَهُمْ بَشَرٌ﴾

﴿And We inspired the mother of Mûsâ (saying): Suckle him...﴾ [28:7].

Allâh said in other Âyât,

﴿وَأَوْحَى رَبُّكَ إِلَيْكَ أَنَّ أَنْجَنَى مِنْ الْمُلْكَلَ بِرُونَ وَمِنَ الْأَنْجَرَ وَمِنَ الْمَرْشَنَ  
ثُمَّ كُنْ مِنْ كُلِّ  
الْأَنْجَرَتِ فَاتَّلِكْ شَبَلَ رَبِّكَ دُلُّا﴾

١٢٧

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رِبَّنَا أَنْزَلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ  
تَكُونُ لَنَا عِدَّا لِأَوْلَانَا وَمَا يَعْلَمُ مَنْكُو وَأَرْزَقَنَا وَأَنَّتَ  
خَيْرُ الرَّازِقِينَ ﴿١١﴾ قَالَ اللَّهُ إِنِّي مُنْزَلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرُ بِهِ  
مِنْكُمْ فَإِنَّهُ أَعْذَبُهُ عَذَابًا لَا أَعْذَبُهُ أَحَدًا مِنَ الْمُلْكِينَ ﴿١٥﴾  
وَإِذْ قَالَ اللَّهُ يَسُوعَ ابْنَ مَرْيَمَ مَا أَنْتَ قُلْتَ لِلنَّاسِ أَتَخْذُونِي  
وَأَنِّي إِلَهٌ أَنْتَ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ  
أَقُولَ مَا لَيْسَ لِي بِحِقٍّ إِنْ كُنْتَ قُلْتَهُ فَقَدْ عَلِمْتَنِي تَعَلَّمْتُ مَا فِي  
نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَمُ الْغَيُوبِ ﴿١٦﴾  
قُلْتَ لَهُمْ إِنَّمَا أَمْرِنِي بِمَا أَعْدَدَ اللَّهُ لِرَبِّي وَرَبِّكُمْ وَكُنْتُ  
عَلَيْهِمْ شَهِيدًا مَا دَمْتُ فِيهِمْ فَلَمَّا تَوَفَّتِنِي كُنْتُ أَنَّ الرَّقِيبَ  
عَلَيْهِمْ وَأَنَّتِي عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١٨﴾ إِنْ تَعْذِيزَهُمْ فَإِنَّهُمْ عَبَادُكَ  
وَإِنْ تَعْنِيرَهُمْ فَإِنَّكَ أَنْتَ الْمَغْزِيُّ الْحَكِيمُ ﴿١٩﴾ قَالَ اللَّهُ هَذَا يَوْمُ  
يَقِنَّ الصَّدِيقُونَ صَدِقُهُمْ لَهُمْ جَنَّتٌ بَجْرَى مِنْ مَخْرِقِهَا أَلَانَهُ  
خَلِيلِنَّ فِيهَا أَبْدَارَنِي اللَّهُ عَزَّ ذِلْكُ الْفُورُ الْمَظِيمُ ﴿٢٠﴾  
لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢١﴾

¶ And your Lord Awħa (inspired) the bee, saying: "Take habitations in the mountains and in the trees and in what they erect. Then, eat of all fruits, and follow the ways of your Lord made easy (for you)." » [16:68-69]

Al-Hasan Al-Baṣri commented about the Hawāriyyūn, "Allāh inspired them", while As-Suddi said, "He put in their hearts," and the Hawāriyyūn said,

﴿إِنَّا وَأَشَهَدُ بِأَنَّا مُسْلِمُونَ﴾

«We believe. And bear witness that we are Muslims. »

﴿إِذْ قَالَ الْحَوَارِيُّونَ يَسُوعَ

ابْنَ مَرْيَمَ كُلُّ يَسْطِيعُ

رَبِّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ أَتَقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١﴾ قَالُوا يُرِيدُ أَنْ  
نَأْكُلَّ مِنْهَا وَنَطْسُونَ قَلْوَبِنَا وَنَقْلَمَ أَنْ قَدْ صَدَقْنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّهِيدِينَ ﴿١٣﴾ قَالَ  
يَسُوعَ ابْنُ مَرْيَمَ اللَّهُمَّ رِبَّنَا أَنْزَلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِدَّا لِأَوْلَانَا وَمَا يَعْلَمُ  
مَنْكُو وَأَرْزَقَنَا وَأَنَّتَ خَيْرُ الرَّازِقِينَ ﴿١٤﴾ قَالَ اللَّهُ إِنِّي مُنْزَلُهَا عَلَيْكُمْ فَمَنْ يَكْتُبْ بِهِ يُنْكَمْ فَإِنَّ  
أَعْذَبُهُ عَذَابًا لَا أَعْذَبُهُ أَحَدًا مِنَ الْمُلْكِينَ ﴿١٥﴾»

¶ 112. (Remember) when Al-Hawāriyyūn said: "O 'Isā, son of Maryam! Can your Lord send down to us a Mā'idah from heaven?" 'Isā 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. ‘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 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, ‘Isā, accepting his request to send the *Mā’idah* down, and doing so as clear proof and unequivocal evidence. Allāh said,

﴿إِذْ قَالَ الْمَوَارِيْعُونَ﴾

﴿(Remember) when Al-Hawāryūn said...﴾ the disciples of ‘Isā said,

﴿يَعْسَى أَنْ مَرِيدَ هَلْ يَسْتَطِعُ رَبُّكَ أَنْ يَنْزِلَ عَلَيْنَا مَا يَدْعُ بِهِ مِنَ الْكَلَّ﴾

﴿O ‘Isā, 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 ‘Isā 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 أَتَأْتُوكُمْ اللَّهُ أَنْ كَفِيلٌ شَوَّمِينَ﴾

﴿‘Isā said: “Have *Taqwā* of Allāh, if you are indeed believers.”﴾

‘Isā 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.’

﴿فَإِذَا تُرِيدُ أَنْ تَأْكُلَ مِنْهُ﴾

﴿They said: "We wish to eat thereof."﴾ we need to eat from it,  
 ﴿وَنَطَّمُونَ قُلُوبَنَا﴾

﴿and to be stronger in faith,﴾ when we witness it descending from heaven as sustenance for us,

﴿وَنَتَّلِمَّ أَنْ قَدْ صَدَقْنَا﴾

﴿and to know that you have indeed told us the truth,﴾ of your Message and our faith in you increases and also our knowledge,

﴿وَكُونُ عَلَيْهَا مِنَ الشَّهِيدِينَ﴾

﴿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 عَيسَى ابْنُ سَمِّعَ اللَّهَ تَرَكَّمَ رَزْنَلَ عَلَيْنَا مَأْمَدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لَّا يُؤْتَنَا  
وَمَا يَرَنَا﴾

﴿'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."<sup>[1]</sup> Sufyān Ath-Thawri said that it means, "A day of prayer."<sup>[2]</sup>

﴿وَمَا يَرَنَا﴾

﴿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,

﴿وَارْزَقْنَا﴾

﴿and provide us sustenance,﴾ a delicious food from You that does not require any effort or hardship,

<sup>[1]</sup> At-Tabari 11:225.

<sup>[2]</sup> At-Tabari 11:225.

﴿وَأَنْتَ خَيْرُ الرَّزِيزِينَ ﴾ قَالَ اللَّهُ إِنِّي مُنْزَلٌ عَلَيْكُمْ فَمَنْ يَكْفُرُ بِهِ يَنْكِمْ ﴾١٦﴾

﴿“For You are the Best of sustainers.” Allah said: “I am going to send it down unto you, but if any of you after that disbelieves...”﴾

by denying this sign and defying its implication, O ʻIsâ,

﴿فَإِنَّمَا أَعْذِبُهُ عَذَابًا لَا أُعْلِمُ بِهِ أَحَدًا مِنَ الظَّالِمِينَ﴾

﴿then I will punish him with a torment such as I have not inflicted on anyone among the ‘Âlamîn.﴾

among the people of your time. Allâh said in similar Āyât,

﴿وَيَوْمَ تَقُومُ النَّاسُ كُلُّهُ أَذْخَلُوا مَا لَمْ فِرَغُوكُمْ أَشَدَّ الْمَذَابِ﴾

﴿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 الظَّافِرِينَ فِي الدُّرْكِ الْأَسْكَنِ مِنَ الْآخِرِ﴾

﴿Verily, the hypocrites will be in the lowest depths of the Fire.﴾ [4:145]

Ibn Jarîr said that ‘Abdullâh bin ‘Amr said, “Those who will receive the severest torment on the Day of Resurrection are three: The hypocrites, those from the people of *Al-Mâ’idah* who disbelieved in it, and the people of Fir‘awn.”<sup>[1]</sup>

Ibn Abi Hâtim recorded that Ibn ‘Abbâs said, “They said to ʻIsâ, son of Maryam, ‘Supplicate to Allâh 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.’<sup>[2]</sup> Ibn Jarîr recorded that Ishâq bin ‘Abdullâh said that the table was sent down to ʻIsâ 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.<sup>[3]</sup>

[1] At-Tabari 11:233.

[2] At-Tabari 5:132, Ibn Abi Hâtim 4:1246.

[3] At-Tabari 5:134.

These statements testify that the table was sent down to the Children of Israel during the time of ‘Isā, 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 أَنِّي مُرِّلُهَا عَلَيْكُمْ﴾

«Allāh said: "I am going to send it down unto you..."» [5:115].

«وَإِذْ قَالَ اللَّهُ يَسِّعِي أَنِّي سَرِّمْ مَاكَتْ قُلْتَ لِلثَّالِثِ أَنْجِدُرِفَ وَأَنِّي إِلَهُيَنِي بِنْ دُونَ اللَّهِ قَالَ شَبَحْنَكَ مَا يَكُونُ لِي أَنْ أُفُرِّي مَا تَيْسَ لِي يَعْتَقِي إِنْ كُنْتُ قَلْتَ فَقَدْ عَلَمْتَنِي تَعْلَمْ مَا فِي نَفْسِي وَلَا أَعْلَمْ مَا فِي قَلْبِكَ إِنَّكَ أَنْتَ عَلَمُ الْغُوبِ ﴿١١٦﴾ مَا قُلْتَ لَمْ إِلَّا مَا أَشْفَقْ بِهِ إِنْ أَبْدَلُوا اللَّهَ رَفِ وَزَبِكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دَمَتْ فِيهِمْ قَلْنَا تَوْبِيَنِي كُنْتَ أَنْتَ الرَّوِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَفْوٍ شَهِيدٌ ﴿١١٧﴾ إِنْ تَعْلِمُهُمْ فَأَنْهُمْ عِبَادُكَ لَمْنَ تَغْيِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾»

¶116. And (remember) when Allāh will say (on the Day of Resurrection): "O ‘Isā, 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."»

### ‘Isā Rejects Shirk and Affirms Tawhīd

Allāh will also speak to His servant and Messenger, ‘Isā son of Maryam, peace be upon him, saying to him on the Day of Resurrection in the presence of those who worshipped ‘Isā and his mother as gods besides Allāh,

﴿يَسِّعِي أَنِّي سَرِّمْ مَاكَتْ قُلْتَ لِلثَّالِثِ أَنْجِدُرِفَ وَأَنِّي إِلَهُيَنِي بِنْ دُونَ اللَّهِ﴾

﴿O ‘Isā, 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,

﴿هُذَا يَوْمٌ يَنْفَعُ الْمُصَدِّقِينَ صِدْقُهُمْ﴾

﴿“This is a Day on which the truthful will profit from their truth.”﴾ [5:119]

### Allāh's statement,

﴿سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَفُولَ مَا لَيْسَ لِي بِعَنْهُ﴾

**«Glory be to You! It was not for me to say what I had no right  
(to say)...»**

contains Allāh's direction for ʻIsā to utter the perfect answer. Ibn Abi Hatim recorded that Abu Hurayrah said, "Isā will be taught his argument in reply to what Allāh will ask him.

لَهُوَ إِذْ قَالَ اللَّهُ يَعْلَمُ أَنَّكَ قَاتَلَ النَّاسَ أَتَعْذُرُ فَلَمَّا جَاءَهُمْ مِنْ دُونِ اللَّهِ هُمْ

﴿And (remember) when Allāh will say (on the Day of Resurrection): "O 'Isā, 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 'Isā to say,

﴿سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَفُولَ مَا لَيْسَ لِي بِحَقٍ﴾

*«Glory be to You! It was not for me to say what I had no right  
(to say)....»<sup>[1]</sup>*

Ath-Thawri narrated this *Hadīth* from Ma'mar from Ibn Tāwus from Tāwus.

### **‘Isā’s statement.**

﴿إِنْ كُنْتُ قَلِيلًا فَقَدْ عَلِمْتُهُ﴾

*«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

<sup>[11]</sup> Ibn Abi Hātim 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,

﴿هَنَّمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَمُ الْغُوَبِ﴾ ﴿مَا قُلْتَ لَمْ يَأْتِ مَا أَنْتَ فِي بَدْءِهِ﴾

«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,

﴿إِنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبِّكُمْ﴾

«Worship Allāh, my Lord and your Lord.»

I only called them to what You sent me with and commanded me to convey to them,

﴿إِنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبِّكُمْ﴾

«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 تَوَفَّيْتِنِي كُنْتَ أَنْتَ الرَّقِيبُ عَلَيْهِمْ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ وَشَهِيدٌ﴾

«but when You took me [up], You were the Watcher over them, and You are a Witness to all things.»

Abu Dāwud At-Tayālisi recorded that Ibn 'Abbās said, "The Messenger of Allāh ﷺ stood up once and gave us a speech in which he said,

«بِيَا أَيُّهَا النَّاسُ! إِنَّكُمْ مَخْسُوزُونَ إِلَى اللَّهِ عَزَّ وَجَلَّ خَفَاءً، غُرَاءً، غُلَاءً!»

«O people! You will be gathered to Allāh while barefooted, naked and uncircumcised;

﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقِنَا بُوَيْدُورُ﴾

**﴿As We began the first creation, We shall repeat it.﴾**

﴿إِنَّ أَوَّلَ الْخَلَقَاتِ يُكَسِّي يَوْمَ الْقِيَامَةِ إِبْرَاهِيمَ، أَلَا وَإِنَّهُ يُجَاءُ بِرِجَالٍ مِّنْ أُمَّتِي  
يُؤْخَذُ بِهِمْ ذَاتُ الشَّهَادَةِ، فَأَقُولُ: أَضْحَابِي، فَيَقُولُ: إِنَّكَ لَا تَنْدِيرِي مَا أَخْدَثْتُ  
بِنَدَكَ، فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ﴾

*The first among the creation who will be covered with clothes will be Ibrâhîm. 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 دَمَتْ فِيهِمْ فَلَمَّا تَوَقَّنَتِي كُنْتَ أَنْتَ الرَّقِيبُ عَلَيْهِمْ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ  
شَهِيدٌ ﴿١٦﴾ إِنْ تَعْذِيْهِمْ فَإِنَّهُمْ عَيَّادُّونَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْمَغِيرُ لِلْكَافِرِ﴾

*«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.»*

﴿فَيَقُولُ: إِنَّ هُؤُلَاءِ لَمْ يَرَأُوا مُرْتَدِينَ عَلَىٰ أَغْنَابِهِمْ مُّنْذُ فَارْقَابِهِمْ﴾

*«It will further be said, 'These people kept reverting back on their heels after you left them.'»<sup>[1]</sup>*

Al-Bukhâri<sup>[2]</sup> also recorded this *Hadîth* in the explanation of this Ayah.

Allâh said;

﴿إِنْ تَعْذِيْهِمْ فَإِنَّهُمْ عَيَّادُّونَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْمَغِيرُ لِلْكَافِرِ﴾

*«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 Allâh, for He does what He Wills and none can question Him about what He does, while He will question them. This Ayah also shows the crime of the

<sup>[1]</sup> Musnad At-Tayâlisi no. 343.

<sup>[2]</sup> Fath Al-Bâri 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.

﴿فَلَمَّا كَانَ اللَّهُ مَذِيدًا يَوْمَ يَنْعَثُ الصَّدِيقُونَ صَدِيقُهُمْ لَمْ يَجِدُنَّ لَهُمْ بَيْنَ أَنفُسِهِمْ مَا يُنْتَهُنَّ إِلَيْهِنَّ خَلِيلُهُمْ فِيهَا أَبْدَأُوا  
رَبُّهُمْ اللَّهُ عَلَيْهِمْ وَرَضُوا عَنْهُ ذَلِكَ الْقُرْبَى الْعَظِيمُ ﴾ۚ يَهُ مَلِكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَمَوْعِدُهُمْ كُلُّ  
شَيْءٍ وَقَبْرُهُمْ ﴾ۚ﴾

﴿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 ‘Isā, son of Maryam, after he disowns the disbelieving Christians who lied about Allāh and His Messenger, and when ‘Isā refers their end to the will of his Lord,

﴿هَذَا يَوْمٌ يَنْعَثُ الصَّدِيقُونَ صَدِيقُهُمْ﴾

﴿This is a Day on which the truthful will profit from their truth.﴾

Ad-Dāḥḥāk said that Ibn ‘Abbās commented, “This is the Day when Tawhīd will benefit those who believed in it.”

﴿لَمْ يَجِدُنَّ لَهُمْ بَيْنَ أَنفُسِهِمْ مَا يُنْتَهُنَّ إِلَيْهِنَّ خَلِيلُهُمْ فِيهَا أَبْدَأُوا﴾

﴿Theirs are Gardens under which rivers flow (in Paradise) - they shall abide therein forever.﴾

and they will never be removed from it,

﴿رَبُّهُمْ اللَّهُ عَلَيْهِمْ وَرَضُوا عَنْهُ﴾

﴿Allāh is pleased with them and they with Him.﴾

﴿وَرَضُوْنَ يَنْ بِنْ اللَّهُ أَكْبَرُ﴾

﴿But the greatest bliss is the good pleasure of Allâh.﴾ [9:72]

We will mention the *Hadîths* about this *Âyah* [9:72] later on.  
Allâh's statement,

﴿ذَلِكَ الْفَرَزُ الْعَظِيمُ﴾

﴿That is the great success.﴾ means, this is the great success, other than which there is no greater success. Allâh said in another *Âyât*,

﴿لِيَنِهِ هَذَا فَلَيَتَمَلَّ الْمُتَّقِينَ﴾

﴿For the like of this let the workers work.﴾ [37:61], and,

﴿وَرَبِّ ذَلِكَ فَلَيَتَأْمِلَ الْمُتَّقِفُونَ﴾

﴿And for this let (all) those strive who want to strive.﴾ [83:26]

Allâh's statement,

﴿هُوَ مَلِكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُنَّ وَمَوْلَى عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿To Allâh belongs the dominion of the heavens and the earth and all that is therein, and He is able to do all things.﴾

means, He created everything, owns everything, controls the affairs of everything and is able to do all things. Therefore, everything and everyone are in His domain and under His power and will. There is none like Him, nor is there rival, ancestor, son, or wife for Him, nor a lord or god besides Him. Ibn Wahb said that he heard Huyay bin 'Abdullâh saying that Abu 'Abdur-Rahmân Al-Hasib said that 'Abdullâh bin 'Amr said, "The last revealed Sûrah was Sûrat Al-Mâ'idah."<sup>[1]</sup>

<sup>[1]</sup> 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 'Atā' said that Ibn 'Abbās said, "Sūrat Al-An'ām was revealed in Makkah".<sup>[1]</sup> Aṭ-Tabarāni 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".<sup>[2]</sup> As-Suddi said that Murrah said that 'Abdullāh said, "Sūrat Al-An'ām was revealed in the company of seventy thousand angels".<sup>[3]</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

<sup>[1]</sup> Ad-Durr Al-Manthūr 3:243.

<sup>[2]</sup> Aṭ-Tabarāni 12:215.

<sup>[3]</sup> Ad-Durr Al-Manthūr 3:243.

﴿الْحَمْدُ لِلّٰهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلْمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا يَرْجُونَ  
 بَيْدَلُوكَ ﴾١﴿ هُوَ الَّذِي خَلَقَكُمْ مِّنْ طِينٍ ثُمَّ فَعَنْ أَجَلٍ وَأَجِلٍ شَسَّى عِنْدَهُ ثُمَّ أَشَدَّ  
 تَنَزُّلَهُ ﴾٢﴿ وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ يَعْلَمُ بِمَا يَصْنَعُ وَجَهَرَتْ وَبِمَا  
 تَكْبِيْنَ ﴾٣﴾

﴿1. All praise be to Allâh, 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 Allâh, 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 Allâh for His Glorious Ability and Great Power

Allâh 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 Âyah, Allâh describes darkness in the plural, *Zulumât* [where *Zulmâh* is singular for darkness], while describing the light in the singular, *An-Nûr*, because *An-Nûr* is more honored. In other Âyât, Allâh said,

﴿عَنِ الْبَيْنِ وَالشَّمَاءِ﴾

﴿To the right and to the lefts.﴾ [16:48]

Near the end of this Sûrah (chapter 6), Allâh also said;

﴿وَإِنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَلَا يَسْعُونَ وَلَا تَنْبِئُوا أَشْبَلَ فَنْرَقَ 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]

Allâh said next,

﴿ثُمَّ الَّذِينَ كَفَرُوا يَرْجُونَ بَيْدَلُوكَ﴾

﴿Yet those who disbelieve hold others as equal with their Lord.﴾

meaning, in spite of all this, some of Allâh'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 مِّنْ طِينٍ﴾

﴿He it is Who has created you from clay,﴾

refers to the father of mankind, Ādām, from whom mankind originated, multiplied in numbers and spread about, east and west. Allāh said,

﴿فَإِنَّمَا تَقْرَئُ أَبْلَأً وَأَبْلَلَ شَسْنَى عِنْدَهُ﴾

﴿Then has decreed a stated term. And there is with Him another determined term...﴾ His saying;

﴿فَإِنَّمَا تَقْرَئُ أَبْلَأً﴾

﴿Then has decreed a stated term,﴾ refers to death, while,

﴿وَأَبْلَلَ شَسْنَى عِنْدَهُ﴾

﴿And there is with Him another determined term...﴾

refers to the Hereafter, according to Saīd bin Jubayr who reported this from Ibn 'Abbās.<sup>[1]</sup> Similar statements were narrated from Mujaħid, Ikrīmah, Saīd bin Jubayr, Al-Hasan, Qatādah, Ad-Daħħāk, Zayd bin Aslām, 'Atīyyah, As-Suddi, Muqātil bin Hayyān and others.<sup>[2]</sup> Ibn 'Abbās and Mujaħid said that,

﴿فَإِنَّمَا تَقْرَئُ أَبْلَأً﴾

﴿And then has decreed a stated term,﴾ is the term of this earthly life, while,

﴿وَأَبْلَلَ شَسْنَى 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;<sup>[3]</sup>

﴿وَهُوَ الَّذِي بَتَّوْتَكُمْ بِالْأَيَلِ وَعَلِمَ مَا جَرَشْتُمْ 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] At-Tabari 11:257.

[2] At-Tabari 11:256-258.

[3] At-Tabari 11:256.

*then He raises (wakes) you up again that a term appointed (life) be fulfilled.* ﴿6:60﴾

The meaning of Allāh's statement,

﴿عَنْهُ﴾

«With Him» is that none but Him knows when it will occur. Allāh said in other Āyāt,

﴿إِنَّا عَلِمْنَا عِنْدَ رَبِّكَ لَا يَعْلَمُهَا لَوْفَنَا إِلَّا مُؤْمِنُونَ﴾

«The knowledge thereof is with my Lord. None can reveal its time but He.» ﴿7:187﴾, and,

﴿بَلْ تَأْتُونَكُمْ عَنِ الْأَنْتَاجِ أَيَّانَ مُرْسَلَاتِنَا إِنَّمَا أَنْتُمْ مِنْ ذِكْرِنَا إِنَّ رَبَّكَ مُتَّقِنَّا﴾

«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,

﴿لَئِنْ أَنْشَأْتَ نَّارًا﴾

«Yet you doubt.» the coming of the (last) Hour, according to As-Suddi.<sup>[11]</sup> Allāh said next,

﴿وَرَوَّاهُ اللَّهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ يَعْلَمُ بِرِيشَتِكُمْ وَجَهَرَكُمْ وَيَعْلَمُ مَا تَكْيِنُونَ﴾

«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 Jinn and mankind. In another Āyah, Allāh said;

﴿وَرَبُّكَ الَّذِي فِي السَّمَاوَاتِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ﴾

«It is He Who is God in the heavens and the earth.» [43:84] meaning, He is the God of those in heaven and those on earth,

<sup>[11]</sup> At-Tabari 11:260.

and He knows all affairs, public and secret.

﴿وَيَعْلَمُ مَا تَكْسِبُونَ﴾

﴿And He knows what you earn﴾ all the good and bad deeds that you perform.

﴿فَوَمَا تَأْتِيهِم مِّنْ مَالٍ إِنْ مَا كَانُوكُمْ تَرْهِمُونَ إِلَّا كَانُوا عَنْهَا مُغْرِبِينَ﴾  
 جَاءَهُمْ مَّا سَوْقَ يَأْتِيهِمْ أَبْتَهِنُ مَا كَانُوا يَهُوَ يَسْتَهِنُونَ  
 لَمَّا رَأَوْا كُمْ أَعْلَمُكُمْ مِّنْ قَبْلِهِمْ بَنِي قَرْبَاتِ  
 شَكَّهُمْ فِي الْأَرْضِ مَا لَمْ يُمْكِنْ لَكُمْ وَأَرَأَنَا النَّاسَةَ عَنْهُمْ يَنْدَرِأُونَ وَجَعَلْنَا الْأَنْهَارَ تَغْزِي مِنْ  
 شَغْيِهِمْ فَأَمْكَنْنَاهُمْ بِذُئْبَانِ وَأَنْشَأَنَا مِنْ بَعْدِهِمْ قَرْنَاتِ الْمُغْرِبِينَ﴾

﴿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,

﴿فَنَذَّرْنَا كُلُّهُمْ مُّشَكِّنِي لَنَا جَاءَهُمْ سَوْقَ يَأْتِيهِمْ أَبْتَهِنُ مَا كَانُوا يَهُوَ يَسْتَهِنُونَ﴾

﴿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 exploitative on the earth. Allâh said,

﴿لَمْ يُرَوَا كُمْ أَفْلَكُمْ بِنْ قَبِيلَتِهِمْ فِي الْأَرْضِ مَا لَمْ نُنَجِّكُ 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. Allâh said next,

﴿وَأَرْسَلْنَا أَنْسَاتَهُ عَلَيْهِ مِنْ رِزْقِنَا﴾

«And We poured out on them rain from the sky in abundance,» in reference to rain that comes often,

﴿وَرَجَحَتْنَا الْأَنْهَارَ بَعْرَى بِنْ غَيْرِهِمْ﴾

«And made the rivers flow under them.»

as rain was abundant and the springs were plentiful, so that We deceived them.

﴿فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ﴾

«Yet We destroyed them for their sins»

meaning the mistakes and errors that they committed,

﴿وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنَاتِ مَا لَخَرَبَ﴾

«and created after them other generations,»

for, these generations of old perished and became as legends and stories,

﴿وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنَاتِ مَا لَخَرَبَ﴾

«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 Allâh than these previous nations, but the Messenger whom you defied is dearer to Allâh than the Messengers they defied. Thus, you are more liable than them to receive torment, if it was not for Allâh's mercy and kindness.

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وَلَوْ جَعَلْنَاهُ مِنْكَ الْجَعْلَنَهُ رِجْلًا وَلَبْسًا عَلَيْهِمَا  
يَلْبِسُونَ ⑥ وَلَقَدْ أَسْتَرَيْتَ بِرُسْلِنَ مِنْ قَبْلِكَ فَحَاقَ  
بِالَّذِينَ سَخَرُوا مِنْهُمْ مَا كَانُوا يَهُوَهُونَ ⑦  
قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ اَظْهِرُوا كَيْفَ كَانَ عَيْنَهُ  
الْمُكَذِّبِينَ ⑧ قُلْ لَمَنْ مَافِ السَّمَوَاتِ وَالْأَرْضِ قُلْ لَهُوَ  
كَيْفَ عَلَى نَفْسِي الرَّحْمَةُ لِيَجْمِعَنَّكُمْ إِنْ يَوْمَ الْقِيَمَةِ  
لَارِبَّ فِيهِ الَّذِينَ خَسَرُوا نَفْسَهُمْ فَهُمْ لَا يُؤْمِنُونَ  
وَلَهُ مَا سَكَنَ فِي آيَلِ وَالنَّهَرِ وَهُوَ أَسْيَمُ الْعَلِيمُ ⑨  
قُلْ أَعْلَمُ اللَّهُ أَعْلَمُ وَلَيَا فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ  
وَلَا يُطْعَمُ قُلْ لِي أَتَرَى أَنَّ أَكُوْتَ أَوْلَ مَنْ أَسْمَمْ وَلَا  
تَكُونُتْ مِنَ الْمُشَرِّكِينَ ⑩ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتَ  
رَبِّي عَذَابَ يَوْمِ عَظِيمٍ ⑪ مَنْ يُصْرَفَ عَنْهُ يُوْمِنْ فَقَدْ  
رَحْمَةٌ وَذَلِكَ الْفُوزُ الشَّيْنُ ⑫ وَإِنْ يَسْتَكِنَكَ اللَّهُ يَضْرِي  
فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَسْتَكِنَكَ بِغَيْرِهِ عَلَى كُلِّ شَيْءٍ وَ  
قَدْ يُبَرِّ ⑬ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْغَيْرُ ⑭

﴿وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَابِ  
الْمَسْوَهِ يَأْتِيُهُمْ لَقَاءُ الَّذِينَ كَفَرُوا إِنْ  
هُنَّا إِلَّا سَخْرَيْتُهُمْ ⑤ وَلَقَاءُ لَوَّاهِ  
أَنْزَلْنَا عَلَيْهِ مِنْكَ وَلَوْ أَنْزَلْنَا مِنْكَ  
لَعْيَقَ الْأَمَرَهُ ثُمَّ لَا يُنْظَرُونَ ⑥  
وَلَوْ جَعَلْنَاهُ مِنْكَ لَجَعْلَنَهُ رِجْلَهُ  
وَلَبْسَهُ عَلَيْهِمَا مَا يَلْبِسُونَ ⑦  
وَلَقَدْ أَسْتَرَيْتَ بِرُسْلِنَ مِنْ قَبْلِكَ  
فَحَاقَ بِالَّذِينَ سَخَرُوا مِنْهُمْ مَا  
كَانُوا يَهُوَهُونَ ⑧ قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ اَظْهِرُوا كَيْفَ  
كَانَ عَيْنَهُ الْمُكَذِّبِينَ ⑨﴾

¶ 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

Allâh describes the rebellion and stubbornness of the idolators in defying the truth and arguing against it,

﴿وَلَوْ نَزَّلْنَا عَلَيْكُمْ كِتَابًا فِي قُرْطَافِينَ فَلَمَّا تَرَوْهُمْ يَأْتِيُوكُمْ بِالْبَيِّنَاتِ﴾

«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 eyewitnesses to that,

﴿فَقَالُوا اللَّهُ أَكْرَمٌ إِنْ هَذَا إِلَّا سِرْتُرْ شَيْءٍ﴾

«the disbelievers would have said: "This is nothing but obvious magic!"»

This is similar to Allâh's description of the disbelievers' defiance of facts and truth,

﴿وَلَوْ نَدَخِلْنَا عَلَيْهِمْ بَابًا مِنَ السَّمَاءِ فَظَلَلُوا فِيهِ يَتَّمِرُونَ ۝ لَقَاتَلُوا إِنَّمَا شَكَرُتْ أَبْصَرُهُمْ بَلْ عَنْ قَوْمٍ مُّشْعُرُونَ ۝﴾

«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,

﴿إِنَّمَا يَرَوْنَا كَفَنًا مِنَ الْمَهَاجِرَةِ سَاقِلًا يَقْرُبُوا سَاعَاتٍ مُّتَوْزِعَةً﴾

«And if they were to see a piece of the heaven falling down, they would say, "Clouds gathered in heaps!"» [52:44].

﴿وَقَاتَلُوا 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. Allâh replied,

﴿وَلَوْ أَرْسَلْنَا مَلَكًا لَقَنَى الْأَمْمَةُ لَا يُنَظَّرُونَ﴾

«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,

﴿فَنَّا نَرِدُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِلَّا مُظْهَرِينَ﴾

«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,

﴿وَيَوْمَ يَرَوُنَ الْمَلَائِكَةَ لَا يُبْشِرُونَ بِوَيْمَرٍ لِلظَّاجِنِينَ﴾

«On the Day they will see the angels, no glad tidings will there be for the criminals that day.» [25:22]

Allāh's statement,

﴿إِذْ كُوْنَتْ جَمِيلَةً مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَبَسْنَا عَلَيْهِ مَا يَلِيهُرُكَ﴾

«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,

﴿فَلَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَشْرُكُ مُطْهَرِينَ لَزَّلَتَا عَلَيْهِمْ مِنَ النَّاسِ مَلَكًا﴾

﴿رَجُلًا﴾

«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 مِنْ أَنفُسِهِمْ يَتَوَلَّهُمْ وَيُرَثِّبُهُمْ﴾

﴿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]

Ad-Dahhāk 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."<sup>[1]</sup>

﴿وَلَبَّسْنَا عَلَيْهِمْ مَا يُنِيبُونَ﴾

﴿... 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 أَسْتَرْجَعَ رُسُلَّنِيْنَ فِيْكُمْ نَحْنُ نَحْنَ بِالْأَيْمَنِ سَخِرُوا مِنْهُمْ تَأْكُلُوا بِيْنَ أَيْمَانِنَا﴾

﴿بَسْتَرْجَعُونَ﴾

﴿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,

﴿فَلَمْ يَرُدُّا فِي الْأَرْضِ ثُمَّ أَنْظَرُرُوا كَيْفَ كَانَ عَذَابُ النَّذَّارِ﴾

﴿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.

<sup>[1]</sup> At-Tabari 11:268.

﴿قُلْ لَئِنْ تَأْتِ فِي السَّمَاوَاتِ وَالْأَرْضِ فُلْ لِلَّهِ كَتَبَ عَلَىٰ نَفْسِهِ الرَّحْمَةُ لِتَعْصِمَكُمْ إِنْ يَوْمَ  
الْقِيَامَةِ لَا رَبَّ فِيهِ الْأَدْيَتُ خَيْرًا أَفَهُمْ فَهَمْ لَا يُؤْمِنُونَ ﴾١٦٣﴾ وَلَمَّا سَكَنَ فِي  
أَيْلَى وَأَنْهَى وَمَوَّأِدُ النَّبِيِّ الْكَبِيرِ ﴿١٦٤﴾ قُلْ أَغْرِيَ اللَّهُ أَغْرِيَ وَلَمَّا فَاطِرُ الْأَسْمَاءِ وَالْأَرْضِ دَعَوْهُ طَيْمٌ  
وَلَا يَطْعَمُهُ قُلْ يَا أَيُّهُمْ أَنْ أَكْثُرُ أَوْلَى مَنْ أَنْشَأَ وَلَا تَكُونُ مِنَ الْمُشْرِكِينَ ﴿١٦٥﴾ قُلْ يَا أَيُّهُمْ  
أَنَّفَّ إِنْ عَصَيْتَ رَبِّكَ عَذَابٌ يَوْمَ عَظِيمٍ ﴿١٦٦﴾ مَنْ يَعْرِفُ عَنْهُ يَوْمَئِذٍ فَقَدْ رَجَمَهُ وَذَلِكَ  
الْقَرْزُ الْكَبِيرُ ﴿١٦٧﴾﴾

¶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 Sahīhs, that Abu Hurayrah said that the Prophet ﷺ said,

«إِنَّ اللَّهَ لَمَّا خَلَقَ الْخَلْقَ، كَتَبَ بِكَاتِبًا عَنْهُ فَوْقَ الْمُرْكَبِ، إِنَّ رَحْمَتِي تُغْلِبُ غَضْبِي،

«When Allāh created the creation, He wrote in a Book that He has with Him above the Throne; 'My mercy overcomes My anger.'»<sup>[1]</sup>

<sup>[1]</sup> *Fath Al-Bārī* 13:395, *Muslim* 4:2107.

Allâh said;

﴿لَيَجِدُوكُمْ إِنْ يَوْمَ الْقِيَامَةِ لَا رَبَّ فِيمَا﴾

﴿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,

﴿إِنَّ رَبَّكَ يَعْلَمُ بِمَا تَعْمَلُونَ﴾

﴿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. Allâh's statement,

﴿الَّذِينَ حَسِرُوا أَنفُسَهُمْ﴾

﴿Those who destroy themselves﴾ on the Day of Resurrection,

﴿فَهُنَّ لَا يُؤْمِنُونَ﴾

﴿will not believe.﴾ in the Return and thus do not fear the repercussions of that Day. Allâh said next,

﴿وَلَهُ مَا سَكَنَ فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

﴿And to Him belongs whatsoever exists in the night and the day.﴾

meaning, all creatures in the heavens and earth are Allâh's servants and creatures, and they are all under His authority, power and will; there is no deity worthy of worship except Him,

﴿وَهُوَ أَكْبَرُ الْمُكَلِّفُونَ﴾

﴿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. Allâh then said to His servant and Messenger Muhammâd ﷺ, whom He sent with the pure *Tawhîd* and the straight religion, commanding him to call the people to Allâh's straight path;

﴿قُلْ أَنْتُ أَنَّهُ أَنْتَ وَلَا يَكُونُ أَنْتَ بِالْأَرْضِ﴾

﴿Say: "Shall I take as a guardian any other than Allâh, the Creator of the heavens and the earth?"﴾

Similarly, Allāh said,

﴿فَلَمْ يَعْتَدْ اللَّهُ تَعَالَى عَوْنَاقَ أَغْبَدُ إِلَيْهَا 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 يَطْعِمُ وَلَا يُطْعَمُ﴾

«And it is He Who feeds but is not fed.»

For He sustains His creatures without needing them. Allāh also said;

﴿وَمَا خَلَقْتُ الْجِنَّةِ وَالْإِنْسَانَ إِلَّا لِيَعْدِلُونَ﴾

«And I created not the Jinn and humans except that they should worship Me (Alone).» [51:56]

Some scholars read it,

﴿وَهُوَ يَطْعِمُ وَلَا يُطْعَمُ﴾

“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 يَطْعِمُ وَلَا يُطْعَمُ، وَمَنْ عَلَيْنَا فَهَدَانَا وَأَطْعَمَنَا، وَسَقَانَا مِنَ الشَّرَابِ، وَكَسَانَا مِنَ الْعُزُّرِ، وَكُلُّ بَلَاءٍ حَسِنَ أَبْلَاءُهُ، الْحَمْدُ لِلَّهِ غَيْرُ مُوْدَعٍ رَّبِّيٌّ وَلَا مَكَافِأً وَلَا مَكْفُورٌ، وَلَا مُسْتَغْفِلٌ عَنْهُ، الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا مِنَ الطَّعَامِ، وَسَقَانَا مِنَ الشَّرَابِ، وَكَسَانَا مِنَ الْعُزُّرِ، وَهَدَانَا مِنَ الضَّلَالِ، وَبَصَرَنَا مِنَ الْعَمَى، وَفَضَّلَنَا عَلَى كَثِيرٍ مِّمَّا 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.

١٣٠

قُلْ أَيُّ شَهْدَةٍ أَكْبَرُ شَهْدَةً قُلَّ اللَّهُ شَهِيدٌ بِنِي وَبِنِّكُمْ وَأُرْجِي إِلَيْهَا هَذَا  
الْقَرْمَانُ لِأَنِّي رَكِبْتُهُ وَمَنْ يَلْعَبْ أَهْبَاطَكُمْ لَتَشَهَّدُونَ أَنَّ مَعَ اللَّهِ  
مَا لِلَّهِ أُخْرَى قُلْ لَا أَشَهَّدُ قُلْ إِنَّمَا هُوَ اللَّهُ وَحْدَهُ وَإِنِّي بِرَبِّي مُتَّمَّا  
تُشَرِّكُونَ ﴿١﴾ الَّذِينَ مَاتُتْهُمُ الْكِتَابَ يَمْرُغُونَ كَمَا يَعْرِفُونَ  
أَبْنَاءُهُمُ الَّذِينَ حَسِرُوا أَقْسَمُهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٢﴾ وَمَنْ أَظْلَلَ  
مِنْ أَفْرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَبَ بِنَاهِيَةِ جَهَنَّمَ لَا يُفْلِحُ الظَّالِمُونَ  
وَرَوَعَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ آشَرُوكُوا إِنَّ شَرَكَاؤُكُمْ  
الَّذِينَ كُنْتُمْ تَرْعُمُونَ ﴿٣﴾ ثُمَّ لَزَّكُنْ فَتَنَّهُمْ إِلَّا أَنْ قَالُوا إِنَّ اللَّهَ  
رَبُّنَا مَا كَامِشُكِينَ ﴿٤﴾ انْظُرْ كَيْفَ كَذَبُوا عَلَى أَنفُسِهِمْ وَضَلَّ  
عَهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٥﴾ وَمَمْنُ مَنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلَنَا عَنْ  
قُلُوبِهِمْ أَكْثَرَهُ أَنْ يَفْقُهُوهُ وَفِي أَذْنِهِمْ وَفِرَاوِنَ وَرَبَّ اسْكُلَّ أَيْمَانَهُ  
لَا يُؤْمِنُوا بِهَا حَتَّى لَمَاجِهَ وَلَمْ يُجْدِ لَوْنَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنَّ هَذَا  
إِلَّا أَسْطِيرُ الْأَوَّلِينَ ﴿٦﴾ وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْتَوْنَ عَنْهُ وَإِنْ  
يَهْلَكُونَ إِلَّا أَنفُسُهُمْ وَمَا يَشْعُرُونَ ﴿٧﴾ وَلَوْرَئِيَادُ وَفُؤُوا عَلَى الْأَنَارِ  
فَقَالُوا إِنَّا نَنْفَرُ دُولَاتُكَذَبَ بِنَاهِيَتِ رَبِّنَا وَكُونُونَ مِنَ الْمُؤْمِنِينَ  
﴿٨﴾

All thanks and praises are due to Allâh Who fed us the food, gave us the drink, covered our nudity, guided us from misguidance, gave us sight from blindness, and honored us above many of His creatures. All praise is due to Allâh, Lord of all that exists.”

﴿قُلْ إِنِّي أَنْزَلْتُ إِنْ أَكُونْ أَوَّلَ  
مِنْ أَسْدَهُ﴾

﴿Say: “Verily, I am commanded to be the first of those who submit themselves to Allâh as (Muslims).”﴾ from this Ummah,

﴿وَلَا تَكُونَ مِنَ النَّشَرِكِينَ﴾  
قُلْ إِنِّي أَنَّا هُنَّ إِنْ عَصَيْنَا رَبَّ  
عَذَابَ يَوْمِ عَظِيمٍ﴾

﴿And be not you of the idolaters. Say: “I fear, if I disobey my Lord, the torment of a Mighty Day.”﴾ [6:14-15],  
the Day of Resurrection,

﴿مَنْ يَصْرِفْ عَنْهُ﴾

﴿Who is averted from such a torment,

﴿يَوْمَئِذٍ فَقَدْ رَجَمَهُ﴾

﴿on that Day, He has surely been Merciful to him﴾ meaning, Allâh will have been merciful to him,

﴿وَذَلِكَ الْقَوْزُ الْثَّيْنُ﴾

<sup>[1]</sup> An-Nasâ'i in Al-Kubrâ 6:82.

﴿And that would be the obvious success.﴾ Allāh also said,

﴿فَمَنْ رُحِنَ عَنِ الْكَوْبَدِ وَأَذْهَلَ 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.

﴿وَلَمْ يَمْسِكْ اللَّهُ بِشَيْءٍ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَلَمْ يَمْسِكْ بِعَيْنٍ إِلَّا شَفَّهُ  
قَبِيرٌ﴾ وَهُوَ الْعَالِيُّ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ لِلْجَنَّةِ ﴿وَلَمْ أَئِ شَفَّهْ أَكْبَرَ شَهِيدًا فَلَمْ أَلِهَّ شَهِيدًا  
بَعْنِي وَلَمْ يَمْسِكْ وَلَوْزِنَ إِلَى هَذَا الْمُرْتَبِ لِأَنْذِرْكُمْ بِهِ وَلَمْ يَلْعَمْ لِيَكُمْ لِتَشَهِّدُونَ أَنَّكُمْ سَعَيْتُمْ مَالِهَةَ أَمْرِنِي  
فَلَمْ أَلِهَّ شَهِيدًا فَلَمْ يَأْتِكُمْ بِاللهِ وَلَمْ يَأْتِكُمْ بِرَبِّهِ يَا شَهِيدُكُمْ ﴿إِنَّ الَّذِينَ مَاتُوهُمْ هُنَّ الْكَافِرُ بِمِرْءَوْهُمْ  
كَمَا يَعْرُفُونَ أَنَّهُمُ الَّذِينَ حَسِرُوا أَنْصَمْتُمْ فَهُنَّ لَا يُؤْمِنُونَ﴾ وَمَنْ أَطْلَطَ مِنْ الْقَنْدَقِ عَلَى أَنْفُسِهِ  
كَذِبًا أَوْ كَذَبَ بِإِيمَانِهِ إِنَّمَا لَا يُمْلِعُ الظَّالِمُونَ﴾

﴿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,

﴿وَلَا يَمْسِكُ اللَّهُ بِعِزْمَتِكُمْ لَا هُوَ أَنْجَلُكُمْ وَلَا يَمْسِكُ بِعِزْمَتِكُمْ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

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,

﴿إِنَّمَا يَنْهَا اللَّهُ يُنَزِّلُ مِنَ السَّمَاءِ فَلَا تَمْنَعُهُ فَلَا مُنْعِي لَهُ إِنْ يَعْلَمُ بِمَا يَنْهَا﴾

«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 used to supplicate,

«اللَّهُمَّ لَا مَانِعَ لِمَا أَغْطَيْتَ وَلَا مُغْطِي لِمَا مَنَّتَ، وَلَا يَنْفَعُ ذَا الْجَدْدَ مِنْكَ الْجَدْدُ»

«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.»<sup>[1]</sup>

This is why Allāh said,

﴿وَهُوَ أَقَاهِرُ 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 الْعَلِيمُ﴾

«and He is the All-Wise,» in all His actions,

﴿الْعَالِمُ﴾

«Well-Acquainted with all things.» Who places everything in its

<sup>[1]</sup> *Fath Al-Bārī* 2:379.

rightful place, grants and favors whomever deserves His favor. Allāh said next,

﴿قُلْ أَئِ هُنَّ أَكْبَرُ شَهِيدٌ﴾

﴿Say: "What thing is the most great in witness?"﴾  
or what is the greatest witness,

﴿قُلْ اللَّهُ أَكْبَرُ شَهِيدٌ بَيْنَ يَدِكُمْ وَبَيْنَ أَيْمَانِكُمْ﴾

﴿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,

﴿وَأَنْزَلْنَا إِلَيْكُمْ الْقُرْآنَ لِتُذَكِّرُوكُمْ بِهِ وَمَا تَنْهَىٰ نَعْلَمْ﴾

﴿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 warmer for all those who hear of it. In another Āyah, Allāh said,

﴿وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْرَابِ فَالنَّارُ مَوْعِدُهُمْ﴾

﴿But those of the sects that reject it, the Fire will be their promised meeting place.﴾ [11:17]

Ar-Rabi' bin Anas said, "Those who follow the Messenger of Allāh ﷺ ought to call to what the Messenger of Allāh ﷺ called to and warn against what he warned against." Allāh said next,

﴿أَتَتَّكُمْ لَتَشَهِّدُنَّ﴾

﴿"Can you verify bear witness..."﴾ O idolators,

﴿أَنْتُمْ مَعَ اللَّهِ أَنْزَلْنَاهُ مِنْ لَا شَهِيدُ﴾

﴿"that besides Allāh there are other gods?" Say, "I bear no (such) witness!"﴾

Similarly, in another Āyah, Allāh said;

﴿فَإِنْ شَهَدُوا فَلَا تَنْهَىٰ مَنْ شَهَدَ﴾

﴿Then if they testify, testify not you with them.﴾ [6:150]

Allāh said next,

﴿قُلْ إِنَّمَا مُرِّئِي اللَّهُ وَمِنْهُ مَا أَنْبَيْتُكُمْ﴾

﴿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

Allâh says, the People of the Book know what you brought them, O Muâmmad ﷺ, as they know their own children. This is because they received good news from the previous Messengers and Prophets about the coming of Muâmmad ﷺ, his attributes, homeland, his migration, and the description of his *Ummah*. Allâh said next,

﴿الَّذِينَ حَسِرُوا 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. Allâh said next,

﴿وَمَنْ أَلْلَهُ بِمَيْنَ أَنْتَنِي حَلَّ لَهُ كُدُّبٌ أَزْكَنَتِي﴾

«*And who does more wrong than he who invents a lie against Allâh or rejects His Ayât?*»

meaning, there is no person more unjust than he who lies about Allâh and claims that Allâh has sent him, while Allâh did not send him. There is no person more unjust than he who denies Allâh's proofs, signs and evidences,

﴿إِنَّهُ لَا يُفْلِحُ الظَّالِمُونُ﴾

«*Verily, the wrongdoers shall never be successful.*»

Surely, both of these people will never acquire success, whoever falsely [claims that Allâh sent him] and whoever refuses [Allâh's Ayât].

﴿وَرَوْمَ عَمَّشَرُومَ جَيْمَا مُّ تَنُولُ الَّذِينَ أَشْرَكُوا إِنْ شَرَّاكُمُ الَّذِينَ كُنْتُ رَعَمُونَ﴾ ١٦  
فَقَنْتُمْ إِلَّا أَنْ كَالَّا وَأَنْوَرَنَا نَا كَمَا مُشَرِّكِنَ ١٧  
أَنْظَرَ كَبَّتْ كَبَّرَا عَلَى أَنْشِئِمَ ١٨  
كَمَا يَقْنَعُنَ ١٩  
فَقَنْتُمْ إِنْ يَسْتَعِيْلَكَ وَجَعَنَا عَلَى قُلُوبِنَ ٢٠  
أَكَنْتَ أَنْ يَقْنَهُونَ وَقَنْتَهُونَ وَقَرَانَ  
بِرَوَا كُلَّ مَكَيْدَ لَا يَبُرُشَا يَهَا حَقَّ إِذَا جَاءَكَ وَيَبُرُوكَنَ يَقُولُ الَّذِينَ كَفَرُوا أَنْ هَذَا إِلَّا أَسْتَوْلِيْ  
الْأَوْتَيْنَ ٢١  
وَهُمْ يَنْهَوْنَ عَنْهُ رَيْتُوْنَ عَنْهُ وَلَدَ بَهْلُوكُونَ لَا أَنْشِئِمَ وَنَا يَقْنَهُونَ ٢٢﴾

﴿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 نُعَثِّرُهُمْ جَمِيعًا﴾

﴿And on the Day when We shall gather them all together,﴾

This is on the Day of Resurrection, when He will ask them about the idols and rivals that they worshipped instead of Him. Allāh will say to them,

﴿أَنَّ شُرَكَاءَكُمْ الَّذِينَ كُنْتُمْ تَزَعَّمُونَ﴾

﴿Where are your partners (false deities) whom you used to assert (as partners in worship with Allāh)?﴾

Allāh said in Sūrat Al-Qasās,

﴿وَيَوْمَ يَنَادِيهِمْ بَقَبُولُ أَنَّ شُرَكَاءَ اللَّهِ كُنْتُمْ تَزَعَّمُونَ﴾

﴿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,

﴿لَئِنْ لَّمْ يَكُنْ فِتْنَةً﴾

﴿There will then be (left) no Fitnah for them﴾ means, argument. 'Atā' Al-Khurāsāni said that,

﴿لَئِنْ لَّمْ يَكُنْ فِتْنَةً﴾

﴿There will then be (left) no Fitnah for them﴾ in the face of the affliction that will be placed on them,

﴿إِلَّا أَنْ قَاتِلُوا وَاللَّهُ يَرَى مَا كَانُوا شُرَكَاءَ بِهِ﴾

﴿but to say: "By Allāh, our Lord, we were not those who joined others (in worship with Allāh).”﴾<sup>[1]</sup>

Allāh said next,

﴿أَفَلَمْ يَرَوْا كَذَّابُوا عَلَى أَنْفُسِهِمْ وَصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْهُمْ إِنَّمَا كَانُوا يَتَعَظَّمُونَ﴾

﴿Look! How they lie against themselves! But the (lie) which they invented will disappear from them.﴾

which is similar to His other statement,

﴿ثُمَّ قَبْلَ لَمْنَمْ أَيْنَ نَا كَذَّابُ تَشَرِّكُونَ ﴿٢٧﴾ مِنْ دُونِ اللَّهِ قَاتِلُوا ضَلَّوْا عَنَّا بَلْ لَمْ يَكُنْ لَّهُ شَاغِلُوا بِنَفْسِهِمْ وَمَنْ قَبْلَ شَيْئًا كَذَّابٌ يَبْلُلُ اللَّهَ الْكَافِرُونَ ﴿٢٨﴾﴾

﴿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'ān

Allāh's statement,

﴿لَا يَنْتَهُمْ مَنْ يَتَّقِعُ إِلَيْهِ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكْثَرَهُ أَنْ يَنْقُضُونَ وَرَبِّ مَا ذَرَّهُمْ وَرَبِّاً وَلَهُ يَرَى كُلُّ مَا يَفْعَلُونَ لَا يَنْتَهُمْ مَا يَعْمَلُونَ﴾

﴿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;﴾

<sup>[1]</sup> At-Tabari 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,

﴿وَرِبِّ مَا يَأْتِيهِمْ وَقُرْآنٌ﴾

﴿and (set) deafness in their ears;﴾ that prevents them from hearing what benefits them. In another Āyah, Allāh said;

﴿وَمَثُلُ الظَّالِمِ كَسَلٌ الَّذِي يَنْهَا عَنِ الْمُسْعَدِ وَنَذَرَ﴾

﴿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,

﴿فَوَلَمْ يَرَوْا كُلَّ مَا يَأْتِهِ لَا يُؤْمِنُوا بِهِ﴾

﴿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,

﴿لَوْلَمْ أَعْلَمَ اللَّهُ فِيمِنْ تَنْهَا لَا يَسْتَعْمِلُونَ﴾

﴿Had Allāh known of any good in them, He would indeed have made them listen.﴾ [8:23]

Allāh said,

﴿سَعَى إِذَا جَاءُوكُمْ يُبَدِّلُونَ﴾

﴿to the point that when they come to you to argue with you...﴾ using falsehood against truth,

﴿يَقُولُ الظَّالِمُونَ إِنَّمَا إِلَّا أَسْطِيلُ الْأَوْلَيْنَ﴾

﴿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 يَتَهَوَّنُ عَنْهُ وَيَتَوَكَّلُ عَنْهُ﴾

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَلْ بَدَاهُمْ مَا كَانُوا يَعْمَلُونَ مِنْ قَبْلِ وَلَوْرُدُوا لَعَادُوا لِمَا هُوَ عَنْهُمْ  
وَإِنَّهُمْ لَكَذِبُونَ ﴿٤﴾ وَقَالُوا إِنَّهُ لِأَحْيَانَا أَذْنِانَا وَمَا حَنَّ  
يَتَبَعُو ثِينَ ﴿٥﴾ وَلَوْتَرَى إِذْ وَقَعَ عَلَى رَبِّهِمْ قَالَ الْيَسَ هَذَا  
يَالْحَقِّ قَالُوا بَلْ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ  
قَدْ خَسِرَ الَّذِينَ كَذَبُوا يُلْقَوُ الْلَّهُوَحَى إِذَا جَاءَهُمُ السَّاعَةُ  
بَعْدَهُ قَالُوا يَحْسِرُنَا عَلَى مَا فَرَطْنَا فِيهَا وَهُمْ يَتَمَلَّوْنَ أَوزَارَهُمْ  
عَلَى ظُهُورِهِمْ أَلَا سَاءَ مَا يَرِزُونَ ﴿٦﴾ وَمَا الْحَيَاةُ إِلَّا لَآ  
لَيْبٌ وَلَهُوَ لِلَّهَ أَلَا خَرَّةٌ خَيْرٌ لِلَّذِينَ يَنْفَعُونَ أَفَلَا تَقْتَلُونَ  
قَدْ نَلِمْ إِنَّهُ لِيَحْرُنَكُ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يَكْذِبُونَ لَكَ  
وَلِكُنَ الظَّالِمِينَ يَقَاتِلُنَ اللَّهُوَيَجْحَدُونَ ﴿٧﴾ وَلَقَدْ كَذَبَتْ  
رُسُلُنِّ بَنِ قَبْلَكَ فَصَبَرُوا عَلَى مَا كَذَبُوا وَأَذْوَاهُ حَقَّ الْهُمَّ صَرَا  
وَلَا مُبَدِّلٌ لِكَلِمَتِ اللَّهِ وَلَقَدْ جَاءَكَ مِنْ نَبِيِّيَ الْمُرْسَلِينَ  
وَإِنَّ كَذِيلَكَ بَرْ عَلَيَكَ إِغْرِاصُهُمْ فَإِنَّ أَسْتَطَعْتَ أَنْ تَبْغِيَ  
نَفَقَافِ الْأَرْضِ أَوْ سُلَّافِ السَّمَاءِ فَقَاتِلْهُمْ يَقَاتِلُهُمْ لَوْ شَاءَ  
الَّهُ لَجَعَمَهُمْ عَلَى الْهُدَى فَلَا تَكُونُنَّ مِنَ الْجَاهِلِينَ ﴿٨﴾

﴿And they prevent others from him and they themselves keep away from him,﴾

They discourage people from following the truth, believing in Muhammad ﷺ and obeying the Qur'an,

﴿وَسَوْتَ 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 Talhah said that Ibn 'Abbas said that the Ayah,

﴿وَمُمْ يَتَهَونَ عَنْهُ﴾

﴿And they prevent others from him.﴾

means, they hinder people from believing in Muhammad ﷺ.<sup>[1]</sup> Muhammad bin Al-Hanafiyyah said, "The disbelievers of Quraysh used to refrain from meeting Muhammad ﷺ and they discouraged people from coming to him."<sup>[2]</sup> Similar was reported from Qatâdah, Mujâhid and Ad-Dâhhâk and several others.<sup>[3]</sup>

﴿رَدَ يَتَلَكُونَ إِلَّا أَنْفَسُهُمْ وَمَا يَتَرَوْنَ﴾

﴿and (by doing so) they destroy not but themselves, yet they perceive (it) not.﴾

<sup>[1]</sup> At-Tabari 11:311.

<sup>[2]</sup> At-Tabari 11:311.

<sup>[3]</sup> At-Tabari 11:312.

They destroy themselves by committing this evil action, and its harm will only touch them. Yet, they do not perceive this fact!

﴿وَرَبَّنَ رَبْرَقَ إِذْ مُفْعِلُوا عَلَى الْكَارِ فَنَالُوا بِيَتِنَا تَرْزُ وَلَا شَكُوبَ بِيَانِتَ رَسِنَا وَلَكُونَ بِنَ الْقَيْنِنَ﴾  
 بَدَا قَمَنَ ثَانِ كَافُورَا يَمْفُونَ بِنَ قَبْلَ وَرَبَّنَ رَدُونَ لَمَادُوا لَمَادُوا لَمَادُوا لَمَادُوا لَمَادُوا لَمَادُوا  
 إِلَّا حَيَانَا الْأَنْجِيَا وَمَا حَمَنَ يَمْبُونَنَ ﴿٢٧﴾ وَرَبَّنَ رَبْرَقَ إِذْ مُفْعِلُوا عَلَى تَرِيَمَ قَالَ أَنِيسَ هَذَا يَالْعَيْنِ  
 قَانِنَا مَلَ وَرِنَنَا قَانَ مَدْرُونَ الْمَدَابَ بِنَا كُشِنَ شَكُونَنَ ﴿٢٨﴾

﴿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,

﴿بِيَتِنَا تَرْزُ وَلَا شَكُوبَ بِيَانِتَ رَسِنَا وَلَكُونَ بِنَ الْقَيْنِنَ﴾

﴿"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 بَدَا لَهُمْ مَا كَانُوا يَخْفِيُونَ إِنْ تَبْلُغُ﴾

«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,

﴿فَلَمَّا رَأَوْنَاهُمْ إِلَّا أَنْ قَاتَلُوا رَبَّنَا مَا كَانُوا مُشْرِكِينَ اظْهَرْنَا كُلَّتِنَا عَلَى أَنْشِيَّةٍ وَسَكَلْتِنَا مَا كَانُوا يَتَنَاهُونَ﴾

«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 meaning here is that the disbelievers will realize the truth that they knew all along in their hearts, that is, that what the Messengers brought them in this life is true, although they used to deny his Message before their followers. Allāh said that Mūsā said to Fir'awn,

﴿لَقَدْ عِلِّمْتَ مَا أُرْلَدَ هَذِهِنَّ إِلَّا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ بَصَارٌ﴾

«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,

﴿رَجَدُوكُمْ إِلَيْهَا وَإِنْ يَقْتَلُنَّهُمْ فَلَنَّا وَعْلَمْنَا﴾

«And they belied them (those Āyāt) wrongfully and arrogantly, though they were themselves convinced thereof.» [27:14]

﴿بَلْ بَدَا لَهُمْ مَا كَانُوا يَخْفِيُونَ إِنْ تَبْلُغُ﴾

«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 لَمَادِرَ لِمَا هُوَ عَنْهُ وَلَيْسُوا لَكَذِبُونَ﴾

﴿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.

﴿وَلَيْسُوا لَكَذِبُونَ﴾

﴿And indeed they are liars.﴾ in their statement that,

﴿يَأَيُّهَا نَفْرُ وَلَا يَحْكُمُ بِمَا لَمْ يَعْلَمْ وَلَا يَكُونُ مِنَ الْقَانِنِ﴾  
 ﴿بَلْ بَدَأَ كُلُّ مَا كَانُوا يَعْمَلُونَ مِنْ فَيْلَ وَلَوْ  
 زُوَّدُوا لَمَادِرَ لِمَا هُوَ عَنْهُ وَلَيْسُوا لَكَذِبُونَ﴾  
 ﴿وَقَالُوا إِنْ هِيَ إِلَّا حَيَاةُ الدُّنْيَا وَمَا مَنَعَ  
 يَسْمَعُونَ﴾

﴿“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,

﴿إِنْ هِيَ إِلَّا حَيَاةُ الدُّنْيَا﴾

﴿There is no life but our life of this world﴾ and there is no Hereafter,

﴿وَمَا مَنَعَ يَسْمَعُونَ﴾

﴿and never shall we be resurrected.﴾ Allāh said,

﴿وَلَوْ تَرَى إِذْ مُفَطَّرُوا عَلَى رَزْقٍ﴾

﴿If you could but see when they will stand before their Lord!﴾ in front of Him,

﴿أَتَسْكُنُ هَذَا بِالْقُوَّةِ﴾

﴿“Is not this the truth?”﴾ meaning, is not Resurrection true,

contrary to what you thought,

﴿قَالُوا إِنْ دَرِبْنَا قَالَ مَذْوِقُوا الْمَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ﴾

¶They will say: "Yes, by our Lord!" He will then say: "So taste you the torment because you used not to believe."»

and because you today denied Resurrection. Therefore, taste the torment,

﴿أَنْسِخْ هَذَا أَمْ أَنْشَأْ لَا تَبْصِرُوكَ﴾

¶"Is this magic, or do you not see?"» [52:15]

﴿قَدْ خَيَرَ الَّذِينَ كَفَرُوا يُلْهَلُكُ اللَّهُ حَقُّ إِذَا جَاءَهُمُ الْمَسَاعَةُ بَقَةٌ فَالَّذِي يَحْسَنُونَا عَلَى مَا فَرَطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوزَارَهُمْ إِلَّا سَآءَةً مَا يَرَوْنَ﴾ وَمَا الْجَنَّةُ الَّذِي نَعْلَمُ بِإِلَّا لَيْسَ بِهِ وَلَدَارُ الْأَكْرَبَةِ حَتَّىٰ لِلَّذِينَ يَنْقُولُونَ إِلَّا تَقْلُدُونَ﴾

¶31. They indeed are losers who denied their meeting with Allâh, 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 Taqwâ. Will you not then understand?»

Allâh 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 Allâh said,

﴿حَقُّ إِذَا جَاءَهُمُ الْمَسَاعَةُ بَقَةٌ فَالَّذِي يَحْسَنُونَا عَلَى 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. Allâh's statement,

﴿وَهُمْ يَحْمِلُونَ أَوزَارَهُمْ إِلَّا سَآءَةً مَا يَرَوْنَ﴾

¶while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!»

Asbât said that As-Suddi said, "Upon entering his grave, every unjust person will meet a man with an ugly face, dark

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إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمُوْفَى بِعِنْدِهِمُ اللَّهُ إِنَّمَا يَرْجِعُونَ ﴿٣٣﴾ وَقَالُوا لَوْلَا تُرْزِلَ عَلَيْهِ مَا يَهْدِي إِنَّمَا يَرْجِعُونَ ﴿٣٤﴾ قَادِرُ عَلَىٰ أَنْ يُرْزِلَ مَا يَهْدِي وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٥﴾ وَمَا مِنْ دَبَابٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَطِيرُ بِحَمَاجِهِ إِلَّا أَمْمَانَ الْكُمْ ﴿٣٦﴾ مَافَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ وَشَرِعْنَا لِرَبِّهِمْ يَخْشَرُونَ ﴿٣٧﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صَدِيقُوكُمْ فِي الظُّلْمَتِ مِنْ دَشَّالَةِ اللَّهِ يُضْلِلُهُ وَمَنْ يَنْتَهِ يَجْعَلُهُ عَلَىٰ صَرْطٍ مُّسْتَقِيمٍ ﴿٣٨﴾ قُلْ أَرَمْتُكُمْ إِنَّكُمْ أَنْتُمْ عَذَابُ اللَّهِ أَوْ أَنْتُمْ أَسَاعَةُ أَغْرِيَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٩﴾ بَلْ إِنَّمَا تَدْعُونَ فِي كَيْشِفِ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تَشْرِكُونَ ﴿٤٠﴾ وَلَقَدْ أَرْسَلْنَا إِلَيْنَاهُمْ أَنْسُرِنَا فَلَمْ يَأْخُذْنَهُمْ بِالْأَسْلَوَةِ وَالصَّرْوَلَمَهُمْ بِضَرْعَوْنَ إِلَيْنَاهُمْ فَلَوْلَا إِذْ جَاءَهُمْ بِأَسْنَانٍ تَضَرَّعُوا وَلَكِنَّ قَسْتُ فُلُوْهُمْ وَرَبِّنَ لَهُمُ الشَّيْطَنُ مَا كَسَّ أَثْوَأْعَمَلُوتْ ﴿٤١﴾ فَلَمَّا سُوَا مَادْ كَرْوَاهِهِ فَتَحَنَّعَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرَحُوا بِمَا أُوتُوا خَذَنَهُمْ بَقْتَهُ فَإِذَا هُمْ مُّبْلِسُونَ ﴿٤٢﴾

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,

﴿وَمَمْ يَتَمَلَّؤُ أَرْدَاهُمْ عَلَىٰ ظَهُورِهِمْ إِلَّا سَهَّلَ مَا يَرْزُقُهُمْ﴾

«while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!» [6:31]<sup>(1)</sup>

Allāh's statement,

﴿وَمَا الْحَيَاةُ إِلَّا تِبَاثٌ وَلَهُمْ﴾

<sup>(1)</sup> At-Tabari 11:328.

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 soul 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

﴿And the life of this world is nothing but play and amusement.﴾

means, most of it is play and amusement,

﴿وَلَدَّارُ الْآخِرَةِ خَيْرٌ لِّلَّذِينَ يَتَّقَوْنَ أَفَلَا تَفْقِهُنَّ﴾

﴿But far better is the abode of the Hereafter for those who have Taqwâ. Will you not then understand?﴾

﴿فَدَّ نَلَمْ إِنَّمَا لِيَحْرُكُنَّ الَّذِي يَقُولُونَ فَإِنَّمَا لَا يَكْرِهُنَّكَ وَلَكُنَّ الظَّالِمِينَ يَقْاتِلُنَّهُمْ بِمَعْصِيَتِهِمْ ﴾١٧٣﴿ وَلَقَدْ كَذَّبَتِ رُسُلٌ مِّنْ قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأَوْدُوا حَقَّهُمْ نَصْرًا وَلَا مُبْدِلٌ لِّكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكُمْ مِّنْ تَيَّارِ الرَّسُولِاتِ ﴾١٧٤﴿ وَإِنْ كَانَ كُلُّكُمْ إِغْرِيَّةً فَإِنَّمَا اسْتَطَعْتُ أَنْ تَبْيَنَنِي نَفْسًا فِي الْأَرْضِ أَوْ سَلَّمًا فِي السَّمَاءِ فَقَاتِلُهُمْ يُغَيْرُ وَلَزَمَّ اللَّهُ لِجَاهِهِمْ عَلَى الْهُدَىٰ فَلَا تَكُونُنَّ مِنَ الظَّالِمِينَ ﴾١٧٥﴿ إِنَّمَا يَتَسْبِيحُ الَّذِينَ يَسْمَعُونَ وَالْمُؤْمِنُ يَعْصِمُهُمْ اللَّهُمَّ إِنَّمَا يَرْجِعُونَ ﴾١٧٦﴾

﴿33. We know indeed the grief which their words cause you ; it is not you that they deny, but it is the verses of Allâh 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 Allâh. 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 Allâh 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, Allâh will raise them up, then to Him they will be returned.﴾

### Comforting the Prophet ﷺ

Allâh comforts the Prophet ﷺ in his grief over his people's denial and defiance of him,

﴿فَدَّ نَلَمْ إِنَّمَا لِيَحْرُكُنَّ 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 تَنْهَىٰ نَفْسَكَ عَلَيْمَ حَرَبَتْ﴾

﴿So destroy not yourself in sorrow for them.﴾ [35:8], and

﴿نَلَّكَ بِنَجْعَنْ نَفْسَكَ أَلَا يَكُونُوا مُؤْمِنِينَ﴾

﴿It may be that you are going to kill yourself with grief, that they do not become believers.﴾ [26:3], and,

﴿فَلَمَّا بَشَّحَنْ نَفْسَكَ عَلَىٰ مَا تَرَكُوكُمْ إِنَّ لَهُمْ بِمَا يَنْهَا الْحَدِيثُ أَسْفًا﴾

﴿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,

﴿وَأَنْتُمْ لَا تَكُونُونَكَ وَلَكُنَّ الظَّالِمِينَ يَرَبُّتُ اللَّهُ بِمَحْدُورِنَ﴾

﴿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,

﴿وَلَكُنَّ الظَّالِمِينَ يَرَبُّتُ اللَّهُ بِمَحْدُورِنَ﴾

﴿but it is the Verses of Allāh that the wrongdoers deny.﴾

It is only the truth that they reject and refuse. Muhammad 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 Sufyân bin Ḥarb in his house saying, "O Abu Ḥanẓalah! What is your opinion concerning what you heard from Muḥammad." Abu Sufyân said, "O Abu Thālabah! By Allâh, 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 Sufyân 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 Manâf (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 Allâh we will never believe in him or accept what he says.' This is when Al-Akhnas left Abu Jahl and went away."<sup>[1]</sup>

Allâh's statement,

﴿وَلَقَدْ كُلِّتُ مِن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُثِّرَتْ وَأَوْذَرْتْ حَتَّىٰ أَنْتُمْ تُسْرَعُونَ﴾

﴿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. Allâh 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. Allâh said,

﴿وَلَا مَيْزَلَ لِكَوْنَتِ اللَّهُ﴾

﴿and none can alter the Words of Allâh.﴾

This refers to His decision that victory in this life and the

<sup>[1]</sup> Ibn Hishâm 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 كُلُّنَا لِيَوْمِ النَّزَارَةِ إِنَّهُمْ لَمْ يُنْصُرُونَ﴾ [٦٧]

*«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 لَأَغْلِبَكُمْ إِنَّ رَبَّكُمْ أَعْلَمُ بِالْعِزْمِ﴾

*«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 جَاءَكُمْ مِنْ نَبَّأَنِي الْمَرْسَلُونَ﴾

*«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,

﴿فَإِنْ كَانَ كَثُرَ عَلَيْكَ إِغْرَاصُهُمْ﴾

*«If their aversion is hard on you,» and you cannot be patient because of their aversion,*

﴿فَإِنْ أَسْتَقْنَتَ أَنْ تَتَبَعَّنَ شَقَّاً فِي الْأَرْضِ أَوْ سَلَّكَأْنَ شَكَّاً فِي السَّمَاءِ﴾

*«then if you were able to seek a tunnel in the ground or a ladder to the sky...»*

'Ali bin Abi Ṭalhah 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."<sup>[11]</sup> Similar was reported from Qatādah, As-Suddi and others.<sup>[12]</sup> Allāh's statement,

﴿وَلَوْ شَاءَ اللَّهُ لَجَعَمَهُمْ عَلَى الْهُدَىٰ فَلَا تَكُونُنَّ مِنَ الْجَنِينِ﴾

<sup>[11]</sup> At-Ṭabarī 11:338.

<sup>[22]</sup> At-Ṭabarī 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,

﴿وَرَأَكُوكَ شَاءَ رَبُّكَ لَا مَنْ فِي الْأَرْضِ كَانَ أَهْلَمَ بِهِمَا﴾

﴿And had your Lord willed, those on earth would have believed, all of them together﴾

'Ali bin Abi Talhah reported that Ibn 'Abbās said about Allāh's statement,

﴿وَرَأَكُوكَ شَاءَ اللَّهُ لَجَّهُمْ 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."<sup>(1)</sup> Allāh's statement,

﴿إِنَّمَا يَسْتَجِبُ اللَّهُنَّا 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;

﴿لَيُنذَرَ مَنْ كَانَ حَيَا وَيَعْلَمُ النَّقْلَ عَلَى الْكُفَّارِ﴾

﴿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,

﴿وَالنَّقْلَ يَعْلَمُ 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,

﴿وَالنَّقْلَ يَعْلَمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ﴾

<sup>(1)</sup> At-Tabari 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 يُنَزِّلُ عَلَيْهِ مَا يَرَوْهُ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنَزِّلَ مَا يَرَوْهُ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾  
وَمَا مِنْ دَيْنٍ فَلَا كَفِيرٌ فَلَا طَهْرٌ فَلَا طَهْرٌ بِمَا حَاجَهُ إِلَّا أُمُّ اشْتَالِمُ تَأْفِقُنَا فِي الْكِتَابِ مِنْ شَفَوْثٍ إِلَّا رَبِّنَا بِمُشْرُوتٍ ﴿٣٨﴾ وَالَّذِينَ كَذَّبُوا بِغَايِتِنَا مُسْدَدٌ وَبِكُمْ فِي الْفَلَامِدَةِ  
مَنْ يَكْسِبَ اللَّهَ يُشْكِلُهُ وَمَنْ يَنْتَأَ بِعِصْمَةٍ عَلَى جَرْبَطٍ مُشْتَقِبِهِ ﴿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 (Muhammad) bring an Āyah from his Lord," meaning, a miracle of their choice! They would sometimes say,

﴿لَنْ نُؤْمِنَ لَكَ حَتَّى تُنْجِزَ لَنَا مِنَ الْأَرْضِ مَا تَبُوَّعُ﴾

﴿"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 مَا يَرَوْهُ وَلَكِنَّ أَكْثَرَهُمْ 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 مَنَّنَا أَنْ تُرِسِّلَ إِلَيْنَا إِلَّا أَنْ كَذَّبَ بِهَا الْأَوْلَوْنُ وَمَا لَنَا شَوُّدَ أَنَّا لَهُمْ مُشَرِّرُهُمْ فَلَمَلَمُوا﴾

وَمَا نُرِيْلُ بِالْأَيْتِ إِلَّا تَغْيِيْرًا ﴿٤﴾

«And nothing stops Us from sending the Ayât but that the people of old denied them. And We sent the she-camel to Thamûd 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,

إِنَّمَا نُرِيْلُ عَبِيْدَهُ مِنَ الْمَاءِ مَائِهَ نَفَّلُتْ أَعْنَقَهُمْ لَمَّا خَرَجُوْهُنَّ ﴿٥﴾

«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

Allâh said,

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٌ يَطِيرُ بِأَيْمَانِهِ إِلَّا أَنْسَلَكُمْ ﴿٦﴾

«There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are Umam like you.»

Mujâhid commented, “Meaning, various species that have distinct names.”<sup>[1]</sup> Qatâdah said, “Birds are an Ummah, humans are an Ummah and the Jinns are an Ummah.”<sup>[2]</sup> As-Suddi said that,

إِلَّا أَنْسَلَكُمْ ﴿٦﴾

«but are Umam like you.» means, creations (or species).<sup>[3]</sup> Allâh’s statement,

هُنَّا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ﴿٧﴾

«We have neglected nothing in the Book,» means, the knowledge about all things is with Allâh, and He never forgets any of His creatures, nor their sustenance, nor their affairs, whether these creatures live in the sea or on land. In another Ayah, Allâh said;

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ يَرْدُهُمَا وَيَعْلَمُ مُسْنَدَهُمَا وَمُسْرَدَهُمَا كُلُّهُ فِي كِتَابٍ ﴿٨﴾

ثَمَيْنُونَ

<sup>[1]</sup> At-Tabari 11:345.

<sup>[2]</sup> At-Tabari 11:345.

<sup>[3]</sup> At-Tabari 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;

﴿وَكَانُوا مِنْ دَيْنَرٍ لَا تَعْلَمُ بِرِزْقَهُمْ وَإِنَّا لَمْ نَوْرُ أَلْسِنَتَ الْفَلِيمِ﴾

«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,

﴿فَتَرَأَوْهُمْ يُمْشَرُونَ﴾

«then unto their Lord they (all) shall be gathered.»

“Death gathers them.”<sup>[1]</sup> It was also said that the Day of Resurrection gathers them, for in another Āyah, Allāh said;

﴿وَإِذَا آتَوْهُمْ حُسْنَاتٍ﴾

«And when the wild beasts shall be gathered together.» [81:5]

'Abdur-Razzāq recorded that Abu Hurayrah said about Allāh's statement,

﴿إِلَّا أَنْشَأْنَا مَا فَرَطْنَا فِي الْكِتَابِ إِنْ شَاءُوا ثُمَّ إِنَّ رَبَّهُمْ يُمْشَرُونَ﴾

«but are Ummām 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,

﴿يَئِنِّي كُثُرَ زَانِي﴾

«‘Woe to me! Would that I were dust!’»<sup>[2]</sup> [78:40].

And this was reported from the Prophet ﷺ in the Ḥadīth about the Trumpet.

[1] Ibn Abi Ḥātim 4:1286.

[2] At-Tabari 11:347.

**The Disbelievers will be Deaf and Mute in Darkness**

Allāh said,

وَالَّذِينَ كَذَبُوا بِرَايَتِنَا صُدِّقَ وَبِكُمْ فِي الظُّلْمَةِ

﴿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,

**فَمَنْهُمْ لَا يَعْبُرُونَ** ٢٧ فَمِنْ بَعْدِكُمْ عَنِّي فَهُمْ لَا يَرْجِعُونَ ٢٨

﴿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,

هاؤز كلمنت في بغري لعني يفشنه مونج بن فوقيه، موچ بن فوقيه، حکاپ كلمنت بعضها فوق بعض اذا لغزت سکن لر بکد رهنه وين لر بیصل الله لم نور کما لم بن نور

﴿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,**

**وَمَن يَعْلَمُ اللَّهُ بِغَيْرِهِ وَمَن يَعْلَمُ اللَّهَ عَلَىٰ حِزْمٍ مُّتَّقِبِرٍ**

﴿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.

**لَهُنَّ أَرْبَيْتُمْ إِنْ أَنْتُمْ عَذَابُ اللَّهِ أَوْ أَنْتُمُ السَّاعَةُ أَغْيَرُ اللَّهِ إِنْ تَدْعُونَ إِنْ كُنْتُمْ صَدِيقِنَ ١٤٦** قَلْ إِنَّهَا تَدْعُونَ فَيَكْتُبُ مَا تَدْعُونَ إِنْ شَاءَ وَتَنْسَوْنَ مَا شَتَّيْكُونَ ١٤٧

**وَلَقَدْ أَرْسَلْنَا إِنْ أَمْرَتِنَّ قَوْلِكَ فَأَخْذَتُهُمْ بِالنَّاسَةِ وَالصَّرَّةِ لَكُمْ يَعْتَزِزُونَ ١٤٨** قَلْوَلَا إِذْ جَاءَهُمْ بِأَشْنَا فَنَفَعُوا وَلَكِنْ قَسْتُ قَلْوَلِهِمْ رَزَّيْنَ لَهُمُ الشَّيْكِلَنَّ مَا كَانُوا يَسْكُنُونَ ١٤٩

**قَلْمَنَا تَسْوَا مَا**

١٣٣

البِرَّ الْأَكْبَرُ

فَقُطِعَ دَارُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٥﴾  
 قُلْ أَرَأَيْتُمْ إِنَّ أَخْذَ اللَّهُ سَمَعُوكُمْ وَأَبْصَرُوكُمْ وَخَمْ عَلَىٰ فَلَوْلَيْكُمْ  
 مِّنْ إِلَهٍ غَيْرُ اللَّهِ يَأْتِيَكُمْ بِهِ أَنْظَرْ كَيْفَ نُصَرِّفُ الْأَيْمَنَ  
 شَمْهُمْ يَصْدِفُونَ ﴿٤٦﴾ قُلْ أَرَأَيْتُمْ إِنَّ أَنْتُمْ عَدَابُ اللَّهِ  
 بَقَسْتَهُ أَوْجَهَرَهُ هَلْ يَهْلِكُ إِلَّا الْقَوْمُ الظَّالِمُونَ ﴿٤٧﴾ وَمَا  
 رَسُولُ الْمَرْسَلِينَ إِلَّا مُبَشِّرٌ بِنَ وَمُنذِرٌ إِنَّ فَنَنَّ هُمْ أَمْنٌ وَأَصْحَاحٌ  
 فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْرُنُونَ ﴿٤٨﴾ وَالَّذِينَ كَذَّبُوا يَأْتِيَنَّهُمْ  
 بِمِسْهَمِ الْعَدَابِ بِمَا كَانُوا يَفْسُدُونَ ﴿٤٩﴾ قُلْ لَا أَقُولُ لَكُمْ  
 عِنْدِي حَزَبٌ إِنَّ اللَّهَ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ فِي مَلَكُوتِ  
 إِنْ أَتَيْتُ إِلَّا مَا يُؤْتَحِّ إِلَّا قُلْ هَلْ يَسْتَوِي الْأَعْمَنُ وَالْبَصِيرُ  
 الْكَلَّاتُ تَفَكَّرُونَ ﴿٥٠﴾ وَأَنذِرْ رِبِّهِ الَّذِينَ يَخَافُونَ أَنْ يُحْسِرُوا وَ  
 إِلَىٰ رَبِّهِمْ لِنَسْ لَهُمْ مَنْ دُوَّنَهُ وَلِنَ وَلَا شَفِيعٌ لَعَلَاهُمْ يَنْتَهُونَ  
 ﴿٥١﴾ وَلَا تَنْظُرْ إِلَيْهِمْ يَدْعُونَ رَبَّهُمْ بِالْغَدْوَةِ وَالْعَشِيِّ يُرِيدُونَ  
 وَجْهَهُمْ مَاعِلَيْكَ مِنْ حِسَابِهِمْ مَنْ شَقَّ وَمَاءِنْ حِسَابِكَ  
 عَلَيْهِمْ مِنْ شَنِيٍّ وَفَطَرْدُهُمْ فَتَكُونُ مِنَ الظَّالِمِينَ ﴿٥٢﴾

ذُكِّرُوا بِهِ فَتَحَنَّا عَلَيْهِمْ  
 أَبْرَبَ حَكْلَتْهُنَّهُ حَقَّ  
 إِذَا فَرَحُوا بِمَا أُولَئِكُنَّهُمْ  
 بَقَسْتَهُ فَإِذَا هُمْ مُبْلِسُونَ ﴿٥٣﴾  
 فَقُطِعَ دَارُ الْقَوْمِ الَّذِينَ  
 طَلَبُوا وَالْحَمْدُ لِلَّهِ رَبِّ  
 الْعَالَمِينَ ﴿٥٤﴾

﴿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 Shaytān 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 Allâh, the Lord of the all that exists.﴾

### The Idolators Call On Allâh Alone During Torment and Distress

Allâh 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. Allâh said,

﴿فَلْئَنْ أَرْسَلْتُكُمْ إِنْ أَنْتُمْ عَذَابُ اللّٰهِ أَغَيْرُهُ لَمْ يَنْعُدْ إِنْ كُنْتُ مَنْقِرِي﴾

﴿Say: "Tell me if Allâh's torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allâh? (Reply) if you are truthful!"﴾

This means, you – disbelievers – will not call other than Allâh in this case, because you know that none except He is able to remove the affliction. Allâh said,

﴿إِنْ كُنْتُ مَنْقِرِي﴾

﴿If you are truthful?﴾ by taking gods besides Him.

﴿إِنْ إِيمَانَهُمْ فَيَكْبِثُ مَا تَدْعُونَ إِلَيَّهُ إِنْ شَاءَ وَتَنْسِوْنَ مَا تَنْشِرُونَ﴾

﴿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 Allâh and forget your idols and false deities. In another Ayah, Allâh said;

﴿وَإِذَا مَسَّكُمُ الْمُّؤْمِنُ فِي الْبَحْرِ مَنَّ مَنْ تَدْعُونَ إِلَّا إِلَيْنَا﴾

﴿And when harm touches you upon the sea, those that you call upon besides Him vanish from you except Him (Allâh)﴾ [17:67].

Allâh said;

﴿وَلَكُنَّا إِنَّ أَنْجَنَّ بَنِ قَبْلَكَ فَلَمْ يَنْدَهُمْ بِالْأَنْجَنَ﴾

﴿Verily, We sent (Messengers) to many nations before you. And We seized them with extreme poverty...﴾

That is, loss of wealth and diminished provisions,

﴿وَالْمَرْءَةُ﴾

﴿and loss of health﴾ various illnesses, diseases and pain,

﴿لَهُنَّ بَعْرُوفُونَ﴾

﴿so that they might believe with humility﴾

and call Allāh and supplicate to Him with humbleness and humility. Allāh said;

﴿فَلَمَّا أَتَاهُمْ مَا أَنْهَا كَفَرُوا﴾

﴿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 فَسَتَّ فَلَوْهُمْ﴾

﴿But their hearts became hardened,﴾ for their hearts are not soft or humble,

﴿وَرَبِّنَّاهُمُ الشَّيْطَانُ مَا كَانُوا يَصْنَعُونَ﴾

﴿and Shaytān made fair-seeming to them that which they used to do.﴾

That is, *Shirk*, defiance and rebellion.

﴿فَلَمَّا نَسِوا مَا ذُكِّرُوا بِهِ﴾

﴿So, when they forgot (the warning) with which they had been reminded,﴾

by ignoring and turning away from it,

﴿فَتَخَتَّلُوا عَلَيْهِمْ أَبُوبَكَرٌ شَعْبُونَ﴾

﴿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,

﴿جَنَحُوا إِذَا تَرَحُوا بِمَا أُوتُوا﴾

```until in the midst of their enjoyment in that which they were given,`` such as wealth, children and provisions,

﴿لَخَذْتُهُمْ بَعْتَهُ فَإِذَا هُمْ مُّثِيلُونَ﴾

¶all of a sudden, We took them to punishment and lo! They were plunged into destruction with deep regrets and sorrows.»

They have no hope for any type of good thing. Al-Hasan Al-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 نَسِيَ مَا ذُكِرَ لَهُ فَنَحَنَّا عَلَيْهِ أَتَوْا كُلَّ شَيْءٍ وَجَاءَ إِذَا فَحَوْا بِمَا أُوتُوا**

لَكُنْدَفَهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ

﴿So, when they forgot (the warning) with which they had been reminded, We opened to them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them to punishment, and lo! They were plunged into destruction with deep regrets and sorrows.﴾

He added, "By the Lord of the *Ka'bah*! Allāh deceived these people, when He gave them what they wished, and then they were punished." Ibn Abi Hātim recorded this statement.<sup>[1]</sup>

وَقُلْ لِأَنْتَ إِنَّ اللَّهَ سَمِعَكُمْ وَأَنْسَرَكُمْ وَقُلْ تَلَوِّيْكُمْ مِنْ إِلَهٍ غَيْرِ اللَّهِ يَأْمُرُكُمْ بِهِ الظُّنُورُ  
كَيْفَ تُصْرِفُ الْأَيْمَنَ ثُمَّ هُمْ يَصْدِرُونَ (١) قُلْ أَرَيْتُكُمْ إِنَّ أَنْكُمْ عَذَابُ اللَّهِ يَمْتَهِنُهُ أَوْ  
جَهَنَّمَ هَلْ يَهْكُمْ إِلَّا الْقَوْمُ الظَّالِمُونَ (٤) وَمَا نَرِيْلُ النَّبِيْلِ إِلَّا مُبَشِّرُونَ وَمُنْذِرُونَ فَمَنْ  
مَا أَمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَمْزُونُ (٦) وَالَّذِينَ كَذَّبُوا بِإِيمَانِنَا يَسْتَهِنُونَ الْمَذَابِ بِمَا  
كَانُوا يَسْتَهِنُونَ (٧)

﴿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?"

<sup>[1]</sup> *Ad-Durr Al-Manthür* 3:270, Ibn Abi Hätim 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,

﴿أَرَيْتُ إِنَّ اللَّهَ سَمِعَ مَا يَصْنَعُ وَإِنْتُمْ بِأَنْظَرٍ﴾

﴿Tell me, if Allāh took away your hearing and your sight.﴾

just as He gave these senses to you. In another Āyah, Allāh said;

﴿فَوَمَنِ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ الْأَنْسُعَ وَالْأَنْظَرَ﴾

﴿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,

﴿وَخَمَّ عَلَىٰ فَلَوْكِمْ﴾

﴿and sealed up your hearts..﴾ He also said in other Āyāt,

﴿أَنَّ بَيْنَكُمْ الْأَنْسُعَ وَالْأَنْظَرَ﴾

﴿Or who owns hearing and sight?﴾ [10:31], and,

﴿وَأَقْلَمُوا أَنَّ اللَّهَ يَحْوِلُ بَيْنَ الْأَرْضِ وَالْمَاءِ﴾

﴿And know that Allāh comes in between a person and his heart.﴾ Allāh said;

﴿فَنَّ اللَّهُ غَيْرُ أَنَّهُ يَأْتِيُكُمْ 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 تُعْرِفُ 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.

﴿لَمْ يَمْسِكُوهُنَّ﴾

﴿yet they turn aside.﴾ After this explanation, they still turn away from the truth and hinder people from following it. Allāh's statement,

﴿فَلَمْ يَمْتَحِنُوكُمْ إِنْ أَنْتُمْ عَذَابُ اللَّهِ بَيْتَنَّ﴾

﴿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 بَغْرَبَةً﴾

﴿or openly﴾ during the day, or publicly,

﴿هَلْ يَمْلَكُ إِلَّا الْقَوْمُ الظَّالِمُونَ﴾

﴿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 يَأْتُوا وَلَا يَلِمُّوْهُ إِيمَانُهُمْ بِطَهْرٍ﴾

﴿It is those who believe and confuse not their belief with Zulm, (wrong or Shirk).﴾ [6:82]

Allāh's statement,

﴿وَنَّا نُرِيْلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِّرِينَ﴾

﴿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 مَاءَنَ وَأَنْجَعَ﴾

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وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِعَيْنِ لِيَقُولُوا أَهْتَوْلَاهُ مِنْ اللَّهِ  
عَلَيْهِمْ مِنْ أَيْنَنَا إِنَّ اللَّهَ يَأْعَلُمُ بِالشَّكَرِ [٥٠] وَإِذَا  
جَاءَكَ الَّذِي تُؤْمِنُ بِهِ أَيَّتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كُتِبَ  
رِزْكُمْ عَلَى نَفْسِهِ الرَّحْمَةُ آتَاهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا  
بِمَهْلَةٍ شَرَّابٌ مِنْ بَعْدِهِ وَأَصْلَحَ فَانَّهُ غَورٌ رَحِيمٌ [٥١]  
وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ وَلِتَسْتَيِّنَ سَيِّلُ الْمُجْرِمِينَ [٥٢]  
فَلَئِنِ اتَّهِيْتُ أَنَّ أَبْعَدَ الدِّيَنَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا أَتَعْلَمُ  
آهَوَةً كُمْ قَدْ ضَلَّلْتُ إِذَا وَمَا أَنَّا مِنْ الْمُهَمَّتِينَ [٥٣]  
قُلْ إِنِّي عَلَى بَيِّنَةٍ مِنْ رَبِّي وَكَذَبْتُمْ بِهِ مَا عَنِيدِي مَا  
تَسْعَحُونَ بِهِ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ يَقْصُدُ الْحَقُّ وَهُوَ خَيْرُ  
الْفَضْلِيْنَ [٥٤] قُلْ أَوَّلَانَ عَنِيدِي مَا نَسْتَعْجِلُونَ بِهِ لَقْنَدِي  
الْأَمْرُ بِيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ [٥٥]  
وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَلِمَّا فَرَأَ  
الْبَرَّ وَالْبَحْرِ وَمَا سَقْطَ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ  
فِي ظُلْمَتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتْبِي مُبِينٍ [٥٦]

وَالَّذِينَ كَذَبُوا إِيَّا يَنْذِرُنَا بِمَا كَانُوا يَمْسُونَ [٥٧]

«But those who reject Our Ayāt, 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.

فَقُلْ لَا أَقُولُ لَكُمْ عَنِيدِي خَزَنَاتِ اللَّهِ وَلَا أَعْلَمُ الْقَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنْ أَتَيْتُ إِلَّا  
مَا يُوْحَى إِلَيَّ فَقُلْ هَلْ يَسْتَوِي الْأَعْمَنُ وَالْبَسِيرُ أَفَلَا تَنْفَعُونَ [٥٨] وَأَنذِرْ يَوْمَ الْحِجَافَوْنَ أَنْ  
يَمْشِدُوكُمْ إِلَى يَوْمِ لَهُمْ مِنْ دُونِهِ وَلَا شَفِيعٌ لَهُمْ يَتَّقُونَ [٥٩] وَلَا تَنْهُرُ الَّذِينَ  
يَتَّقُونَ رَهْبَمْ بِالْمَنَادِةِ وَالْمَيْتِ يُرْثِرُ وَجْهَهُمْ مَا عَلَيْكُمْ مِنْ شَوْرٍ وَمَا مِنْ جَسَدٍ

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 بَخْرُونَ﴾

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,

عَلَيْهِمْ مِنْ شَيْءٍ فَقَطْرُدُهُمْ فَتَكُونُ مِنَ الظَّالِمِينَ ﴿٤﴾ وَكَذَلِكَ فَتَنَا بَعْضَهُمْ يَقْسِطُ لِغُولًا أَهْوَلَهُ مِنْ أَنَّهُ عَلَيْهِمْ مِنْ يَقِنَّا إِنَّ اللَّهَ بِأَعْلَمُ بِالشَّكَرِينَ ﴿٥﴾ وَإِذَا جَاءَكَ الْأَيُّوبَ يَوْمَئِنَ يُبَايِنُنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةُ إِنَّمَا مِنْ عَيْلٍ مِنْكُمْ سَوْءًا يَعْمَلُونَ لَهُ شَدَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَإِنَّمَا غَفُورٌ رَحِيمٌ ﴿٦﴾

﴿50. Say: "I don't tell you that with me are the treasures of Allâh, 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 Taqwâ.﴾

﴿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 Allâh has favored from amongst us?" Does not Allâh know best those who are grateful?﴾

﴿54. When those who believe in Our Âyât come to you, say: "Salâmun '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 Allâh's Treasures, Nor Knows the Unseen

Allâh said to His Messenger ﷺ,

﴿قُلْ لَا أَوْلَىٰ لَكُنِّي خَزَانِي اللَّهُ﴾

﴿Say: "I don't tell you that with me are the treasures of Allâh."﴾

meaning, I do not own Allâh's treasures or have any power over them,

﴿وَلَا أَعْلَمُ أَنَّمِّ الْبَيِّنَاتِ﴾

﴿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 مُلَكٌ﴾

﴿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.

﴿إِنَّمَا يُوحَى إِلَيْكُمْ﴾

﴿I but follow what is revealed to me.﴾ and I never disobey the revelation in the least.

﴿فَقَدْ هَلَّ بَسْرَى الْأَغْنَى وَالْبَهِيرَةِ﴾

﴿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?

﴿أَنَّكُمْ تَنْكِرُونَ﴾

﴿Will you not then consider?﴾ In another Āyah, Allāh said;

﴿أَنَّمَنْ يَعْلَمُ أَنَّكُمْ أَنْتُمْ لَنْ تُؤْمِنُونَ كُنْ فُورَاغَتْ بِمَا يَنْذِرُكُمْ أَنْزَلَنَا لِأَنَّبِينَ﴾

﴿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,

﴿وَأَنِذْ بِكُمْ يَحْكَمُونَ أَنْ يَخْتَرُوا إِنْ رَبِّهِمْ لَئِنْ لَهُمْ مِنْ دُونِهِ وَرَبُّ ذَلِكُمْ لَا يَقْعِدُ﴾

﴿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 بِنَ حَسْبَكَةِ رَبِّكُمْ شَفِيفُونَ﴾

﴿Those who live in awe for fear of their Lord﴾ [23:57], who,

﴿يَخْشَوْنَ رَبِّهِمْ وَيَخَافُونَ سُوءَ الْحِسَابِ﴾

«Fear their Lord, and dread the terrible reckoning.» [13:21],

﴿الَّذِينَ يَخَافُونَ أَنْ يُمْشِرُوا إِلَى رَبِّهِمْ﴾

«those who fear that they will be gathered before their Lord,»  
on the Day of Resurrection,

﴿لَئِنْ لَمْ يَمْنَعْنِي دُورِي، فَلَا 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,

﴿لَمَّا هُنَّ يَتَّقُونَ﴾

«so that they may have Taqwā.» Therefore, warn of the Day when there will be no judge except Allāh,

﴿لَمَّا هُنَّ 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 تُنْهِيَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَنَةِ وَاللَّيْلِيَّةِ بُرْيُدُونَ وَجَهَمَّمَ﴾

«And turn not away those who invoke their Lord, morning and evening seeking His Face.»

meaning, do not turn away those who have these qualities, instead make them your companions and associates. In another Ayah, Allāh said;

﴿وَإِنِّي نَسِّكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَنَةِ وَاللَّيْلِيَّةِ بُرْيُدُونَ وَلَا نَدْعُ عَيْنَاكَ عَنْهُمْ ثُرِيدُ زِيَّةَ الْحَيَاةِ الْأَنْتِيَّا وَلَا شُلْعَ مَنْ أَغْفَلَنَا قَلْهَ عَنْ ذِكْرِنَا وَأَشْعَ هُوَيْنَ وَكَاتَ أَمْرَهُ فُرْطَا﴾

﴿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,

﴿لَيَسْعُرُكُمْ رَبِّكُمْ﴾

﴿invoke their Lord...﴾ refers to those who worship Him and supplicate to Him,

﴿إِلَهَ الْفَلَذَةِ وَالثَّوْنَى﴾

﴿morning and evening.﴾ referring to the obligatory prayers, according to Sa'īd bin Al-Musayyib, Mujāhid, Al-Hasan and Qatādah. In another Āyah, Allāh said;

﴿وَقَالَ رَبُّكُمْ أَدْعُوكُمْ أَتَتَجِبُ لِكُمْ﴾

﴿And your Lord said, "Invoke Me, I will respond (to your invocation)."\r [40:60],

I will accept your supplication. Allāh said next,

﴿بِرِيدُرَنْ وَجَهَمَّمْ﴾

﴿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;

﴿هُنَا عَبْدُكَ مِنْ جَمَائِيمِ مِنْ شَفَوْ وَمَا مِنْ جَمَائِيدِ عَلَيْهِمْ مِنْ شَفَوْ﴾

﴿You are accountable for them in nothing, and they are accountable for you in nothing.﴾

This is similar to the answer Nūh gave to his people when they said,

﴿أَتُؤْمِنُ لَكَ وَأَتَبْعَكَ الْأَرْذَلُونَ﴾

﴿Shall we believe in you, when the meekest (of the people) follow you?"﴾ [26:111].

Nūh answered them,

﴿هُوَيَا يَعْلَمُ بِمَا كَانُوا يَصْنَعُونَ﴾ إِنْ جَمَائِيمُ الْأَعْلَى عَلَى رَبِّهِمْ لَا تَشْعُرُونَ

«And what knowledge have I of what they used to do? Their account is only with my Lord, if you could (but) know.» [26:112-113],

meaning, their reckoning is for Allāh not me, just as my reckoning is not up to them. Allāh said here,

﴿نَظَرَهُمْ نَكُونُ 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,

﴿وَرَكَنَاهُكُمْ فَتَأْتُ بَعْضَهُمْ يَقْصُدُونَ﴾

«Thus We have tried some of them with others»

means, We tested, tried and checked them with each other,

﴿يَتَوَلَّ أَهْنَاءً مِنْ أَنَّ اللَّهَ عَلَيْهِ مِنْ يَتِيمًا﴾

«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. Nūh, was also addressed by his people

﴿وَرَبِّنَا زَنْكَ أَنْتَكَ إِلَّا الْأَرْبَكَ فَمِنْ أَرْذَنْكَ بَادِئَ الْأَيْنَ﴾

«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 (Muhammad 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 حَسْرًا نَّا سَبَقُنَا إِلَيْهِ﴾

«Had it been a good thing, they (weak and poor) would not have preceded us to it!» [46:11], and,

﴿وَلَا تَتَنَزَّلْ عَلَيْهِمْ بِأَيْمَنِنَا يَبْشِّرُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ مَاتُوا أُمُّ الْقِبَّلَةِ حَسْرٌ مَّعَانًا وَأَخْسَرٌ  
نَّيَابَةً﴾

«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,

﴿وَرَدَ أَمْلَكَنَا فَلَهُمْ بَنْ قَرْنَ هُمْ لَمَسْنَ أَنْشَ وَرَدَةَ يَارِ﴾

«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,

﴿أَهَنَّ لَاهَ مِنْ اللَّهِ عَلَيْهِمْ مِنْ بَيْنَ أَنْسَ أَنَّ يَأْغُثُمْ بِالْأَنْجِينَ﴾

«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 جَهَدُوا فِي نَهْرِيَتْهُمْ شَبَّلَنَا وَلَنَّ اللَّهُ لَعَ المُخْسِنِينَ﴾

«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 Hadīth states,

﴿إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَلَا إِلَى أَزْوَاجِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى فُلُوكِكُمْ وَأَعْنَابِكُمْ﴾

«Allāh does not look at your shapes or colors, but He looks at your heart and actions.»<sup>(1)</sup>

<sup>(1)</sup> Muslim 4 : 1987.

Allāh's statement,

﴿وَلَا يَأْتِي الَّذِينَ يُؤْمِنُونَ بِكَيْبِرَةَ قُتْلُ سَلَامٍ 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 أَرْحَمَةً﴾

﴿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,

﴿أَنَّمَا مَنْ عَيَّلَ وَنَكِّمَ سُوءًا يَعْمَلُهُ﴾

﴿So that, if any of you does evil in ignorance...﴾

as every person who disobeys Allāh does it in ignorance,

﴿ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَنْجَحَ﴾

﴿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,

﴿فَإِنَّمَا عَفَّهُ رَجُمْ﴾

﴿then surely, He is Oft-Forgiving Most Merciful.﴾

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

«لَئِنْ قَضَى اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابٍ فَهُوَ عِنْدَهُ فَزَقَ الْغَرَشَ : إِنَّ رَحْمَتِي غَلَبَتْ عَصْبِي»

﴿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'.<sup>[1]</sup>

This Hadīth was also recorded in the Two Ṣahīhs.<sup>[2]</sup>

﴿وَكَذَلِكَ تَقْبِيلُ الْأَيْمَنَ وَلَتَسْتَيْنَ سَيْلَ النَّفَرِيْنَ ﴿٤٥﴾ قُلْ إِنِّي تُبَيِّنُ أَنَّ أَعْمَدَ الْأَيْمَنَ تَدْعُونَ﴾

<sup>[1]</sup> Ahmad 2:313.

<sup>[2]</sup> Fath Al-Bārī 13:395, Muslim 4: 2107.

وَنَدْوِنَ اللَّهُ قُلْ لَا إِلَهَ إِلَّا هُوَ كُمْ قَدْ ضَلَّكُتْ إِذَا وَمَا أَنَا بِمَنِ الْمُهَمَّاتِ ﴿٥٦﴾ قُلْ إِنِّي عَلَىٰ  
بَيْتِنِي مِنْ رَبِّ وَكَانَبْسَدْ يَوْمَ ما يَعْنِي مَا تَشْتَغِلُونَ يَوْمَ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ يَعْلَمُ الْحَقُّ  
وَمَوْرِ حَمْدُ النَّصَارَىٰ ﴿٥٧﴾ قُلْ لَوْ أَنَّ عِنْدِي مَا تَشْتَغِلُونَ يَوْمَ تَقْعِي الْأُمُورُ بِتِينِ وَبِيَحْكُمُهُ وَأَنَّهُ  
أَعْلَمُ بِالْأَطْلَابِ ﴿٥٨﴾ ﴿٥٩﴾ وَعِنْدَهُ مَفَاعِيْنُ الْقَبْيَ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْأَرْضِ  
وَالْأَخْرَىٰ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا جَهَنَّمُ فِي خُلُقِ الْأَرْجُنِ وَلَا رَطْبٌ وَلَا يَابِسٌ  
إِلَّا فِي كِتَابٍ ثَيْنِ ﴿٦٠﴾

﴿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,

﴿كَذَلِكَ تَعْلَمُ الْأَبْيَنِ﴾

﴿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,

﴿وَلِتَسْتَبِّئُنَّ سَيِّلَ الظَّاجِرِينَ﴾

«That the way of the criminals may become manifest.»

so that the path of the criminals who defy the Prophets is apparent and clear. This Ayah was also said to mean, so that you, O Muhammad ﷺ, are aware of the path of the criminals. Allâh's statement,

﴿فَلَمْ يَأْتِ عَلَيْكُمْ بِنَتْهَىٰ نَبَّغِ﴾

«Say: "I am on clear proof from my Lord..."»

means: I have a clear understanding of the Law of Allâh that He has revealed to me,

﴿وَكَذَّبُوكُمْ بِهِ﴾

«but you deny it.» meaning, but you disbelieve in the truth that came to me from Allâh.

﴿هُنَّا عِنْدِي مَا تَسْتَعْلُمُونَ بِهِ﴾

«I do not have what you are hastily seeking» meaning, the torment,

﴿فِيمَ أَنْشَكُمْ إِلَّا بِهِ﴾

«The decision is only for Allâh,» for the ruling of this is with Allâh. 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 Allâh said,

﴿يَقُضِيُ الْحَقَّ وَمَوْلَاهُ خَيْرُ الْعَالَمِينَ﴾

«He declares the truth, and He is the best of judges.» and the best in reckoning between His servants. Allâh's statement,

﴿فَلَمْ أَرَأِنَّ أَنَّ عِنْدِي مَا تَسْتَعْلُمُونَ بِهِ لَقَعْدَى الْأَمْرِ 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 Allâh knows best the wrongdoers»

Someone might ask about the meaning of this Āyah compared to the *Hadīth* in the Two *Šaḥīhs*, 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 Uhud?” The Prophet ﷺ replied,

لَقَدْ لَقِيْتُ مِنْ قُوْمِكَ، وَكَانَ أَشَدُّ مَا لَقِيْتُ مِنْهُمْ يَوْمَ الْمَقَبَّةِ، إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِ يَالِيلَ بْنِ عَبْدِ كُلَّالِ، فَلَمْ يُجِنِّي إِلَى مَا أَرَدْتُ، فَانطَلَقْتُ وَأَنَا مَهْمُومٌ عَلَى وَجْهِي، فَلَمْ أَشْتَقِ إِلَّا يَقْرَنَ النَّعَالِبِ، تَرْفَعَتْ رَأْسِي، فَإِذَا أَنَا بِسَحَابَةِ اللَّهِ ظَلَّتْنِي، فَنَظَرْتُ فَإِذَا فِيهَا جِبْرِيلُ عَلَيْهِ السَّلَامُ، فَنَادَانِي قَالَ: إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قُوْمِكَ لَكَ، وَمَا رَدُوا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكُ الْجِبَالِ، يَأْمُرُهُ بِمَا شِئْتُ فِيهِمْ، قَالَ: فَنَادَانِي مَلَكُ الْجِبَالِ وَسَلَّمَ عَلَيَّ، ثُمَّ قَالَ: يَا مُحَمَّدُ! إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قُوْمِكَ لَكَ، وَقَدْ بَعْنَتِي رَبِّكَ إِلَيْكَ، يَأْمُرُنِي بِأَنْرِكَ فِيمَا شِئْتَ، إِنْ شِئْتَ أَطْبَقْتُ عَلَيْهِمُ الْأَخْشَيْنِ» قَالَ رَسُولُ اللَّهِ ﷺ: «بَلْ أَزْجُو أَنْ يُخْرِجَ اللَّهُ مِنْ أَضْلَالِهِمْ، مَنْ يَغْبُدْ اللَّهَ لَا يُشْرِكُ بِهِ شَيْئًا»

“Your people have troubled me a lot 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-Thā’alib where I raised my head towards the sky to see a cloud unexpectedly shading me. I looked up and saw Jibril in it and he called me saying, ‘Indeed 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-Akhshabayn (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.”<sup>[1]</sup>

<sup>[1]</sup> *Fath 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 Allâh for respite for them, so that Allâh might let them generate offspring who will not associate anything with Him in worship. Therefore, how can we combine the meaning of this *Hadîth* and the honorable Āyah,

﴿فَلَمْ لُزِّ أَنْ عَنِّي مَا تَشَبَّهُونَ يٰوَقْفُنَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللّٰهُ 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 Allâh knows best the wrongdoers.”»

The answer to this question is, Allâh 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 *Hadîth*, 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 Allâh Knows the Unseen

Allâh said next,

﴿وَعِنْهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهُنَّ إِلَّا هُوَ﴾

«And with Him are the keys of the Ghayb (all that is hidden), none knows them but He.»

Al-Bukhâri recorded that Sâlim bin 'Abdullâh said that his father said that the Messenger of Allâh ﷺ said,

﴿مَفَاتِحُ الْغَيْبِ خَمْسٌ لَا يَعْلَمُهُنَّ إِلَّا اللّٰهُ﴾

«The keys of the Unseen are five and none except Allâh knows them :

﴿إِنَّ اللّٰهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيَنْزِلُ الْغَيْبَ وَسِرِّهِ مَا فِي الْأَرْضِ وَمَا تَنْدِي شَمْ نَادِيَا﴾

﴿وَكَثِيرٌ غَلَّا وَمَا تَدْرِي نَسْمَةٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللّٰهَ عَلَيْهِ حِلْمٌ﴾

«Verily, Allâh! 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, Allâh is All-Knower,

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وَهُوَ الَّذِي يَتَوَفَّكُمْ بِالَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ إِنَّمَا يَعْلَمُ فِيهِ لِعْقَلَ أَجْلَ مُسْئِلَ شَدَّ إِلَيْهِ تَوْرِجُكُمْ إِنَّمَا يَعْلَمُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۝ وَهُوَ الْفَاعِرُ فَوْقَ عِبَادِهِ وَرَسُولُهُمْ لَا يُفْرِطُونَ ۝ إِنَّمَا رَدُوا إِلَى اللَّهِ مُولَدُهُمُ الْحَقِّ أَلَا لَهُ الْحَكْمُ وَهُوَ أَنْزَعُ الْخَيْرِ ۝ قُلْ مَنْ يُنْجِي كُمْ مِنْ طَمَسَتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرَّعًا وَخُفْيَةً لِمَنِ ابْعَدَنَا مِنْ هَذِهِ لَنْ تَكُونَ مِنَ الشَّاكِرِينَ ۝ قُلْ إِنَّ اللَّهَ يُنْجِي كُمْ مِنْهَا وَمِنْ كُلِّ كُرْبَ شُمَّ اشْتَمَّ تَشْرِكُونَ ۝ قُلْ هُوَ الْفَاعِرُ عَلَىٰ أَنْ يَعْلَمَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ أَوْ مِنْ سُقْتِ آرْجُلِكُمْ أَوْ لِيَسْكِمْ شَعَاعًا وَيُنِقِّبُ بَعْضَكُمْ بَأْسَ بَعْضِنَ انْظُرْ كِيفَ مُصْرِفُ الْأَيْمَنِ لِعَلَمَهُمْ بِعَقْبَهُوْنَ ۝ وَكَذَبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ قُلْ لَنْ تَسْتَعْنِكُمْ بِوَكِيلٍ ۝ لِكُلِّ بَلْوَاتِتَرَ وَسَوْفَ تَعْلَمُونَ ۝ وَإِذَا رَأَيْتُمُ الَّذِينَ يَخْوُضُونَ فِي أَيْمَانِنَا فَأَغْرِيَنَاهُمْ حَتَّىٰ يَخْوُضُوا فِي حَدِيثِ عَيْرَةٍ وَلَمَّا يُنْسِيَنَا الْشَّيْطَنُ نَلَّا نَقْدِعُ بَعْدَ الذَّكَرِي مَعَ الْقَوْمِ الظَّالِمِينَ ۝

All-Aware»<sup>»</sup>  
[31:34].<sup>[11]</sup>

Allāh's statement,  
«وَيَعْلَمُ مَا فِي الْأَرْضِ 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 تَنْظُرُ مِنْ ذَرْقَةٍ 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 Jinn? In another Āyah, Allāh said;

«يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُغْنِي الصَّدُورُ»

«Allāh knows the fraud of the eyes, and all that the breasts conceal.» [40:19]

«وَهُوَ الَّذِي يَتَوَفَّكُمْ بِالَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ إِنَّمَا يَعْلَمُ فِيهِ لِعْقَلَ أَجْلَ مُسْئِلَ شَدَّ إِلَيْهِ تَوْرِجُكُمْ إِنَّمَا يَعْلَمُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۝ وَهُوَ الْفَاعِرُ فَوْقَ عِبَادِهِ وَرَسُولُهُمْ

<sup>[11]</sup> Fath Al-Bārī 8:141.

حَفَظْنَاهُ حَتَّىٰ إِذَا جَاءَ أَسْدِلَمُ الْمَوْتُ تَوَقَّنَهُ رُسْلَنَا وَهُنَّ لَا يُغَيِّرُونَ ﴿١﴾ ثُمَّ دُرْدَأُ إِلَى اللَّهِ مُوْلَاهُمْ  
الْحَقِّيْقَةِ لَا هُوَ الْمَكْنُومُ وَهُوَ أَنْبَعُ الْمَكْبُونِ ﴿٢﴾

﴿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 Qâhir 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 Allâh, their Master, the Just Lord. Surely, His is the judgment and He is the swiftest in taking account.﴾

### The Servants are in Allâh's Hands Before and After Death

Allâh states that He brings death to His servants in their sleep at night, for sleep is minor death. Allâh said in other Âyât,

﴿إِذْ قَالَ اللَّهُ يَعْصِيَ إِنِّي مُؤْمِنٌ بِرَبِّكَ إِنِّي﴾

﴿And (remember) when Allâh said : "O 'Isâ! I will take you and raise you to Myself..."﴾ [3:55], and,

﴿أَنَّهُ يَتَوَفَّ الْأَنْفَسَ جِنَّ مَوْتَهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامَهَا فَيَتَمَّلَّ الَّتِي قَضَى عَلَيْها  
الْمَوْتُ وَيُرِسِّلُ الْأُخْرَى إِلَى أَنْتِي مَشْمَّى﴾

﴿It is Allâh 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. Allâh says,

﴿وَهُوَ الَّذِي يَتَوَفَّكُمْ يَأْتِيَنِي وَنَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَايَةِ﴾

﴿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.<sup>(11)</sup> 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 مِنْ أَنْ تُكَلِّمَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ، وَمَنْ هُوَ مُسْتَغْفِبٌ بِأَيْلَلٍ وَسَارِبٍ 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 لَكُمْ أَيْلَلٍ وَالنَّهَارَ لِتَكُونُوا فِيهِ﴾

﴿It is out of His mercy that He made night and day, so that you may rest therein﴾, by night,

﴿وَلَتَبْغُوا مِنْ فَضْلِهِ﴾

and that you may seek of His bounty﴿ by day. Allāh said,

﴿وَجَعَلْنَا أَيْلَلٍ لِيَاسِنَ﴾ وَجَعَلْنَا النَّهَارَ مُكَافِئًا﴾

﴿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 يَتَوَفَّكُمْ بِأَيْلَلٍ وَيَعْلَمُ مَا جَرَختُمْ بِالنَّهَارِ﴾

﴿It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day,﴾ [6:60],

Then said,

﴿ثُمَّ يَبْعَثُكُمْ فِيهِ﴾

﴿then he raises (wakes) you up again,﴾ by day, according to Mujāhid, Qatādah and As-Suddi.

Allāh's statement,

﴿لِيُنْقَضَ أَجْلُ شَسَنَ﴾

﴿that a term appointed be fulfilled﴾ refers to the life span of every person,

<sup>(11)</sup> At-Tabari 5:212.

﴿ثُمَّ إِلَيْهِ تُرْجَعُوكُمْ﴾

﴿then (in the end), unto Him will be your return.﴾ on the Day of Resurrection,

﴿فَمِنْ بَيْنِكُمْ دُنْيَا كُنْتُمْ تَسْأَلُونَ﴾

﴿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 فِي أَرْضٍ عَبَادَتِهِ﴾

﴿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,

﴿وَرَبِّكُمْ حَفَظَةٌ﴾

﴿and He sends guardians over you,﴾ angels who guard mankind. In another Āyah, Allāh said;

﴿لَمْ يُؤْتَ مُؤْتَىٰ بَيْنَ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُهُمْ 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 لِتُنَظَّمُونَ﴾

﴿But verily, over you (are appointed angels in charge of mankind) to watch you.﴾ [82:10], and,

﴿إِذَا يَنْقُضُ الْأَنْذِيرَانِ عَنِ الْأَيْمَنِ وَعَنِ الْأَيْمَانِ قَبْدَلَتِهِنَّ تَأْنِيظُ مِنْ قَوْلٍ إِلَّا لَذِيدٌ رَوِيَتْ عَيْدَتِهِنَّ﴾

﴿(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,

﴿وَحْتَ إِذَا جَاءَهُ أَنْذِكُمُ الْمَوْتُ﴾

﴿until when death approaches one of you...﴾ refers to, when one's life span comes to an end and he is dying,

﴿وَقَاتِلُهُ مُشْكِنًا﴾

﴿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.<sup>[1]</sup> Allāh said;

﴿وَمُمْ لَا يُغَيِّرُونَ﴾

﴿and they never neglect their duty.﴾

They guard the soul of the dead person and take it to wherever Allāh wills, to *Illiyyīn* if he was among the righteous, and to *Sijīn*<sup>[2]</sup> if he was among the wicked (disbelievers, sinners, etc.), we seek refuge with Allāh from this end. Allāh said next,

﴿فَمَ دُرُوا إِلَى أَسْوَ مَوْلَاهُمُ الْعَزِيزِ﴾

﴿Then they are returned to Allāh, their Master, the Just Lord.﴾

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

«إِنَّ الْمُبَتَّ تَخْضُرُهُ الْمَلَائِكَةُ فَإِذَا كَانَ الرَّجُلُ الصَّالِحُ، قَالُوا: اخْرُجِي أَيْثَنَا النَّفْسُ الطَّيِّبَةُ كَانَتِ فِي الْجَنَدِ الطَّيِّبِ، اخْرُجِي حَمِيدَةً، وَأَبْشِرِي بِرَفِيقٍ وَرَيْخَانَيْ، وَرَبِّ غَضْبَانَ، فَلَا تَرَالْ يُقَالُ لَهَا ذَلِكَ حَتَّى تَخْرُجَ، ثُمَّ يُغَرَّبَ بِهَا إِلَى السَّمَاءِ، فَيُسْتَفْتَحَ لَهَا فَيُقَالُ مَنْ هَذَا؟ فَيُقَالُ: فُلَانُ، فَيُقَالُ: مَرْجَحًا بِالنَّفْسِ الطَّيِّبَةِ، كَانَتِ فِي الْجَنَدِ الطَّيِّبِ، اذْخُلِي حَمِيدَةً وَأَبْشِرِي بِرَفِيقٍ وَرَيْخَانَيْ وَرَبِّ غَضْبَانَ، فَلَا تَرَالْ يُقَالُ لَهَا ذَلِكَ حَتَّى يُتَفَهَّمَ بِهَا إِلَى السَّمَاءِ الَّتِي فِيهَا اللَّهُ عَزَّ وَجَلَّ، وَإِذَا كَانَ الرَّجُلُ السَّوءُ، قَالُوا: اخْرُجِي أَيْثَنَا النَّفْسُ الْخَيْبَةُ كَانَتِ فِي الْجَنَدِ الْخَيْبَةِ، اخْرُجِي ذَمِيمَةً وَأَبْشِرِي بِحَمِيمٍ وَغَسَّاقِي، وَآخَرُ مِنْ شَكْلِهِ أَزْوَاجٌ، فَلَا تَرَالْ يُقَالُ لَهَا ذَلِكَ حَتَّى تَخْرُجَ، ثُمَّ يُغَرَّبَ بِهَا إِلَى السَّمَاءِ، فَيُسْتَفْتَحَ لَهَا فَيُقَالُ: مَنْ هَذَا؟ فَيُقَالُ: فُلَانُ، فَيُقَالُ: لَا مَرْجَحًا بِالنَّفْسِ الْخَيْبَةِ كَانَتِ فِي الْجَنَدِ الْخَيْبَةِ، ازْجِعِي ذَمِيمَةً، فَإِنَّهَا لَا يُفْتَحُ لَكَ أَبْوَابُ السَّمَاءِ، فَتَرْسَلُ مِنَ السَّمَاءِ ثُمَّ تَعْبِرُ إِلَى الْقَبْرِ، فَيَجْلِسُ

<sup>[1]</sup> At-Tabārī 11:410.

<sup>[2]</sup> Refer to Sūrat Al-Muṭaffifīn, 83:7-9 and 18-21.

الرَّجُلُ الصَّالِحُ، فَيَقُولُ لَهُ مِثْلُ مَا قِيلَ فِي الْحَدِيثِ الْأَوَّلِ، وَيُنْخَلِسُ الرَّجُلُ الشَّرُّ، فَيَقُولُ لَهُ مِثْلُ 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 Allâh. 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.<sup>[11]</sup> It is also possible that the meaning of,

﴿ثُمَّ رُدُوا﴾

﴿Then they are returned...﴾

refers to the return of all creation to Allâh on the Day of Resurrection, when He will subject them to His just decision. Allâh said in other Âyât,

﴿فَلَمَّا كَانَ أَوَّلَيْنَ وَالآخِرَيْنَ [١] لَتَجْمُعُونَ إِلَى يَوْمٍ شَهُودٍ﴾

<sup>[11]</sup> Ahmad 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,

﴿وَحَشِرْنَاهُمْ فَلَمْ تَنَادِرْ مِنْهُمْ أَحَدًا﴾

﴿And We shall gather them all together so as to leave not one of them behind...﴾ [18:47] until,

﴿لَا يَظْلِمُ رَبُّكَ أَحَدًا﴾

﴿And your Lord treats no one with injustice.﴾ [18:49]

Allāh said here,

﴿وَمَوْلَاهُمُ الْحَقُّ أَلَا لَهُ الْحُكْمُ وَمَوْلَى أَشَعَّ الْمُتَبَيِّنِ﴾

﴿their Master, the Just Lord. Surely, His is the judgement and He is the swiftest in taking account.﴾ [6:62]

﴿فَلَمَنْ يَنْجِيْكُمْ مِنْ طُلُّتِ الْأَرْضِ وَالْبَحْرِ تَنْعُونَهُ تَضَرُّعًا وَخَفْقَةً لَيْنَ أَصْنَانَ مِنْ هَذِهِ الْأَنْوَافِ﴾ ﴿أَلَيْهِمْ أَنْ يَنْجِيْكُمْ بَعْدَهَا وَمِنْ كُلِّيْنِ أَنْتُمْ تُنْهَىْكُمْ﴾ ﴿لَيْلًا هُوَ الْقَادِرُ عَلَىَّ أَنْ يَسْتَعْذِيْكُمْ عَذَابًا مِنْ قَوْمَكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْسِكُمْ شَيْئًا وَيُنِيدَقَ بَصَرُكُمْ بَأَنْ يَقْبِضَ أَنْفَازَ﴾  
 ﴿كَفَ تَعْرِيفُ الْآيَاتِ لَهُمْ بَقَهْوَنَ﴾

﴿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,

﴿فَوَإِذَا مَسَّكُمُ الْأَضْرَارُ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَيْهِمْ﴾

﴿And when harm strikes you at sea, those that you call upon besides Him vanish from you except Him.﴾ [17:67],

﴿هُوَ الَّذِي يُسَيِّدُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلُكِ وَجَاءَنَّكُمْ بِرْبَعَ طَيْبَاتٍ وَكَرِيمًا إِلَيْهَا جَاءَتْهُمْ رَبِيعٌ عَاصِفٌ وَيَأْمُمُ التَّوْفِيقَ مِنْ كُلِّ مَكَانٍ وَكَلَّتْ أَنْتُمْ أُحْيِطُ بِهِمْ دَعَوْتُمْ اللَّهَ عَزَّوَجَلَّ لَهُ أَلَّا يَنْهَا لَمَّا أَبْيَدْتُمَا مِنْ هَذِلِّهِ لِتَكُونُنَّ مِنَ الشَّاكِرِينَ﴾ (١٦)

﴿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,

﴿أَنَّ يَهْدِيْكُمْ فِي ظُلْمَتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ إِلَيْكُمْ إِنَّمَا يُنَذِّرُ بَنِيَّ إِنَّمَا يَنْهَا لَهُ شَعْرَانَ اللَّهُ عَزَّلَهُ عَنْهَا يُشَرِّكُونَ﴾ (١٧)

﴿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,

﴿فَقُلْ مَنْ يَنْجِيْكُمْ مِنْ ظُلْمَتِ الْبَرِّ وَالْبَحْرِ مَنْ دَعَوْتُمْ فَنَرِّعُهَا وَخَفِيْهَةَ﴾

﴿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,

﴿لَمَّا أَبْيَدْتُمَا﴾

﴿(Saying): 'If He (Allāh) only saves us...﴾ from this distress,

﴿لِتَكُونُنَّ مِنَ الشَّاكِرِينَ﴾

﴿we shall truly be grateful.﴾ thereafter. Allāh said,

﴿فَقُلْ اللَّهُ يَنْجِيْكُمْ بِنَهَا وَمَنْ كَنْزَ فِيمْ مَمْ أَنْتُمْ تُشَرِّكُونَ﴾ (١٨)

﴿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 يَعْصِمَ عَبْدَكُمْ مِّنْ فَوْقَكُمْ أَوْ مِّنْ 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 يَعْصِمَ عَبْدَكُمْ عَدَابًا﴾

﴿Say: "He has the power to send torment on you..."﴾, after He saves you. Allāh said in Sūrah Subhān (chapter 17),

رَبُّكُمُ الَّذِي يُرْسِلُ لَكُمُ النَّارَ كَمَا يَنْهَا إِنَّمَا كَاتِبُكُمْ رَحْمَةً  
وَإِذَا مُسْكِنُكُمُ الشَّرَّ فِي الْأَرْضِ مُنْلَأٌ مِّنْ نَذْعُونَ إِلَّا إِنَّمَا مُنْلَأُ بِمَا كَسَبُوكُمْ إِلَى اللَّهِ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ  
كُفُورًا إِنَّمَا يَنْهَا أَنْ يَغْنِيَنَّكُمْ بِأَنْجَابَ اللَّهِ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا يَجِدُوا لَكُمْ  
وَحْكِيلًا إِنَّمَا أَنْ يَسْبِدُكُمْ فِيهِ نَارٌ لَّمْ يَرَوْهُ فَيُبَيِّنَ عَلَيْكُمْ فَاصْنَعُوا مِنَ الرِّزْقِ مَا  
بِهَا كُفُرُكُمْ ثُمَّ لَا يَجِدُوا لَكُمْ عَلَيْنَا يَوْهُ يَنْهَا إِنَّمَا

﴿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,

﴿فَلَمْ يُؤْمِنُوا بِأَنَّ أَنْذِكُمْ مَعَذَابًا مِنْ فُوْقَكُمْ أَوْ أَنْ يُؤْخِذُكُمْ شَيْئًا وَيُنِيبُونَ  
بَشِّرُوكُمْ بِأَنَّهُمْ بَغْيٌ لِنَفْسٍ كَيْفَ تَصْرِيفُ الْأَيْمَنَ لَهُمْ يَنْتَهُوكُمْ﴾<sup>[1]</sup>

﴿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 Ayât, so that they may understand.﴾

"Yalbisakum means, 'cover you with confusion', So it means to, 'divide into parties and sects'. Jâbir bin 'Abdullâh said, 'When this Ayâh was revealed,

﴿فَلَمْ يُؤْمِنُوا بِأَنَّ أَنْذِكُمْ مَعَذَابًا مِنْ فُوْقَكُمْ﴾

﴿Say : "He has power to send torment on you from above"﴾

Allâh's Messenger ﷺ said,

«أَعُوذُ بِرَبِّنِي»

«I seek refuge with Your Face.»

﴿أَوْ أَنْ يُؤْخِذُكُمْ شَيْئًا وَيُنِيبُونَ بَغْيٌ لِنَفْسٍ﴾

«or from under your feet,» he ﷺ again said,

«أَعُوذُ بِرَبِّنِي»

«I seek refuge with Your Face.»

﴿أَوْ يُؤْخِذُكُمْ شَيْئًا وَيُنِيبُونَ بَغْيٌ لِنَفْسٍ﴾

«or to cover you with confusion in party strife, and make you to taste the violence of one another.» he ﷺ said,

«هَذَا أَهْرَقُ - أَوْ أَبْرَقُ»

«This is less burdensome or easier.»<sup>[1]</sup>

Al-Bukhâri recorded this Hadîth again in the book of *Tawhîd* (in his *Sahîh*),<sup>[2]</sup> and An-Nasâ'i also recorded it in the book of *Tafsîr*.<sup>[3]</sup>

[1] *Fath Al-Bâri* 8:141.

[2] *Fath Al-Bâri* 13:400.

[3] An-Nasâ'i in *Al-Kubrâ* 6:340.

### **Another Hadīth**

Imām Ahmād recorded that Sa'd bin Abi Waqqās said, We accompanied the Messenger of Allāh ﷺ and passed by the Masjid of Bani Mu'awiyah. 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 ثَلَاثَةَ: سَأَلْتُهُ أَنْ لَا يُهْلِكَ أَمْمَيْ بِالْفَرْقَنِ فَأَغْطَانَاهَا، وَسَأَلْتُهُ أَنْ لَا يُهْلِكَ أَمْمَيْ بِالشَّنَّةِ فَأَغْطَانَاهَا، وَسَأَلْتُهُ أَنْ لَا يَجْعَلَ بَاسِهِمْ بِيَتْهُمْ فَمَتَّعْنَاهَا»

«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-Bukhārī, recorded this Hadīth in the book on Fitan (trials) (of his Ṣaḥīḥ).<sup>[1]</sup>

### **Another Hadīth**

Imām Ahmād recorded that Khabbāb bin Al-Arāt, 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,

«أَجْلَ إِنَّهَا صَلَاةُ رَغْبٍ وَرَقْبٍ، سَأَلْتُ رَبِّي عَزَّ وَجَلَّ فِيهَا ثَلَاثَ خَصَائِصٍ، فَأَغْطَانَيْ أَنْتَنِي وَسَنَنِي وَاجِدَةً، سَأَلْتُ رَبِّي عَزَّ وَجَلَّ أَنْ لَا يُهْلِكَنَا بِمَا أَفْلَكَ بِهِ الْأَمْمَ قَبْلَنَا فَأَغْطَانَاهَا، وَسَأَلْتُ رَبِّي عَزَّ وَجَلَّ أَنْ لَا يُظْهِرَ عَلَيْنَا عَدُوًا مِنْ عِنْدِنَا فَأَغْطَانَاهَا، وَسَأَلْتُ رَبِّي عَزَّ وَجَلَّ أَنْ لَا يُبَسِّتَنَا شَيْئًا فَسَنَنَاهَا»

«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] Ahmad 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.*»<sup>[1]</sup>

An-Nasâ'î, Ibn Hibbân in his *Şâhîh*, and At-Tirmidhi also recorded it. In the book on *Fitan*, in *Al-Jâmi'*,<sup>[2]</sup> At-Tirmidhi said, “*Hasan Şâhîh*”. Allâh’s statement,

﴿وَأَنْ تُلْكِمُ شَمَائِيلَهُ﴾

*«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-Wâlibi ('Ali bin Abi Talhah) reported that Ibn 'Abbâs said that this Âyah refers to desires.<sup>[3]</sup> Mujâhid and several others said similarly.<sup>[4]</sup> A *Hadîth* from the Prophet ﷺ, collected from various chains of narration, states,

﴿وَرَسَّتْرُقُ هَذِهِ الْأُمَّةُ عَلَىٰ ثَلَاثَةِ وَسَبْعِينَ فِرْقَةً، كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةٌ﴾

«And this Ummah (Muslims) will divide into seventy - three groups, all of them in the Fire except one.»<sup>[5]</sup> Allâh said;

﴿وَتُنِقَّ بَعْضُكُمْ بَأْسَ بَعْضٍ﴾

*«and make you taste the violence of one another.»*

meaning, some of you will experience torture and murder from one another, according to Ibn 'Abbâs and others.<sup>[6]</sup>

Allâh said next,

﴿أَنْذِرْ كَيْفَ نُصَرِّفُ الْآيَاتِ﴾

*«See how variously We explain the Âyât,»* by making them clear, plain and duly explained,

﴿لَأَنَّهُمْ يَشْهُدُونَ﴾

*«So that they may understand.»* and comprehend Allâh’s Âyât, proofs and evidences.

<sup>[1]</sup> Ahmad 3:108.

<sup>[2]</sup> An-Nasâ'î 3:217, Ibn Hibbân 9:179, *Tuhfat Al-Ahwadhi* 6:397, Ahmad 5:108.

<sup>[3]</sup> At-Tabari 11:420.

<sup>[4]</sup> At-Tabari 11:419.

<sup>[5]</sup> Abu Dâwud 5:5, *Tuhfat Al-Ahwadhi* 7:399, Ibn Mâjah 2:1322.

<sup>[6]</sup> At-Tabari 11:421.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٣٦

الْأَنْعَمُ

وَمَا عَلِمُ الَّذِينَ يَقُولُونَ مِنْ حِسَابِهِمْ مِنْ شَنْ وَلَعِكْن  
 ذِكْرِي لِعَلَّهُمْ يَقُولُونَ ﴿٦٦﴾ وَدَرِ الَّذِي أَخْذَهُوا  
 دِيْنَهُمْ لِعِبَارَهُمْ وَغَرَّهُمْ الْحَيَاةُ الْدُنْيَا وَذَكَرِيَّهُ  
 أَنْ تُبَشِّلَ نَفْسُ يَسِّمَا كَسْبَتْ لِيْسَ لَهَا مِنْ دُورِنَ اللَّهِ وَلِيْسَ  
 وَلَا سَفِيفٌ وَلَنْ تَعْدِلَ كُلُّ عَدْلٍ لَا يُؤْخَذُ مِنْهَا أَوْ لَيْكَ  
 الَّذِينَ أُبْسِلُوا إِيمَانًا كَسْبُوا هُنْ شَرَابٌ مِنْ حَيْمِ وَعَذَابٌ  
 أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٦٧﴾ قُلْ أَنْدَعُوا مِنْ دُورِنَ اللَّهِ  
 مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَرَدَ عَلَىْ أَعْقَابِنَا بَعْدَ أَنْ هَدَنَا اللَّهُ  
 كَالَّذِي أَسْتَهْوَتْهُ الشَّيْطَنُ فِي الْأَرْضِ حِيرَانَ لَهُ أَصْحَبٌ  
 يَدْعُونَنَّا إِلَى الْهُدَى أَنْتَنَاقْلِ إِلَىْ هُدَى اللَّهِ هُوَ الْهُدَى  
 وَأَنْ نَسْلِمْ لِرَبِّ الْمَلَائِكَ ﴿٦٨﴾ وَأَنْ أَقِيمُوا الصَّلَاةَ  
 وَأَتَقْوَهُ وَهُوَ الَّذِي إِلَيْهِ مُحْشَرُونَ ﴿٦٩﴾ وَهُوَ الَّذِي  
 خَلَقَ السَّمَوَاتِ وَالْأَرْضَ يَأْلِحُ وَيَوْمَ يَقُولُ كُنْ  
 فَيَكُونُ قَوْلَهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَحُ فِي الْأَصْوَرِ  
 عَكِيلَمَ الْغَيْبِ وَالْشَّهَدَةِ وَهُوَ الْحَكِيمُ الْخَيْرُ ﴿٧٠﴾

﴿وَنَذَّبَ بِهِ قَوْمَكَ وَهُوَ الْحَقُّ ثُلَّ  
 لَئِنْتُ عَلَيْكُمْ بِوَكِيلٍ ﴿٧١﴾ لَكُلُّ بَلْ  
 شَسْتَرٌ وَسَوْفَ تَلَمُونَ ﴿٧٢﴾ وَإِنَّا  
 رَأَيْتَ الَّذِينَ يَنْهَا شَرَعَرَةَ فِيْ ما يَأْتِيْنَا فَأَغْرِيَ  
 هُنْمَهُمْ حَتَّى يَعْوَسُوا فِي حَيْثُ غَيْرِهِ  
 وَإِنَّا بِإِيْنَكَ الشَّيْطَنَ نَلَا نَقْعَدُ بَعْدَ  
 الْيَوْمَ كَعَمَ القَوْمُ الظَّالِمِينَ ﴿٧٣﴾  
 وَمَا عَلَى الَّذِينَ يَقُولُونَ مِنْ  
 حِسَابِهِمْ مِنْ شَنْ وَلَعِكْن  
 ذِكْرِي لِعَلَّهُمْ يَقُولُونَ ﴿٧٤﴾

¶ 66. But your people have denied it (the Qur'an) though it is the truth. Say: "I am not responsible for your affairs." »

¶ 67. For every news there is a reality and you will come to know. »

¶ 68. And when

*you see those who engage in false conversation about Our verses (of the Qur'an) by mocking at them, stay away from them till they turn to another topic. And if Shaytan causes you to forget, then after the remembrance, sit not you in the company of those people who are the wrongdoers.* »

¶ 69. There is no responsibility for them upon those who have Taqwā, but (their duty) is to remind them, that they may (attain) Taqwā. »

### The Invitation to the Truth is Guidance Without Coercion

Allāh said,

﴿وَنَذَّبَ بِهِ﴾

¶ *But have denied it» denied the Qur'an, guidance and clear*

explanation that you (O Muḥammad ﷺ) have brought them,

﴿وَقَاتِلُوكُمْ﴾

﴿your people﴾ meaning, Quraysh,

﴿وَرَهُوَ أَنَّكُمْ﴾

﴿though it is the truth.﴾ beyond which there is no other truth.

﴿فَإِنْ لَمْ تَعْتَمِدْ بِرَبِّكُلِّ﴾

﴿Say: "I am not responsible for your affairs."﴾

meaning, I have not been appointed a guardian or watcher over you. Allāh also said;

﴿فَوَلِيَ الْحَقُّ مِنْ يَنْتَكُمْ فَمَنْ شَاءَ فَلَيَقْرُبْهُ وَمَنْ شَاءَ فَلَيَكْفُرْهُ﴾

﴿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 تِبَرُّ شَتَّى﴾

﴿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 Ayāt,

﴿وَلَتَعْلَمُنَّ بِأَمْ بَدَءْ جِنْنَةَ﴾

﴿And you shall certainly know the truth of it after a while.﴾ [38:88] and,

﴿لِكُلِّ أَمْرٍ كَتَبْتَ﴾

﴿(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,

﴿فَإِنَّا رَأَيْنَا الَّذِينَ يَكْوِبُونَ فِي مَا نَبَيَّنَ﴾

«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 يَمْنَعُوكُمْ فِي حَدِيثِ 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.

﴿فَلَا تُنَبِّئُكُمُ الْقَيْطَانُ﴾

«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 تَنْعَدْ بَعْدَ الْأَذْكُرِ﴾

«then after the remembrance sit not you» after you remember,

﴿سَعِ الْقَوْرَ أَلْظَابِيَنَ﴾

«in the company of those people who are the wrongdoers.»

A *Hadīth* states,

«رُفِعَ عَنْ أَمْيَنِ النَّحْطَانِ وَالشَّنَبَانِ وَمَا اسْتَخْرَجُوا عَلَيْهِ»

«My *Ummah* was forgiven unintentional errors, forgetfulness and what they are coerced to do.»<sup>[11]</sup>

The Āyah above [6:68] is the Āyah mentioned in Allāh's statement,

<sup>[11]</sup> Ibn Mājah 1:659.

﴿وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ مَا يَكْفُرُ بِهَا وَيُسْتَهِرُ بِهَا فَلَا تَقْعُدُوا مَعْهُمْ حَتَّىٰ يَمْرُضُوا فِي حَوْبَسٍ عَذَّرَهُ اللَّهُ أَعْلَمُ بِمَا يَنْهَا﴾

«And it has already been revealed to you in the Book that when you hear the Verses of Allâh 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. Allâh's statement,

﴿وَمَا عَلَى الظَّالِمِينَ يَتَّلَقَّنَ وَمِنْ حَسَابِهِمْ مِنْ مَنْهُ﴾

«There is no responsibility for them upon those who have Taqwâ,»

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. Allâh's statement,

﴿وَلَكِنْ ذَكْرَهُ لَمْأَدَدْ بَثَّرَتْ﴾

«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.

﴿وَذَرُ الظَّالِمِينَ وَلَا يَهْمِلْنَ لَهُمْ أَلْذِيَّةُ وَذَكَرْهُ بِهِ أَنْ تَبَرَّأَ تَقْسِيْنَ بِمَا كَبَّتْ لَيْسَ لَمَّا مِنْ دُوبَتْ أَلَّوْ دَلَّ وَلَا شَفِيعَ قَدْ تَبَلَّ كَلَّ عَدِلَ لَا يُؤْخَذْ بِمَنْهُ أُولَئِكَ الَّذِينَ أَبْسُلُوا بِمَا كَسْبُوا لَهُمْ شَرِابٌ مِنْ حَمِيرٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا بِكُنْدُورَتْ﴾

¶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'ân) lest a soul Tubsal for that which one has earned, when he will find for himself no protector or intercessor besides Allâh, 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,

﴿وَذَرُ الَّذِينَ أَخْنَثُوا يَوْمَهُمْ لَعْنًا وَلَهُمْ عَزَفُهُمُ 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'aan and warn them against Allāh's revenge and painful torment on the Day of Resurrection. Allāh said;

﴿أَن تُبَشِّرَ نَفْسًا بِمَا كَسَبَتْ﴾

«lest a soul Tubsal for that which one has earned,»

meaning, so that it is not *Tubsal*. Ad-Dahhāk from Ibn 'Abbās, Mujāhid, Ikrimah, Al-Hasan and As-Suddi said that *Tubsal* means, be submissive.<sup>[1]</sup> Al-Wālibi said that Ibn 'Abbās said that *Tubsal* means, 'be exposed'.<sup>[2]</sup> Qatādah said that *Tubsal* means, 'be prevented'.<sup>[3]</sup> Murrah and Ibn Zayd said that it means, 'be recompensed'.<sup>[4]</sup> Al-Kalbi said, 'be reckoned'.<sup>[5]</sup> 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 شَيْءٍ بِمَا كَسَبَ رَجُلٌ إِلَّا أَنْصَبَ اللَّهُ أَنْصَبَ لِلَّهِ﴾

«Every person is restrained by what he has earned. Except those on the Right.» [74:38-39], and

﴿لَئِنْ لَّمْ يَنْ دُرِّبْ أَنَّهُ وَلِيٌّ وَلَا شَفِيعٌ﴾

[1] At-Tabari 11:443.

[2] At-Tabari 11:444.

[3] At-Tabari 11:443.

[4] At-Tabari 11:443.

[5] At-Tabari 11:444.

﴿when he will find for himself no protector or intercessor besides Allāh,﴾ and,

﴿وَإِن تَدْعُ كُلَّ عَذَابٍ لَا 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 وَمَا أُوتُوا هُمْ كَثُرٌ فَلَمْ يُفْكَرْ مِنْ أَهْدِهِمْ بِلِهِ الْأَرْضُ ذَهَبَتْ﴾

﴿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 أَنْبَلُوا بِمَا كَسَبُوا لَهُنَّ شَرَابٌ مِّنْ حَمِيرٍ وَعَذَابٌ أَيْمَنٌ بِمَا كَانُوا يَكْرِهُونَ﴾

﴿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 أَنْدَعُوكُمْ مِّنْ دُوبِ الْأَوْنَامِ مَا لَا يَنْفَعُكُمْ وَلَا يَنْفَعُنَا وَنَرُدُّ عَلَى أَعْقَابِنَا هَذِهِ إِذْ هَدَنَا اللَّهُ كَائِنِي أَسْهَقْتُنَّ أَشْيَالِنِي فِي الْأَرْضِ حَتَّى أَنْجَبَتْ يَدُونِي إِلَى الْهَمَدِي أَنْتَنِي قُلْ إِنَّكَ هَذِي اللَّهُ هُوَ الْهَمَدِي وَإِنَّنِي لِتَسْلِيمٍ لِرَبِّ التَّائِبِينَ ﴿٧﴾ وَإِنْ أَنْجَبْتُمُ الْكَلَوَةَ وَأَنْقَرْتُمُوهُ إِنَّهُ الْوَى إِنَّهُ شَرُورٌ ﴿٨﴾ وَهُوَ الَّذِي خَلَقَ الْكَنْوَتَ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُلُّ نَفْسٍ كُوْنُ قَوْلُهُ الْحَقُّ وَلَمْ يَمْلُأْ الْمَلَكُ يَوْمَ يُنْفَعُ فِي الْحُسْرَةِ عَنِّيْمُ الْغَيْبِ وَالْأَمْبَدَةِ وَهُوَ لِلْكَبِيْرِ الْخَيْرِ ﴿٩﴾﴾

﴿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 Salāh, 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 Sūr will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well-Aware.﴾

### The Parable of Those Who Revert to Disbelief After Faith and Good Deeds

As-Suddi said, "Some idolators said to some Muslims, 'Follow us and abandon the religion of Muhammad.' Allāh sent down the revelation,

﴿قُلْ أَنْدَعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَتَرَدُّ عَلَىٰ أَعْقَابِهِمْ﴾

﴿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.<sup>[1]</sup> Allāh's statement,

﴿كَالَّذِي أَسْتَهْوَتْهُ الشَّيْطَانُ فِي الْأَرْضِ﴾

﴿Like one whom the Shayāṭin (devils) have made to go astray (wandering) through the land,﴾

refers to ghouls,

<sup>[1]</sup> At-Tabari 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 Jinn 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 Allâh, Most Honored. Ibn Jarîr also recorded this.<sup>[1]</sup> Allâh said,

﴿فَقُلْ إِنَّ اللَّهَ هُوَ الْهَدَىٰ﴾

﴿Say: "Verily, Allâh's guidance is the only guidance,"﴾  
Allâh said in other instances,

﴿وَمَنْ يَهْدِ اللَّهُ فَإِنَّمَا هُوَ مُضِلٌّ﴾

﴿And whomsoever Allâh guides, for him there will be none to misguide him.﴾ [39:37], and,

﴿إِنْ تَحْرِضَ عَلَىٰ مُهَدَّدَهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُشْتَرِكُ وَمَا لَهُ مِنْ نَّصِيرٍ﴾

﴿If you covet for their guidance, then verily Allâh guides not those whom He makes to go astray. And they will have no helpers.﴾ [17:37]

Allâh's statement,

﴿وَأَمْرَنَا بِالسَّلَامِ لِرَبِّ الْعَالَمِينَ﴾

﴿and we have been commanded to submit to the Lord of all that exists.﴾

means, we were commanded to worship Allâh in sincerity to Him alone, without partners.

﴿وَلَمْ أُكِنْمَا أَنَّكُلَّةَ وَأَنَّقُوبَ﴾

﴿And to perform the Salâh, and have Taqwâ of Him.﴾

meaning, we were commanded to perform the prayer and to fear Allâh in all circumstances,

﴿وَهُوَ الَّذِي إِلَيْهِ يُحْسَدُونَ﴾

<sup>[1]</sup> At-Tabari 11:452.

«and it is He to Whom you shall be gathered.» on the Day of Resurrection.

﴿وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِيقَةِ﴾

«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 يَبْثُلُ كُلُّ فَيَكُونُ﴾

«and on the Day He will say: "Be!" it shall become.»

Referring to the Day of Resurrection, which will come faster than the blink of an eye, when Allāh says to it, 'Be.'

### As-Sūr; The Trumpet

Allāh's statement,

﴿يَوْمَ يُنَشَّعُ فِي الْأَշْوَرِ﴾

«on the Day when the Sūr will be blown...»

refers to His statement,

﴿وَيَوْمَ يَبْثُلُ كُلُّ فَيَكُونُ﴾

«and on the Day He will say: "Be!" it shall become.» as we stated above. Or, it means,

﴿وَرَوْهُ الْمَلَائِكَ يَوْمَ يُنَشَّعُ فِي الْأَشْوَرِ﴾

«His will be the dominion on the Day when the Sūr will be blown.»

Allāh said in other Āyāt,

﴿لِلَّهِ الْمُلْكُ الْيَوْمَ يَلَهُ الْأَوْجَادُ الْغَيَارُ﴾

«Whose is the kingdom this Day? It is Allāh's, the One, the Irresistible!» [40:16], and,

﴿الْمُلْكُ تَوْهِيدُ الْحَقِيقَ لِلرَّبِّنَيْنِ وَكَانَ يَوْمًا عَلَى الْكُفَّارِ عَسِيرًا﴾

«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 Sūr is the Trumpet into which the angel Isrāfil, peace be

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وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ مَازِرَ أَتَتَّخِذُ أَصْنَامًا إِلَهَةً إِنِّي  
أَرَيْكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ ﴿٦﴾ وَكَذَلِكَ رُؤْيَى إِبْرَاهِيمَ  
مَلَكُوتُ السَّمَاوَاتِ وَالْأَرْضِ وَلَيَكُونُ مِنَ الْمُوْقِنِينَ ﴿٧﴾  
فَلَمَّا جَاءَ عَيْنَهُ أَيْتَلُ رَمَّا كَوْبِيًا قَالَ هَذَا رَأِيِّي فَلَمَّا أَفْلَأَ قَالَ  
لَا أَجِبُ الْأَفْلِيلَ ﴿٨﴾ فَلَمَّا رَأَى الْفَسَرَ بِأَزْغَافِهِ قَالَ هَذَا  
رَأِيِّي فَلَمَّا أَفْلَأَ قَالَ لَيْنَ لَمْ يَهُدِي رَبِّي لَا كُوْنَتْ مِنَ الْفَوْرَ  
الْفَلَائِينَ ﴿٩﴾ فَلَمَّا رَأَى الشَّمْسَ بِأَرْبَعَتَهُ قَالَ هَذَا رَأِيِّي هَذَا  
أَكْبَرُ فَلَمَّا أَفْلَتَ قَالَ يَنْقُوْمَ إِنِّي بِرِئَيِّي مُمَانَشِرِكُونَ  
إِنِّي وَجَهْتُ وَجْهِي لِلَّهِي نَطَرَ السَّمَاوَاتِ وَالْأَرْضَ  
حَيْنَقَا وَمَا آتَيْنَاهُ مُشَرِّكِينَ ﴿١٠﴾ وَحَاجَةُهُ فَوْهَ، قَالَ  
أَمْكَحْ جُوْنِي فِي اللَّهِ وَفَدَهَدَنْ وَلَا أَخَافُ مَا أَشْرَكُونَ بِهِ  
إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا فَلَا  
تَنْذَكُرُونَ ﴿١١﴾ وَكَيْفَ أَخَافُ مَا أَشْرَكَنَّهُمْ وَلَا  
تَخَافُونَ أَنْكُمْ أَشْرَكْتُمُ اللَّهَ مَا لَمْ يُنْزِلْ بِهِ، عَلَيْكُمْ  
سُلْطَنَنَا فَإِنَّ الْفَرِيقَيْنِ أَحَدٌ يَا الْأَمِينُ إِنْ كُنْتُ تَعْلَمُونَ ﴿١٢﴾

upon him, will blow.  
The Messenger of  
Allāh ﷺ said,

إِنَّ إِسْرَافِيلَ قَدْ أَنْتَمَ الصُّورَ،  
وَحَتَّى جَهَنَّمَ يَسْتَظِرُ مَنِ يُؤْمِنُ  
بِيَقْنُعَ

«Isrāfil has held the Sūr in his mouth and lowered his forehead, awaiting the command to blow in it.»<sup>[1]</sup>

Muslim recorded this Hadith in his Sahīh. Imām Ahmad recorded that 'Abdullāh bin 'Amr said, "A bedouin man said, 'O Allāh's Messenger! What is the Sūr?' He said, «قرن ينفع فيه»

«A Trumpet which will be blown.»<sup>[2]</sup>

﴿٦﴾ وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ مَازِرَ أَتَتَّخِذُ أَصْنَامًا إِلَهَةً إِنِّي أَرَيْكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ ﴿٦﴾ وَكَذَلِكَ رُؤْيَى إِبْرَاهِيمَ مَلَكُوتُ السَّمَاوَاتِ وَالْأَرْضِ وَلَيَكُونُ مِنَ الْمُوْقِنِينَ ﴿٧﴾ فَلَمَّا جَاءَ عَيْنَهُ أَيْتَلُ رَمَّا كَوْبِيًا قَالَ هَذَا رَأِيِّي فَلَمَّا أَفْلَأَ قَالَ لَا أَجِبُ الْأَفْلِيلَ ﴿٨﴾ فَلَمَّا رَأَى الْفَسَرَ بِأَزْغَافِهِ قَالَ هَذَا رَأِيِّي فَلَمَّا أَفْلَأَ رَأَى الشَّمْسَ بِأَرْبَعَتَهُ قَالَ هَذَا رَأِيِّي هَذَا أَكْبَرُ فَلَمَّا أَفْلَتَ قَالَ هَذَا رَأِيِّي فَلَمَّا يَنْقُوْمَ إِنِّي بِرِئَيِّي مُمَانَشِرِكُونَ ﴿٩﴾ إِنِّي وَجَهْتُ وَجْهِي لِلَّهِي نَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَيْنَقَا وَمَا آتَيْنَاهُ مُشَرِّكِينَ ﴿١٠﴾

474. And (remember) when Ibrāhīm said to his father Āzar: "Do you take idols as gods? Verily, I see you and your people

<sup>[1]</sup> At-Tabari 5:238.

<sup>[2]</sup> Tuhfat Al-Ahwadhi 7:117, Ahmad 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, Hanifan, 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,

﴿وَرَدَ قَالَ إِنِّي لَأُبَيِّدُ مَا زَرَ أَتَتْجِدُ أَسْكَانًا بِاللَّهِ﴾

﴿And (remember) when Ibrāhīm said to his father Āzar: "Do you take idols as gods?"﴾

meaning, do you worship an idol instead of Allāh?

﴿إِنَّ أَزَارَ وَقَوْمَكَ﴾

﴿Verily, I see you and your people... who follow your path,  
فِي شَكَلِ مُبَيِّن﴾

﴿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,

﴿وَإِذْكُرْ فِي الْكِتَبِ إِنَّهُمْ إِنَّهُ كَانَ صَنِيفًا تَبَأْتَ إِنَّهُ مَا قَدَّمَ مَا لَا يَسْعُ وَلَا  
يَبْصُرُ وَلَا يَعْقِلُ عَنْكَ شَيْئًا إِنَّهُ يَنَأِي إِلَى فَذَ حَاتِنِي مِنْ أَهْلِنِي مَا لَمْ يَأْتِكَ فَأَتَيْتُنِي أَعْلَمُ  
بِمَا لَمْ يَرَأْ إِنَّهُمْ لَا يَعْبُدُونَ الشَّيْطَنَ إِنَّ الشَّيْطَنَ كَانَ لِلَّهِمَنَ عَصِيًّا إِنَّهُ يَنَأِي إِلَى أَخَافُ

أَن يَسْكُنْ عَذَابٌ مِنْ أَرْجُونَ فَتَكُونُ لِلشَّطَنِينَ وَإِيَّاهُ ﴿١﴾ قَالَ أَرْغَبْ أَنْتَ عَنْ مَا لَهُنِّ يَكْرَهُونَمْ  
لَئِنْ لَمْ تَنْهَ لَأَرْجُونَكَ وَأَفْجُرْنَكَ مِلْيَانَ ﴿٢﴾ قَالَ سَلَمْ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ  
بِ حَيْثَا ﴿٣﴾ وَأَغْزِلْكُمْ وَمَا تَدْعُوْتُ مِنْ دُونِ اللَّهِ وَأَدْعُوكَ رَبِّي عَسْقَ الْأَكْوَنْ بِدُعَائِكَ رَبِّي  
شَفِيتَا ﴿٤﴾

﴿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 Shaytān. Verily! Shaytān 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 Shaytān (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 أَسْتَغْفِرُ إِبْرَاهِيمَ لِأَيْمَهُ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِلَيَّهِ فَلَمَّا بَيْنَ أَدْهَمْ  
عَدْهُ اللَّهُ بَرَأً مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوْلَى بِحِلْمٍ ﴾

﴿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 *Saḥīḥ* 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."<sup>[1]</sup>

### **Tawhīd Becomes Apparent to Ibrāhīm**

Allāh's statement,

﴿وَكَذَلِكَ رُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ 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;

﴿فُلِّ أَنْظَرُوا مَاذَا فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

«Say: "Behold all that is in the heavens and the earth."» [10:101], and,

﴿أَفَلَمْ يَرَوْا إِنَّ مَا بَيْنَ أَنْدِيهِمْ وَمَا خَلْقُهُمْ يَنْسَكُ السَّمَاءُ وَالْأَرْضُ إِنْ شَاءَ عَزِيزٌ بِهِمُ الْأَرْضُ

﴿أَوْ تَنْقُطُ عَلَيْهِمْ كَمَا يَنْسَكُ السَّمَاءُ إِنَّ فِي ذَلِكَ لَذِكْرٌ لِّلْعَبْدِ لَكُلُّ عَبْدٍ شَيْبِيبٌ﴾

«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] *Fath 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 جَاءَ عَلَيْهِ أَيْلُلُ﴾

﴿When the night overcame him﴾ covered him with darkness,

﴿هِنَّا كَوْكَبٌ﴾

﴿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 أُجِبُّ لِأَفْلَانِتَ﴾

﴿I like not those that set.﴾

Qatādah commented, "Ibrāhim knew that his Lord is Eternal and never ceases."<sup>[1]</sup>

﴿فَلَمَّا رَأَى الْقَمَرَ بَارِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَمْ يَمِدْ رَبِّي تَحْتَ لَأْكُونَتْ مِنَ الْفَوْرَةِ﴾

﴿فَلَمَّا رَأَى الشَّمْسَ بَارِعَةً 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 آتَتَ﴾

﴿But when it Afalat﴾ set,

﴿قَالَ يَكْفُورُ إِنِّي بِرَبِّي مَنْ أَنْتُ كُوَنَّ إِنِّي وَجَهْتُ وَجْهِي﴾

﴿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,

<sup>[1]</sup> At-Tabari 11:480.

﴿لَهُ لَذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ﴾

﴿“towards Him Who has created the heavens and the earth,”﴾  
Who originated them and shaped them without precedence,

﴿جَنِينًا﴾

﴿Hanifan﴾ avoiding *Shirk* and embracing *Tawhid*. This is why he said next,

﴿وَمَا أَنَا مِنَ الظَّاهِرِينَ﴾

﴿“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,

﴿فَالْيَقُولُونَ إِلَيْهِ مِمَّا تَشْرِكُونَ﴾

¶*He said : "O my people! I am indeed free from all that you join as partners in worship with Allâh."*»

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 وَجَهْتُ دِجْهَنَّ بِالَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَبِيبًا وَمَا أَنَا مِنَ الشَّرِكِينَ﴾

¶*Verily, I have turned my face towards Him Who has created the heavens and the earth, Hanifan, and I am not one of the idolators.*»

meaning, I worship the Creator of these things, Who originated and decreed them, and Who governs their affairs and made them subservient. It is He in Whose Hand is the dominion of all things, and He is the Creator, Lord, King and God of all things in existence. In another Ayah, Allâh said;

﴿إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سَبْعَةِ أَيَّامٍ ثُمَّ أَسْتَوَى عَلَى الْمَرْءَى يَقْشِي أَيْلَمَ الْأَهَارَ بِكَلَمَةٍ حَبِيبَةٍ وَالْقَسْرَ وَالثَّبُوتَ مُسْتَعْرِفًا بِأَنْهُ لَمْ لَكَنَّ وَالْأَمْرُ بِإِذْنِ اللَّهِ رَبِّ الْعَالَمِينَ﴾

¶*Indeed your Lord is Allâh, Who created the heavens and the earth in six Days, and then He Istawâ (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 Allâh, the Lord of all that exists!*» [7:54].

Allâh described Prophet Ibrâhîm,

﴿وَلَقَدْ مَأْتَنَا لِإِنْسَانٍ رُشْدَهُ مِنْ قَبْلِ وَكَنَّا يَوْهُ عَنِيمِينَ إِذْ فَلَأَ لِأَيْمَهُ وَقَوْمَهُ مَا هَذَا أَشَابِيلُ الَّذِي أَشَدَّ لَمَّا عَنْكُونَ﴾

¶*And indeed We bestowed aforetime on Ibrâhîm 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].

سورة العنكبوت

١٣٨

العنكبوت

الَّذِينَ مَأْمُوا وَلَرْتَلَيْسُوا إِيمَانَهُمْ يُظْلِمُهُمْ أُولَئِكَ لَهُمُ الْأَكْثَرُ  
وَهُمْ مُهَنَّدُونَ ﴿٨٠﴾ وَتَلَكَ حُجَّتَنَا إِاتَّيْنَاهَا إِنَّ رَبَّهُمْ عَلَى  
قَوْمِهِ تَرْفَعُ دَرَجَتُ مَنْ شَاءَ إِنْ رَبَّكَ حَكِيمٌ عَلَيْهِ  
وَوَهَبَنَا لَهُ تِسْعَةً وَيَعْقُوبُ كُلَّا لَهَدِينَا وَأَوْحَى  
هَدِينَا مِنْ قَبْلِ وَمِنْ ذِرَّتِيهِ دَآوِدَ وَسَلِيمَنَ وَأَيُوبَ  
وَيُوسُفَ وَمُوسَى وَهَرُونَ وَكَذَلِكَ بَعْضُ الْمُخْسِنِينَ  
وَرَكَبَيَا وَتَحْنَى وَعِيسَى وَإِلَيَّاسَ كُلُّ مِنَ الْمُصْلِحِينَ  
وَإِسْتَعْيَلَ وَالْيَسَعَ وَيُوشَ وَلُوطًا وَكُلَّا فَضَلَّنَا عَلَى  
الْمُذَلَّيْنَ ﴿٨١﴾ وَمِنْ مَا تَبَيَّنَهُمْ وَذَرْتُهُمْ لِرَحْوَنَهُمْ وَأَخْبَيْتُهُمْ  
وَهَدَيْتُهُمْ إِلَى صَرَاطٍ مُسْتَقِيمٍ ﴿٨٢﴾ ذَلِكَ هُدَى اللَّهِ تَعَالَى  
يُوَدُّ مِنْ يَشَاءُ مِنْ عَبْدَهُ وَلَوْ أَشَرَّكُوا الْحَرْطَ عَنْهُمْ مَا كَانُوا  
يَعْمَلُونَ ﴿٨٣﴾ أُولَئِكَ الَّذِينَ إِاتَّيْنَاهُمُ الْكِتَابَ وَالنَّكْرَ وَالثَّبَرَةَ  
فَإِنْ يَكْفُرُنَّ بِهَا هُنُّ لَا يَفْدَعُونَ فَقَدْ وَكَلَّا لَهَا قَوْمًا لَيْسُوا بِهَا بِإِكْفَارِينَ  
أُولَئِكَ الَّذِينَ هُدَى اللَّهُ فِيهِمْ هُدَى هُمْ أَفَدَدُهُمْ قُلْ لَا  
أَسْلَكْمُكُمْ عَلَيْهِ أَجْرًا إِنَّهُ هُوَ لَا ذَكْرَى لِلْعَالَمِينَ  
﴿٨٤﴾

These Ayāt indicate that Ibrāhīm was debating with his people about the Shirk they practiced.

فَوَحَاجَهُ قَوْمُهُ قَالَ أَنْتَ مُحَجِّجٌ فِي  
الَّهِ وَقَدْ هَدَنَا وَلَا لَخَافُ مَا  
تُنْزِلُنَا بِهِ إِلَّا أَنْ يَشَاءَ رَبِّ  
شَيْءٍ وَمَيْسَرٌ رَبِّ كُلِّ شَيْءٍ عَلَيْنَا  
أَنْكُلَّا تَنَزَّلُنَا ﴿٨٥﴾ وَكَيْنَتْ  
أَنْكُلَّا مَا أَنْزَلْنَا مُؤْمِنَةً وَلَا تَخَافُنَتْ  
أَنْكُلَّا أَنْزَلْنَا يَأْتُونَا مَا لَمْ يُبَرِّزُنَا  
يَوْمَ عَلَيْكُمْ سُلْطَانًا فَأَيُّ  
الْقَرِيقَنِ أَحَقُّ بِالْأَكْثَرِ إِنْ كُنْتُمْ  
تَعْلَمُونَ ﴿٨٦﴾ الَّذِينَ مَأْمُوا وَلَرْتَلَيْسُوا  
يُلَيْسُوا إِيمَانَهُمْ يُظْلِمُهُمْ أُولَئِكَ لَهُمُ  
الْأَكْثَرُ وَهُمْ مُهَنَّدُونَ ﴿٨٧﴾ وَتَلَكَ  
حُجَّتَنَا إِاتَّيْنَاهَا إِنَّ رَبَّهُمْ عَلَى  
قَوْمِهِ تَرْفَعُ دَرَجَتُ مَنْ شَاءَ إِنْ  
رَبَّكَ حَكِيمٌ عَلَيْهِ  
﴿٨٨﴾

¶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 Ibrâhîm against his people. We in degrees raise whom We will. Certainly your Lord is All-Wise, All-Knowing.﴾*

Allâh states that His *Khalîl*, Prophet Ibrâhîm, said when his people mentioned various doubts and disputed with him about the *Tawhîd* that he called to:

﴿أَنْتُمْ تُجْحِيُونَ فِي أَرْضِ اللّٰهِ وَنَّدِيْدُ هُدَيْدٌ﴾

*«Do you dispute with me about Allâh while He has guided me?».*

The *Âyah* means, do you argue with me about Allâh, 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? Ibrâhîm said next,

﴿وَلَا إِلَٰهَ مَا تُشَرِّكُونَ بِهِ إِلَّا أَن يَشَاءَ رَبُّ شَيْءٍ﴾

*«and I fear not those whom you associate with Allâh in worship. (Nothing can happen to me) except when my Lord wills something.»*

Ibrâhîm 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. Ibrâhîm's statement,

﴿إِلَّا أَن يَشَاءَ رَبُّ شَيْءٍ﴾

*«except when my Lord wills something.»* means, only Allâh causes benefit or harm.

﴿وَمَنْ يَعْرِفُ كُلَّ شَيْءٍ وَعَلَّمَنَا﴾

*«My Lord comprehends in His knowledge all things.»*

meaning, Allâh's knowledge encompasses all things and nothing escapes His complete observation,

﴿أَفَلَا تَتَكَبَّرُونَ﴾

*«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 يَسْهُدُ مَا جِنَّتَا يَرِئُنَا وَمَا تَحْنَنَ لَكَ  
يَسْمُونَنِكَ إِنْ تَرُوْلُ إِلَّا أَعْتَدْنَا بَعْضَ مَا لَهُنَا يَسْتَوْ فَالَّذِي أَشْهَدَ اللَّهُ وَأَشْهَدُوا أَنِّي بَرِيءٌ  
مِّنْ شَرِّكُونَ إِنْ دُونِيَ فَكِيدُونِي جَوِيجًا ثُمَّ لَا شَطَرُونِي إِنِّي تَوَكَّلْ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ نَّا  
إِنْ دَائِنْ إِلَّا هُوَ مَاجِدٌ إِنَّ رَبِّي عَلَى حِزْبِهِ مُسْتَقِيمٌ﴾

¶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,

﴿وَكَتَبْتَ أَخَافَ مَا أَشْرَكْنَاهُمْ﴾

¶And how should I fear those whom you associate...»

means, how should I fear the idols that you worship instead of Allāh,

﴿وَلَا تَخَافُوا أَنْتُمْ أَشْرَكْتُمْ إِنَّمَا تَمْ يَخْفَى عَنْكُمْ 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.<sup>[11]</sup> Allāh said in similar Āyāt;

﴿أَنَّمْ لَهُمْ شَرِكُوا شَرِعُوا لَهُمْ مِّنَ النَّبِيِّنَ مَا لَمْ يَأْذِنْ بِهِ اللَّهُ﴾

¶Or have they partners who have instituted for them a religion which Allāh has not allowed?» [42:21], and,

<sup>[11]</sup> At-Tabari 11:491.

﴿لَنْ هُوَ إِلَّا أَسْمَاءٌ سَيِّئُوا مَا أَنْتُمْ رَبِّكُمْ لَمَّا كُنْتُ إِلَّا بَنْ سُلطَنٍ﴾

«They are but names which you have named, you and your fathers, for which Allāh has sent down no authority.» [53:21]

His statement,

﴿فَإِنَّ الْقَرِيقَيْنِ أَحَقُّ بِالآمِنَةِ إِنْ كُنْتُمْ تَلَمُّوْتُ﴾

«(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,

﴿أَلَيْنَ مَا شَرَّا وَلَدَ بَلِيسَرَا يَأْمَنُهُمْ بِظُلْمٍ أُزْبَكَ لَمَّا الْأَمْنَةَ وَعُمْ ثَمَدُونَ﴾

«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,

﴿وَلَدَ بَلِيسَرَا يَأْمَنُهُمْ 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 أَنْزَكَ لَظُلْمًا عَظِيمًا﴾

«Verily! Joining others in worship with Allāh is a great Zulm (wrong) indeed.» [31:13],

was later revealed.<sup>[11]</sup> Imām Ahmad recorded that 'Abdullāh said, "When this Āyah was revealed,

<sup>[11]</sup> *Fath Al-Bāri* 8:144.

﴿الَّذِينَ آمَنُوا وَلَا يُبَشِّرُونَ إِبْرَاهِيمَ بِطَلْبِي﴾

«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,

«إِنَّمَا لَهُ أَنَّمَا تَعْنَوْنَ، أَلَمْ تَشْعُرُوا مَا قَاتَ الْفَنَدُ الصَّالِحُ

«It is not what you understood from it. Did you not hear what the righteous servant (Luqmān) said,

﴿يَبْقَى لَا شَرِيكَ لِأَنْهُ إِنَّمَا لَهُ طَلْهُ 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.<sup>[1]</sup>

Allāh's statement,

﴿وَرَبِّكَ حَجَّتَنَا إِنَّمَا تَعْبُدُونَ عَنْ قَوْمٍ﴾

«And that was Our proof which We gave Ibrāhīm against his people.»

means, We directed him to proclaim Our proof against them. Mujahid and others said that 'Our proof' refers to,

﴿وَكَيْفَ أَنْتُمْ مَا أَنْتُمْ كُفَّارٌ لَا تَحْمِلُنَّ أَنَّمَا أَنْتُمْ بِهِ مُبْرَأُونَ عَلَيْكُمْ سُلْطَنًا نَّاَئِي الْفَرِيقَيْنِ أَحَقُّ بِالْآتِي﴾

«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?»<sup>[2]</sup>

Allāh has testified Ibrāhīm's statement and affirmed security and guidance, saying;

﴿الَّذِينَ آمَنُوا وَلَا يُبَشِّرُونَ إِبْرَاهِيمَ لَمَّا آتَاهُمْ نُهْشَدَنَّ ﴿٤٤﴾﴾

«It is those who believe and confuse not their belief with Zulm,

[1] Ahmad 1:444.

[2] At-Tabari 11:505.

*for them there is security and they are the guided.»*

Allâh said,

﴿وَنِلَكُ حُجَّةً مَا تَهْمَأْ إِزْهَبَتْ عَلَى قَوْمٍ رَفِعْ دَرَجَاتٍ مَنْ شَاءَ﴾

*«And that was Our proof which We gave Ibrâhîm against his people. We raise in degrees whom We will.» And;*

﴿إِنَّ رَبَّكَ حِكْمَةٌ عَلَيْهِ﴾

*«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. Allâh also said,

﴿إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَاتُ رَبِّكَ لَا يُؤْمِنُونَ ۝ وَلَوْ جَاءُهُمْ كُلُّ مَا يَرَوْنَ ۝ إِنَّ رَبَّكَ أَلْيَمَ ۝ الْمَنَابُ الْأَلِيمَ﴾

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

This is why Allâh said here,

﴿إِنَّ رَبَّكَ حِكْمَةٌ عَلَيْهِ﴾

*«Certainly your Lord is All-Wise, All-Knowing.»*

﴿وَوَبَتْ لَهُ إِسْحَاقَ وَيَسْقُوبَ كُلُّ هَذِهِنَا وَثُوْحَادِهِنَا مِنْ قَبْلِ وَمِنْ ذُرْتَهِ دَأْوَدَ وَشَاهِيَّنَ وَأَبُوبَ وَبُوْسَ وَمُوْمَنَ وَهَرُونَ وَكَذَّالِكَ نَجْرِي الْمُخْبِيَّنَ ۝ وَرَجَكِيَّا وَرَجَيَّيِّ وَعِيسَى وَرَبِّيَّا كُلُّ يَنِ الْمُكْلِبِيَّنَ ۝ وَرَتِّيَّبِيَّ وَالْبَسَّ وَبُوْسَ وَلُولَّا وَكُلُّ فَضَّلَنَا عَلَى الْمُكْلِبِيَّنَ ۝ وَمِنْ مَا يَأْتِيهِ وَدَرِيَّهِ وَلَمْخِيَّهِ وَجَنْبِيَّهِ وَهَدِيَّهِ إِنَّ صَرْطَ شَتَّيَّبِيَّ ۝ ذَلِكَ هَذِي اللَّهُ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَلَوْ أَشْرَكُوا لَمْ يَطِعْهُمْ تَا كَانُوا يَصْلَوْنَ ۝ أُزْيَّكَ الَّذِينَ مَا تَهْمَمُ الْكِتَبَ وَلَلَّكَ وَاللَّكُوَّةَ ۝ أَنْ يَكْتُرُ بِهَا هَلْوَاهُ فَنَدَ وَفَنَدَ بِهَا قَوْنَا لَيْسُوا بِهَا يُكْفِرُونَ ۝ أُزْيَّكَ الَّذِينَ هَدَى اللَّهُ فَهَدَاهُمْ أَفْتَدَهُ ثُلَّ لَا أَسْنَلَكُمْ عَلَيْهِ أَجْرًا إِنَّهُ مَوْ إِلَّا ذَكْرِي لِلْمُكْلِبِيَّنَ ۝﴾

**¶84.** And We bestowed upon him Ishâq and Ya'qûb, each of them We guided, and before him, We guided Nûh and among his progeny Dâwud, Sulaymân, Ayyub, Yûsuf, Mûsâ, and Hârûn. Thus do We reward the good-doers.»

﴿85. And Zakariyyā, and Yahyā and 'Isā and Iliyās, each one of them was of the righteous.﴾

﴿86. And Ismā'il and Al-Yasa', and Yūnus and Lüt, 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 Lüt (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,

﴿فَاتَتْ بِنْرَاقَ مَالِكٍ وَلَا عَجُزٌ وَمَدْنَا بَعْلَى شَبَّانَ إِنَّ هَذَا لَقَنٌ عَجِيبٌ ﴾ تَالًا أَشْبَيْهِ  
﴿بَنْ أَنِي أَمْلَأَتْ اللَّهُ وَرِحْكَنَةً عَلَيْكَ أَنْلَأَ الْبَيْتَ إِنَّهُ حَيْدٌ غَيْدٌ ﴾﴾

﴿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, Allâh said;

﴿وَنَذَرْتَهُ بِإِنْسَانٍ مِّنَ الصَّالِحِينَ﴾

«And We gave him the good news of Ishâq a Prophet from the righteous.» [37:112],

which perfects this good news and completes the favor. Allâh said,

﴿إِنَّمَا يُنْهَىٰ دَيْنَ رَبِّهِ إِنْهَىٰ لَهُ إِنْتَ هُنَّ بِقُوَّتِكَ﴾

«of Ishâq, and after him, of Ya'qûb...» [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 Allâh delivered the good news of Ishâq and of his son Ya'qûb, whose name literally means 'multiplying and having offspring'. This was a reward for Ibrâhîm who left his people and migrated from their land so that he could worship Allâh alone. Allâh compensated Ibrâhîm 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, Allâh said;

﴿فَلَمَّا أَعْنَزْنَاهُمْ وَمَا يَمْدُونَ مِنْ دُرُونِ أَنُّوْ وَهَنَا لَهُ إِنْتَ هُنَّ وَسَرُوبٌ وَلَا جَلَّ جَلَّنَا لَيْسَنَا﴾

«So when he turned away from them and from those whom they worshipped besides Allâh, We gave him Ishâq and Ya'qûb, and each one of them We made a Prophet.» [19:49]

Allâh said here,

﴿وَهَنَا لَهُ إِنْتَ هُنَّ وَسَرُوبٌ كُلُّ مَدِينَاتٍ﴾

«And We bestowed upon him Ishâq and Ya'qûb, each of them We guided,» Allâh said;

﴿وَهُوَ مَهْدِيَنَا مِنْ قَبْلٍ﴾

«and before him, We guided Nûh...»

meaning, We guided Nūh before and gave him righteous offspring, just as We guided Ibrāhīm and gave him righteous children.

### Qualities of Nūh 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 Nūh and accompanied him in the ark, Allāh made the offspring of Nūh the dwellers of the earth thereafter. Ever since that occurred, the people of the earth were and still are the descendants of Nūh. 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],

﴿وَرَفَقْدَ أَرْسَلْنَا فُؤُسًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ﴾

﴿And indeed, We sent Nūh and Ibrāhīm, and placed in their offspring Prophethood and the Book.﴾ [57:26], and,

﴿أُولَئِكَ الَّذِينَ آتَنَا اللَّهُ عَلَيْهِ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَّةِ مَادَمَ وَمِنْ حَمَلَنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَّةِ إِبْرَاهِيمَ﴾

﴿وَلَئِنْ كُنْتُمْ مُهْلِكِينَ إِنَّا نُلَمِّعُ مِنْ بَنِي إِسْرَائِيلَ مَكَانَتِ الْمَنَى خَرْجًا شَجَنًا وَلَيَرَبِّ﴾ ﴿١٩﴾

﴿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 Nūh, 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,

﴿وَرَأَيْنَ ذُرِّيَّدَهُ﴾

﴿and among his progeny...﴾ meaning, We guided from among his offspring,

﴿هَذَا وَهُوَ شَاهِدٌ﴾

﴿Dâwud, Sulaymân...﴾ from the offspring of Nûh, according to Ibn Jarîr.<sup>[11]</sup> It is also possible that the Ayah refers to Ibrâhîm since it is about him that the blessings were originally mentioned here, although Lût is not from his offspring, for he was Ibrâhîm's nephew, the son of his brother Mârân, the son of Âzar. It is possible to say that Lût was mentioned in Ibrâhîm's offspring as a generalization. As Allâh said,

﴿فَإِنْ كُنْتُمْ شَهِيدًا إِذْ حَضَرَ يَقْرُبُ النَّوْتُرُ إِذَا قَالَ لِيَتَّبِعُهُ مَا تَبَدَّدَ وَمَا يَقْدِي قَاتِلُوا نَفْسَهُ إِنَّهُكُمْ وَإِنَّ اللَّهَ مَا يَأْتِيكُمْ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهُكُمْ وَجِدَانًا وَمَنْ أَنْتُمْ مُسْلِمُونَ﴾

﴿Or were you witnesses when death approached Ya'qûb? 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, Ibrâhîm, Ismâ'il, Ishâq, One God, and to Him we submit.'﴾ [2:133].

Here, Ismâ'il was mentioned among the ascendants of Ya'qûb, although he was Ya'qûb's uncle. Similarly Allâh said,

﴿فَسَبَدَ الْمَلَائِكَةَ كُلُّهُمْ لَمَعْنَوْنَ ﴿١٦﴾ إِلَّا إِنِّي لَسَأَلُ أَنْ أَنْ يَكُونَ مَعَ الْمُشْرِكِينَ﴾

﴿So the angels prostrated themselves, all of them together. Except Iblis - he refused to be among those to prostrate.﴾ [15:30-31].

Allâh included Iblis in His order to the angels to prostrate, and chastised him for his opposition, all because he was similar to them in that (order), so he was considered among them in general, although he was a Jinn. Iblis was created from fire while the angels were created from light. Mentioning Isâ in the offspring of Ibrâhîm, or Nûh as we stated above, is proof that the grandchildren from a man's daughter's side are included among his offspring. Isâ is included among Ibrâhîm's progeny through his mother, although Isâ did not have a father. Ibn Abi Hâtim recorded that Abu Ḥarb bin Abi Al-Aswad said, "Al-Hajjâj sent to Yahyâ bin Ya'mar, saying, 'I was told that you claim that Al-Hasan and Al-Husayn are from the offspring of the Prophet ﷺ, did you find it in the Book of Allâh? I read the Qur'ân from beginning to end and did not find it.' Yahyâ said, 'Do you not read in Sûrat Al-An'âm,

<sup>[11]</sup> At-Tabâri 11:507.

﴿وَمِنْ ذُرِّيَّتِهِ، دَاؤَدْ وَشَيْلَيْنَ﴾

﴿and among his progeny Dāwud, Sulaymān...﴾ until,

﴿وَجَعْلَى وَعِيسَى﴾

﴿and Yahyā and 'Isā...﴾

Al-Hajjāj said, 'Yes.' Yahyā said, 'Is not 'Isā from the offspring of Ibrāhīm, although he did not have a father?' Al-Hajjāj said, 'You have said the truth.'<sup>[1]</sup>

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,

﴿وَمِنْ مَا تَبَيَّنَهُ وَذُرِّيَّتِهِ وَلَا غَوْنَيْمَ﴾

﴿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,

﴿وَاجْتَبَيْتُمْ وَهَدَيْتُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

﴿We chose them, and We guided them to a straight path.﴾

### **Shirk Eradicates the Deeds, Even the Deeds of the Messengers**

Allāh said next,

﴿ذَلِكَ هُدًى اللَّهُ يَهْدِي بِهِ مَن يَشَاءُ مِنْ 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 لَعِظَةً عَنْهُمْ نَمَّا كَانُوا يَمْلَوْنَ﴾

﴿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 *Âyah*, Allâh said;

﴿وَلَنَذَّلِ أُولَئِكَ وَالَّذِينَ مِنْ قَبْلِكَ لَنْ أَنْتَكَ لِيَحْجِلُّ عَنْكَ﴾

«And indeed it has been revealed to you, as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, surely your deeds will be in vain."» [39:65]

If here does not mean that this would ever occur, as is similar in Allâh's statement;

﴿فَلَمَّا كَانَ لِلرَّجُلِينَ وَلَدٌ فَلَمَّا أَرَى الْمُتَبِّدِينَ﴾

«Say: "If the Most Beneficent had a son, then I am the first of Allâh's worshippers."» [43:81], and

﴿لَوْلَمْ يَرَنَا أَنْ شَيَّدْنَا مَوْلَانَا لَأَخْذَنَّهُ مِنْ لَدُنَّا إِنْ كَانَ مُعْلِمٌ﴾

«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,

﴿لَوْلَمْ يَرَنَا أَنْ يَسْجُدَ وَلَكَ لِأَنْفُلَنَّ مِمَّا يَقْلُبُنَّ مَا يَكْتَلُّ شَيْخَةً هُوَ اللَّهُ الرَّوِيْدُ الْفَهِيْكُ﴾

«If Allâh 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 Allâh, the One, the Compelling.» [39:4]

Allâh said,

﴿أَنْتَمُ الْأَوَّلُونَ مَا تَهْمِمُ الْكِتَابُ وَالْحُكْمُ وَالنَّبِيُّونَ﴾

«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 يَكْفُرُوا﴾

«But if they disbelieve therein...» in the prophethood, or the three things; the Book, the *Hukm* and the prophethood,

﴿فَمَنْزَلًا﴾

﴿They...﴾ refers to the people of Makkah, according to Ibn 'Abbās, Sa'īd bin Al-Musayyib, Ad-Daḥḥāk, Qatādah, As-Suddī, and others.<sup>[1]</sup>

﴿فَنَذَرْنَا لَهُمْ فِي أَنْتَرَى مَا يُكَفِّرُونَ﴾

﴿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,

﴿لَيْسُوا بِكَافِرٍ﴾

﴿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 brethren,

﴿أَلِيَّبَنْ هَذِهِ آتَى اللَّهُ﴾

﴿those whom Allāh had guided.﴾ meaning, they alone are the people of guidance,

﴿بِهِدَّنَّهُمْ أَنْتَ أَعْلَمُ﴾

﴿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] Sād?" Ibn 'Abbās said, "Yes." He then recited,

<sup>[1]</sup> At-Tabārī 11:515,516.

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وَمَا قَدَرُوا اللَّهَ حَقًّا فَدَرَوْهُ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّنْ شَيْءٍ  
قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى لِلنَّاسِ  
تَعْبُدُونَهُ، قَرَاطِيسَ بُدُونَهَا وَخَفْوَنَ كَثِيرًا وَعَلِمْتُمْ مَا لَرَأَيْتُمْ  
أَنْتُمْ لَا إِيمَانَ لِمَنْ كُمْ قُلَّ اللَّهُ أَعْلَمُ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ  
وَهَذَا كِتَابٌ أَنْزَلْنَاهُ عَلَيْكُمْ مَصْدِيقٌ الَّذِي بَيْنَ يَدِيهِ وَلِتَذَرَّ  
أُمُّ الْقُرْآنِ وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالآخِرَةِ يَوْمَئِنُونَ بِهِ  
وَهُمْ عَلَىٰ صَلَاتِهِمْ يَحْمِلُونَ  
وَمَنْ أَطْلَمَ مِمَّنْ أَفْرَى عَلَىٰ  
اللَّهِ كُذُبًا أَوْ فَالًا أُوْحَىٰ إِلَيْهِ وَلَمْ يُوْجِعْ إِلَيْهِشِ  
وَمَنْ قَالَ سَأْرُولَ  
مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَىٰ إِذَا الظَّالِمُونَ فِي غَمْرَاتِ الْمَوْتِ  
وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا النَّفَسَ كُمْ أَيْمَمْ  
تُخَرِّجُونَ عَذَابَ الْهُوَنِ بِمَا كَثُمْ تَقْلُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ  
وَكَثُمْتُمْ عَنِ ابْنِيَتِهِ تَسْكِنُدُونَ  
وَلَقَدْ جِئْشُمُونَ فَرْدَىٰ  
كَمَا نَقْتَلْتُكُمْ أَوْلَ مَرَّةٍ وَرَكِبْتُمْ مَا حَوْلَنَاكُمْ وَرَاهَ ظُهُورُكُمْ  
وَمَا تَرَىٰ مَعَكُمْ شَفَاعَةً كُمْ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِي كُمْ شَرِكَوْنَ  
وَلَقَدْ تَقْطَعَ بَيْنَكُمْ وَصَلَّ عَنْكُمْ مَا كَثُمْ تَرْعَمُونَ

﴿١٣٩﴾

﴿وَوَهَبْنَا لَهُ إِنْسَنَتَ وَيَسْقُبَ﴾

«...And We bestowed upon him Ishâq and Ya'qûb...» until,  
﴿تَهَدَّنُهُمْ أَنْتَدُمْ﴾

«...So follow their guidance.»

He commented, “He (our Prophet, Muhammâd ﷺ) was among them.” In another narration, Mujâhid added that Ibn 'Abbâs said, “Your Prophet ﷺ was among those whose guidance we were commanded to follow.”<sup>[11]</sup> Allâh’s statement,

﴿فَلَمْ لَا أَنْتُمْ عَلَيْهِ أَجْرًا﴾

«Say: “No reward I ask of you for this.”»

means, I do not ask you for any reward for delivering the Qur’ân to you, nor anything else,

﴿إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ﴾

“It is only a reminder for the 'Âlamîn (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 حَتَّىٰ قَدَرُوهُ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّنْ شَيْءٍ قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي

<sup>[11]</sup> *Fath Al-Bâri* 8:144. The reference is to no. 24 of *Sâd* (38) where it is mentioned that Dâwûd, peace be upon him, prostrated. Since Allâh ordered following what they were guided to in these Ayât of *Al-Anâ'm*, then we should also prostrate at the mention of the Prophets prostrations, according to Ibn 'Abbâs.

جاء به، مُؤْمِنٌ بُوْرًا وَهَذَا لِتَأْسِيرٍ بِعَمَلِهِ فَإِطْبَسَ بُهُودُهَا وَغَفَّلُونَ كَثِيرًا وَعَنْتُشَ مَا رَأَى فَلَمَّا  
أَتَشَرَّدَ وَلَا مَا يَأْتُونَ مُلِّيَ اللَّهُ شَدَّ ذَرْهُمْ فِي حَوْظِهِمْ بِالْمُبْعَدِينَ ﴿٩١﴾ وَهَذَا يَكُنُّ أَزْلَانَهُ مُبَارَكُ شَصِيفُ  
الَّذِي بَيْنَ يَمِينِهِ نَلْبَذَرَ أَمَّا الْفَرِيَ وَمَنْ حَوْلَهُ وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَى  
صَلَابِهِمْ بِعَاجِظَلَوْنَ ﴿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.<sup>(1)</sup> It was also said that it was revealed about some Jews.

﴿فَالْأُولَاءِ مَا أَنْزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّنْ شَيْءٍ﴾

﴿They said: "Nothing did Allāh send down to any human being (by inspiration)."﴾

Allāh also, said,

﴿أَنَّهُ لِلَّهِ عَجَباً أَنْ أُوحِيَ إِلَيْنَا إِنْ تَجْلِي مِنْهُمْ أَنْ أَنْبِئَ أَنَّهُنَّ﴾

﴿Is it a wonder for mankind that We have inspired to a man from among themselves (saying): 'Warn mankind.'﴾ [10:2], and,

<sup>(1)</sup> At-Tabari 11:524.

﴿وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءُهُمُ الْهُدَى إِلَّا أَنْ قَالُوا أَبَتَ اللَّهُ بَشَرًا رَسُولًا﴾ فَلَمَّا  
كَانَ فِي الْأَرْضِ مُلْكَةٌ يَسْرُوكَ مُطْهَيْنَ لَزَّتَا عَلَيْهِمْ بَنَتِ السَّلَامِ مَلَكًا  
﴿رَسُولًا﴾

«And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allah sent a man as Messenger?" Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger."» [17:94-95].

Allah said here,

﴿وَمَا قَدَرُوا اللَّهُ حَقَّ قَدِيرٍ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّنْ شَيْءٍ﴾

«They did not estimate Allah with an estimation due to Him when they said: "Nothing did Allah send down to any human being (by inspiration).»

Allah answered them,

﴿فَلَمَّا مَنَعُوا أَنْزَلَ اللَّهُ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى وَهُنَّ كَافِرُونَ﴾

«Say : "Who then sent down the Book which Mūsā brought, a light and a guidance to mankind?"»

meaning, say, O Muhammad ﷺ, to those who deny the concept that Allah sent down Books by revelation, answering them specifically,

﴿مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى﴾

«Who then sent down the Book which Mūsā brought?»

in reference to the Tawrah that you and all others know that Allah sent down to Mūsā, son of Imrān. Allah sent the Tawrah as a light and a guidance for people, so that it could shed light on the answers to various disputes, and to guide away from the darkness of doubts. Allah's statement,

﴿تَعَلَّمُوهُ قَرَاطِيسٍ بَيْدَتِينَ وَخَفْنَرَ كَبِيرَ﴾

«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,

﴿تَعْمَلُونَ فِرَاطِسَ تَبَدُّلَنَا وَخَفْوُنَ كَثِيرًا﴾

«which you have made into (separate) papersheets, disclosing (some of it) and concealing (much).» Allāh said;

﴿وَعَلَّمْنَا مَا لَمْ تَلْعَمُوا أَنْتَ وَلَا مَا يَأْتُوكُمْ﴾

«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 إِنَّمَا﴾

«Say: "Allāh."»

'Ali bin Abi Ṭalhah reported that Ibn 'Abbās said, "Meaning, 'Say, Allāh sent it down.'" Allāh said,

﴿فَلَمَّا ذَرْعُمْ فِي سَوْرَتِهِنَّ يَلْمِعُونَ﴾

«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 مِنَ السَّمَاءِ لِتَبَرَّئَ الْمُجْرِمُونَ﴾

«Blessed, which We have sent down, confirming which came before it, so that you may warn the Mother of Towns» that is, Makkah,

﴿وَمِنْ حَوْلَتِهِ﴾

«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,

﴿فَقُلْ يَأَيُّهَا أَنَّا شُرُّلُ أَنَّهُ إِلَيْكُمْ بِحِيمَةٍ﴾

﴿Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh."﴾ [7:158], and

﴿لِأُنذِرَكُمْ بِهِ وَمَنْ يَلْعَنْ﴾

﴿"that I may therewith warn you and whomsoever it may reach."﴾ [6:19], and

﴿وَمَنْ يَكْفُرْ بِهِ يُنَذَّرْ فَإِنَّمَا مَوْعِدُهُمْ﴾

﴿but those of the sects who reject it, the Fire will be their promised meeting place﴾ [11:17] and,

﴿بَارَكَ اللَّهُ الَّذِي نَزَّلَ الْقُرْآنَ عَلَى عَبْدِهِ لِكُونَ لِلنَّاسِ نَذِيرًا﴾

﴿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 أَتُوا الْكِتَابَ وَالظَّاهِرِينَ مَا سَلَّمْتُمْ فَإِنْ آتَلَمُوا فَقْدُ أَفْكَرْدُوا وَإِنْ تَرَوْا فَإِنَّمَا عَلِيَّكُمُ الْبَلْغُ وَاللَّهُ بِمَا يَصِيفُ يَعْلَمُ﴾

﴿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 *Sahīhs*, that the Messenger of Allāh ﷺ said,

﴿أَغْطِيَتْ خَمْسًا لَمْ يُنْظَهُنَّ أَحَدٌ مِنَ 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 يَتَعَثُّرُ إِلَى قَزْمِهِ خَاصَّةً، وَيُعْنَى إِلَى النَّاسِ عَامَّةً﴾

«Every Prophet was sent only to his nation, but I have been sent to all people.»<sup>[1]</sup>

<sup>[1]</sup> Fath Al-Bārī no.519, Muslim 1 : 370.

This is why Allāh said,

﴿وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ﴾

﴿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 Muhammad ﷺ,

﴿وَهُمْ عَلَىٰ مَسَالِيمِهِمْ يَجْاْهِدُونَ﴾

﴿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 أَنْتَنِي عَلَىٰ أَنْتَوْ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأْرِلُ  
يَسْلَلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَىٰ إِذَا الظَّالِمُونَ فِي عَمَرَتِ الْوَقْتِ وَالنَّكِيْبَةِ بَاسِطُوا لَيْبِيْهَا أَخْرِيْجُوا  
أَشْكَمَ الْيَوْمِ تَبَرَّزُتْ عَذَابَ الْهَمْنِ بِمَا كُنْتُمْ تَنْهَلُونَ عَلَىٰ اللَّهِ عَزَّ الْمَلِقَ وَكُنْتُمْ عَنْ مَاءِيْنِ  
تَسْكِيْلُونَ﴾ وَلَقَدْ جَنَشُوا فَرَدَىٰ كَمَا حَفَقْتُمُ أَوْلَىٰ مَرَرَ وَرَكَمُتُمْ مَا حَوَلَتُكُمْ دَرَاهَ ظَهُورُكُمْ  
وَمَا تَرَىٰ مَعَكُمْ شَفَاعَةً كُمُّ الَّذِينَ رَعْصَنْتُمْ فِيْكُمْ شُرَكَوْتُمْ لَنَدْ نَفَطَ بَيْنَكُمْ وَسَلَ عَنْكُمْ مَا  
كُنْتُمْ تَرْعَمُونَ﴾

﴿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 Allâh and Claims that Revelation Came to Him

Allâh said,

﴿وَمَنْ أَنْلَى مِنْ أَنْفُسِهِ عَلَى اللَّهِ كُنْيَا﴾

﴿And who can be more unjust than he who invents a lie against Allâh,﴾

Therefore, none is more unjust than one who lies about Allâh claiming that He has partners or a son, or falsely claiming that Allâh sent him as a Prophet;

﴿أَوْ قَالَ أُولَئِكَ إِلَّا نَعْلَمْ بُوْحَ إِلَيْهِ مَنْ يَشَاءُ﴾

﴿or says: "I have received inspiration," whereas he is not inspired with anything;﴾

Ikrimah and Qatâdah said that this Ayah was revealed about Mûsâyimah Al-Kadhdhâb.<sup>[1]</sup>

﴿وَمَنْ قَالَ سَاحِرٌ يَنْزَلُ مَا أَنزَلَ اللَّهُ﴾

﴿and who says, "I will reveal the like of what Allâh has revealed."﴾

This refers to he, who claims that the lies he invents rival the revelation that came from Allâh. In another Ayah, Allâh said,

﴿وَإِذَا تُتْلَى عَلَيْهِمْ مَا يَنْكِحُوا فَأُولَئِكَ هُنَّ كَافِرُونَ كَمَا هُنَّ بِذَلِكَ مُنَاهِنَ﴾

﴿And when Our verses (of the Qur'ân) are recited to them, they say: "We have heard this (the Qur'ân); if we wish we can say the like of this."﴾

### The Condition of These Unjust People Upon Death and on the Day of Resurrection

Allâh, the Most Honored, said,

﴿وَلَوْ تَرَى إِذَا الظَّالِمُونَ فِي غَمَرَتِ الْمَوْتِ﴾

﴿And if you could but see when the wrongdoers are in the agonies of death...﴾

<sup>[1]</sup> At-Tabari 11:533-535. "Al-Kadhdhâb," meaning the Liar. He claimed to be a prophet during the lifetime of Allâh's Messenger ﷺ, then he repented. Later after the death of Allâh'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,

﴿وَالنَّجْفَةُ بِأَسْطُرَا أَنْدِيَهُنَّ﴾

«while the angels are stretching forth their hands...» beating them. Allāh said in other Āyāt:

﴿لَئِنْ سَطَّ إِنَّ بَدْلَ لِتَقْتِلَنِ﴾

«If you do stretch your hand against me to kill me..» [5:28]and,

﴿وَبَسْطُرَا إِلَيْكُمْ أَنْدِيَهُنَّ وَأَسْتَهُمْ يَا شُرَ﴾

«And stretch forth their hands and their tongues against you with evil.» [60:2]

Ad-Dahhāk and Abu Ṣalīḥ said that, 'stretch forth their hands,' means, 'with torment'.<sup>[11]</sup> In another Āyah, Allāh said,

﴿وَلَوْ تَرَى إِذْ يَنْتَهُ الَّذِينَ كَفَرُوا إِلَيْكُمْ يُغَزِّرُكُمْ مُّجْوَهُمْ وَأَدْبَرُهُمْ﴾

«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,

﴿وَالنَّجْفَةُ بِأَسْطُرَا أَنْدِيَهُنَّ﴾

«while the angels are stretching forth their hands»

beating them, until their souls leave their bodies, saying,

﴿أَخْرِجُوْا أَنْسَكُمْ﴾

«“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,

﴿أَخْرِجُوْا أَنْسَكُمْ الْيَوْمَ تُحَزَّنُ عَذَابَ الْهُنْوَنَ بِمَا كُنْتُمْ تَعْوَلُونَ عَلَى أَنَّهُ عَذَابُ الْمُنْكَرِ﴾

«(Saying): “Deliver your souls! This day you shall be recompensed with the torment of degradation because of what

<sup>[11]</sup> At-Tabari 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 Mesengers.

There are many *Hadīths*, of *Mutawātir*<sup>[1]</sup> grade, that explain what occurs when the believers and disbelievers die, and we will mention these *Hadīths* when explaining Allāh’s statement,

﴿يَقِيمُ اللَّهُ الْبَرَكَاتُ إِنَّمَا بِالْقَوْلِ الْأَثَابُ 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,

﴿وَلَئِنْ جَنَاحُكُمْ فِدَنِي كَمَا خَلَقْتُمْ أَوَّلَ مَرَّةً﴾

«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 مَا لَقَدْ جَنَاحُكُمْ كَمَا خَلَقْتُمْ أَوَّلَ مَرَّةً﴾

«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,

﴿وَرَجَّكُمْ مَا حَرَّكْتُمْ وَلَا ظَهَرْتُمْ﴾

«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 *Sahīh* that Allāh’s Messenger ﷺ said,

«يَقُولُ ابْنُ آدَمَ مَالِي مَالِي وَهَلْ لَكَ مِنْ مَالِكَ إِلَّا مَا أَكْنَتَ نَائِبَكَ، أَزْبَنَتَ

[1] A *Hadīth* reported by numerous routes, having many different narrators at each level of every chain.

فَأَنْبَيْتُ، أَوْ تَصَدَّقْتَ فَأَنْصَبْتُ، وَمَا بِسَوْى ذَلِكَ فَلَا يَهِبْ 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.»<sup>[11]</sup>

Al-Hasan 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-Hasan then recited the Āyah,

﴿وَلَئِنْ جَعْلُوكُمْ فُرَادَىٰ كَمَا خَلَقْتُمُ أَوْلَى مَرَزَقَ وَرَبِّكُمْ نَّا حَوْنَاكُمْ وَرَآءَ ظُهُورَكُمْ﴾

«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 شَفَاعَةً لِّلَّذِينَ رَعَيْتُمْ أَهْنَمْ فِيهِمْ شُرُكَوْنَ﴾

«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,

﴿أَنَّ شَرَكَائِي الَّذِينَ كُنْتَ تَزْعُجُونَ﴾

«Where are My (so-called) partners whom you used to assert?»  
[28:62] And,

<sup>[11]</sup> Muslim 4 : 2273.

﴿فَرَبِّلَ لَمْ أَنِّي مَا كُنْتَ تَبْشِّرُنَّ ۚ إِنْ دُّنْنَ اللَّهُ مَلِّ بِصَرُّكُمْ أَوْ يَنْتَهِرُنَّ ۝﴾

«And it will be said to them: ‘Where are those that you used to worship. Instead of Allâh? Can they help you or help themselves?’» [26:92-93]

Allâh said here,

﴿وَرَبِّا نَرَى مَعَكُمْ شُفَّاعَةً كُمْ الَّذِينَ رَأَيْتُمْ أَنْهُمْ فِي كُمْ شُرَكَّوْكُمْ ۝﴾

«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.

﴿أَنَّدْ شَطَّلَ بِيَنْكُمْ ۝﴾

«Now you and they have been cut off»

or, the Âyah is recited with the meaning: all connections, means, and ties between you and them have been severed.

﴿وَسَلَّ عَنْكُمْ ۝﴾

«and vanished from you» you have lost,

﴿هَنَا كُنْتُمْ تَرْعَمُونَ ۝﴾

«all that you used to claim» of hope in the benefit of the idols and rivals (you worshipped with Allâh). Allâh said in other Ayât,

﴿إِذْ تَبَرَّا الَّذِينَ أَتَيْمُوا إِنَّ الَّذِينَ أَتَيْمُوا وَرَأَوْا الْمَذَابَ وَنَقَّمَتْ بِهِمُ الْأَسْبَابَ ۝ وَقَالَ الَّذِينَ أَتَيْمُوا لَوْ أَنَّكُمْ لَنَا كُوَّةٌ فَتَبَرَّا مِنْهُمْ كَمَا تَبَرَّا مِنْهُمْ ۖ إِنَّمَا يُرِيدُهُمُ اللَّهُ أَخْتَلِفُمْ حَسَرَتِ عَلَيْهِمْ ۖ وَنَاهَا مُمْ يَنْتَزِعُونَ إِنَّ الَّذِينَ ۝﴾

«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 Allâh will show them their deeds as regret for them. And they will never get out of the Fire.» [2:166-167], and

﴿فَإِذَا قُبَحَ فِي أَشْوَرِ فَلَا أَنْسَابَ يَتَهَمُّ بِوَمَيْزَرٍ وَلَا يَنْتَهَلُونَ ۝﴾

١٤٠

إِنَّ اللَّهَ فَالِقُ الْحَيَّ وَالْمَوْتَىٰ يَحْرِجُ الْحَيَّ مِنَ الْمَيْتِ وَمَحِيطُ  
الْمَيْتِ مِنَ الْحَيِّ ذَلِكُمُ اللَّهُ فَأَنَّ تُؤْفِكُونَ ﴿٩٣﴾ فَالِقُ الْإِاصْبَاحُ  
وَجَعَلَ أَيْتَلَ سَكَانَ الْأَنْشَسِ وَالْقُسْرِ حَسْبَانَا ذَلِكَ تَقْدِيرُ  
الْعَزِيزِ الْعَلِيِّ ﴿٩٤﴾ وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهَدُوا  
إِلَيْهِ فِي ظُلُمُوتِ الظَّرَىٰ وَالْبَحْرِ فَدَفَعْنَا إِلَيْتُمْ لِقَوْمٍ يَعْلَمُونَ  
وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَقْرِسٍ وَاحِدَةٍ فَسَتَرَهُ مُسْوَدَّعٌ  
فَدَفَعْنَا إِلَيْتُمْ لِقَوْمٍ يَعْلَمُونَ ﴿٩٥﴾ وَهُوَ الَّذِي أَنْزَلَ  
مِنَ السَّمَاءِ مَاءً فَأَخْرَجَنَا بِهِ بَنَاتُ كُلِّ شَيْءٍ وَفَأَخْرَجَنَا مِنْهُ  
حَضْرًا مُحْرِجٍ مِنْهُ حَبَّامُرَادِكَبَارِ مِنَ الْغَلِيلِ مِنْ طَلْعَاهَا  
فَقَوْنَانِ دَائِنَةٍ وَجَنَّتِ مِنْ أَعْنَابٍ وَالْرَّبَّنُونَ وَالرَّمَانَ مُشَبِّهِهَا  
وَغَيْرَ مُشَبِّهِهَا أَنْظُرُوهُ إِلَى شَرِيفٍ إِذَا أَنْتُمْ وَتَعَاهُونَ فِي ذَلِكُمْ  
لَا يَكُونُ لَقَوْمٍ يُؤْمِنُونَ ﴿٩٦﴾ وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنِّ وَخَلْقَهُمْ  
وَحَرَّقُوا لَهُ بَيْنَ وَبَيْنَ يَعْيِرُ عَلَيْهِ سُبْحَانَهُ، وَتَعْلَى عَمَّا  
يَصْفُونَ ﴿٩٧﴾ يَدْعُونَ أَسْمَنَوْتَ وَالْأَرْضَ أَنْ يَكُونُ لَهُ لَهُ وَلَهُ  
وَلَئِنْ كُنَّ لَهُ صَنْجَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ كُلُّ شَيْءٍ عَلَيْهِ ﴿٩٨﴾

*shall have no helper.* » [29:25], and

﴿وَقُلْ أَذْعُوا شَرِكَةً كُلَّ ذَلَّةٍ عَظِيرٌ فَلَمْ يَسْتَجِيُوا 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

﴿وَوَوْمَ عَنْشُرُهُمْ جِيَمًا مُّمَّ تَنْوَى لِلَّهِيْنِ أَشْرَكُوْهُمْ﴾

«And the Day whereon We shall gather them all together, then We shall say to those who committed Shirk...» » [10:28] until,

﴿وَمَلَّ عَنْهُمْ نَّا كَانُوا يَتَّقْرُبُونَ﴾

«And their invented false deities will vanish from them.» » [10:30]

﴿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 اتَّخَذُوْنَ مِنْ دُونِ اللَّهِ أَوْنَانًا  
مُؤْدِيَةً بِنَيْكُمْ فِي الْحَيَاةِ الدُّنْيَا  
ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بِعَصْبَمُ  
يَقْعِينَ وَلَمَّا نَعْلَمَ بِعَصْبَمُ بَعْصَمًا  
وَمَا وَنَّكُمُ النَّازَ وَمَا لَكُمْ بِنَ  
شَيْرِيْتَ﴾

«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

﴿إِنَّ اللَّهَ فَالِئِلَّهُ وَالنَّوْعُ يُنْجِي الْحَىٰ مِنَ الْمَيِّتِ وَمُنْجِي الْمَيِّتِ مِنَ الْحَىٰ ذَلِكُمُ اللَّهُ فَأَنَّ تُؤْتَكُمْ ﴾١٦٣﴾ فَالِئِلَّهُ الْمُبْصِحُ وَجَعَلَ الْأَيْلَ سَكَّاً وَالشَّسْنَ وَالثَّسَرَ حَسْنَانَا ذَلِكَ تَقْدِيرُ الْمَهِيزِ الْعَلِيمِ ﴿١٦٤﴾ وَغَوْلُ الَّذِي جَعَلَ لَكُمُ الْأَشْجُومَ لِيَهْتَدُوا إِلَيْهَا فِي ظُلْمَكُتُ الْمَرِّ وَالْبَعْرِ هَذِهِ فَضْلَاتُ الْمَيِّتِ لِلْقَوْمِ يَعْلَمُونَ ﴾١٦٥﴾

﴿95. Verily! It is Allâh 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 Allâh, 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 Ayât for people who know.﴾

### Recognizing Allâh Through Some of His Âyât

Allâh states that He causes the seed grain and the fruit stone to split and sprout in the ground, producing various types, colors, shapes, and tastes of grains and produce. The Ayah,

﴿فَالِئِلَّهُ وَالنَّوْعُ﴾

«Who causes the seed grain and the fruit stone to split and sprout.»

is explained by the next statement,

﴿يُنْجِي الْحَىٰ مِنَ الْمَيِّتِ وَمُنْجِي الْمَيِّتِ مِنَ الْحَىٰ﴾

«He brings forth the living from the dead, and it is He Who brings forth the deed from the living.»

meaning, He brings the living plant from the seed grain and the fruit stone, which is a lifeless and inanimate object. Allâh said,

﴿رَوَاهِيَةٌ لِمِنَ الْأَرْضِ الْمَيِّتَةِ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَىٰ فَمِنْهُ يَأْكُلُونَ ﴾١٦٦﴾

«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 أَنْفُسِهِنَّ وَمِنَ الْأَنْعَامِ﴾

«as well as of their own (human) kind (male and female), and of that which they know not.» [36:36]

Allāh's statement,

﴿وَرَبُّكَ الَّذِي يَحْمِلُ الْعَيْنَ﴾

«and it is He Who brings forth the dead from the living.»

There are similar expressions in meaning such as, He brings the egg from the chicken, and the opposite. Others said that it means, He brings the wicked offspring from the righteous parent and the opposite, and there are other possible meanings for the Ayah. Allāh said,

﴿وَرَبُّكَ اللَّهُ﴾

«Such is Allāh,» meaning, He Who does all this, is Allāh, the One and Only without partners,

﴿فَإِنَّ رَبَّكَوْنَ﴾

«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,

﴿فَالَّذِي أَنْبَثَ حَوْلَ أَيْلَمْ سَكَانًا﴾

«(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 الظُّلْمَتِ 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,

﴿يَنْشِي أَيْلَلَ النَّهَارَ بِطْلَبِهِ حَتَّىٰ﴾

﴿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 أَيْلَلَ سَكَّاً﴾

﴿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,

﴿وَالصُّبْحُ ۚ وَاللَّيلُ إِذَا سَرَقَ﴾

﴿By the forenoon. And by the night when it is still.﴾ [93:1-2],

﴿وَاللَّيلُ إِذَا يَنْشِي ۖ وَالنَّهَارُ إِذَا يَمْلَأُ ۚ﴾

﴿By the night as it envelops. And by the day as it appears in brightness.﴾ [92:1,2] and,

﴿وَالنَّهَارُ لَا جُلْمَاهَا ۚ وَاللَّيلُ إِذَا يَغْسِلُهَا ۚ﴾

﴿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 وَالقَمَرُ حَتَّىٰ﴾

﴿...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 الشَّمْسَ ضِيَّةً وَالقَمَرَ نُورًا وَقَدَّرَ مَنَازِلَهُ﴾

﴿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 أَنْتُمْ يَنْبَغِي لَمَا أَنْ تَدْرِكُ الظَّهَرُ وَلَا أَيْلُ سَابِقُ الظَّهَارِ وَكُلُّ فِي فَلَّابِي يَسْبِحُونَ﴾

﴿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 وَالْفَسْرَرُ وَالثُّجُومُ مُسْخَرُونَ بِأَنْزُلِهِ﴾

﴿The sun and the moon; and the stars are subjected by His command.﴾ [16:12]

Allāh's statement,

﴿ذَلِكَ تَقْيِيرُ الْمَهِيزِ الْعَلِيمِ﴾

﴿Such is the measuring of the Almighty, the All-Knowing.﴾

means, all of this occurs according to the decree and due measurement of the Almighty Who is never resisted or contradicted. He is the Knower of all things and nothing ever escapes His knowledge, not even the weight of an atom on earth or in heavens. 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,

﴿وَإِذَا هُمْ أَيْلُ نَسْلَحُ مِنْهُ الظَّهَارَ فَإِذَا مُمْ تُظْلِمُونَ﴾ وَالشَّمْسُ تَجْرِي لِمُسْتَقْرِي لَهَا

﴿ذَلِكَ تَقْيِيرُ الْمَهِيزِ الْكَبِيرِ﴾

﴿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:

﴿وَرَبَّا أَسْمَاءَ الْأَنْبَاءِ يَصْنَعُ وَيَنْظَلُ ذَلِكَ تَقْيِيرُ الْمَهِيزِ الْكَبِيرِ﴾

﴿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,

﴿وَرَبُّ الَّذِي جَعَلَ لَكُمُ الْشُّجُونَ يَهْتَدُوا إِلَيْهَا فِي ظُلْمَكَتِ الظُّرُورِ وَالْبَرَرِ﴾

﴿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 Allâh. Indeed Allâh made them as decorations for the heavens, and to shoot at the Shayâtîn, and for directions in the dark recesses of the land and sea.

Then, Allâh said,

﴿فَقَدْ فَصَلَّى الْآيَتِ﴾

﴿We have explained in detail Our Âyât.﴾ meaning, We made them clear and plain,

﴿لِتَعْرِفُوا يَقِنُونَ﴾

﴿for people who know.﴾ who have sound minds and are able to recognize the truth and avoid falsehood.

﴿وَهُوَ الَّذِي أَنْشَأَكُمْ مِّنْ تَقْسٍ وَجَدَنَّ فَسَطَرٌ وَمُسْتَرٌ فَدَّ فَصَلَّى الْآيَتِ لِتَعْرِفُو يَقِنُونَ﴾  
 وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَا مَلَأَ جَنَاحَنَا بِهِ بَاتَ كُلُّ مَنْ فِي الْأَرْضِ مُحَمَّداً تَحْمِيلُهُ مِنْهُ  
 جَبَانٌ شَرَّاكِبٌ وَمِنَ النَّفَلِ مِنْ طَلَمَّا فِينَوَانَ دَائِيَّةٌ وَجَشَنَتِي مِنْ أَعْنَبٍ وَالْأَرْشَنَ وَالْأَرْثَنَ شَشِيَّهَا  
 وَغَيْرَ شَشِيَّهَا اُنْظُرُوا إِلَى شَرِيعَةِ إِذَا أَنْزَلَ وَرَتَوْهُ إِنَّ فِي ذَلِكُمْ لَّا يَدِي لِتَعْرِفُو يَقِنُونَ﴾

﴿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'ihi. Verily! In these things there are signs for people who believe.﴾

Allâh said,

﴿وَهُوَ الَّذِي أَنْشَأَكُمْ مِّنْ تَقْسٍ وَجَدَنَّ﴾

﴿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;

﴿بِإِيمَانِ النَّاسِ أَنْتُرَا رَبِّكُمُ الَّذِي خَلَقَكُم مِّنْ تُرْبَةٍ فَجَعَلَ فِيهَا زَوْجَهَا وَيَقِنَّا بِمَا كَيْفَرُوا فِي نَعْمَانٍ﴾

*«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,

﴿فَسَتَرَ وَمُسْتَرٌ﴾

*«Mustaqar and Mustawda»*

Ibn Mas'ūd, Ibn 'Abbās, Abu 'Abdur-Rahmān As-Sulami, Qays bin Abu Hāzim, Mujaħid, 'Atā', Ibrāhīm An-Nakha'i, Ad-Dāhhāk, Qatādah, As-Suddi and 'Atā' Al-Khurāsāni and others said that,

﴿فَسَتَرٌ﴾

*«Mustaqar»*, 'in the wombs'. They, or most of them, also said that,

﴿وَمُسْتَرٌ﴾

*«And Mustawda'»*, means, 'in your father's loins'.<sup>[11]</sup> 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,

﴿فَدَلَّلَ الْأَيْمَنَ لِتَوَرُّ يَقْهُورٍ﴾

*«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»*

<sup>[11]</sup> At-Tabari 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,

﴿أَنْجَنَا بِهِ تَبَّاتُ كُلُّ شَقْوٍ﴾

﴿And with it We bring forth vegetation of all kinds,﴾ is similar to,  
 ﴿وَجَعَنَا مِنَ الْأَرْضِ كُلُّ شَقْوٍ حَيٌّ﴾

﴿And We have made from water every living thing.﴾ [21:30]

﴿فَأَنْجَنَا مِنْهُ خَضْرًا﴾

﴿and out of it We bring forth green stalks,﴾ green produce and trees, on which We grow seeds and fruits.

﴿شُرْجُ مِنْهُ سَمَاءُ شَرَابِكَاهُ﴾

﴿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 طَلِيمَةٍ فِتْرَانٍ﴾

﴿And out of the date-palm and its sprouts come forth clusters﴾ of dates

﴿زَابِيَّ﴾

﴿hanging low﴾ Within reach and easy to pick. 'Ali bin Abi Ṭalḥah Al-Wālibi said that Ibn 'Abbās said that,

﴿فِتْرَانُ زَابِيَّ﴾

﴿clusters hanging low﴾ refers to short date trees whose branches hang low, close to the ground. This was recorded by Ibn Jarīr.<sup>(1)</sup>

Allāh's statement

﴿وَجَئْنَا بِنَ أَغْنَى﴾

﴿and gardens of grapes,﴾ means, We bring forth gardens of grapes. Grapes and dates are the most precious fruits to the people of Al-Hijāz (Western Arabia), and perhaps both are the best fruits in this world. Allāh has reminded His servants of His

<sup>(1)</sup> At-Tabari 11:576.

favor in making these two fruits for them, when He said,

﴿وَمِنْ شَرِبَتِ الظُّبَ�لِ وَالْأَنْثَبِ تَحْيَدُونَ 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 مِنْ تَيْمِلٍ وَأَعْنَبٍ﴾

«And We have made therein gardens of date-palms and grapes.» [36:34].

Allāh said,

﴿وَالْأَرْزَقُونَ وَالرُّتَابَانِ مُشَبِّهُهَا وَغَيْرُ مُشَبِّهٍ﴾

«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.<sup>[1]</sup> Allāh's statement,

﴿أَنْظُرُوا إِلَى شَرْبِهِ إِذَا أَنْهَرَ وَرَشَهُ﴾

«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-Daḥḥāk, 'Atā' Al-Khurāsāni, As-Suddi, Qatādah and others.<sup>[2]</sup>

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,

﴿وَوِنِ الْأَرْضِ قَطْعٌ مُتَجَبِّرٌ وَجَاهَتْ مِنْ أَعْنَبٍ وَرَزْقٍ وَتَيْمِلٍ صَنَوْا وَغَيْرُ صَنَوْا يُتَقَنِّ يَسَاءٌ وَرَبِيعٌ وَفَقِيلٌ بَقِيلٌ عَلَىٰ بَقِيلٍ 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]

<sup>[1]</sup> At-Tabari 11:578.

<sup>[2]</sup> At-Tabari 11:582.

This is why Allāh said here,

﴿إِنَّ فِي ذَلِكُمْ﴾

﴿In these things there are...﴾ O people,

﴿أَلَا يَرَى﴾

﴿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 لِلْيَوْمِ وَخَلْقَهُمْ وَجَعَلُوا لَهُ بَيْنَ أَيْمَانِهِ وَبَيْنَ أَيْمَانِ عَنَّا  
بِصَدْرِنَا﴾

﴿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 Āyāt,<sup>4</sup>

﴿إِنْ يَدْعُوكُمْ مِنْ دُولَتِهِ إِلَّا إِنَّهَا وَإِنْ يَنْذُرُوكُمْ إِلَّا مُكَذِّبُوكُمْ مَرِيدُوكُمْ لَعْنَةُ اللَّهِ  
وَفَالَّذِينَ لَا يَجِدُونَ مِنْ عِبَادَتِكُمْ شَيْئًا مَفْرُوضًا لَهُمْ وَلَا يُنْهَمُونَ وَلَا يُرْتَهِنُونَ كَيْفَ يَنْتَكُنُونَ  
مَا ذَاتُ الْأَنْتَهِيَّةِ وَلَا يُرْتَهِنُونَ فَلَيَسْمِعُوكُمْ خَلْقُ اللَّهِ وَمَنْ يَسْمِعُ خَلْقَ اللَّهِ  
اللَّهُ فَقَدْ حَسِرَ حُسْرَانًا تُبَيَّنَاتٍ يَعْدُهُمْ وَيُمْنَاهُمْ وَمَا يَعْدُهُمُ الشَّيْطَانُ إِلَّا  
غُرَبَادًا﴾

﴿They invoke nothing but female deities besides Him, and they invoke nothing but Shaytān, a persistent rebel! Allāh cursed him. And he [Shaytān] 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 Shaytān as a protector instead of Allāh, has surely suffered a manifest loss. He [Shaytān] makes promises to them, and arouses in them false desires; and Shaytān's promises are nothing but deceptions.» [4:117-120] and,

﴿أَنْتَ حَذِيرَةُهُ وَذِرْتَهُ أُولَئِكَ هُمُ الْمُدْرِّغُونَ﴾

﴿Will you then take him (Iblīs) and his offspring as protectors and helpers rather than Me?» [18:50]

Ibrāhīm said to his father,

﴿إِنَّكَ لَا تَبْدِيلُ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّجْعَى عَصِيًّا﴾

﴿“O my father! Worship not Shaytān. Verily! Shaytān has been a rebel against the Most Beneficent (Allāh).”» [19:44]

Allāh said,

﴿أَرَأَيْتَ إِنَّكُمْ يَتَّبِعُونَ مَادِمَ أَنْ لَا تَبْدِيلُ الشَّيْطَانَ إِنَّهُ لَكُوْنُ عَدُوٌّ مُّبِينٌ﴾ زَلَّ  
﴿أَغْبَدُوكُمْ هَذَا صِرَاطٌ مُّسْتَقِيمٌ﴾

﴿Did I not ordain for you, O Children of Ādām, that you should not worship Shaytān. 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,

﴿سَبِّحْنَاكَ أَنْتَ وَلِئَلَّا مِنْ دُونِنِّكَ بَلْ كَانُوا يَبْدُؤُونَ الْجِنَّ أَكْثَرُهُمْ يَهُمُ الْمُشْرِكُونَ﴾

﴿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,

﴿وَجَمِلُوا بِهِ شُرَكَاءَ لِلَّهِ وَلَمْ يَلْهُمُوا﴾

﴿Yet, they join the Jinn 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,

﴿فَالَّذِينَ أَنْبَدُونَ مَا تَنْهَعُونَ فَقَدْ وَلَلَّهُ خَلْقُكُمْ وَمَا تَعْمَلُونَ﴾

﴿Worship you that which you (yourselves) carve? While Allâh has created you and what you make!﴾ [37:95-96]

Allâh alone is the Creator without partners. Therefore, He Alone deserves to be worshipped without partners. Allâh said next,

﴿وَمَرْفُوا لَمْ بَيْنَ وَبَيْنَتِ يَمْرُّونَ﴾

﴿And they Kharaqû (attribute falsely) without knowledge, sons and daughters to Him.﴾

Allâh 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 'Isâ and the Arab pagans with the angels whom they claimed were Allâh's daughters. Allâh is far holier than what the unjust, polytheist people associate with Him. The word, *Kharaqû*, means 'falsely attributed, invented, claimed and lied', according to the scholars of the Salaf. Allâh's statement next,

﴿سُبْحَانَهُ وَتَعَالَى عَنِ الْبَلَى﴾

﴿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.

﴿بَيْنَ الْكَوَافِرِ وَالْأَرْضِ لَئِنْ يَكُونَ لَهُ زَوْجٌ وَلَا تَكُونُ لَهُ صَاحِبَةٌ وَمَلَائِكَةٌ كُلُّ هُنَّ رَّوْحٌ وَهُنَّ بَلَى﴾  
 ﴿فَنَّهُ عَلَيْهِ﴾

﴿101. He is the Bâdi' (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 *Bâdi'*

﴿بَيْنَ الْكَوَافِرِ وَالْأَرْضِ﴾

﴿He is the Bâdi' of the heavens and the earth.﴾

Meaning He originated, created, invented and brought them into existence without precedence, as Mujâhid and As-Suddî said.<sup>[11]</sup> This is why the word for innovation - *Bid'ah* - comes

<sup>[11]</sup> At-Tabari 2:540.

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ذَلِكَمُوْمَهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلِقُ كُلِّ شَيْءٍ وَ  
فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ بِوَسْكِيلٍ ﴿١٠٣﴾ لَا تَنْدِرُكُهُ  
الْأَبْصَرُ وَهُوَ يُدْرِكُ الْأَبْصَرَ وَهُوَ الْأَطْيَفُ الْخَيْرُ  
فَدِبَاءُكُمْ بَصَارُهُمْ مِنْ زَيْكُمْ فَمَنْ أَنْصَرَ فَلِنَفْسِهِ وَمَنْ عَنِ  
فَعَلَيْهَا وَمَا أَنْعَلَيْكُمْ حَفِيظٌ ﴿١٠٤﴾ وَكَذَلِكَ نُصَرِّفُ  
الْأَيْتَ وَلَيَوْلُوا دَرَسَتْ وَلَيَسْتَهْ لِقَوْمٍ يَعْلَمُونَ  
إِنَّهُمْ تَأْوِي إِلَيْكَ مِنْ زَيْكَ لَا إِلَهَ إِلَّا هُوَ وَأَغْرِضُ عَنِ  
الْمُشْرِكِينَ ﴿١٠٥﴾ وَلَوْشَاهَ اللَّهُ مَا أَشْرَكُوكُمْ وَمَا جَعَلْنَاكُمْ عَلَيْهِمْ  
حَفِيظًا وَمَا أَنْتُ عَلَيْهِمْ بِوَكِيلٍ ﴿١٠٦﴾ وَلَا سُبُّ الْأَذْيَرِ  
يَدْعُونَ مِنْ دُونِ اللَّهِ فَيُسَبِّبُو اللَّهَ عَذَّابًا فَغَدَرُ عَلَيْهِمْ كَذَلِكَ زَيْتَ  
لِكُلِّ أُمَّةٍ عَلَمَهُمْ إِنَّ رَبَّهُمْ مَرْجِعُهُمْ فَيُنَتَّهُمْ بِمَا كَانُوا  
يَعْمَلُونَ ﴿١٠٧﴾ وَأَقْسَمُوا بِاللَّهِ جَهَدَ أَيْمَنِهِمْ لَئِنْ جَاءَهُمْ مَا يَدْرِي  
لَيَقُولُنَّ إِنَّا هَبَأْنَا لِأَيْتَنَا عَنَّدَ اللَّهِ وَمَا يَشْعُرُكُمْ أَنَّهَا إِذَا  
جَاءَتْ لَا يُؤْمِنُونَ ﴿١٠٨﴾ وَنَتَّلَبِّ أَيْدِيهِمْ وَأَنْصَرَهُمْ كَمَا لَوْ  
بُوْمَنْوَيْهُ أَوْلَى مَرْأَةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَلُونَ ﴿١٠٩﴾

has begotten a son." Indeed you have brought forth (said) a terrible evil thing.» [19:88-89], until,

﴿وَكُلُّهُمْ مَاتِيهِ يَوْمَ الْقِيَامَةِ فَزَادُوا﴾

«And everyone of them will come to Him alone on the Day of Resurrection.» [19:95].

﴿وَنَحْنُ كُلُّ شَيْءٍ وَهُوَ يَعْلَمُ كُلِّ شَيْءٍ عَلَيْهِ﴾

«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

from it, because it is something that did not have a precedence.

﴿أَنَّ يَكُونُ لَهُ وَلَدٌ وَلَكَ تَنْكِنُ لَهُ صَنْجَةً﴾

«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 أَنْهَدَ الرَّحْمَنُ وَلَدًا﴾  
﴿لَقَدْ جِئْنَ شَيْئًا إِذَا﴾ [١٠]

«And they say:  
'The Most Beneficent (Allāh)

child then? Verily, Allāh is Glorified above having a son.

﴿ذَلِكُمْ أَهْدِيَتُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ وَّفَاعِدُوْهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَّدَّكِيلٌ ﴾  
﴿لَا تُنَذِّرُ كُلُّ أَبْشَرٍ وَّمَوْ يَنْدِرُكَ الْأَبْشَرُ وَمَوْ الْأَطْيَفُ الْمُتَبَرِّضُ﴾

﴿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,

﴿ذَلِكُمْ أَهْدِيَتُمْ﴾

﴿Such is Allāh, your Lord!﴾ Who created everything and has neither a son nor a wife,

﴿لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ وَّفَاعِدُوْهُ﴾

﴿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 عَلَى كُلِّ شَيْءٍ وَّدَّكِيلٌ﴾

﴿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 تُنَذِّرُ كُلُّ أَبْشَرٍ﴾

﴿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 *Hadiths* from the Prophet ﷺ through authentic chains of narration in the collections of the *Sahīhs*, *Musnad*

and Sunan collections. As for this life, Masrūq narrated that 'A'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 الْأَبْصَرُ وَمَوْرِكُ الْأَبْصَرُ﴾

«No vision can grasp Him, but His grasp is over all vision.»<sup>[1]</sup>

In the Ṣaḥīḥ (Muslim) it is recorded that Abu Mūsā Al-Ash'ari narrated from the Prophet ﷺ,

«إِنَّ اللَّهَ لَا يَنْتَمُ وَلَا يَتَبَغِي لَهُ أَنْ يَنْتَمُ، يَنْفِضُ الْقِنْطَنُ وَتَرْقَفُهُ، يُرْفَعُ إِلَيْهِ عَمَلُ النَّهَارِ قَبْلَ النَّيْلِ، وَعَمَلُ النَّيْلِ قَبْلَ النَّهَارِ، جَمَابُهُ الثُّورُ - أَوِ النَّارُ - لَوْ كَثُرَتْ لَا خَرَقَتْ سُبُّحَاتُ وَنَجَاهَ مَا اتَّهَى 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.»<sup>[2]</sup>

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,

﴿تَلَّتْ بَعْلَ رَبِّهِ لِلْجَبَلِ جَمَلَهُ دَائِئِي وَخَرَّ مُؤْنَى صَاعِدًا تَلَّتْ آنَاقَ قَالَ شُبْعَنَكَ ثُبَّتْ إِلَيْكَ وَلَا أَوْلَى النَّوَّابِ﴾

«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, Hadīths and statements do not negate the fact

[1] *Fath Al-Bārī* 8:472, Muslim 1: 159, *Tuhfah Al-Āhwadhi* 8:441, An-Nasā'i 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, ‘Āishah, 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 تُدِرِكُ الْأَنْبَيْرُ وَمَوْ يَدْرِكُ الْأَنْبَيْرُ﴾

﴿No vision can grasp Him, but His grasp is over all vision.﴾

Her denial was a denial of the ability to encompass Him, meaning to perfectly see His grace and magnificence as He is, for that is not possible for any human, angel or anything created. Allāh’s statement,

﴿وَمَوْ يَدْرِكُ الْأَنْبَيْرُ﴾

﴿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 وَمَوْ أَلْطَيْبُ الْحَمِيرَ﴾

﴿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 تُدِرِكُ الْأَنْبَيْرُ وَمَوْ يَدْرِكُ الْأَنْبَيْرُ﴾

﴿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,

﴿وَمَوْ أَلْطَيْبُ الْقَبِيرَ﴾

﴿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,

﴿يَبْقَى إِنَّهَا إِنْ تَكُ مِنْ قَارَبٍ حَسْنَةٌ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ﴾

﴿يَأْتِيَ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ حَمِيرٌ﴾

﴿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]

﴿فَمَنْ جَاءَكُمْ بِسَبَبِكُمْ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلَنْتَهِيَةً وَمَنْ أَنَا عَلَيْكُمْ بِحَفْظٍ ۝ وَكَذَلِكَ تُصَرِّفُ الْأَيْمَنَ وَلَيَقُولُوا دَرَسْتَ وَلَيَتَهِمُ لَعْوَرٌ يَتَلَمُّدُونَ﴾ [١٦]

¶ 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 Hafiz over you.»

¶ 105. Thus We explain variously the verses so that they (the disbelievers) may say: "You have Darasta (studied)" and that We may make the matter clear for the people who have knowledge.»

### The Meaning of 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 فَلَنْتَهِيَةً﴾

«so whosoever sees, will do so for (the good of) himself.» is similar to,

﴿فَمَنْ أَهْدَى فَإِنَّمَا يَهْدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضْلِلُ عَنْ نَفْسِهِ﴾

«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 عَيَّنَ فَلَنْتَهِيَةً﴾

«And whosoever blinds himself, will do so against himself,» meaning, he will only harm himself. Allāh said,

﴿فَلَمَّا هَا لَا تَنْسَى الْأَبْصَرُ وَلَكِنْ تَنْسَى الْقُلُوبُ أَلَيْ فِي الْشَّعْرِ﴾

«Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.» [22:46]

﴿وَمَنْ أَنَا عَلَيْكُمْ بِحَفْظٍ﴾

﴿And I (Muhammad) am not a Hafiz over you.﴾

neither responsible, nor a watcher over you. Rather, I only convey, Allāh guides whom He wills and misguides whom He wills. Allāh said,

﴿وَكَذَلِكَ نُصَرِّفُ الْآيَتِ﴾

﴿Thus We explain variously the verses...﴾[6:105],

meaning, just as We explained the *Āyāt* in this *Sūrah*, such as explaining *Tawhīd* and that there is no deity worthy of worship except Allāh. This is how We explain the *Āyāt* and make them plain and clear in all circumstances, to suffice the ignorance of the ignorant; and so that the idolators and disbelievers who deny you say, 'O Muhammad! You have *Dārasta* with those who were before you from among the People of the Book and learned with them'. Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr and Ad-Dahhāk said similarly.<sup>[1]</sup> At-Tabarāni narrated that 'Amr bin Kaysan said that he heard Ibn 'Abbās saying, "*Dārasta*, means, 'recited, argued and debated.'"<sup>[2]</sup> This is similar to Allāh's statement about the denial and rebellion of the disbelievers.

**وَقَالَ اللَّهُ كَفِرُوا إِنْ هَذَا إِلَّا أَنْكُ فَتْرَةٌ وَأَعْلَمُ عَلَيْهِ فَهُمْ مَاخْرُونَ فَقَدْ جَاءُوكُمْ هُنَّ  
وَقَالُوا أَسْطُرُ الْأَوْلَادِ أَكْتَبْهَا فَيُقْرَأُ شَلَّ عَلَيْهِ بُشَّرَةٌ وَأَصْلَابٌ**

**¶** Those who disbelieve say, "This (the Qur'an) is nothing but a lie that he has invented, and others have helped him at it, so that they have produced an unjust wrong (thing) and a lie." And they say, "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon." **¶** [25:4-5]

Allah described the chief liar of the disbelievers [Al-Walid bin Al-Mughirah Al-Makhzumi],

أمير وانتكرون **فقال إن هذا الأغتر فوت** **لأن هذا لا يقل بالذكر** **فـ**

*¶Verily, he thought and plotted. So let him be cursed! How he plotted! And once more let him be cursed, how he plotted! Then*

<sup>[1]</sup> At-Tabari 12:27.

<sup>(2)</sup> At-Tabarāni 11:137.

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,

﴿وَإِنَّمَا لِغُورٍ يَلْمُزُكَ﴾

«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,

﴿يُبَلِّلُ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا﴾

«By it He misleads many, and many He guides thereby.» [2:26], and;

﴿يَجْعَلُ مَا يُفْلِي الشَّيْطَنُ فَسَهَّلَ لِلَّذِكَرِ فِي قُلُوبِهِمْ مَرْقُومٌ وَالْفَاسِدَةُ قُلُوبُهُمْ﴾

«That He (Allāh) may make what is thrown in by Shaytān a trial for those in whose hearts is a disease and whose hearts are hardened.» [22:53] and,

﴿وَإِنَّ اللَّهَ لِهَاوَ الَّذِينَ مَانُوا إِلَى صِرَاطِ مُسْتَقِرِّ﴾

«And verily, Allāh is the Guide of those who believe, to the straight path.» [22:54],

﴿وَنَا جَلَّا أَنفَقْنَا إِلَّا مَلِكَةً وَنَا جَلَّا عَذَّبْنَا إِلَّا فَسَهَّلَ لِلَّذِينَ كَفَرُوا لِشَتِّيَنَ الَّذِينَ أُولَئِنَّا  
الْكَتَبَ وَرَدَدَهُمْ مَائِنَةً وَلَا يَرَوْنَ إِلَيْنَا إِلَّا مَرْقُومُونَ وَالظَّمَرَوْنَ وَلِغُورَ الَّذِينَ فِي قُلُوبِهِمْ مَرْقُومُونَ  
وَالْكَافِرُونَ مَا ذَرَ اللَّهُ بِهِنَا شَكِّاً كَذِكَّا يُبَلِّلُ اللَّهُ مِنْ يَكْنَهُ وَيَهْدِي مِنْ يَكْنَهُ وَنَا يَكْنَهُ جُنُودَ رَبِّ 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 شَفاءٌ وَرَحْمَةٌ لِلْمُتَوَسِّطِينَ وَلَا يُزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا﴾

¶And We send down in the Qur'aan that which is a healing and a mercy to the believers, and it increases the wrongdoers in nothing but loss.» [17:82], and,

﴿فَقُلْ هُوَ لِلْمُؤْمِنِينَ هُدٌ وَرِشْكٌ وَلِلْكُفَّارِ لَا يُفْتَنُونَ فِي مَا ذَرَّنَا لَهُمْ وَقُرْآنٌ وَهُوَ عَلَيْهِمْ سَعَى أُفْتَنِكَ يَنَادُوكَ مِنْ شَكَانِ بَيْسِيرٍ﴾

¶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'aan as guidance to those who fear Him and that He guides or misguides whom He wills by the Qur'aan.

﴿أَئُنْجِيَ إِلَيْكَ مَنْ تَرِكَ لَا إِلَهَ إِلَّا هُوَ وَأَغْرِضُ عَنِ التَّشْرِيكِ﴾ وَلَوْ شَاءَ اللَّهُ مَا أَنْشَرُكُوا وَمَا جَعَلْتُكَ عَلَيْهِمْ حَفِظًا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ﴾

¶106. Follow what has been inspired (revealed) to you from your Lord, none has the right to be worshipped but He, and turn aside from the idolators.»

¶107. Had 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,

﴿أَئُنْجِيَ إِلَيْكَ مَنْ تَرِكَ﴾

¶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,

﴿وَأَعِرْضُ عَنِ الظَّمَارِ﴾

«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,

﴿ذَرْهُمْ هُنَّ أَشَرُّ أَهْلَكُمْ﴾

«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 عَلَيْهِمْ حَفِيفًا﴾

«And We have not made you Ḥafiz over them.» means, a watcher who observes their statements and deeds,

﴿وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ﴾

«Nor are you set over them to dispose of their affairs.» or to control their provision. Rather, your only job is to convey, just as Allāh said,

﴿نَذِكِرُ إِنَّا أَنَّتِ مُذَكَّرٌ لَّكَ عَلَيْهِ يُصَطَّرِ﴾

«So remind them, you are only one who reminds. You are not a dictator over them.» [88:21-22] and,

﴿فَإِنَّا عَلَيْكَ أَنْبَلْغُ وَعَلَيْنَا لِلْمَسَابِ﴾

«Your duty is only to convey and on Us is the reckoning.» [13:40]

﴿وَلَا تَسْبُوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسْبُوا اللَّهَ عَذْوَانًا بِغَيْرِ طَهْرٍ كَذَلِكَ زَيْنَاتِكَ لِكُلِّ أَنْتَ عَلَيْهِمْ لَمْ يَأْتِ إِلَيْكُمْ تَرْجُمَةً فَتَبَثُّهُمْ بِمَا كَفَرُوا بِمَمْلُوْنَ﴾

«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 Ṭalhah said that Ibn 'Abbās commented on this Ayah [6:108]; "They (disbelievers) said, 'O Muhammad! You will stop insulting our gods, or we will insult your Lord.' Thereafter, Allāh prohibited the believers from insulting the disbelievers' idols,

﴿فَلَا يُشْبِهُوا اللَّهَ عَذْرًا بِنَفْرِ عَلَيْهِ﴾

*«lest they insult Allāh wrongfully without knowledge.»*<sup>[1]</sup>

'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 تُشْبِهُوا اللَّهَ يَعْنَوْنَ مِنْ دُونِ أَنْتِهِ﴾

*«And insult not those whom they worship besides Allāh.»*<sup>[2]</sup>

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,

«مَلْعُونُ مَنْ سَبَّ وَالذِيْهِ»

*«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,

«سَبَّ أَبَا الرَّجُلِ فَسَبَّ أَبَاهُ وَسَبَّ أُمَّهُ فَسَبَّ أُمَّهُ»

<sup>[1]</sup> At-Tabari 12:34.

<sup>[2]</sup> '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.»<sup>[1]</sup>

Allāh's statement,

﴿كَذَلِكَ زَيَّنَ لِكُلِّ أُمَّةٍ عَمَّا مَرَأَتْ﴾

«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 إِنَّ رَبَّهُمْ تَرْجِمُهُمْ﴾

«then to their Lord is their return,» gathering and final destination,

﴿فَيَنْشئُهُمْ بِمَا كَانُوا يَعْمَلُونَ﴾

«and He shall then inform them of all that they used to do.»

He will compensate them for their deeds, good for good and evil for evil.

﴿وَأَقْسَمُوا بِاللَّهِ جَهَنَّمَ أَتَتْهُمْ لَمَّا جَاءُوكُمْ بِهَا فَلَمْ يُؤْمِنُوا إِنَّمَا الْأَكْبَرُ عِنْدَ اللَّهِ وَنَحْنُ  
يُشَرِّكُونَ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿١٠﴾ وَتَنَزَّلُكَ أَتَتْهُمْ وَأَنْصَرْهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوْ أَنَّ  
مَرَّ وَنَذَرُهُمْ فِي طَفْقَيْنِهِ يَعْمَلُونَ ﴿١١﴾﴾

¶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,

<sup>[1]</sup> *Fath Al-Bāri* 10:417.

﴿لَوْلَمْ يَأْتِنُوكُمْ مَّا يَرِيدُونَ﴾

﴿that if there came to them a sign...﴾ a miracle or phenomenon,

﴿يُؤْمِنُوا﴾

﴿they would surely believe therein.﴾ affirming its truth,

﴿فَلَمْ يَأْتِكُمْ أَنَّا أَنْذَرْنَاكُمْ﴾

﴿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 يُشَرِّكُنَّ أَهْلَكَ أَهْلَكَتْ 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 preceive' refers to the idolators, according to Mujāhid. In this case, the Āyah would mean, what makes you - you idolators - preceive 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 preceive', refers to the believers, meaning, what will make you preceive, O believers, that the idolators will still not believe if the signs come. Allāh also said,

﴿فَمَا مَنَّكُمْ أَلَا تَسْجُدُ إِذْ أَنْزَلْتُ﴾

﴿"What prevented you (O Iblis) that you did not prostrate, when I commanded you?"﴾ [7:12] and,

﴿وَحَرَمْتُ عَلَىٰ قَرِيبَةِ أَهْلَكَهَا أَهْلَمْ لَا يَرْجِعُونَ﴾

﴿And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again).﴾ [21:95]

These Āyāt mean: 'What made you, O Iblis, 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,

﴿وَنَقْلِبُ أَفْئَدَهُمْ وَأَبْصَرَهُمْ كَمَا أَنْ بَوَّبُوا يَدَهُمْ أَرْبَعَ سَرْرَتٍ﴾

«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)."<sup>[1]</sup> Mujāhid said that Allāh's statement,

﴿وَنَقْلِبُ أَفْئَادَهُمْ وَأَبْصَرَهُمْ﴾

«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-Rahmān bin Zayd bin Aslam. 'Ali bin Abi Talhah 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 يُنَتَّكَ مِثْلُ خَيْرٍ﴾

«And none can inform you like Him Who is the All-Knower.» [35:14] and,

﴿أَنْ تَشُوَّلْ فَقْسٌ بَخْرَرَنْ عَلَى مَا فَرَطَتْ فِي جُنْبَ أَنَّوْ﴾

«Lest a person should say, "Alas, my grief that I was undutiful to Allāh."» [39:56] until,

﴿لَوْ أَكَ لِكَرَّةً فَأَكُونَتْ بَنَ الْمُخَيْبَرِينَ﴾

«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

<sup>[1]</sup> At-Tabari 12:44.

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وَلَوْ أَنَّا زَلَّا إِلَيْهِمُ الْمُلْكَ هَكَذَا وَلَكُمْ هُنَّ الْمُرْقَفُ وَحَسْرَنَا  
عَلَيْهِمْ كُلَّ شَيْءٍ وَقَبْلًا تَمَكَّنُوا مِنْهُمْ إِلَّا أَنْ يَسَّأَمَ اللَّهُ وَلَكُنَّ  
أَكْثَرُهُمْ بَجَهَلُونَ ﴿٦﴾ وَكَذَلِكَ جَعَلْنَا لِكُلِّ شَيْءٍ عَدُوًّا  
شَيْطَانَ إِلَيْنَا وَالْجِنَّةَ يُوحِي بِعَصْبُهُمْ إِلَى بَعْضٍ رُّخْرُفَ  
الْقَوْلَ غُمْرَوْرًا وَلُوشَاهَ رَبِّكَ مَا فَعَلْهُمْ فَدَرْهُمْ وَمَا يَهْدُونَ  
﴿٧﴾ وَلَقَعْدَنِي إِلَيْهِ أَفْعِدَهُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ  
وَلِرَزْصَوَهُ وَلِقَرْفَوَهُ مَا هُمْ مُتَّرْفُونَ ﴿٨﴾ أَفَسِيرَ اللَّهُ  
أَبْتَغَنِي حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَضِّلًا  
وَالَّذِينَ مَا تَبَيَّنَ لَهُمُ الْكِتَابَ يَسْلُمُونَ أَنَّهُ مُرَدُّ مِنْ رَبِّكَ بِالْحَقِّ  
فَلَا تَكُونُنَّ مِنَ الْمُمْدَنِينَ ﴿٩﴾ وَتَمَّتْ كَلْمَتُ رَبِّكَ صَدَقًا  
وَعَدْلًا لَا مُبَدِّلَ لِكَلْمَتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٠﴾ وَلَدَنْ  
قُطْعَ أَكْثَرَهُمْ فِي الْأَرْضِ يُضْلَلُوكُمْ عَنْ سَبِيلِ السَّيِّدِ  
يَتَبَيَّنُونَ إِلَّا أَطْلَنَ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١﴾ إِنَّ رَبَّكَ هُوَ  
أَعْلَمُ مَنْ يَضْلِلُ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمَهْتَدِينَ  
فَلَكُمْ أَسْمَادُ ذِكْرِ أَسْمَ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِإِيمَنِهِ مُؤْمِنِينَ ﴿١٢﴾

prevented from embracing the guidance, just as We prevented them from it the first time, when they were in the life of this world.”<sup>[1]</sup> Allāh said,

﴿وَنَذَرْهُمْ﴾

«and We shall leave them...» and abandon them,

﴿فِي طَغْيَانِهِمْ﴾

«in their trespass...» meaning, disbelief, according to Ibn ‘Abbās and As-Suddi. Abu Al-‘Aliyah, Ar-Rabi’ bin Anas and Qatādah said that ‘their trespass’ means, ‘their misguidance’.

﴿بِسْمِهِنَّ﴾

<sup>[1]</sup> At-Tabari 12:45.

to life, they would not accept the guidance,

﴿وَلَوْ رُدُّوا لَنَادُوا لِمَا هُنَّا عَنْهُ  
وَلَأَئْتُمْ لِكَيْنُونَ﴾

«But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars.» [6:28]

Allāh said,

﴿وَنَقْبَلُ أَنْدَهُمْ وَأَبْصِرُهُمْ كَمَا  
لَرْ يُؤْمِنُوا بِهِ أَوْلَ مَرَّةً﴾

«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

﴿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 رَزَقْنَا إِلَيْهِمُ الْتَّبَكَّةَ وَلَكُمْهُ الْتَّوْقُ وَحَسْنَرَا عَلَيْهِمْ كُلُّ شَيْءٍ وَلَكُمْ تَا كَافِرًا لَّيَوْمَئِذٍ إِلَّا أَن يَكُونَ أَكْثَرُهُمْ يَتَّهَوَّدُونَ﴾

﴿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,

﴿فَأَزْوَجْنَاهُمْ بِالْمَلَائِكَةِ فَيَلْمَلُونَ﴾

﴿or you bring Allāh and the angels before (us) face to face.﴾ [17:92]

﴿فَأَلَوْلَا لَنْ تُؤْمِنَ حَتَّى تُوقَنَ مِثْلَ مَا أُوفِيَ رُشْدًا أَنَّهُ﴾

﴿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 يُرْجِعُونَ إِنَّا نَلَمْأَلَ عَيْنَاهُنَّ الْتَّبَكَّةُ أَوْ زَرَّى رَبَّا لَقَدْ أَنْسَكَبَنَا فِي أَنْشِيْمِ وَعَنْتُرْ عَنْوَا 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,

﴿وَلَكُمْهُ الْتَّوْقُ﴾

﴿and the dead had spoken unto them,﴾

This is, to inform them of the truth of what the Messengers brought them;

﴿وَحَسْرَرَا عَلَيْهِمْ كُلُّ شَنْرُقٍ ثُلَّا﴾

﴿and We had gathered together all things before them,﴾

before their eyes, as 'Ali bin Abi Ṭalhah and Al-'Awfi reported from Ibn 'Abbas. This is the view of Qatādah and 'Abdur-Rahmān 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,

﴿كَمَا كَانُوا يُرْسَلُونَ إِلَّا أَنْ يَتَأَمَّلَ 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 يَشْتَأْنُ عَنْ يَفْعَلُ وَمَنْ يُشْتَأْنُ﴾

﴿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 حَسَّتْ عَلَيْهِمْ كَلِمَاتِ رَبِّكَ لَا يُؤْمِنُونَ ۝ وَلَوْ جَاءَهُمْ كُلُّ مَا يَرَوْنَ ۝ إِنَّ اللَّهَ أَلِيمٌ﴾

﴿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]

﴿وَذَكَرَنَاكَ جَمِيلًا لِمَنِ يَقْرَئُ عَدْلًا شَيْطَانُ الْأَنْوَارِ وَالْجِنُّ يُوحِي بِضَلَالٍ لِّلْأَوْلَادِ ۝ عَزَّزُوهُنَا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلَهُمْ فَذَرُوهُمْ وَمَا يَقْرَئُونَ ۝ وَلَمْ يَصْنَعُ إِلَيْهِمْ أَفْعَلَةً الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلَيَرَوْنَ مَا هُمْ مُنْتَهَوْنَ ۝﴾

﴿112. And so We have appointed for every Prophet enemies - Shayātīn 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 Tasghā 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 Muhammad, who will oppose and rebel against you and become your adversaries, We also made enemies for every Prophet who came before you. Therefore, do not be saddened by this fact. Allāh said in other Āyāt:

﴿وَلَقَدْ كَذَّبُتُ رُسُلِّيْ مِنْ قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأُوذُوا﴾

«Verily, Messengers were denied before you, but with patience they bore the denial, and they were hurt...» [6:34], and,

﴿عَمَّا يُبَالُ لَكُمْ إِلَّا مَا قَدْ نَهَىٰ الرَّسُولُ مِنْ قَبْلِكُمْ إِنَّ رَبَّكَ لَذُورٌ مُغْفِرَةٌ وَدُورٌ عِقَابٌ أَلِيمٌ﴾

«Nothing is said to you except what was said to the Messengers before you. Verily, your Lord is the Possessor of forgiveness, and (also) the Possessor of painful punishment.» [41:43] and,

﴿وَكَذَّلَكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَذَّرًا بَيْنَ النَّجْمِيْنَ﴾

«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."<sup>[1]</sup>

Allāh's statement,

﴿شَيَاطِينَ الْأَنْوَارِ﴾

«*Shayāṭīn among mankind...»* refers to,

﴿عَذَّرًا﴾

«enemies...» meaning, the Prophets have enemies among the devils of mankind and the devils of the *Jinns*. The word, *Shayāṭīn*, 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

<sup>[1]</sup> Al-Bukhāri no : 3

narrated that Qatādah commented on Allāh's statement,

﴿شَيْطَانٌ لِّلْأَنْسَابِ وَالْجِنِّ﴾

«Shayātīn (devils) among mankind and Jinn...»

“There are devils among the Jinns and devils among mankind who inspire each other.”

Allāh's statement,

﴿يُوَحِّي بِتَصْفِيمٍ إِنْ يَعْقِلُونَ رُشْكَ الْقَوْلَ عَرَّدَةَ﴾

«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 نَهَى﴾

«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,

﴿فَقَدْرُهُمْ وَمَا يَفْرُطُ﴾

«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,

﴿وَلَا تَنْصَفَ إِلَيْهِمْ﴾

«And Tasghā to it.»

means, according to Ibn ‘Abbās, “incline to it.”<sup>[1]</sup>

﴿أَتَنْهَدُ أَلْيَنَ لَا يَذْهَبُ إِلَيْهِمْ﴾

«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.<sup>[2]</sup>

﴿وَلَا يَنْتَهُونَ﴾

«And that they may remain pleased with it.»

<sup>[1]</sup> At-Tabari 12:58

<sup>[2]</sup> At-Tabari 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,

﴿إِنَّكُمْ وَمَا شَبَدْتُمْ إِلَّا مَنْ هُوَ صَالِحٌ لِّجَنَاحِي﴾

﴿So, verily, you (pagans) and those whom you worship (idols). Cannot lead astray. Except those who are predestined to burn in Hell!﴾ [37:161-163] and,

﴿إِنَّكُمْ لَنِي قُولُ مُتَنَبِّهِنَّ يَوْمَ عَذَابٍ مِّنْ أَنفُسِكُمْ﴾

﴿Certainly, you have different ideas. Turned aside therefrom is he who is turned aside.﴾ [51:8-9]

Allah said;

﴿وَلَيَقْرِئُوا مَا هُمْ فَعَلَوْا﴾

﴿And that they may commit what they are committing.﴾

meaning, "let them earn whatever they will earn", according to 'Ali bin Abi Ta'lhabah who reported this from Ibn 'Abbās.<sup>[1]</sup> As-Suddi and Ibn Zayd also commented, "Let them do whatever they will do."<sup>[2]</sup>

﴿أَفَتَرِيدُ أَنَّمَا أَبْتَغِي حَكْمًا وَمَوْلَى الَّذِي أَنْزَلَ إِلَيْكُمْ الْكِتَابَ مُنَصَّلاً وَالَّذِينَ مَا تَهْتَمُّ بِهِمْ الْكِتَابَ يَسْأَلُونَ أَنَّهُ مُنَزَّلٌ مِّنْ رَبِّكُمْ يَأْتِي فَلَا يَكُونُونَ مِنَ الْمُسْتَنَدِينَ وَتَسْتَأْتِي كَلِمَاتُ رَبِّكُمْ صَدِقَةً وَعَدَلًا لَا مُبَدِّلٌ لِّكَوْنَتِهِ وَمَوْلَى الْكِتَابِ الْكِتَابُ﴾

﴿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.﴾

Allah tells His Prophet ﷺ to say to these polytheists who worship others besides Allāh,

[1] At-Tabari 12:59

[2] At-Tabari 12:60

﴿أَفَبِرَبِّكُمْ حَسِيبٌ﴾

«Shall I seek a judge other than Allāh...» between you and I,

﴿وَهُوَ أَلَّا يَنْزَلُ إِلَيْكُمُ الْكِتَابُ مُفَصَّلًا﴾

«while it is He Who has sent down unto you the Book, explained...» in detail,

﴿وَالَّذِينَ مَنْتَهَمُوا إِلَيْكُمُ الْكِتَابُ﴾

«and those unto whom We gave the Scripture», the Jews and the Christians,

﴿يَسْلُطُونَ أَنَّمَا مُرْسَلٌ مِّنْ رَّبِّكَ بِالْحَقِيقَةِ﴾

«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 تَكُونُنَّ مِنَ الظَّاهِرِينَ﴾

«So be not you of those who doubt.» is similar to His other statement,

﴿فَإِنْ كُنْتَ فِي شَكٍّ مِّمَّا أَرَيْتَ إِلَيْكَ فَأَتْلِ الْأَيْرَبَتْ بِقَرْءَادَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُونَنَّ مِنَ الظَّاهِرِينَ﴾<sup>(1)</sup>

«So if you are in doubt concerning that which We have revealed unto you, then ask those who are reading the Book before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it).» [10:94]

The conditional 'if' in this Ayah does not mean that 'doubt' will ever occur to the Prophet ﷺ. Allāh said,

﴿وَنَسْتَأْتِكُمْ بِكَمَّ مَا وَعَدْنَا﴾

«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."<sup>[1]</sup> Surely, whatever Allāh says is the truth and He is Most Just in what

<sup>[1]</sup> At-Tabari 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,

﴿يَأْمُرُهُمْ بِالْمَعْرُوفِ وَنَهَايُهُمْ عَنِ الْمُنْكَرِ﴾

﴿He commands them with good; and forbids them from evil...﴾ [7:157] until the end of the Āyah.

﴿لَا مُبْدِلَ لِكَلِمَاتِهِ﴾

﴿None can change His Words.﴾ meaning, none can avert Allāh's judgment whether in this life or the Hereafter,

﴿وَهُوَ أَكْبَرُ﴾

﴿And He is the All-Hearer,﴾ Hearing, His servants' statements,

﴿أَقْلَمُهُمْ﴾

﴿The All-Knower.﴾ of their activities and lack of activity, Who awards each according to their deeds.

﴿فَإِنْ تُلْهُنَّ أَكْثَرَ مَنْ فِي الْأَرْضِ يَضْلُّوكُمْ عَنِ سَبِيلِكُمْ إِنْ يَشْعُونَ إِلَّا أَطْهَرَنَّ وَإِنْ هُمْ إِلَّا بَغْرِصُونَ ﴿١١٦﴾ إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضْلُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ الْمَهْتَدِينَ ﴿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 الْأُولَئِنَ﴾

﴿And indeed most of the men of old went astray before them.﴾ [37:71] and,

﴿وَرَبِّا أَكْثَرُ النَّاسِ وَلَوْ حَرَضْتَ بِمُؤْمِنِينَ﴾

﴿And most of mankind will not believe even if you eagerly desire it.﴾ [12:103]

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وَمَا لَكُمْ أَنْ تُكْسِبُوا مَا ذَكَرَ أَسْمَ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ  
لَكُمْ مَا حَرَمَ عَلَيْكُمْ إِلَّا مَا أَنْظَرَ إِلَيْهِ وَإِنْ كَيْرَ لَيَضُلُّونَ  
إِلَّا هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١٤٣﴾  
وَذَرُوا أَظَاهِرَ الْأَثْمِ وَبَاطِنَهُ أَنَّ الَّذِينَ يَكْسِبُونَ الْأَثْمَ  
سَيَجْزَوْنَ بِمَا كَانُوا يَفْتَهُونَ ﴿١٤٤﴾ وَلَا تُكْسِبُوا مَا تَنْهَى كَرِيمُ  
أَسْمَ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفَسْقٌ وَإِنَّ الشَّيْطَنَ لَيُؤْخُذُنَ إِلَّا  
أُولَئِكَ يَهْمِلُهُ لِيُحْجِدُوكُمْ وَإِنْ أَطْعَمُوهُمْ إِنَّكُمْ لَمْ تُشْرِكُونَ ﴿١٤٥﴾  
أَوْمَنْ كَانَ مَيْسَاتِ أَحْيَيْتُهُ وَجَعَلْنَا لَهُ ثُورًا يَمْشِي بِهِ فِي  
النَّاسِ كَمَنْ مَنْلَهُ فِي الظُّلْمَتِ لَيُسْخَارُ بِهِنَّاكَذِلَكَ  
رَبِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٤٦﴾ وَكَذَلِكَ جَعَلْنَا  
فِي كُلِّ قَرْبَةٍ أَكَدِيرُ مُجْرِمِيهِ كَيْمَكْرُ وَفِيهَا وَمَا  
يَتَكَبَّرُونَ إِلَّا يَأْفِسُهُمْ وَمَا يَدْعُونَ ﴿١٤٧﴾ وَإِذَا جَاءَهُمْ  
هَامِيَةٌ قَالُوا إِنَّنَا نُؤْمِنُ حَتَّى نُوقِنَ مَا أُوْفِيَ رَسُولُ اللَّهِ أَعْلَمُ  
أَعْلَمُ حِيثُ يَجْعَلُ رِسَالَتَهُ سَيُصِيبُ الَّذِينَ أَجْرَمُوا  
صَغَارٌ عِنْدَ اللَّهِ وَعَدَابٌ شَدِيدٌ إِمَّا كَانُوا يَسْكُنُونَ ﴿١٤٨﴾

﴿And He knows best the rightly guided.﴾ He facilitates that for them, all of them are facilitated for what He created them.

﴿فَتَكُوا مِمَّا ذِكَرَ أَنْمَ اللَّهُ عَلَيْهِ إِنْ كُنْتُمْ يَنْتَهِيُونَ مُؤْمِنِينَ ﴿١٤٩﴾ وَمَا لَكُمْ أَنْ تُكْسِبُوا مَا  
ذِكَرَ أَسْمَ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَمَ عَلَيْكُمْ إِلَّا مَا أَنْظَرَ إِلَيْهِ وَلَدَ كَيْرَ لَيَضُلُّونَ  
إِلَّا هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١٤٩﴾﴾

﴿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

They are misguided, yet they have doubts about their way, and they rely on wishful thinking and delusions.

﴿إِنْ يَعْمَلُونَ إِلَّا أَفْلَانَ وَإِنْ هُمْ إِلَّا بَغْرَصُونَ﴾

«They follow nothing but conjecture, and they do nothing but lie.»

Thus, they fulfill Allāh's decree and decision concerning them,

﴿هُوَ أَعْلَمُ مَنْ يَقْسُطُ عَنْ سَبِيلِهِ﴾

«It is He Who knows best who strays from His way.» and facilitates that for him,

﴿وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾

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 أَلَا تَأْكُلُوا مِمَّا ذَكَرَ اللَّهُ عَنِّي وَمَنْ قَسَّى لَكُمْ مَا حَرَمَ اللَّهُ 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 أَنْهَا زِينَةً 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 لَّيَشْرُكُونَ بِآهَوَابِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْأَمْمَالِ﴾

«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 ظَاهِرَ الْأَنْوَافِ وَبَاطِنَهُ إِنَّ اللَّهَ يَعْلَمُ مَا يَكْسِبُونَ إِلَّا مَنْ سَبَّحَهُنَّ بِمَا كَانُوا يَتَّقَرُّبُونَ﴾

«120. Leave sin, open and secret. Verily, those who commit sin will get due recompense for that which they used to commit.»

Mujâhid said that,

﴿وَذَرُوا ظِلْهَرَ الْأَثْيَرِ وَبِاطِنَتَهُ﴾

﴿Leave evil, open and secret...﴾

refers to all kinds of sins committed in public and secret.<sup>[1]</sup>  
Qatâdah said that,

﴿وَذَرُوا ظِلْهَرَ الْأَثْيَرِ وَبِاطِنَتَهُ﴾

﴿Leave sin, open and secret...﴾

encompasses sins committed in public and secret, whether few or many.<sup>[2]</sup> In another statement, Allâh said,

﴿فَقُلْ إِنَّمَا حَرَمَ رَبُّكَ الْفَحْشَىٰ مَا تَعْمَلُ مِنْهَا وَمَا تَكُونُ﴾

﴿Say: “(But) the things that my Lord has indeed forbidden are Al-Fawâihîsh (evil sins) whether committed openly or secretly.﴾ [7:33]

This is why Allâh said,

﴿إِنَّ الظَّالِمِينَ يَكْسِبُونَ الْأَيْمَمَ سَبَقُوكُمْ بِإِيمَانِكُمْ فَإِنَّمَا كَفَرُوا بِقُرْبَتِهِنَّ﴾

﴿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, Allâh will compensate them for these sins. Ibn Abi Hâtîm recorded that An-Nâwwâs bin Sam’ân said, “I asked Allâh’s Messenger ﷺ about Al-Ithm. He said,

﴿الْأَثْمُ مَا حَالَكُ فِي صَدِرِكَ وَكَرِهَتْ أَنْ يَطْلُعَ النَّاسُ عَلَيْهِ﴾

﴿The sin is that which you find in your heart and you dislike that people become aware of it.﴾<sup>[3]</sup>

﴿وَلَا تَأْكُلُوا مِمَّا تَرَىٰ يَذْكُرُ أَنَّهُ اللَّهُ عَنْكُمْ وَإِنَّمَا لَفْسُكُ وَإِنَّ الْأَنْجِيلَيْنِ لَيُؤْمِنُونَ إِنَّ أَذْيَالَهُمْ لِيُجَدِّلُوكُمْ وَإِنَّ أَمْتَشُومُكُمْ لِكُمْ لَتُشَكُُونَ﴾

﴿121. Eat not of that on which Allâh’s Name has not been pronounced, for surely it is disobedience. And certainly, the Shayâtiñ do inspire their friends to dispute with you, and if you

[1] At-Tabâri 12:73

[2] At-Tabâri 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,

﴿فَلَا يَرْبُو عَلَيْكُمْ وَلَا يَرْبُو أَنْتُمْ إِلَّا عَلَيَّ﴾

*«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,

﴿وَإِذَا لَفَسَقَ﴾

*«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 *Hadīths* that order mentioning Allāh's Name when slaughtering and hunting. The *Hadīth* narrated by 'Adi bin Ḥātim and Abu Tha'labah (that the Prophet ﷺ said);

﴿إِذَا أَرْسَلْتَ كَلْبَكَ الْمُتَلَمَّ دَعْرِثَ اشْمَاعُوكَ 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 *Hadīth* was collected in the Two *Sahīhs*.<sup>[1]</sup> The Rāfi' bin Khadij narrated that the Prophet ﷺ said;

﴿مَا أَنْهَرَ الدَّمْ وَذَكَرَ اسْمُ اللَّهِ عَلَيْهِ فَكُلُّهُ﴾

*«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 *Hadīth* was also collected in the Two *Sahīhs*.<sup>[2]</sup> Ibn Mas'ūd narrated that Allāh's Messenger ﷺ said to the Jinn:

﴿لَكُمْ كُلُّ عَظِيمٍ ذِكْرُ اسْمِ اللَّهِ عَلَيْهِ﴾

<sup>[1]</sup> *Fath Al-Bārī* 9:524 and 9:137 and *Muslim* 3:1529 and 3:1532

<sup>[2]</sup> *Fath Al-Bārī* 9:546 and *Muslim* 3:1558

«(For food) you have every bone on which Allâh's Name was mentioned on slaughtering.» Muslim collected this *Hadîth*.<sup>[1]</sup>

Jundub bin Sufyân Al-Bajali said that the Messenger of Allâh ﷺ said,

«مَنْ ذَبَحَ قَبْلَ أَنْ بُصِّلَ فَلْيَذْبَحْ مَكَانَهَا أُخْرَى، وَمَنْ لَمْ يَكُنْ ذَبَحْ، حَتَّىٰ صَلَّيْنَا فَلْيَذْبَحْ بِاسْمِنَا»

«Whoever slaughtered before he prayed (the 'Id prayer), let him slaughter another sacrifice in its place. Whoever did not offer the sacrifice before we finished the prayer, let him slaughter and mention Allâh's Name.» The Two *Sahîhs* recorded this *Hadîth*.<sup>[2]</sup>

### The Devil's Inspiration

Allâh said,

﴿وَإِنَّ الشَّيْطَانَ لَيُؤْمِنُ إِنَّ أُولَئِكَ هُنَّ لَيَجِدُلُوكُمْ﴾

«And certainly, the *Shayâtîn* do inspire their friends to dispute with you,»

Ibn Abi Hâtim recorded that Abu Ishâq said that a man said to Ibn 'Umar that Al-Mukhtâr claimed that he received revelation. So Ibn 'Umar said, "He has said the truth," and recited this *Âyah*,

﴿وَإِنَّ الشَّيْطَانَ لَيُؤْمِنُ إِنَّ أُولَئِكَ هُنَّ﴾

«And certainly, the *Shayâtîn* do inspire their friends...»<sup>[3]</sup>

Abu Zamil said, "I was sitting next to Ibn 'Abbâs at a time when Al-Mukhtâr bin Abi 'Ubâdah was performing *Hajj*. So a man came to Ibn 'Abbâs and said, 'O Ibn 'Abbâs! Abu Ishâq (Al-Mukhtâr) claimed that he received revelation this night.' Ibn 'Abbâs said, 'He has said the truth.' I was upset and said, 'Ibn 'Abbâs says that Al-Mukhtâr has said the truth?' Ibn 'Abbâs replied, 'There are two types of revelation, one from

<sup>[1]</sup> Muslim 1:332

<sup>[2]</sup> *Fath Al-Bâri* 9:546 and Muslim 3:1551

<sup>[3]</sup> Ibn Abi Hâtim 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,

﴿وَإِنَّ الْشَّيْطَانَ لِيُوحِنَ إِلَّا أَذْيَأُوهُنَّ﴾

«And certainly, the *Shayṭān* do inspire their friends...»<sup>[1]</sup>

We also mentioned Ikrimah's commentary on the Āyah,

﴿يُوحِي بِقُصْبَهُمْ إِنْ يَقْعُنُ بُخْرَتَ الْقَرْبَلَ غَرْدَكَ﴾

«Inspiring one another with adorned speech as a delusion.»

Allāh said next,

﴿إِنْجَدِلُوكُمْ﴾

«to dispute with you,» Ibn Jarīr recorded that Ibn 'Abbās commented;

﴿وَلَا تَأْكُلُوا مَا لَمْ يَذْكُرْ أَسْمَهُ أَنَّهُ عَلَيْهِ﴾

«Eat not of that on which Allāh's Name has not been mentioned...» until,

﴿إِنْجَدِلُوكُمْ﴾

«...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?'»<sup>[2]</sup>

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,

﴿وَلَا أَمْسِكُمْ﴾

«and if you obey them...», and eat dead animals,

﴿إِنَّمَا لِشَرِكَةِ﴾

«then you would indeed be polytheists.»<sup>[3]</sup>

Similar was said by Mujāhid, Ad-Daḥḥāk and several others

<sup>[1]</sup> At-Tabari 12:86

<sup>[2]</sup> At-Tabari 12:81

<sup>[3]</sup> At-Tabari 12:81

among scholars of the Salaf.<sup>[1]</sup>

### **Giving Preference to Anyone's Saying Over the Legislation of Allāh is Shirk**

Allāh's statement,

﴿رَأَنَ الْمُشْرِكُونَ﴾

«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,

﴿أَتَعْلَمُوا أَخْبَارَنَا رَبُّكُمْ لَمْ يَرَكُنْ﴾

«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,

﴿إِنَّ إِنَّهُمْ أَحْلَوْا لَهُمُ الْحَرَامَ وَحَرَمُوا عَلَيْهِمُ الْحَلَالَ فَأَتَبْغُوْهُمْ فَذَلِكَ عِبَادَتُهُمْ إِنَّهُمْ هُنَّ أَنْجَلُونَ﴾

«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.»<sup>[2]</sup>

﴿أَوْ مَنْ كَانَ مِنْ أَنْفُسِهِنَّ فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَتَشَبَّهُ بِهِ فِي الظُّلُمَاتِ لَئِنْ يَخْرُجْ فِيهَا كَذَلِكَ زُرْنَ الْكَافِرِينَ مَا كَانُوا يَصْنَعُونَ﴾

«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.»

<sup>[1]</sup> At-Tabari 12:80

<sup>[2]</sup> Tuhfat Al-Ahwadhi 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 يَتَشَبَّهُ بِهِ فِي الظَّالِمِينَ﴾

«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'aan, according to Ibn 'Abbās, as Al-'Awfi and Ibn Abi Ṭalhah reported from him.<sup>[1]</sup> As-Suddi said that the light mentioned here is Islām.<sup>[2]</sup> Both meanings are correct.

﴿كَمْ نَثَرْنَا فِي الظُّلْمَةِ﴾

«Like him who is in the darkness» of ignorance, desires and various types of deviation,

﴿لَيْسَ بِغَارِبٍ مِّنْهَا﴾

«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 مِّنْ نُورٍ، فَمَنْ أَصَابَهُ ذَلِكُ النُّورُ اهْنَدَى، وَمَنْ أَخْطَأَهُ 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.»<sup>[3]</sup>

Allāh said in other Āyāt,

﴿أَلَّا وَلِلَّهِ بِأَنْتَ مَا شَاءَتْ يُغْرِيُهُمْ مِّنَ الظُّلْمَةِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أُولَئِكُمْ أَنَّذَرُوا مُغْرِيُونَهُمْ بِنَارِ النُّورِ إِلَى الظُّلْمَةِ أُولَئِكَ أَصْنَحُوا أَنَّهُمْ هُمْ فِيهَا حَمِيلُونَ﴾

<sup>[1]</sup> At-Tabari 12:91.

<sup>[2]</sup> At-Tabari 12:91.

<sup>[3]</sup> Ahmad 2:176

﴿Allâh is the Guardian of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their friends are Tâghüt, they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.﴾ [2:257], and

﴿أَفَنْ يَتَّبِعُ مِنْكُمْ عَلَى وَجْهِهِ أَهْدَى أَنَّ يَتَّبِعُ سَوِيًّا عَلَى حِرَاطٍ مُّسْتَقِعٍ﴾ ﴿٢٦﴾

﴿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 كَالْأَغْنَى وَالْأَصْمَى وَالْبَصِيرِ وَالْسَّمِيعِ مَلِ يَسْوِيَانِ مُثْلًا أَفَلَا لِلَّهِ رَبُّكُمْ﴾ ﴿٢٧﴾

﴿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 الْأَغْنَى وَالْبَصِيرُ وَلَا الظَّلَمَتُ وَلَا النُّورُ وَلَا الظِّلُّ وَلَا الْمُرُورُ وَمَا يَسْتَوِي الْأَجْنَاءُ وَلَا الْأَنْوَاثُ إِنَّ اللَّهَ يَسْمِعُ مَنْ يَشَاءُ وَمَا أَنَّ يَمْسِيْعَ مَنْ فِي الْقُبُوْرِ إِنَّ اللَّهَ يَعْلَمُ إِلَّا بِذِرْبِهِ﴾ ﴿٢٨﴾

﴿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, Allâh 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 Âyât on this subject. We explained before why Allâh mentioned the light in the singular sense and the darkness in the plural sense when we explained the Âyah at the beginning of the Sûrah,

﴿وَجَعَلَ الظَّلَمَتَ وَالنُّورَ﴾

﴿And originated the darknesses and the light.﴾ [6:1]

Allâh's statement,

﴿كَذَّالِكَ زَيْنَ لِلْكَافِرِينَ مَا كَانُوا يَسْمَلُونَ﴾

﴿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 Allâh decreed out of His wisdom, there is no deity worthy of worship except Him alone without partners.

﴿وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْبَةٍ أَكْبَرَ شُرُورِهَا لِتَكُونُوا فِيهَا وَمَا يَتَكَبَّرُ إِلَّا  
يَأْنِسُهُمْ وَمَا يَسْتَعْدُونَ ﴾١٢٣﴾ وَإِذَا جَاءَهُمْ يَوْمُهُمْ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُقُولَ مِثْلَ مَا أُوتِقَ رَسُولُ اللَّهِ  
إِنَّ اللَّهَ أَعْلَمُ بِمَا يَعْمَلُ وَسَارَتْهُمْ سَيِّئَاتُ الَّذِينَ أَخْرَجُوا صَفَارًا عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ  
يَسِّرْتُهُمْ كَذَلِكَ جَعَلْنَا لِكُلِّ قَرْبَةٍ عَذَابًا فِيهَا وَمَا يَتَكَبَّرُ إِلَّا  
يَأْنِسُهُمْ وَمَا يَسْتَعْدُونَ ﴾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 قَرْبَةٍ عَذَابًا فِيهَا وَمَا يَتَكَبَّرُ إِلَّا  
يَأْنِسُهُمْ وَمَا يَسْتَعْدُونَ ﴾

﴿Thus have We made for every Prophet an enemy among the criminals.﴾ [25:31]

Allāh said,

﴿وَإِذَا أَرَدْنَا أَنْ تُهْلِكَ قَرْبَةً أَنْزَلْنَا مُنْزِفِيَّا فَسَقَطُوا 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

﴿يَسْكُرُونَ فِيهَا﴾

﴿to plot therein.﴾

Ibn Abi Ṭalḥah reported that Ibn ‘Abbâs explained the Āyah

﴿أَكْبَرُ مُتَّجِرِيهَا يَسْكُرُونَ 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.”

Mujâhid and Qatâdah said that in the Āyah,

﴿أَكْبَرُ مُتَّجِرِيهَا﴾

﴿great ones﴾ refers to leaders.<sup>[11]</sup> I say that this is also the meaning of Allâh’s statements,

﴿وَمَا أُرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّبِيٍّ إِلَّا قَالَ مُنْزَفُوهَا إِنَّا بِمَا أُرْسَلْنَا بِدِي. كَفَّارُونَ ﴿١٦﴾ وَقَاتَلُوا نَحْنُ

﴿أَكْثَرُ أُنُوْلَا وَأَرْلَدَا وَمَا نَعْنَى بِمُؤْمِنِينَ ﴿١٧﴾﴾

﴿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,

﴿وَرَذَّلَكَ مَا أُرْسَلَنَا مِنْ قَبِيلَكَ فِي قَرْيَةٍ مِّنْ نَّبِيٍّ إِلَّا قَالَ مُنْزَفُوهَا إِنَّا وَجَنَّا نَابِلَنَا عَلَى أُنُوْلَهُ وَلَنَا

﴿عَنْ نَائِرِهِمْ مُّغَنِّثُونَ ﴿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. Allâh said about the people of Prophet Nuh, peace be upon him,

<sup>[11]</sup> At-Tabari 12:94.

﴿وَتَكْرُرُوا مَكَرًا كَثِيرًا﴾

﴿And they have plotted a mighty plot.﴾ [71:22]

Allah said,

﴿وَلَئِنْ تَرَى إِذَا الظَّالِمُونَ مُؤْفَرُونَ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْشُهُمْ إِذْ يَقُولُونَ  
الَّذِينَ أَسْفَلُوا فِي الدِّينِ أَسْتَكِنُهُمْ لَوْلَا أَنْتَ لَكُمْ مُّؤْمِنُكُمْ﴾ [٢٣]  
Qāl al-�َّاهِنَ أَسْتَكِنُهُمْ لِلَّهِنَ أَسْتَعْنُهُمْ لِلَّهِنَ  
أَسْتَعْنُهُمْ لِلَّهِنَ أَنْتَ مَكَرُنَكَرُ عَنِ الْمَنْهَى بَعْدَ إِذْ جَاءَكُرْ بَلْ كَثُرُ شَغْرُهُمْ﴾ [٢٤]  
وَقَالَ الَّهِنَ أَسْتَعْنُهُمْ لِلَّهِنَ وَقَالَ الَّهِنَ أَسْتَعْنُهُمْ لِلَّهِنَ  
أَنْدَادُكُرْ أَنْدَادُكُرْ مَكَرُنَكَرُ مَكَرُنَكَرُ أَنْتَ مَهْمَنْتَهُمْ أَنْتَ مَهْمَنْتَهُمْ أَنْتَ مَهْمَنْتَهُمْ﴾ [٢٥]

﴿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." Allah's statement,

﴿وَمَا يَمْكُرُونَ إِلَّا يُنْشِئُنَّ وَمَا يَنْتَهُنَّ﴾

﴿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,

﴿وَلَتَحْكُمُنَّ أَنْقَالَمْ رَأْقَالَمْ مَعَ أَنْقَالَمْ﴾

﴿And verily, they shall bear their own loads, and other loads besides their own.﴾ [29:13] and,

﴿وَمَنْ أَنْذَرَ الَّذِينَ يُخْلُونَهُمْ يُغَيِّرُ عَلَيْهِمْ أَلَا سَكَّةَ نَارٍ يَرَوْنَكَرْ﴾

﴿And also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear!﴾ [16:25].

Allâh said;

﴿وَلَا يَأْتُهُمْ بِآيَةٍ كَانُوا نَّفِقَ حَتَّىٰ تُقَرَّ بِشَلَّ مَا أُوتُوا مِنْ رَسُولِ 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 Allâh received."﴾

When there comes to them a sign they say,

﴿كَانُوا نَّفِقَ حَتَّىٰ تُقَرَّ بِشَلَّ مَا أُوتُوا مِنْ رَسُولِ اللَّهِ﴾

﴿"We shall not believe until we receive the like of that which the Messengers of Allâh received."﴾

until the angels bring us the Message from Allâh, just as they brought it to the Messengers. In another Âyah, Allâh said,

﴿وَقَالَ الَّذِينَ لَا يُؤْمِنُونَ لِيَأْتِنَا لَوْلَا أُرْبَلَ عَيْنَاهُ اللَّهُكَّةُ أَوْ زَرَّيْ رَسَّاً﴾

﴿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].

Allâh's statement,

﴿أَلَّا أَعْلَمُ حِيثُ يَعْمَلُ رِسَالَتِهِ﴾

﴿Allâh 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. Allâh said in other Âyât,

﴿وَقَالُوا لَوْلَا تُزَلِّ هَذَا الْقُرْآنُ عَلَىٰ كُلِّ شَيْءٍ مِّنَ الْقَرَبَيْنِ عَظِيمٌ ﴿٤٦﴾ أَفَمُّ يَقْسِمُونَ رَحْمَتَ رَبِّكُمْ﴾

﴿And they say: "Why is not this Qur'ân 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'ân revealed to a mighty, respectable leader, honored by us,

﴿مِنَ الْقَرَبَيْنِ﴾

﴿...from one of the two towns?﴾

Of Makkah and At-Tâ'if. This is because they, may Allâh curse them, belittled the Messenger ﷺ out of envy,

transgression, rebellion and defiance. Allāh described them,

﴿وَإِذَا رَأَوكُمْ إِنْ يَتَخَذُونَكُمْ إِلَّا مُهْزِزاً أَهْذَا الَّذِي بَعَثَنَا اللَّهُ رَسُولًا﴾

«And when they see you, they only mock: "Is this the one whom Allāh has sent as a Messenger?"» [25:41] and

﴿وَإِذَا رَأَكَ الظَّالِمُونَ كَفَرُوا بِإِنْ يَتَخَذُونَكُمْ إِلَّا مُهْزِزاً أَهْذَا الَّذِي يَنْكِحُ مَا لَهُنَّ كُنْمٌ وَّهُمْ يُذَكِّرُونَ الرَّحْمَنَ مُمْكِنُو كَفَرُونَ﴾

«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 أَسْهَبُوا بِرُسُلٍ مِّنْ قَبْلِكَ فَمَحَاجَةُ الَّذِينَ سَخَرُوا مِنْهُمْ تَأْكُلُوهُمْ يَسْتَهِنُونَ﴾

«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 اضطَقَى مِنْ وَلَدِ إِبْرَاهِيمَ إِسْمَاعِيلَ، وَاضطَقَى مِنْ بَنِي إِسْنَاعِيلَ بَنِي كَنَّةَ وَاضطَقَى مِنْ بَنِي كَنَّةَ قُرْشَا وَاضطَقَى مِنْ قُرْشَا بَنِي هَاشِمٍ وَاضطَقَّنِي مِنْ بَنِي هَاشِمٍ»

﴿Verily, Allāh has chosen Ismā’il from the offspring of Ibrāhīm, Bani Kinānah from the offspring of Ismā’il, Quraysh from Bani Kinānah, Bani Hāshim from Quraysh and, He has chosen me from Bani Hāshim.﴾<sup>[1]</sup>

Muslim recorded this *Hadīth*.<sup>[2]</sup> Al-Bukhārī recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«بُعْثُتُ مِنْ خَيْرِ قَوْنَ بَنِي آدَمَ فَزَانَا، حَتَّىٰ بُعْثُتُ مِنَ الْقَوْنِ الَّذِي كُنْتُ فِيهِ»

«I was chosen from a succession of the best generations of the Children of Ādām, until the generation I was sent in.»<sup>[3]</sup>

Allāh’s said,

﴿سَيِّئِبِبُ الَّذِينَ أَجْرَمُوا صَفَّارٌ 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 يَسْتَكِنُونَ عَنْ عِبَادَتِي سَيَذْهَرُونَ جَهَنَّمَ دَلِيْلِيْنَ﴾

«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 يَتَكَبَّرُونَ﴾

«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 يَنْظِرُ رَبُّكَ لَهُنَّا﴾

<sup>[1]</sup> Ahmad 4:107.

<sup>[2]</sup> Muslim 4:1682.

<sup>[3]</sup> Fath Al-Bārī 6:653.

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فَمَنْ يُرِدُ اللَّهُ أَنْ يَهْدِيَهُ يَشْعَحْ صَدْرَهُ بِالْإِسْلَامِ وَمَنْ يُرِدُ  
أَنْ يُضْلِلَهُ يَجْعَلْ صَدْرَهُ ضَيْقَا حَرَجاً كَانَمَا يَصْعَدُ  
فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ  
لَا يُؤْمِنُونَ ﴿٦﴾ وَهَذَا اصْرَاطُ رَبِّكَ مُسْتَقِيمٌ قَدْ فَصَلَّا  
الَّذِينَ لَمْ يَوْمِ يَدْكُرُونَ ﴿٧﴾ لَمْ يَمْدُوا إِلَيْهِمْ عِنْدَ رَبِّهِمْ  
وَهُوَ وَلَهُمْ بِمَا كَانُوا يَصْنَعُونَ ﴿٨﴾ وَيَوْمَ يُبَشِّرُهُمْ جِبِيلًا  
يَنْعَشِرُ الْجِنُونُ فَلَا يَسْتَكْنُ ثُمَّ مِنَ الْأَنْذِينَ وَقَالَ أَوْلَى أُهُمْ  
مِنَ الْأَنْذِينَ رَبِّنَا أَسْتَمْعُ بِعَصْسَانِيَعْضِ وَبَلَغَنَا أَجْنَانَ الْأَرْضِ  
أَجْلَتْ لَنَا قَالَ أَنَّا نَشْوَدُكُمْ خَلَدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِلَّا  
رَبُّكَ حَرَكِيمٌ عَلِيمٌ ﴿٩﴾ وَكَذَلِكَ تُوَلَّ بَعْضُ الظَّالِمِينَ بَعْضًا  
بِمَا كَانُوا يَكْسِبُونَ ﴿١٠﴾ يَنْمَعِشُ الْجِنُونُ وَالْأَنْذِينَ أَنْزَلَنَاكُمْ  
رُسُلٌ مِنْكُمْ يَقْصُونُ عَلَيْكُمْ مَا يَقْرَبُ وَيُنْذِرُوكُمْ لِقَاءَ  
يَوْمَكُمْ هَذَا قَالُوا شَهِدْنَا عَلَى أَنفُسِنَا وَغَرَّهُمْ لِلْجَوَهُ الدُّنْيَا  
وَسَهَدُوا عَلَى أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَاذِبِينَ ﴿١١﴾ ذَلِكَ  
أَنَّمَا يَكْنُونَ رَبُّكَ مُهْلِكُ الْفَرَّارِيِّ بِطَلْمَرِ وَاهْلُهُ غَنِيَّوْنَ ﴿١٢﴾

﴿And your Lord treats no one with injustice﴾ [18:49]

Allāh said in another Ayah,

﴿وَيَوْمَ تَبْيَانُ الْأَشْرَارِ﴾

﴿The Day when all the secrets will be examined.﴾ [86:9]

Meaning, the secrets, hidden thoughts and intentions will be exposed.

In the Two Ṣahīhs, it is recorded that the Messenger of Allāh ﷺ said,

«يَنْصَبُ لِكُلِّ غَايَةِ لَوْاءٍ عِنْدَ  
اسْتِيُّ يَوْمِ الْقِيَامَةِ، فَيَقَالُ: هَذِي  
غَدَرَةُ فَلَانِ بْنِ فَلَانِ بْنِ فَلَانِ»

«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...」<sup>[11]</sup>

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 يُرِدُ اللَّهُ أَنْ يَهْدِيَهُ يَشْعَحْ صَدْرَهُ بِالْإِسْلَامِ وَمَنْ يُرِدُ أَنْ يُضْلِلَهُ يَجْعَلْ صَدْرَهُ ضَيْقَا حَرَجاً كَانَمَا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ﴾

﴿125. And whomsoever Allāh wills to guide, He opens his

<sup>[11]</sup> Fath Al-Bārī 6:327 and Muslim 4:1361

*breast to Islâm; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allâh puts the wrath on those who believe not.»*

Allâh said,

﴿فَمَنْ يُرِدُ اللّٰهُ أَنْ يَهْدِيَمْ يَشْعَرْ صَدْرَهُ لِلْأَسْلَمِ﴾

*«And whomsoever Allâh wills to guide, He opens his breast to Islâm;»*

He makes Islâm easy for him and strengthens his resolve to embrace it, and these are good signs. Allâh said in other Âyât,

﴿أَفَنْ شَعَرَ اللّٰهُ صَدْرَهُ لِلْأَسْلَمِ فَهُوَ عَلٰى نُورٍ مِّنْ رَبِّهِ﴾

*«Is he whose breast Allâh has opened to Islâm, so that he is in light from His Lord (as he who is a non-Muslim)?» [39:22]* and,

﴿وَإِنَّ اللّٰهَ حَبَّبَ إِلَيْكُمُ الْبَيْنَ دِرَرِتُمْ فِي قُلُوبِكُمْ وَكَرَّةً إِلَيْكُمُ الْكُفْرُ وَالْقُسْوَ وَالْعُصَيْانُ أُولَئِكَ هُمُ الرَّازِدُونَ﴾

*«But Allâh 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 ‘Abbâs commented on Allâh’s statement,

﴿فَمَنْ يُرِدُ اللّٰهُ أَنْ يَهْدِيَمْ يَشْعَرْ صَدْرَهُ لِلْأَسْلَمِ﴾

*«And whomsoever Allâh wills to guide, He opens his breast to Islâm;»*

“Allâh says that He will open his heart to *Tawhîd* and faith in Him.”<sup>[11]</sup> This is the same as was reported from Abu Mâlik and several others, and it is sound.

Allâh’s statement,

﴿وَمَنْ يُرِدُ أَنْ يُضْلَلَ يَعْسُلْ صَدْرَهُ مَسِيقًا حَرَبَا﴾

*«and whomsoever He wills to send astray, He makes his breast closed and constricted,»*

[11] *Ad-Durr Al-Manthûr* 3:356

refers to inability to accept guidance, thus being deprived of beneficial faith.

﴿كَانَتِي بَشِّمَةً فِي الْكَلَمَ﴾

﴿...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.”<sup>[1]</sup>

Al-Hakam bin Abān said that Ikrimah narrated from Ibn 'Abbās that he commented on:

﴿كَانَتِي بَشِّمَةً فِي الْكَلَمَ﴾

﴿...as if he is climbing up to the sky.﴾

“Just as the Son of Ādām cannot climb up to the sky, Tawḥīd and faith will not be able to enter his heart, until Allāh decides to allow it into his heart.”<sup>[2]</sup>

Imām Abu Ja'far 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.”<sup>[3]</sup> He also commented on Allāh's statement,

﴿كَثُرَكَ يَعْنَكُ اللَّهُ أَرِيجَ عَلَى الْأَذِيَتِ 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.”<sup>[4]</sup> 'Ali bin Abi Ṭalhah reported that Ibn 'Abbās said that, *Rijs*, refers to Shaytān,<sup>[5]</sup> while Mujāhid said that it refers to all that does not contain goodness.<sup>[6]</sup> 'Abdur-Rahmān bin Zayd bin Aslam said that,

<sup>[1]</sup> At-Tabari 12:105

<sup>[2]</sup> Ad-Durr Al-Manthūr 3:356

<sup>[3]</sup> At-Tabari 12:109

<sup>[4]</sup> At-Tabari 12:110

<sup>[5]</sup> At-Tabari 12:111

<sup>[6]</sup> At-Tabari 12:111

Rijs, means, ‘torment’.

﴿وَهَذَا صِرَاطٌ رَّيْقٌ مُسْتَقِيمٌ لَمَنْ فَعَلَ أَيْثَرْ لِيَقُولُ يَدْكُونَ ﴾ ﴿لَمْ دَأْرَ الْكَلَّابِ عِنْدَ زَيْنَهُ وَهُوَ رَبِّهِمْ بِسْا كَانُوا يَعْصِلُونَ﴾

¶126. And this is the path of your Lord leading straight. We have detailed Our Ayât for a people who take heed.»

¶127. For them will be the abode of peace with their Lord. And He will be their Wali because of what they used to do.»

After Allâh 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. Allâh said next,

﴿وَهَذَا صِرَاطٌ رَّيْقٌ مُسْتَقِيمٌ﴾

¶And this is the path of your Lord leading straight.»

that is, Islâm, that We have legislated for you, O Muâmmad, by revealing this Qur'ân to you, is Allâh's straight path.

﴿لَمَنْ فَعَلَ أَيْثَرْ﴾

¶We have detailed Our Ayât...»

We have explained the Ayât and made them clear and plain,

﴿لِيَقُولُو يَعْصِلُونَ﴾

¶for a people who take heed» those who have sound comprehension and understand what Allâh and His Messenger convey to them,

﴿لَمْ دَأْرَ الْكَلَّابِ﴾

¶For them will be the abode of peace» Paradise,

﴿عِنْدَ رَبِّهِمْ﴾

¶with their Lord.» on the Day of Resurrection. Allâh 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 رَبِّهِمْ﴾

¶And He will be their Wali» Protector, Supporter and Helper,

﴿بِمَا كَانُوا يَعْمَلُونَ﴾

﴿because of what they used to do,﴾ As reward for their good deeds, Allāh has favored them and been generous with them, and awarded them Paradise.

﴿وَوَوْمَ يَحْشُرُهُنَّا جِيمًا يَنْقُضُّهُنَّا الْجِنِّينَ فَوَمَا أَنْتَكُرْتُمْ مِنَ الْإِنْسَانِ  
رَبَّنَا أَسْتَأْنِعُ بِعَذْنَا بِعَذْنِ وَبَنْتَنَا أَجْنَانَ الَّذِي أَلْقَتْ لَنَا قَالَ أَنَّكُمْ مُنْتَهُكُمْ خَلِيلُنَّا إِلَّا نَا  
شَاهَ اللَّهُ أَنَّ رَبَّكُمْ حَكِيمٌ عَلَيْكُمْ﴾ ﴿١٢٦﴾

﴿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,

﴿وَوَوْمَ يَحْشُرُهُنَّا جِيمًا﴾

﴿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,

﴿يَنْقُضُّهُنَّا الْجِنِّينَ فَوَمَا أَنْتَكُرْتُمْ مِنَ الْإِنْسَانِ﴾

﴿O you assembly of Jinn! Many did you mislead of men,﴾ So the Āyah;

﴿فَوَمَا أَنْتَكُرْتُمْ مِنَ الْإِنْسَانِ﴾

﴿Many did you mislead of men﴾ refers to their misguiding and leading them astray. Allāh also said;

﴿أَلَّا أَغْهِنَّ إِبْكَمْ بِتَبْيَقْ هَادِمْ أَنْ لَا تَقْبِلُوا الشَّيْطَنَ إِنَّهُ لَكُوْنُ عَذَّرُ مُؤْمِنْ﴾ ﴿١٢٧﴾

﴿أَلَّا يَدْرِي هَذَا صَرْطُ شَنْقِيفَةٍ﴾ ﴿١٢٨﴾ وَلَقَدْ أَنْشَلَ مِنْكُمْ جِيلًا كَثِيرًا أَقْنَمْ تَكُوْنُوا تَمْلِئُونَ

﴿Did I not command you, O Children of Ādam, that you

*should not worship Shayṭân. Verily, he is a plain enemy to you. And that you should worship Me. That is the straight path. And indeed he (Shayṭân) did lead astray a great multitude of you. Did you not, then, understand?» [36:60-62], and*

﴿وَقَالَ أَزْلَّتُهُمْ مِنَ الْأَنْوَارِ رَبِّنَا أَسْتَعْنُ بِعَذَابِنَا يَعْذِنْ﴾

*«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 Allâh, after Allâh chastises them for being misguided by the Jinns. Al-Hasan commented, "They benefited from each other when the Jinns merely commanded and mankind obeyed." <sup>[1]</sup>

Ibn Jurayj said, "During the time of Jâhiliyyah, 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."<sup>[2]</sup> 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."

﴿وَلَيَقُولُوا أَجَلَّنَا الَّذِي أَبْطَأَنَا﴾

*«but now we have reached our appointed term which You did appoint for us.»*

meaning, death, according to As-Suddi.

﴿قَالَ أَنَّكُمْ تَمُوتُمْ﴾

*«He (Allah) will say: "The Fire be your dwelling place..."»*  
where you will reside and live, you and your friends,

﴿خَلِيلِينَ فِيهَا﴾

*«you will dwell therein forever.»*

and will never depart except what Allâh may will.

﴿وَكَذَلِكَ نُؤْلِي بَعْضَ النَّظَالِيَّنَ بَعْضًا كَثُرًا يَكْسِبُونَ﴾

<sup>[1]</sup> Ad-Durr Al-Manthûr 3 :357

<sup>[2]</sup> At-Tabari 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-Rahmān bin Zayd bin Aslam commented on Allāh's statement,

﴿وَكُلَّكُمْ تُؤْتَى بِمَا كُنْتُمْ تَعْمَلُونَ﴾

﴿And thus We do make the wrongdoers supporters of one another.﴾

"It refers to the wrongdoers of the Jinns and mankind."<sup>[2]</sup> He then recited,

﴿وَمَنْ يَعْشَ عَنْ ذِكْرِ الرَّحْمَنِ فَنَسِقْنَاهُ شَيْطَانًا فَهُوَ لَهُ فَرِيقٌ﴾

﴿And whosoever turns away blindly from the remembrance of the Most Gracious (Allāh), We appoint for him Shaytān 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.'

﴿يَسْمَعُونَ أَلْيَنَ وَالْأَلْوَنَ إِذَا يَأْتُكُمْ رُسُلٌ مِّنْكُمْ يَصُونُونَ عَلَيْكُمْ مَا يَبْيَقُ وَيُنَذِّرُونَكُمْ لِئَدَاءَ يَوْمِكُمْ هَذَا قَاتِلُوا شَهِدَنَا عَلَى أَنفُسِهِنَّ وَعَزَّزْنَا لِلْجِبَرَةِ الْأُذْنَى وَشَهِدُوا عَلَى أَنفُسِهِمْ أَنَّهُمْ كَانُوا كُفَّارٍ﴾

﴿130. O you assembly of Jinn and humans! "Did not there

[1] 'Abdur-Razzāq 2:218

[2] At-Tabari 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 Allâh Sent Messengers to Them**

Allâh 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,

﴿يَسْأَلُونَ لِلّٰهِ وَالْجِنَّةِ أَنَّا بِإِيمَانِنَا رَسُولٌ مِّنْكُمْ﴾

«*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 Mujâhid, Ibn Jurayj and others from the Imâms of Salaf and later generations have stated.<sup>[1]</sup> The proof for this is that Allâh said,

﴿إِنَّا أَنزَلْنَا إِلَيْكَ كَاذِبَاتٍ إِلَى نُوحٍ وَالنَّبِيِّنَ مِّنْ بَعْدِهِ﴾

«*Verily, We have sent the revelation to you as We sent the revelation to Nûh and the Prophets after him.» [4:163],*

until,

﴿رَسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لَنَّا يَكُونُ لِلنَّاسِ عَلَى اللّٰهِ حُجَّةٌ بَعْدَ أَرْسَالِنَا﴾

«*Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the (coming of) Messengers.» [4:165]*

Allâh said, concerning the Prophet Ibrâhîm,

﴿وَجَعَلْنَا فِي ذِرْيَتِهِ النَّبِيًّةَ 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 Ibrâhîm. No one has

<sup>[1]</sup> At-Tabari 12:122

claimed that there were Prophets from among the Jinns before the time of Ibrāhīm, but not after that. Allāh said,

﴿وَمَا أَرْسَلْنَا فِيلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الْطَّعَامَ وَيَكْتُشُونَ 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 يَأْكُلُونَ طَعَماً بَيْنَ أَهْلِ الْأَرْضِ﴾

«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 سَرَقْنَا إِلَيْكَ نَفَرَ مِنَ الْجِنِّ يَسْتَهْمُونَ الْمُرْسَلَانَ فَلَمَّا حَضَرُوهُ قَالُوا أَنْيَسْوْا فَلَمَّا قُبُّلُوا إِلَى قَوْمِهِمْ مُنْذِرِينَ ﴿١﴾ قَالُوا يَقُولُونَا إِنَّا سَيَقْتَلُنَا كَيْنَـا أُنْزَلَ مِنْ بَعْدِ مُوسَى مُصَدِّقاً لِمَا بَيْنَ يَدَيْهِ تَبَدِّي إِلَى الْحَقِّ وَلَكَ طَرِيقٌ شَتَّىٰ ﴿٢﴾ يَقُولُونَا لِجِئْنَا دَارِيَ اللَّهُ وَمَاءِشُوا يَدِهِ يَغْفِرُ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُخْرِجُكُمْ مِنْ عَذَابِ أَلْيَوْنَ ﴿٣﴾ وَمَنْ لَا يُحْتَمِلُ دَاعِيَ اللَّهِ فَلَيْسَ بِمُتَجِزِّرٍ فِي الْأَرْضِ وَلَيْسَ لَمَّا مِنْ دُونِهِ أَوْلَيْكَ أَوْلَيْكَ فِي ضَلَالٍ شَيْئِينَ ﴿٤﴾

«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,

﴿سَنَجِعُ لَكُمْ أَيْنَ الْقَلَادَنَ ﴿١﴾ فَأَيْنَ إِلَّا رَبِّكُمَا تَعْكِيدُونَ ﴿٢﴾

«We shall attend to you, O you two classes (Jinn and men)! Then which of the blessings of your Lord will you both (Jinn

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وَلَكُلِّ دَرْجَتٍ مِنْ تَعْكِيلٍ وَمَارِبِكَ يُنَذِّلُ عَنَّا  
يَقْسِمُونَ ﴿٦﴾ وَرَبِّكَ الْفَنِيُّ ذُو الرَّحْمَةِ إِنْ يَشَاءُ  
يَدْهِبُكُمْ وَيَسْتَخِفُّ فِيمَا بَعْدُكُمْ تَأْيِشَةً كَمَا  
أَشَأْكُمْ مِنْ ذِرِّيَّةٍ قَوْمٍ مَا خَرَبُ ﴿٧﴾ إِنْ مَا  
ثُوعَدُونَ لَا تُرِيدُونَ وَمَا أَنْشَأْتُمْ مُغْرِبِينَ ﴿٨﴾ قُلْ يَقُولُونَ  
أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ  
مَنْ تَكُونُتُ لَهُ عَنْقَبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ  
﴿٩﴾ وَجَعَلُوا لِلَّهِ مَا ذَرَأْمَنَ الْحَرْثَ وَالْأَنْهَرَ  
نَصِيبًا فَقَالُوا هَذَا لِلَّهِ يُرْعِي هُنَّ وَهَذَا الشَّرِيكَانَا  
فَمَا كَانَ لِشَرِيكَاهُمْ فَلَا يَصِلُ إِلَى اللَّهِ  
وَمَا كَانَ لَهُ فَهُوَ يَصِلُ إِلَى شَرِيكَاهُمْ  
كَمَا يَأْتِي حَكْمُونَ ﴿١٠﴾ وَكَذَلِكَ زَيْنَ  
لِكَثِيرِ قَوْمٍ الشَّرِيكَانِ فَشَلَّ أَوْلَادُهُمْ  
شَرِيكَاهُمْ لِيُرْدُوهُمْ وَلِيُلْسِسُوا عَلَيْهِمْ دِينَهُمْ  
وَلَوْشَاءُ اللَّهُ مَافَعَلُوهُ فَذَرُوهُمْ وَمَا يَفْتَرُونَ ﴿١١﴾

Messages to us and warned us about the meeting with You, and that this Day will certainly occur. Allâh said next,

﴿وَعَزَّزْنَاهُ الْحَيَاةُ الدُّنْيَا﴾

¶ It was the life of this world that deceived them.» and they wasted their lives and brought destruction to themselves by rejecting the Messengers and denying their miracles. This is because they were deceived by the beauty, adornment and lusts of this life.

﴿وَشَهَدُوا عَلَىٰ أَنفُسِهِمْ﴾

¶ And they will bear witness against themselves» on the Day of Resurrection,

and men) deny?»  
[55:31-32] <sup>[11]</sup>

Allâh said in this honorable Ayah,

﴿يَنْعَثِرُ الْمَنْ وَالْإِنْ أَنَّ  
يَأْتُكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ  
عَلَيْكُمْ مَا يَنْهَا وَشَدِّرُوكُمْ لِقَاءَ  
يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا عَلَىٰ  
أَنفُسِنَا﴾

¶ O you assembly of Jinn and humans! "Did not there come to you Messengers from amongst you, reciting unto you My verses and warning you of the meeting of this Day of yours?" They will say: "We bear witness against ourselves."»

meaning, we affirm that the Messengers have conveyed Your

<sup>[11]</sup> Tuhfat Al-Ahwadhi 9:177

﴿أَنْهُمْ كَانُوا كُفَّارٍ﴾

﴿that they were disbelievers...﴾ in this worldly life, rejecting what the Messengers, may Allāh's peace and blessings be on them, brought them.

﴿وَذَلِكَ أَن لَم يَكُنْ رَبُّكَ مُهَلِّكَ الْقَرَى بِطُلُرٍ وَأَهْلَهَا غَنِيَّةً ۖ وَلَكُلُّ دَرَجَةٍ بِنَا عَسِيَّاً وَمَا رَبُّكَ يَغْفِلُ عَنَّا ۚ يَسْلُوتُ﴾

﴿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,

﴿وَذَلِكَ أَن لَم يَكُنْ رَبُّكَ مُهَلِّكَ الْقَرَى بِطُلُرٍ وَأَهْلَهَا غَنِيَّةً ۖ﴾

﴿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 Jīns 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,

﴿وَإِن مِنْ أُمَّةٍ إِلَّا حَلَّ فِيهَا نَذِيرٌ﴾

﴿And there never was a nation but a warner had passed among them.﴾ [35:24], and

﴿وَرَأَنَّدَ بَنَتِنَا فِي كُلِّ أُمَّةٍ رَسُولاً أَبْرَأَنَا مُؤْمِنِينَ اللَّهَ وَآتَنَا بِئْرَاتِنَا أَنْظَفَنَا﴾

﴿And verily, We have sent among every Ummah a Messenger (proclaiming): 'Worship Allāh, and stay away from At-Tāghūt (all false deities).''﴾ [16:36], and

﴿وَمَا كَانَ مُعْذِنِينَ حَتَّىٰ بَعَثَنَا رَسُولاً﴾

﴿And We never punish until We have sent a Messenger.﴾ [17:15], and,

﴿كُلَّتَا أَلْقَى فِيهَا فَوْجٌ سَالَمٌ حَرَبَتَا أَنَّهُ يَأْكُلُ نَبِيًّا ۝ قَالُوا بَلَى وَقَدْ جَاءَنَا نَبِيًّا مَّا كُلَّا ۝﴾

«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. At-Tabari said, "Allāh's statement,

﴿وَلِكُلِّ ذَرَجَتْ مِنَاعِلَيْهَا﴾

«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 ذَرَجَتْ مِنَاعِلَيْهَا﴾

«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,

﴿فَالَّذِينَ لَنْ يَنْفَعُهُمْ ضَنْقٌ﴾

«He will say: "For each one there is double (torment).» [7:38], and,

﴿الَّذِينَ كَفَرُوا وَصَدَّقُوا عَنْ سَبِيلِ اللَّهِ زَدَنَاهُمْ عَذَابًا فَوْقَ الظَّنَابِ إِنَّمَا كَانُوا يَفْسُدُونَ﴾

«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 رَبِّكَ يَنْعِدُ عَنَّا يَسْلُكُ﴾

«And your Lord is not unaware of what they do.»

Ibn Jarîr 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."<sup>[11]</sup>

<sup>[11]</sup> At-Tabari 12:125

﴿وَرَبُّكَ الْفَقِيرُ ذُو الْأَنْعَمَةِ إِنْ يَشَاءُ يَتَوَلَّكُمْ وَإِنْ تَتَّقُوا فَمِنْ بَيْنِ أَنْفُسِكُمْ مَا يَتَكَبَّرُ كَمَا  
أَنْتُمْ أَنْتُمْ بِنِعْمَتِنِي قَوْمٌ مُّخْرَجُونَ ﴾ۚ إِنَّكَ مَا تُوعِدُونَ لَأَتُمْ وَمَا أَنْتُ بِمُغَيْرِبِنِي  
فَلَمْ يَنْقُوتُ لِغَسْلَهَا عَلَىٰ نَكَبَتِكُمْ إِنَّ عَالِمًا شَوَّافٌ تَعْلَمُونَ مَنْ تَكُونُتُ لَهُ عَيْنَيْهِ الدَّارُ  
إِنَّمَا لَا يَنْلَعُ الظَّالِمُونَ ﴾ۚ﴾

﴿133. And your Lord is Al-Ghani, full of mercy; if He wills, He can destroy you; and in your place make whom He wills as your successors, as He raised you from the seed of other people.﴾

﴿134. Surely, that which you are promised, will verily come to pass, and you cannot escape.﴾

﴿135. Say: "O my people! Work according to your way, surely, I too am working, and you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the wrongdoers will not be successful."﴾

### If They Disobey, They Will Perish

Allāh said,

﴿وَرَبُّكَ﴾

﴿And your Lord...﴾, O Muḥammad,

﴿أَنْفُسُكُمْ﴾

﴿is Al-Ghani﴾

Rich, free from needing His creatures in any way or form, while they stand in need of Him in all situations,

﴿ذُرُّ الْأَنْعَمَةَ﴾

﴿full of mercy;﴾ towards creation. Allāh said in another Āyah,

﴿إِنَّ اللَّهَ بِالْكَافِرِ لَرُؤُوفٌ رَّءِيمٌ﴾

﴿Truly, Allāh is full of kindness, the Most Merciful towards mankind.﴾ [2:143]

﴿إِنْ يَشَاءُ يَتَوَلَّكُمْ﴾

﴿if He wills, He can destroy you.﴾ if you defy His commandments,

﴿وَتَسْعِلُنَّ مِنْ بَدْنَكُمْ كَمَا يَشَاءُ﴾

﴿And in your place make whom He wills as your successors,﴾  
who behave obediently,

﴿كَمَا أَنْشَأْتُمْ مِنْ ذُرْبَكُمْ قَوِيرَ بَاعْرِيَتْ﴾

﴿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 يَشَاءُ بَذْهَنَكُمْ أَهْبَأْ أَنْثَاثَ وَيَاتِ بَاعْرِيَتْ وَكَانَ اللَّهُ عَلَى ذَلِكَ قَهْرَارًا﴾

﴿If He wills, He can take you away, O people, and bring others. And Allāh is Ever Capable over that.﴾ [4:133],

﴿يَأَيُّهَا النَّاسُ أَنْشَأْتُمُ الْفُقَرَاءَ إِلَى أَنَّ اللَّهَ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ﴾ **إِنْ يَشَاءُ بَذْهَنَكُمْ**  
﴿وَلَئِنْ يَخْلُقْ جَيْدِرِيَّا وَمَا ذَلِكَ حَلَّ أَنَّ اللَّهَ يَعْزِيزِي﴾

﴿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,

﴿وَرَاهُ اللَّهُ الْفَقِيرُ وَأَنْشَأَ الْفُقَرَاءَ وَلَمْ تَنْلُوا بِسَبَبِيْلِ فَمَا عَدْكُمْ ثُمَّ لَا يَكُونُوا أَنْتَكُمْ﴾

﴿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].

Muhammad bin Ishāq said that Ya'qūb bin 'Utbah said that he heard Abān bin 'Uthmān saying about this Āyah,

﴿كَمَا أَنْشَأْتُمْ مِنْ ذُرْبَكُمْ قَوِيرَ بَاعْرِيَتْ﴾

﴿As He raised you from the seed of other people.﴾

"The seed' means the offspring and the children."<sup>(1)</sup> Allāh's statement,

<sup>(1)</sup> Ad-Durr Al-Manthūr 3:361

﴿إِنَّ مَا تُوعَدُونَ لَآتٍ وَمَا أَنْشَدْتُمْ بِسْعَيْرِينَ﴾

«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 أَنْشَدْتُمْ بِسْعَيْرِينَ﴾

«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;

﴿فَلْ يَنْقُوتُ أَغْسَلُوا عَلَى مَكَانِتِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ﴾

«Say : "O my people! Work according to your way, surely, I too am working and you will come to know."»

This contains a stern warning and a sure promise, saying; remain on your way, if you think that you are rightly guided, for I will remain on mine. Allāh said in another Āyah,

﴿وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْسِلُوا عَلَى مَكَانِتِكُمْ إِنَّا عَمَلُونَ﴾

«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 Ṭālḥah reported that Ibn 'Abbās said that,

﴿عَنْ مَكَانِتِكُمْ﴾

«according to Makānatikum...» means, your way.<sup>[1]</sup>

﴿فَسَوْفَ تَعْلَمُونَ مِنْ تَكُوْثَتِهِمْ عَنْقِيَّةُ الدَّارِ إِنَّمَا لَا يُمْلِحُ 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

<sup>[1]</sup> At-Ṭabarī 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 Allâh be pleased with them all. Allâh also said,

﴿كَتَبَ اللَّهُ لِلْأَقْرَبَاتِ أَنَّا وَرِسَالَتِنَا إِنَّ اللَّهَ قَوِيٌ عَزِيزٌ﴾

﴿Allâh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allâh is All-Powerful, Almighty.﴾ [58:21]

﴿إِنَّا لَنَصْرُ مُشَاهِدَاتِنَا وَالْأَيْرَادَ مَأْمُوا فِي الْجَنَّةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ﴾ [59:1] يوم لا ينفع  
الظَّالِمُونَ مَعْذِرَتُهُمْ وَلَهُمْ سُوءُ الْأَيَارِ﴾ [59:2]

﴿Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth. The Day when their excuses will be of no profit to the wrongdoers. Theirs will be the curse, and theirs will be the evil abode.﴾ [40:51-52]

and,

﴿وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الْمَسِيحَلُونَ﴾ [15]

﴿And indeed We have written in the Zabûr after the Dhikr<sup>[1]</sup> that My righteous servants shall inherit the land.﴾ [21:105]

﴿وَجَعَلْنَا لَهُمْ مِنَ الْأَنْوَافِ نَصِيبًا فَقَالُوا هَذَا يَوْمٌ يَرْغَبُونَ  
وَهَذَا يُشْرِكُونَ فَكَانَ كَانَ لِشَرِكَائِهِمْ فَكُلًا يَسْعَلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ  
يَسْعَلُ إِلَى لِشَرِكَائِهِ سَاءَ مَا يَنْحَكُرُ﴾

﴿136. And they assign to Allâh a share of the tilth and cattle which He has created, and they say: "This is for Allâh," according to their claim, "and this is for our partners." But the share of their "partners" reaches not Allâh, while the share of Allâh reaches their "partners"! Evil is the way they judge!﴾

<sup>[1]</sup> There are different explanations of this Ayah. See the Tafsîr of Sûrat Al-Anbiyâ' 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 لِلّهِ مِنْهَا ذِرَاءً﴾

﴿And they assign to Allāh from that which He has created,﴾

﴿وَمِنْ الْحَرثِ﴾

﴿of the tilth﴾ meaning, fruits and produce,

﴿وَالْأَنْوَافِ نَحْيَاتِ﴾

﴿and of the cattle a share﴾ meaning a part and a section.

﴿فَقَالُوا هَذَا يَوْمٌ يَرْتَقِي هُنَّا إِلَيْكُمْ بَارِئُونَ﴾

﴿and they say: "This is for Allāh," according to their claim,  
"and this is for our partners."﴾

Allāh said next,

﴿كَمَا كَانَ لِشَرِكَائِهِمْ فَلَا يَمْلِئُ إِلَّا اللّهُ وَمَا كَانَ لَهُ شَئْوَهُ يَمْلِئُ إِلَّا  
شَرِكَائِهِمْ﴾

﴿But the share of their "partners" reaches not Allāh, while the  
share of Allāh reaches their "partners"!﴾

'Ali bin Abi Tālḥah 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 Allâh. If the water that they assigned for Allâh 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 *Bahîrah*, *Sâ'ibah*, *Waşîlah* and *Ham*, assigning them to the idols, claiming that they do so as way of seeking a means of approach to Allâh. Allâh said,

﴿وَجَعَلُوا لِلّهِ مِنْذَرًا مِنْ الْحَرْبِ وَالْأَنْكَبُرْ تَقْسِيْمًا﴾

﴿And they assign to Allâh a share of the tilth and cattle which He has created...﴾<sup>[1]</sup>

Similar was said by Mujâhid, Qatâdah, As-Suddi and others.<sup>[2]</sup> 'Abdur-Rahmân bin Zayd bin Aslam commented; "Every type of slaughter that they would assign for Allâh, 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 Allâh's Name when slaughtering it." He then recited the Âyah (6:136) until he reached,

﴿كَذَّابٌ بَتَّحْكُرْ﴾

﴿Evil is the way they judge!﴾<sup>[3]</sup>

This Âyah means, evil is that which they determined, for they committed error in the division. Certainly, Allâh 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. Allâh said in other Âyât,

﴿وَجَعَلُونَ لِلّهِ الْبَنِينَ شَيْخَنَمْ وَلَهُمْ مَا يَتَّهِرُونَ﴾

﴿And they assign daughters unto Allâh – glory be to Him – and unto themselves what they desire.﴾ [16:57], and

﴿وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْمًا إِنَّ الْإِنْسَنَ لَكُفُورٌ مُبِينٌ﴾

﴿Yet, they assign to some of His servants a share with Him.﴾

<sup>[1]</sup> At-Tabari 12:131-132

<sup>[2]</sup> At-Tabari 12:133

<sup>[3]</sup> At-Tabari 12:134

Verily, man is indeed a manifest ingrate! ﴿43:15﴾, and,

﴿أَكُمْ الَّذِكْرُ وَلَهُ الْأَنْتَ هَلْ إِنَّمَا قِسْمَةً صِرْبَقٍ﴾

﴿Is it for you the males and for Him the females? That indeed is a division most unfair!﴾ [53:21-22].

﴿وَكَذَلِكَ زَرَّتْ يَكْبِيرَ فِتَنَ النَّجِينَ قَتَلَ أَزَانِيْهِمْ شَرَكَأُفْمَ لِيَرَدُوْهُمْ  
وَلَكُلِّيْسُوا عَلَيْهِمْ دِيَنَهُمْ وَلَوْ كَاهَ اللَّهُ مَا فَعَلَهُ فَلَذَرَهُمْ وَمَا يَشَوُّهُ﴾

﴿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 Shayṭān 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 زَرَّتْ يَكْبِيرَ فِتَنَ النَّجِينَ قَتَلَ أَزَانِيْهِمْ شَرَكَأُفْمَ لِيَرَدُوْهُمْ﴾

﴿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."<sup>[1]</sup>

Mujāhid said, "Idolators' partners among the devils ordered them to bury their children for fear of poverty."<sup>[2]</sup> As-Suddī said, "The devils commanded them to kill their daughters so that they,

﴿لِيَرَدُوْهُمْ﴾

«lead them to their own destruction», and to,

<sup>[1]</sup> At-Ṭabarī 12:136

<sup>[2]</sup> At-Ṭabarī 12:136.

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وَقَالُوا هَذِهِ أَنْعَدْ وَحَرَثٌ حِجْرٌ لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءَ بِعِيهِمْ وَأَنْعَدْ حِرْمَتْ ظُهُورُهَا وَأَنْسَهَ لَا يَكْرُونَ أَسْمَ اللَّهِ عَلَيْهَا أَفْرَاهَ عَلَيْهَا سِيجِزِيهِمْ يَمَاسِكَانُوا يَقْرُونَ ﴿١١﴾ وَقَالُوا مَا فِي يَمَاسِكِهِنَّ وَالْأَنْعَدِ خَالِصَةٌ لِذَكْرِنَا وَمُحَرَّمٌ عَلَى أَزْوَاجِنَا وَإِنْ يَكُنْ مَيْسَةً فَهُمْ فِيهِ شُرَكَاءٌ سِيجِزِيهِمْ وَصَفَّهُمْ إِنَّهُ حَكِيمٌ عَلَيْهِ ﴿١٢﴾ قَدْ حَسِرَ الَّذِينَ قَاتَلُوا أَوْلَادَهُمْ سَقَهُمْ أَيْغِيْرِ عَلَيْهِ وَحَرَثُمُوا مَارِفَهُمْ اللَّهُ أَفْرَاهَ عَلَى اللَّهِ قَدْ ضَلَّلُوا وَمَا كَانُوا مُهْتَدِينَ ﴿١٣﴾ وَهُوَ الَّذِي أَشَاجَنَتْ مَعْرُوفَتْ وَعَدَمَرُوفَتْ وَالْأَخْلَلُ وَالرَّاعِي مُخْلِفًا أَكْثَلُهُ وَالْأَرْبَيْتُونَ وَالْأَرْمَانَ مُشَكِّدِهَا وَغَيْرَ مُشَكِّدِهِ كُلُّوْمِنْ شَمَرَوْهِ إِذَا أَنْسَرَوْهُمْ وَمَا تُحَقِّهُهُ بَوْمَ حَصَادِهِ وَلَا شَرِيفُهُ أَكَهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿١٤﴾ وَمِنْ أَلْأَنْعَدِ حَمُولَهُ وَفَرَشَ أَكَلُوا مَهَارَزَهُكُمْ اللَّهُ وَلَا تَتَّعَوْهُخُطُوبَ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوُّمِينَ ﴿١٥﴾

abandon them and what they do, for Allâh will judge between you and them.

﴿وَرَأَلُسُوا عَلَيْهِ دِينَهُمْ﴾  
 ﴿cause confusion in their religion.﴾<sup>[1]</sup>  
 Allah said,  
 ﴿وَلَوْ شَاءَ اللَّهُ مَا فَسَلَوْهُ﴾  
 ﴿And if Allâh had willed, they would not have done so.﴾  
 meaning, all this occurred by Allâh'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.

﴿لَذِرْهُمْ وَمَا يَقْرُونَ﴾

﴿So leave them alone with their fabrications.﴾  
 meaning, avoid and

يَقْرُونَ

﴿وَقَالُوا هَذِهِ أَنْتَهُ وَحَرَثُ حِجْرٌ لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءَ بِعِيهِمْ وَأَنْتَهُ حِرْمَتْ ظُهُورُهَا وَأَنْسَهَ لَا يَكْرُونَ أَسْمَ اللَّهِ عَلَيْهَا أَفْرَاهَ عَلَيْهَا سِيجِزِيهِمْ يَمَاسِكَانُوا يَقْرُونَ

[1] At-Tabari 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 Ṭalhah reported that Ibn 'Abbās said, "Hijr refers to what they forbade, such as the *Waṣīlāh*, and the like." [1]

Similar was said by Mujāhid, Ad-Ḍaḥḥāk, As-Suddi, Qatādah, 'Abdur-Raḥmān bin Zayd bin Aslam and others. [2] Qatādah commented on,

﴿وَقَالُوا هَذِهِ أَنْتَ وَحْدَكَ جِنْزٌ﴾

«They say that such and such cattle and crops are Hijr,»

"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,

﴿جِنْزٌ﴾

«*Hijr*,» refers to what the idolators designated for their deities. [3] As-Suddi said that the Āyah,

﴿لَا يَطْعَمُهَا إِلَّا مَنْ شَاءَ وَرَغِبَهُمْ﴾

«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,

﴿فَنَّ أَرْبَيْشَرَ تَأَّتَ أَنْزَلَ اللَّهُ لَكُمْ مِنْ زَرْفِ فَجَلَّشَ بَنَةَ حَرَّاً وَسَلَّاً قُلْ مَالَلَهُ أَذْتَ لَكُمْ أَنْ عَلَى اللَّهِ تَنَزُّلُتَ﴾

«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] At-Ṭabari 12:143

[2] At-Ṭabari 12:143

[3] At-Ṭabari 12:143

[4] At-Ṭabari 12:143

and,

هُنَّا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَابِقَةٍ وَلَا وَصِيلَةٍ وَلَا حَمْرَةً وَلِكُنَّ الَّذِينَ كَفَرُوا يَقْتَرَبُونَ عَنِ اللَّهِ  
الْكَوْكَبِ وَأَكْثَرُهُمْ لَا يَعْقُلُونَ ﴿١٠٣﴾

«Allâh has not instituted things like Bahîrah or a Sâ'ibah or a Waşîlah or a Hâm. But those who disbelieve invent lies against Allâh, and most of them have no understanding.» [5:103]

As-Suddî said that cattle forbidden to be used for burden were the *Bahîrah*, *Sâ'ibah*, *Waşîlah* and *Hâm*, as well as cattle for which the idolators did not mention Allâh's Name when slaughtering them nor when they were born.

Abu Bakr bin 'Ayyâsh said that 'Âsim bin Abi An-Najûd said, "Abu Wâ'il said to me, 'Do you know the meaning of the Ayah,

وَأَنَّمَّا حُرِّمَتْ مُلْهُورَةً وَأَنَّمَّا لَا يَذَرُونَ أَنْسَ اللَّهِ عَلَيْهَا»

«And (they say) there are cattle forbidden to be used for burden, and cattle on which the Name of Allâh is not pronounced.»

I said, 'No.' He said, 'It is the *Bahîrah*, which they would not use to for *Hajj* (either by riding it or carrying things on it).»<sup>[1]</sup> Mujâhid also said that they were some of the camels belonging to idolators on which Allâh's Name was not mentioned when riding, milking, carrying things, copulation or any other action.<sup>[2]</sup>

﴿أَنِّي رَّءَى عَلَيْهَا﴾

«lying against Him.» against Allâh. The idolators indeed lied when they attributed this evil to Allâh's religion and Law; He did not allow them to do that nor did He approve of it,

﴿سَيِّئَاتِهِمْ بِمَا كَانُوا يَفْسِدُونَ﴾

«He will recompense them for what they used to fabricate.» against Him, and falsely attribute to Him.

﴿وَقَاتَلُوا مَا فِي ظُلُونَ هَذِهِ الْأَنْوَافُ خَالِصَةٌ لِنَحْشُورِنَا وَمُحَمَّدٌ عَلَى أَزْوَاجِنَا وَإِنْ يَكُنْ  
بَيْتَهُ فَهُمْ فِيهِ شَرَكَاءُ سَيِّئَاتِهِمْ وَضَعْفَهُمْ إِلَّا هُمْ حَسِيقُمْ عَلَيْهِمْ﴾

<sup>[1]</sup> At-Tabâri 12:144

<sup>[2]</sup> At-Tabâri 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-Subayī narrated that 'Abdullāh bin Abi Al-Hudhayl reported that Ibn 'Abbās said that,

﴿وَقَالُوا مَا فِي بُطُونِهِنَّا لَكُنُوْنٌ لِلذِّكْرِنَّا﴾

﴿And they say: "What is in the bellies of such and such cattle is for our males alone..."﴾ refers to milk.<sup>[1]</sup>

'Awfi said that Ibn 'Abbās said about this Āyah,

﴿وَقَالُوا مَا فِي بُطُونِهِنَّا لَكُنُوْنٌ لِلذِّكْرِنَّا﴾

﴿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."<sup>[2]</sup> Similar was said by As-Suddi.<sup>[3]</sup>

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 بُطُونِهِنَّا لَكُنُوْنٌ لِلذِّكْرِنَّا وَمُحَمَّدٌ عَلَى أَزْوَاجِكُنَّا﴾

﴿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*."<sup>[4]</sup> Abu Al-'Āliyah, Mujāhid and Qatādah said that Allāh's statement,

<sup>[1]</sup> At-Tabari 12:146

<sup>[2]</sup> At-Tabari 12:147

<sup>[3]</sup> At-Tabari 12:148

<sup>[4]</sup> At-Tabari 12:148

﴿سَيِّئُزِيهِمْ وَصَفْهُمْ﴾

«He will punish them for their attribution.» means, uttering such falsehood.<sup>[1]</sup> This is explained by Allāh's statement,

﴿وَلَا تَنْهُوا لِمَا تَحِيفُ أَلِسْنَتُكُمُ الْكَذِبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ لِتَقْتُلُوا عَلَى اللَّهِ الْكَذِبُ  
إِنَّ الَّذِينَ يَتَقْتُلُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُقْلِمُونَ﴾ (١٦)

«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,

﴿عَلَيْهِ﴾

«All-Knower», in the actions of His servants, whether good or evil, and He will recompense them for these deeds completely.

﴿فَنَّدِ خَيْرُ الَّذِينَ قَاتَلُوا أُولَئِنَّمْ سَهْلًا يَقْتَلُونَ عَلَيْهِ وَحْسَرُوهُمَا مَا دَرَأَهُمُ اللَّهُ أَفْرَدَهُمْ عَلَى أَنَّهُ  
مَنْ ضَلَّلُوا وَمَا كَانُوا مُهْتَدِينَ﴾ (١٧)

«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 يَقْتُلُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُنْلَحُونَ﴾ مَنْعَنْ فِي الدُّنْيَا ثُمَّ إِلَيْنَا

<sup>[1]</sup> At-Tabari 12:152

مَرْجِعُهُمْ إِنَّمَا تُدْرِكُهُمُ الْعَذَابُ أَلَّا يَدْرِي بِمَا كَانُوا يَكْفُرُونَ ﴿٦٧﴾

﴿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-Ḥāfiẓ Abu Bakr bin Marduyah 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,

فَقَدْ خَيَرَ الَّذِينَ قَاتَلُوا أُولَئِكُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَمُوهَا مَا رَزَقَهُمُ اللَّهُ أَفْرَأَيْتَهُ عَلَى أَنفُسِهِمْ نَدَّ ضَلَالُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿٦٨﴾

﴿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.<sup>[11]</sup>

﴿وَهُوَ الَّذِي أَنْتُمْ جَنَاحُهُ مُغَرِّبُهُ وَغَيْرُهُ مُغَرِّبُهُ وَالْأَنْعَلُ وَالْأَنْزَعُ غَنِيمَةً أَكْثَلُهُ وَالْأَنْتَرُ وَالْأَرْمَاتُ مُشَكِّبُهُ وَغَيْرُ مُشَكِّبُهُ كُلُّهُ مِنْ شَرِّهِ إِذَا أَنْسَرَ وَمَا تَوَلَّ حَقَّهُ يَوْمَ حِسَابِهِ وَلَا تُشْرِقُوا إِلَيْكُمْ لَا يُجْبِي شَرِيفُهُ ﴿٦٩﴾ وَمِنَ الْأَنْعَمِ حَمُولَةً وَمَرْثَلًا كَلُّهُ مِنْ رَزْقِكُمْ اللَّهُ وَلَا تَنْتَهُ مُخْطَبُهُمُ الْشَّيْطَنُ إِنَّمَا لَكُمْ عَذَابٌ مُّبِينٌ ﴿٧٠﴾

﴿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 Shayṭān. Surely, he is to you an open enemy.﴾

<sup>[11]</sup> Fath 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 جِنَّتَ تَمْرُ وَشَنْتٍ وَغَيْرَ مَمْرُوثَةٍ﴾

﴿And it is He Who produces gardens Ma'rūshāt and not Ma'rūshāt,﴾

'Ali bin Abi Ṭalhah 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."<sup>[1]</sup> 'Atā' Al-Khurāsānī 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."<sup>[2]</sup> Muḥammad bin Ka'b said that the Āyah,

﴿كُلُوا مِنْ شَرْبَدٍ إِذَا أَنْسَرْ﴾

﴿Eat of their fruit when they ripen,﴾

means, "(Eat) from the dates and grapes they produce."<sup>[3]</sup> Allāh said next,

﴿وَمَا ثُوا حَقْمَهُ 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."<sup>[4]</sup> 'Abdur-Razzāq recorded that Mujāhid commented on the Āyah,

﴿وَمَا ثُوا حَقْمَهُ 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

<sup>[1]</sup> At-Tabari 12:156

<sup>[2]</sup> At-Tabari 12:157

<sup>[3]</sup> At-Tabari 12:157

<sup>[4]</sup> At-Tabari 12:163

whatever is left on the ground of the harvest.”<sup>[1]</sup> Ath-Thawri said that Hammād narrated that Ibrāhim An-Nakha'i said, “One gives away some of the hay.”<sup>[2]</sup> Ibn Al-Mubārak said that Shurayk said that Sālim said that Sa'id bin Jubayr commented;

﴿وَمَا تُرِكُوا حَقًّا 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 أَنْجَوْا لِصَمِيمَهَا مُضِيِّعِينَ ۝ ۝ لَا يَسْتَأْنُونَ ۝ ۝ شَلَاقٌ عَلَيْهَا طَلَاثٌ بَنْ رَبِيعٌ وَفَرْ نَابِيعٌ ۝ ۝ فَأَنْشَبَتْ كَالشَّرِيفِ ۝ ۝ تَنَادِرَا مُضِيِّعِينَ ۝ ۝ أَنْ أَنْدَرَا عَلَى حَرَنَجٍ إِنْ كُثُرَ مُضِيِّعِينَ ۝ ۝ فَأَنْظَلَهُ وَفَرْ ۝ ۝ يَنْخَنِتُونَ ۝ ۝ أَنْ لَا يَسْلُطَنَا الْيَمْ عَلَيْكَ مُنْكِرِينَ ۝ ۝ يَعْدَدُوا عَلَى حَرَنَجٍ قَدِيرِينَ ۝ ۝ نَلَّ زَارِمَا فَلَارِا إِنَّ ۝ ۝ اسَّا لَوْنَ ۝ ۝ بَلْ غَنْ مَحْرُومُونَ ۝ ۝ قَالَ أُوسَطَمْ أَنْ أَلْ لَكَ لَوْلَا سَيْحُونَ ۝ ۝ قَالَوا سَبَخَنْ زَيْنَ إِنْ كَانَ ۝ ۝ طَلَبِيَتْ ۝ ۝ قَائِلَ بَصَفِّهِمْ عَلَى بَقِيَّتِهِمْ ۝ ۝ قَالَوا بَرِيلَاتْ إِنَّا كَانَ طَلَبِيَتْ ۝ ۝ عَنْ زَيْنَ أَنْ يَبْلَوَنَ ۝ ۝ خَيْرَ بَنَاهَا إِنَّا إِنْ زَيْنَ رَغْبُونَ ۝ ۝ كَذِلِكَ الْمَنَابَ وَلِتَنَابَ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَتَمَّمُونَ ۝ ۝﴾

¶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

<sup>[1]</sup> Abdur-Razzāq 2:219

<sup>[2]</sup> At-Tabari 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 Allâh 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

Allâh said,

﴿وَلَا شُرِقُوا إِلَّا كُنُّوا لَا يُحِبُّ الظَّفِيرَةَ﴾

«And waste not by extravagance. Verily, He likes not the wasteful.»

It was said that the extravagance prohibited here refers to excessive charity beyond normal amounts. Ibn Jurayj said, "This Ayah was revealed concerning Thâbit bin Qays bin Shammâs, 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. Allâh sent down,

﴿وَلَا شُرِقُوا إِلَّا كُنُّوا لَا يُحِبُّ الظَّفِيرَةَ﴾

«And waste not by extravagance. Verily, He likes not the wasteful.»

Ibn Jarîr recorded this statement from Ibn Jurayj. However, the apparent meaning of this Ayah, and Allâh knows best, is that;

﴿كُلُوا مِنْ ثَمَرٍ إِذَا أَنْتُمْ وَمَا تُرَا حَقْمَهُ يَوْمَ حَسَادِيَةٍ وَلَا شُرِقُوا﴾

«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. Allâh said in another Ayah,

﴿وَكُلُوا وَأَشْرَوْا وَلَا شُرِقُوا﴾

«And eat and drink but waste not by extravagance.» [7:31]

In his *Sahīh*, Al-Bukhārī recorded a *Hadīth* without a chain of narration;

﴿كُلُوا وَاشْرُبُوا وَالْبَسُوا مِنْ غَيْرِ إِشْرَافٍ وَلَا تَحْبِطُوا﴾

«Eat, drink and clothe yourselves without extravagance or arrogance.»<sup>[1]</sup>

Therefore, these *Ayāt* have the same meaning as this *Hadīth*. and Allāh knows best.

### Benefits of Cattle

Allāh's statement,

﴿زَرَتْ الْأَنْتَهَى حَمُولَةً وَفَرْشًا﴾

«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-Hākim recorded it and said, "Its chain is *Sahīh* and they did not record it."<sup>[2]</sup> 'Abdur-Rahmān 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).<sup>[3]</sup> This statement of 'Abdur-Rahmān is sound, and the following *Ayāt* testify to it,

﴿وَإِذَا أَنْتُمْ تَرَوْنَ أَنَا خَلَقْتُنَا لَهُمْ بِمَا عَمِلْتُمْ أَنْتُمْ فَهُمْ لَهُمْ بِمِلْكِهِمْ وَلَنْ نَعْلَمْ لَمَّا كُنْتُمْ فِيهِنَّ رَبُّهُمْ وَمِنْهَا يَأْكُلُونَ﴾

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

<sup>[1]</sup> 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.

<sup>[2]</sup> Al-Hākim 2:317

<sup>[3]</sup> At-Tabari 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,*

﴿وَلَدُنَّ لَكُمْ فِي الظَّمَانِ لَعْبَةٌ شَنِيقَةٌ يَمَا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثَ وَدَمٍ وَبَنًا حَالِصًا سَاهِنًا لِلشَّرِيكِينَ﴾

﴿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,

﴿وَوِينَ أَصْوَافُهَا وَأَوْبَارُهَا وَاعْسَارُهَا أَنْتُمْ وَمَنْتُمْ إِلَى جِنِّينَ﴾

﴿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 رَزَقْنَاكُمْ اللَّهُمَّ﴾

﴿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 حُكْمَ الْكَبِيلِ﴾

﴿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.

﴿إِنَّمَا لَكُمْ﴾

﴿Surely, he is to you» meaning; Shaytān, O people, is to you,

﴿عَدُوُّكُمْ﴾

﴿an open enemy» and his enmity to you is clear and apparent. Allāh said in other Āyāt,

﴿إِنَّ النَّجَّابَ لَكُمْ عَدُوٌ فَاتَّبِعُوهُ عَدُوًا إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَحْسَبِ الْمُشَيْرِ﴾

﴿Surely, Shaytān is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may

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سُبْلَةُ الْأَنْجَوْنِ      سُبْلَةُ الْأَنْجَوْنِ

سَيِّئَةً أَزْوَجٍ مِنَ الصَّوْلَانِيْنِ وَمِنَ الْمَعْرِيْنِ اثْنَيْنِ  
 قُلْ إِنَّ اللَّهَ كَرِيْنَ حَرَمَ أَمِ الْأَنْجَوْنِ أَمَا أَشْتَمَّتْ عَلَيْهِ  
 أَرْحَامَ الْأَنْجَوْنِ يَتَعَوْنِي يَعْلَمُ إِنْ كُنْتُمْ صَدِيقِنَ  
 وَمِنَ الْأَيْلِيْنِ اثْنَيْنِ وَمِنَ الْفَرَّارِيْنِ قُلْ إِنَّ اللَّهَ كَرِيْنَ  
 حَرَمَ أَمِ الْأَنْجَوْنِ أَمَا أَشْتَمَّتْ عَلَيْهِ أَرْحَامَ الْأَنْجَوْنِ  
 أَمْ كُنْتُ شَهِداً إِذْ وَصَّنَحْكُمُ اللَّهُ بِهِنْدَافِنَ  
 أَظْلَمُ مِنِّي أَفْرَى عَلَى اللَّهِ كَيْدَ بِالْأَصْلِ النَّاسِ يَعْتَبِرُونَ  
 عَلَيْهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِيْنَ قُلْ لَا أَجِدُ  
 فِي مَا أُوحِيَ إِلَيَّ مُرْرَمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ  
 مَيْسَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ حِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ  
 فِسْقًا أَهْلَلَ لِغَيْرِ اللَّهِ يَدِهِ فَمَنْ أَضْطَرَ غَرَبَاغَ وَلَا عَادِفَانَ  
 رَبِّكَ عَفْوٌ رَّحْمَةٌ وَعَلَى الَّذِيْنَ هَادُوا حَرَمَنَا  
 كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْفَنَسِ حَرَمَنَا عَلَيْهِمْ  
 شَحُومَهُمَا إِلَّا مَاحَمَّتْ ظَهُورُهُمَا أَوْ الْحَوَابِيْكَ أَوْ مَا  
 أَخْتَلَطَ بِعَطْمِ ذَلِكَ جَزِّنَهُمْ سَفِيْهُمْ وَلَا الصَّدِقُونَ

be come the dwellers of the blazing Fire.» [35:6] and,

﴿يَتَّقِيَّ أَدَمَ لَا يَقْنَطُكُمْ  
 الشَّيْطَانُ كَمَا أَخْرَجَ أَبْوَيْكُمْ مِنَ  
 الْجَنَّةِ يَتَّبِعُ عَنْهُمَا لِيَاتَهُمَا لِيُرِيهِمَا  
 سَوْءَهُمَا﴾

«O Children of Ādām! Let not Shaytān deceive you, as he got your parents out of Paradise, stripping them of their raiment, to show them their private parts.» [7:27]

and,

﴿أَفَتَشْجِدُونَهُ وَذُرْتُمُهُ أُولَيْكَاهُ مِنْ  
 دُونِ وَهُنَّ لَكُمْ عَذَّلُو يَقْنَطُ  
 لِلظَّالِمِيْنَ 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.

«سَيِّئَةً أَزْوَجٍ مِنَ الصَّوْلَانِيْنِ وَمِنَ الْمَعْرِيْنِ اثْنَيْنِ أَمَا  
 أَشْتَمَّتْ عَلَيْهِ أَرْحَامَ الْأَنْجَوْنِ يَتَعَوْنِي يَعْلَمُ إِنْ كُنْتُمْ صَدِيقِنَ وَمِنَ الْأَيْلِيْنِ اثْنَيْنِ  
 وَمِنَ الْفَرَّارِيْنِ قُلْ إِنَّ اللَّهَ كَرِيْنَ حَرَمَ أَمِ الْأَنْجَوْنِ أَمَا أَشْتَمَّتْ عَلَيْهِ أَرْحَامَ الْأَنْجَوْنِ أَمْ  
 كُنْتُ شَهِداً إِذْ وَصَّنَحْكُمُ اللَّهُ بِهِنْدَافِنَ كُلَّ أَنْجَوْنٍ مِنْ أَنْجَوْنَ  
 أَنَّاسٌ يَغْتَرِيْنَ عَلَيْهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِيْنَ»

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 Allâh ordered you such a thing? Then who does more wrong than one who invents a lie against Allâh, to lead mankind astray without knowledge. Certainly Allâh guides not the people who are wrongdoers."﴾*

These Āyât demonstrate the ignorance of the Arabs before Islâm. They used to prohibit the usage of some of their cattle and designate them as *Bâhirah*, *Sâ'ibah*, *Waṣîlah* and *Hâm* etc. These were some of the innovations they invented for cattle, fruits and produce. Allâh stated that He has created gardens, trellised and untrellised, and cattle, as animals of burden and as *Farsh*. Allâh 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. Allâh did not prohibit any of these cattle or their offspring. Rather, they all were created for the sons of Âdám as a source for food, transportation, work, milk, and other benefits, which are many. Allâh said,

﴿وَأَنْزَلَ لَكُمْ مِّنَ الْأَنْثِيَرِ ثَمَنَيْةً أَرْوَحَ﴾

*﴿And He has sent down for you of cattle eight pairs...﴾ [39:6]*

Allâh said;

﴿أَنَا أَنْشَأْتُكُمْ أَذْنَانَ الْأَنْثِيَرِ﴾

*﴿...or (the young) which the wombs of the two females enclose...﴾*

This refutes the idolators' statement,

﴿فَمَا فِي بُطُونِ هُنُوَّ الْأَنْثِيَرِ خَالِصَةٌ لِّأَنْثِيَرِنَا وَمُحَظَّ عَلَى أَرْبَعِنَتَهُ﴾

*﴿What is in the bellies of such and such cattle is for our males alone, and forbidden to our females.﴾ [6:139]*

Allâh said,

﴿نَبَغَتِي بِعِلْمٍ إِنْ كَنْتُمْ مُّكْدِرِقِينَ﴾

﴿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 *Bahīrah*, *Sā'ibah*, *Waṣīlah* and *Hām* etc.?

Al-'Awfi said that Ibn 'Abbās said, "Allāh's statement,

﴿تَكْبِيرَةُ أَرْوَحَةِ بَنْتِ الْمَكَانِ أَثْنَيْنِ وَبَنْتِ الْمَقْرَبِ أَثْنَيْنِ﴾

﴿Eight pairs: of the sheep two, and of the goats two...﴾ these are four pairs,

﴿فَلَمْ يَنْهَا اللَّهُ كُلَّتِينِ حَرَمَ أَيْرَ الْأَنْتَيْنِ﴾

﴿Say: "Has He forbidden the two males or the two females..."﴾ I (Allāh) did not prohibit any of these.

﴿أَنَّا أَنْهَيْنَا عَلَيْهِ أَرْبَعَةَ أَنْتَيْنِ﴾

﴿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?

﴿تَسْتَوْنَ بَعْدَ إِنْ كَنْتُمْ مُّكْفِرِينَ﴾

﴿Inform me with knowledge if you are truthful.﴾

Allāh is saying that all of this is allowed.<sup>[1]</sup> Allāh said,

﴿أَنْ كَنْتُ شَهِيدًا إِذْ وَصَّلَحْتُمُ اللَّهَ 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.

﴿فَكَنْ أَظَلَّ مِنْ أَنْزَلَى عَلَى اللَّهِ كَذِبًا لِّيُغَيِّرَ عَلَيْهِ﴾

﴿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

<sup>[1]</sup> At-Tabari 12:187

Luhay bin Qum'ah. He was the first person to change the religion of the Prophets and designate the *Sâ'ibah*, *Waṣīlah* and *Ham*, as mentioned in the *Sahîh*.<sup>[1]</sup>

﴿لَا أَنْهِدُ فِي مَا أُوحِيَ إِلَيْنَا عَلَى طَاعِنِ بَطْلَمَةٍ إِلَّا أَنْ يَكُونَ مَيْسَنَةً أَوْ دَمًا سَنْثُورًا أَوْ لَحْمَ حِذْرٍ فَلَائِمَ رِجْسٌ أَوْ فِسْنًا أَوْ لِفْلِيْرَ لِقَبِيرَ اللَّهُ يُؤْمِنُ أَنْفُسُهُ عَبْدَ بَاغٍ ذَلِّ عَابِرَ كَانَ رَبِّكَ عَفُورٌ رَّحِيمٌ﴾

¶145. Say: "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maytah (a dead animal) or blood poured forth, or the flesh of swine; for that surely, is unclean (Rijs), or immorally slaughtered in the name of other than Allâh. 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

Allâh commands His servant and Messenger, Muhammad ﷺ,

﴿فَنَزَّلَ﴾

«Say» O Muhammad ﷺ to those who prohibited what Allâh has provided them, claiming this falsehood to be from Allâh,

﴿لَا أَنْهِدُ فِي مَا أُوحِيَ إِلَيْنَا عَلَى طَاعِنِ بَطْلَمَةٍ﴾

«I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it,»

This Âyah means, I do not find any animals that are prohibited, except these mentioned here. We should mention here that the prohibited things mentioned in *Sûrat Al-Mâ'idah* and the *Hadîths* on this subject amend the meaning of this Âyah.

﴿أَوْ دَمًا سَنْثُورًا﴾

«or blood poured.» Qatâdah commented, "Poured blood was prohibited, but the meat that still has some blood in it is

<sup>[1]</sup> *Fath Al-Bâri* 8:132

allowed.”<sup>[1]</sup>

Al-Ḥumaydi said that Sufyān narrated to us that ‘Amr bin Dīnār 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;

﴿فَلَا أَيْمَدُ فِي مَا أُوحِيَ إِلَيْنَا عَلَى طَاعِنَةٍ﴾

«Say: “I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it...”»<sup>[2]</sup> Al-Bukhāri and Abu Dāwud collected it.<sup>[3]</sup>

Abu Bakr bin Marduwyah and Al-Ḥākim, 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,

﴿فَلَا أَيْمَدُ فِي مَا أُوحِيَ إِلَيْنَا عَلَى طَاعِنَةٍ﴾

«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-Ḥākim said, “Its chain is *Sahīh* and they did not record it.”<sup>[4]</sup>

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,

﴿فَلَمْ لَا أَخْذَنْمُ مَسْكَهَا؟﴾

«Why did you not use its skin?»

[1] At-Ṭabarī 12:193

[2] Al-Ḥumaydi 2:379

[3] *Fath Al-Bārī* 9:570 and Abu Dāwud 4:162

[4] Abu Dāwud, 3800 and Al-Ḥākim 4:115

She said, 'Should we use the skin of a sheep that has died?' Allāh's Messenger ﷺ said,

﴿إِنَّمَا قَالَ اللَّهُ: هُنَّ لَا يَجِدُونَ مَا أُرْجِيَ إِلَّا مَحْرَمًا عَلَىٰ طَاعِيهِ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ تَبَغًا أَوْ دَمًا تَتَقْسِيَّتَا أَوْ لَعْنَمَ حَذَرِرَ﴾ وَإِنَّمَا لَا يَطْعَمُهُ أَنْ تَذَبَّثُوْهُ تَتَقْسِيَّوْهُ 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.<sup>[1]</sup> Al-Bukhāri and an-Nasā'i collected a similar *Hadīth*.<sup>[2]</sup>

Allāh said,

﴿فَمَنْ أَنْسَطَ اللَّهُ عَزَّ وَجَلَّ بَاغٌ وَلَا عَارٌ﴾

*«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 عَلَّمَ رَجُلًا﴾

*«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 *Bahīrah*, *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

<sup>[1]</sup> Ahmad 1:327

<sup>[2]</sup> *Fath Al-Bārī* 11:557 and *An-Nasā'i* 7:173

prohibited, and why did you prohibit them when Allāh did not prohibit them?

﴿وَعَلَى الْيَهُودَ حَادُوا حَرَمَنَا كُلَّ ذِي ظُفَرٍ وَمِنْ الْبَقَرِ وَالنَّسَاءِ حَرَمَنَا عَلَيْهِمْ شَحْوَمَنَا إِلَّا مَا حَسَنَتُ طَهُورُهُنَّا أَوِ الْمَوَابَيْنَ أَوْ مَا لَخَطَطَ يَظْهِرُ ذَلِكَ جَزَّتْهُمْ بِسَيِّئَمْهُمْ وَإِنَّا لَصَيِّدُونَ﴾

¶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,<sup>[1]</sup> such as the camel, ostrich, duck and goose. Allāh said here,

﴿وَرَبَتْ الْبَقَرِ وَالنَّسَاءِ حَرَمَنَا عَلَيْهِمْ شَحْوَمَنَا﴾

¶and We forbade them the fat of the ox and the sheep...»

The Jews used to forbid these types of foods saying that Isrā'il, or Ya'qūb, used to forbid them for himself so they too forbid them. This was mentioned by As-Suddi.

'Ali bin Abi Ṭalhah reported that Ibn 'Abbās said that,

﴿إِلَّا مَا حَسَنَتْ طَهُورُهُنَّا﴾

¶except what adheres to their backs»

refers to the fat that clings to their backs.<sup>[2]</sup> Allāh said next,

﴿أَوِ الْمَوَابَيْنَ﴾

¶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 Ṭalhah said that, Ibn

[1] See the comments on Sūrah Āl 'Imrān, 3:93

[2] At-Tabari 12:202

'Abbâs said that the, *Hawâyâ*, are the entrails.<sup>[1]</sup> Similar was reported from Mujâhid,<sup>[2]</sup> Sa'îd bin Jubayr and Ad-Dâhhâk.<sup>[3]</sup> Allâh's statement,

﴿هُوَ مَا أَخْلَقَ بِنَطْرٍ﴾

﴿...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."<sup>[4]</sup> As-Suddî said similarly.<sup>[5]</sup> Allâh said,

﴿وَذَلِكَ جَزَاءُهُمْ بِمَا تَعَصَّبُونَ﴾

﴿Thus We recompensed them for their rebellion.﴾

meaning, We imposed this restriction on them as recompense for their rebellion and defying Our commandments. Allâh said in another Âyah,

﴿وَقُطِلُوا مِنَ الظَّبَابِ كَادُوا حَرَثَنَا عَلَيْهِمْ طَيْبَاتٍ أُجْنَتْ لَهُمْ وَيَصُدُّهُمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا﴾

﴿For the wrongdoing of the Jews, We made unlawful for them certain good foods which had been lawful for them – and for their hindering many from Allâh's way﴾ [4:160].

Allâh's statement,

﴿وَإِنَّا لَصَادِقُونَ﴾

﴿And verily, We are Truthful.﴾

means, We were justified in the penalty We gave them. Ibn Jarîr commented, "We are Truthful in what We informed you of, O Muhammad; Our forbidding these foods for them, not as they claimed, that Israel merely forbade these things for himself (so they imitated him, they claimed)."<sup>[6]</sup>

[1] At-Tabari 12:203

[2] At-Tabari 12:204

[3] At-Tabari 12:204

[4] At-Tabari 12:205

[5] At-Tabari 12:205

[6] At-Tabari 12:206

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فَإِنْ كَذَّبُوكُلْ فَقْلَ رَبُّكُمْ دُورَحَمَةٌ وَاسْعَهُ لَا يَرِدُ  
بِأَسْهُ عَنِ الْقَوْمِ الْمُعْجَرِمِينَ ﴿١٤٦﴾ سَيَقُولُ الَّذِينَ أَشْرَكُوا  
لَوْشَاءَ اللَّهِ مَا أَشْرَكْنَا وَلَا مَا بَآثُونَ وَلَا حَرَمَنَا مِنْ شَيْءٍ  
كَذَّلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ هَقَيْ ذَاقُوا بَأْسَانَا  
فَلَمْ هَلَ عِنْدَكُمْ مِنْ عَلِيٍّ فَتَخْرُجُوهُ لَا إِنْ تَنْسِمُوْكَ إِلَّا  
الظُّنُونَ وَإِنْ أَنْشَدَ إِلَّا خَرَصُونَ ﴿١٤٧﴾ قُلْ فَلِلَّهِ الْحَمْدُ الْبِلْغَةُ  
فَلَوْشَاءَ لَهُدَنَكُمْ أَجْمَعِينَ ﴿١٤٨﴾ قُلْ هَلْمَ شَهَدَكُمْ الَّذِينَ  
يَشَهِّدُونَ أَنَّ اللَّهَ حَرَمَ هَذَا إِنْ شَهِدَ وَأَفْلَاتَهُ  
مَعْهُمْ وَلَا تَنْبِعُ أَهْوَاءَ الَّذِينَ كَذَّبُوا يَأْتِيَنَّكُمْ وَالَّذِينَ  
لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدُلُونَ ﴿١٤٩﴾ قُلْ  
تَعَالَى أَنْتُ مَا حَرَمَ رَبُّكُمْ عَلَيْكُمْ الْأَشْرَكُوا بِهِ  
شَيْئًا وَبِالَّذِينَ أَخْسَنُوا لَا قَتَلُوا أَوْلَادَكُمْ مِنْ  
إِمَانِكُمْ مَنْ نَرَزَقُكُمْ وَبِإِيمَانِهِمْ وَلَا تَنْقِرُوا الْفَوَاحِشَ  
مَا ظَهَرَ مِنْهَا وَمَا كَبَطَنَ لَا تَقْتُلُوا النَّفَسَ الَّتِي  
حَرَمَ اللَّهُ إِلَّا بِالْحَقِيقَ ذَلِكُمْ وَصَنْكُمْ بِهِ لَعْنُكُمْ نَفَلُونَ ﴿١٥٠﴾

year of the victory of Makkah, I heard Allāh's Messenger ﷺ saying;

«إِنَّ اللَّهَ وَرَسُولَهُ حَرَمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخِنْبَرِ وَالْأَضَنَامِ»

«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 هُنَّ حَرَامٌ»

«No, it is still unlawful.»

<sup>(1)</sup> Fath Al-Bārī 4:483 and Muslim 3:1207

### 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,

«لَعْنَ اللَّهِ الْيَهُودُ حَرَمَتْ عَلَيْهِمُ  
الشُّحُومُ فَجَمَلُوهَا فَبَاعُوهَا»

"May Allāh curse the Jews! The fats were forbidden for them, so they melted the fat and sold it."»

This Hadīth is recorded in the Two Sāhiḥs.<sup>[1]</sup> Jābir bin 'Abdullāh said, "In the

He ﷺ then said,

﴿فَقَاتَلَ اللَّهُ أَيْهُوَ إِنَّ اللَّهَ لَهَا حَرَمٌ عَلَيْهِمْ شَحْوَتْهَا جَمَلُوهُ ثُمَّ بَاغُوهُ وَأَكْلُوا نَسْنَةً﴾

«May Allâh fight the Jews! When Allâh forbade them the fats of animals, they melted the fat, sold it and ate its price.»<sup>[1]</sup>

The Group recorded this *Hadîth*.<sup>[2]</sup>

﴿فَإِنْ كَذَّبُوكُمْ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَسَعِيْدٌ وَلَا يُرِيدُ بِكُمْ شَرًّا عَنِ الْقَوْمِ الظَّالِمِينَ﴾

﴿147. If they deny you say: "Your Lord is the Owner of vast mercy, and never will His wrath be turned back from the people who are criminals."﴾

Allah says, if your opponents among the idolators, Jews and their likes reject you, O Muhammed,

﴿فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَسَعِيْدٌ﴾

﴿Say: "Your Lord is the Owner of vast mercy..."﴾ encouraging them to seek Allâh's vast mercy and follow His Messenger ﷺ,

﴿وَلَا يُرِيدُ بِكُمْ شَرًّا عَنِ الْقَوْمِ الظَّالِمِينَ﴾

﴿and never will His wrath be turned back from the people who are criminals.﴾

discouraging them from defying the Messenger, the Final Prophet, Muhammed ﷺ.

Allâh often joins encouragement with threats in the Qur'ân. Allâh said at the end of this Sûrah:

﴿إِنَّ رَبِّكَ سَرِيعُ الْمِقَابِ وَإِنَّهُ لَغَنِيٌّ لَنَحْنُ﴾

﴿Surely, your Lord is swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.﴾ [6:165]

Allâh also said,

﴿وَإِنَّ رَبِّكَ لَذُو فَنْزَلَةٍ لِلثَّالِثِ عَلَى ظَلَمِهِمْ وَإِنَّ رَبِّكَ لَشَدِيدُ الْمِقَابِ﴾

﴿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

<sup>[1]</sup> Fath Al-Bâri 4:495

<sup>[2]</sup> Fath Al-Bâri 4:495, Muslim 3:1207, Abu Dâwud 3:356, Tuhfat Al-Ahwadhi 4:521, An-Nasaî 7:309 and Ibn Mâjah 2:732

﴿يَقُولُ عِبادُهُ أَنِّي أَنْفَعُ الرَّجُسَاتِ وَأَنَّ عَذَابِهُ هُوَ الْمَذَاجِلُ الْأَلِيمُ﴾

«Declare unto My servants, that truly, I am the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment.» [15:49-50], and

﴿غَافِرُ الذَّنْبِ وَقَابِلُ التَّوْبَ شَدِيدُ الْمَقَابِ﴾

«The Forgiver of sin, the Acceptor of repentance, the Severe in punishment.» [40:3] and,

﴿إِنَّ بَشَرَ رَبِّكَ لَشَكِيدٌ إِنَّمَا هُوَ يَبْيَغُ وَيُبَيَّدُ وَمَنْ أَنْفَعَ الرَّوْدَةَ﴾

«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 أَشْرَكَنَا وَلَا يَا بَأْنَاؤُنَا وَلَا حَرَّمَنَا مِنْ شَيْءٍ كَذَلِكَ كَذَبَ الَّذِينَ بَنَ قَلِيلَهُ حَتَّىٰ ذَاقُوا بَأْسَانَهُ قُلْ هَلْ عِنْدَكُمْ مِنْ غَيْرِ فَتَشْجِعُهُ لَئِنْ تَشْجُعُ إِلَّا أَنَّهُنَّ مَنْ أَنْشَأَ إِلَّا مَخْرُصُونَ قُلْ فَلَمَّا نَهَيْنَا الْجِبِيلَةَ فَلَوْ شَاءَ لَهُدَنَّكُمْ أَعْجَبَنَّهُنَّ قُلْ هَلْ هُمْ شَهَادَاتُ الَّذِينَ يَتَهَدُّدُونَ أَنَّ اللَّهَ حَرَمَ هَذَا فَإِنْ شَهَدُوا فَلَا تَكُنْ مَهْمَةً وَلَا تَلْبِيَنَّ أَهْوَاءَ الَّذِينَ كَذَبُوا يُفَاتِنُّا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَتَكَبَّرُونَ﴾

¶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 Allâh mentioned a debate with the idolators, refuting a false notion they have over their *Shirk* and the things that they prohibited. They said, surely, Allâh has full knowledge of the *Shirk* we indulge in, and that we forbid some kinds of wealth. Allâh 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 أَنْفَرَكُنَا وَلَا يَأْنِي وَلَا حَرَّكَنَا مِنْ حَيْثُ شَاءَ﴾

«If Allâh had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything.»

Allâh said in another Âyah,

﴿وَقَاتَلُوا لَنَزَّلَهُمْ مَا عَدُوهُمْ﴾

«And they said: "If it had been the will of the Most Gracious (Allâh), we should not have worshipped them (false deities)"» [43:20].

Similar is mentioned in *Sûrat An-Nâhl*. Allâh said next,

﴿كَذَّلِكَ كَذَّبُ الَّذِينَ قَبْلَهُمْ﴾

«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, Allâh would not have harmed them, destroyed them, aided His honorable Messengers over them, and made them taste His painful punishment.

﴿قُلْ هَلْ عِنْدَكُمْ مِنْ بَلْوَهٍ﴾

«Say: "Have you any knowledge..."» that Allâh is pleased with you and with your ways,

﴿تَشْرِحُونَ لَنَا﴾

«that you can produce before us.» and make it plain, apparent and clear for us. However,

﴿إِن تَشْعُرُكُمْ إِلَّا أَنفَلُنَّ﴾

﴿Verily, you only follow the Zann﴾ doubts and wishful thinking,  
 ﴿وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ﴾

﴿and you do nothing but lie﴾ about Allāh in the false claims that you utter. Allāh said next,

﴿فَقُلْ فِيلَهُ الْحِجْمَةُ الْبَلِلَةُ فَلَوْ شَاءَ لَهَدَنَّكُمْ أَجْمَعِينَ﴾

﴿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

﴿فَلَنْ﴾

﴿Say﴾ O Muhammad, to them,

﴿فِيلَهُ الْحِجْمَةُ الْبَلِلَةُ﴾

﴿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 لَهَدَنَّكُمْ 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,

﴿وَرَأَوْ شَاءَ اللَّهُ لَجَعَمَهُمْ عَلَى الْهُدَى﴾

﴿And had Allāh willed, He could have gathered them together (all) on true guidance,﴾ [6:35] and

﴿وَرَأَوْ شَاءَ رَبُّكَ لَا مَنْ مِنْ فِي الْأَرْضِ﴾

﴿And had your Lord willed, those on earth would have believed, all of them together.﴾ [10:99] and,

﴿وَرَأَوْ شَاءَ رَبُّكَ يَقْعُلُ النَّاسَ أُمَّةً وَيُمَدِّهُ لَا يَرَالُونَ مُخْتَلِفِينَ﴾ إِلَّا مَنْ رَحِمَ رَبُّكَ وَلَذِكَ  
 نَلَمَّهُ وَنَمَّتْ كَلَمَّهُ رَبُّكَ لَا مُلَاقَ جَهَنَّمَ مِنَ الْجَنَّةِ وَلَا تَسْأَلُ أَجْمَعِينَ﴾

﴿And if your Lord had so willed, He could surely have made mankind one Ummah, but they will not cease to disagree.﴾

*Except him on whom your Lord has bestowed His mercy and for that did He create them. And the Word of your Lord has been fulfilled: "Surely, I shall fill Hell with Jinns and men all together."» [11:118-119]*

Ad-Dâhhâk said, "No one has an excuse if he disobeys Allâh. Surely, Allâh has the perfect proof established against His servants." Allâh said,

﴿قُلْ هَلْمَنْ شَهَدَةَكُمْ﴾

«Bring forward your witnesses,» produce your witnesses,

﴿أَلَيْنَ يَتَّهِدُونَ أَنَّ اللَّهَ حَرَمَ هَذَا﴾

«who can testify that Allâh has forbidden this.»

which you have forbidden and lied and invented about Allâh in this regard,

﴿فَإِنْ شَهَدُوا فَلَا تَنْهَاكُنَّ مُعْنَثَةً﴾

«Then if they testify, do not testify with them.»

because in this case, their testimony is false and untrue,

﴿وَلَا تَتَنَجِّعْ أَمْوَالَ الظَّالِمِينَ كَذَّبُوا يَعْبُدُونَا وَالظَّالِمُونَ لَا يُؤْمِنُونَ بِالآخِرَةِ وَمُمْرِنَه  
يَسْلُوكُونَ﴾

«And do not follow the vain desires of those who belie Our Ayât, and such as believe not in the Hereafter, and they hold others as equal with their Lord.»

by associating others with Allâh in worship and treating them as equals to Him.

﴿قُلْ تَسَاءلُوا أَنَّمَا حَرَمَ رَبُّكُمْ عَلَيْكُمْ أَلَا تُشْرِكُوا بِهِ سَبَّا وَالْمُلْكُ لِلَّهِ يُحِلُّ  
وَلَا تَقْتُلُوا أَوْلَادَكُمْ بَنْتَ إِنْتَنِي تَحْنُنْ زَرْفَكُمْ وَلَا إِيمَانَهُمْ وَلَا تَقْرِبُوا الْفَرَجَسَ مَا ظَهَرَ  
يَنْهَا وَمَا بَطَرَ وَلَا تَقْتُلُوا النَّفَسَ الَّتِي حَرَمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَ وَصَنْكُمْ بِهِ لَئِلَّا  
تَغْلِيْلُونَ﴾

¶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-Fawâhîsh (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,

﴿فَلْ تَكُونُ أَنْلُ مَا حَرَمَ رَبُّكُمْ عَلَيْكُمْ لَا تُشْرِكُوا بِهِ شَيْئًا﴾

«Say: "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him..."»

until,

﴿لَكُمْ تَثْوِيتُنَّ﴾

«...so that you may have Taqwā» [6:153].<sup>[1]</sup>

In his *Mustadrak*, Al-Hākim 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'añ)." He then recited,

﴿فَلْ تَكُونُ أَنْلُ مَا حَرَمَ رَبُّكُمْ عَلَيْكُمْ﴾

«Say: "Come, I will recite what your Lord has prohibited you from..."»

Al-Hākim said, "Its chain is *Sahīh*, and they did not record it."<sup>[2]</sup>

In his *Mustadrak* Al-Hākim also recorded that 'Ubādah bin As-Şāmiṭ said, "The Messenger of Allāh ﷺ said,

﴿أَيُّكُمْ يَتَابُعُنِي عَلَى ثَلَاثَةِ﴾

«Who among you will give me his pledge to do three things?»

He then recited the Āyah,

﴿فَلْ تَكُونُ أَنْلُ مَا حَرَمَ رَبُّكُمْ عَلَيْكُمْ﴾

«Say: "Come, I will recite what your Lord has prohibited you from..."»

[1] *Tuhfah Al-Ahwadhi* 8:446

[2] Al-Hākim 2:317

until the end of the Āyât. He then said,

﴿فَمَنْ وَقَى فَأُجْرُهُ عَلَى اللَّهِ وَمَنْ اتَّقَى فَأَذْرَكَهُ اللَّهُ يَوْمَ فِي الدُّنْيَا كَائِنٌ  
عَقُوبَتُهُ، وَمَنْ أَخْرَى إِلَى الْآخِرَةِ فَأَمْرَهُ إِلَى اللَّهِ إِنْ شَاءَ عَذَابُهُ وَإِنْ شَاءَ غَفَّارُهُ﴾

«Whoever fulfills (this pledge), then his reward will be with Allâh, but whoever fell into shortcomings and Allâh punishes him for it in this life, then that will be his recompense. Whoever Allâh delays (his reckoning) until the Hereafter, then his matter is with Allâh. If He wills, He will punish him, and if He wills, He will forgive him.»

Al-Hâkim said, “Its chain is *Sâhih* and they did not record it.”<sup>[1]</sup>

As for the explanation of this Āyah, Allâh said to His Prophet and Messenger Muhammad ﷺ: Say, O Muhammad, to those idolators who worshipped other than Allâh, forbade what Allâh provided them with and killed their children, following their opinions and the lures of the devils,’

﴿فَلَنِ﴾

﴿قُل﴾ to them

﴿شَانِزًا﴾

﴿قُمْ﴾ come here, come close

﴿وَأَنْلِ مَا حَرَمَ رَبُّكُمْ عَلَيْكُمْ﴾

«I will recite what your Lord has prohibited you from.»

meaning, I will inform you about what your Lord has forbidden for you in truth, not guessing or wishful thinking. Rather, it is revelation and an order from Him.

### **Shirk is Forbidden**

﴿أَلَا تَشْرِكُوا بِهِ شَيْئًا﴾

«Join not anything in worship with Him;»

this Allah has ordained, for He said at the end of the Āyah,

﴿ذَلِكَ دَعَنِكُمْ بِهِ لَمَّا كُنْتُ تَقُولُونَ﴾

[1] Al-Hâkim 2:318

﴿This He has commanded you that you may understand.﴾

In the the Two Ṣahīhs, it is recorded that Abu Dharr said that the Messenger of Allāh ﷺ said,

«أَتَانِي جِبْرِيلُ فَبَشَّرَنِي أَنَّهُ مِنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا مِنْ أُتْمَكَ دَخَلَ الْجَنَّةَ، فَلَمَّا  
وَيَانَ زَنِي وَيَانَ سَرَقَ قَالَ: وَيَانَ زَنِي وَيَانَ سَرَقَ، فَلَمَّا  
وَيَانَ زَنِي وَيَانَ سَرَقَ، قَلَّتْ: وَيَانَ زَنِي وَيَانَ سَرَقَ؟ قَالَ: وَيَانَ زَنِي وَيَانَ سَرَقَ وَيَانَ  
شَرِبَ الْخَمْرَ»

*“Jibril came to me and conveyed the good news that, ‘Whoever among your followers dies, worshipping none along with Allāh, will enter Paradise.’ I said, ‘Even if he stole or committed illegal sexual intercourse?’” He said, “Even if he stole or committed illegal sexual intercourse.” I said, “Even if he stole or committed illegal sexual intercourse?” He said, “Even if he stole or committed illegal sexual intercourse.” I said, “Even if he stole or committed illegal sexual intercourse?” He said, “Even if he stole or committed illegal sexual intercourse or even if drank alcohol.”<sup>[1]</sup> Some of the Musnad and Sunan compilers recorded that Abu Dharr said that the Messenger of Allāh ﷺ said,*

«يَقُولُ تَعَالَى: يَا ابْنَ آدَمَ إِنَّكَ مَا دَعَغْزَنِي وَرَجَحْتَنِي فَإِنِّي أَغْفِرُ لَكَ عَلَى مَا كَانَ مِنْكَ  
وَلَا أُبَالِي، وَلَنْ أَتَيْنَيْ بِمُؤْرَابٍ الْأَرْضِ خَطِيلَةً أَتَيْتُكَ بِمُؤْرَابِهَا مَغْفِرَةً مَا لَمْ تُشْرِكْ بِي  
شَيْئًا، وَلَنْ أَخْطَلَكَ حَتَّى تَبْلُغَ حَطَابَكَ عَنَّا السَّمَاءُ ثُمَّ أَسْتَغْفِرُنِي غَفْرَتُ لَكَ»

*“Allāh said, ‘O Son of Ādām! As long as you supplicate to Me and hope of Me, I will forgive whatever you committed, and it will be easy for Me to do that. And even if you brought the earth's fill of sins to Me, I will bring forth its fill of forgiveness, as long as you do not associate anything or anyone in worship with Me. And even if you err and your errors accumulate until they reach the boundaries of the sky and you then ask Me for forgiveness, I will forgive you.’<sup>[2]</sup>*

This subject is also mentioned in the Qur'ān, for Allāh said,

<sup>[1]</sup> Al-Bukhārī no. 1237 and Muslim : 94

<sup>[2]</sup> Ahmad 5:172 and Tuhfah Al-Ahwadhi from Anas 9:524

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرِكَ بِهِ، وَغَفِيرُ مَا دُرِّيَ فَاللَّهُ لَمْ يَعْلَمْ﴾

«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 *Hadīth* in the *Ṣaḥīḥ* that reads,

«مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ»

«Whoever dies associating none with Allāh will enter Paradise.»<sup>[1]</sup>

There are many Āyāt and *Hadīths* on this subject.

### The Order for Kindness to Parents

Allāh said next,

﴿وَبِالْوَالِدَيْنِ 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,

﴿وَقَسَّى رَبُّكَ أَلَا تَبُدُّوا إِلَّا إِيمَانَ وَبِالْوَالِدَيْنِ 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,

﴿أَنِ اشْكُرْ لِي وَلِوَالِدَيْكُ إِلَّا التَّصْبِيرُ ⑤ وَلِنَجْهَدَكُمْ عَنْ أَنْ تُشْرِكُوا بِي مَا لَيْسَ لَكُمْ يَوْمَ عَلَمْ قَلَّ ثُقْنَهُمَا وَصَاحِبَتِهَا فِي الدُّنْيَا مَغْرُوفًا وَأَتْيَنَّ سَبِيلَ مَنْ أَنْابَ إِلَّا ثُمَّ إِنَّمَا تَنْهَمُونَ ⑥ فَإِنِّي أَنْتُمْ كُفَّارٌ تَسْمَلُونَ ⑦﴾

«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]

<sup>[1]</sup> Muslim 1:94

Therefore, Allāh ordered children to be dutiful and kind to their parents, even if they were idolators. Allāh also said,

﴿فَإِذَا أَخْذَنَا مِيقَاتَنَا بَقِيَ إِلَّا أَنْتُمْ لَا تَعْبُدُونَ إِلَّا اللَّهُ وَإِلَّا لَنَا إِنْكَانُ﴾

«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 Ṣahīhs that Ibn Mas'ūd said, "I asked Allāh's Messenger ﷺ about which deed is the best. He said,

«الصَّلَاةُ عَلَى وَرَبِّهَا»

«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." <sup>[1]</sup>

### Killing Children is Forbidden

Allāh said,

﴿وَلَا تَقْتُلُوا أُولَئِكُمْ يَنْتَجُونَ حَيَاةً مُّكَفَّرَةً لِّيَأْتِمُّهُمْ﴾

«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 أُولَئِكُمْ يَنْتَجُونَ حَيَاةً﴾

«kill not your children because of poverty,»

<sup>[1]</sup> Fath 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 Ṣahīḥs that ‘Abdullāh bin Mas’ūd said, “I asked the Messenger of Allāh ﷺ, ‘Which sin is the biggest?’ He said,

«أَنْ تَجْعَلَ اللَّهَ نِدًّا وَهُوَ خَلَقَكَ»

«To call a rival for Allāh, while He Alone created you.»

I said, ‘Then what?’ He said,

«أَنْ تَشْتَرِي لَذَكَرَ خَسْنَةً أَنْ يَطْعَمَ مَعْكَ»

«To kill your son for fear that he might share your food.»

I said, ‘Then what?’ He said,

«أَنْ تُزَانِي حَارِبَكَ»

«To commit adultery with your neighbor’s wife.»

Then the Messenger of Allāh ﷺ recited the Āyah,

﴿وَالَّذِينَ لَا يَدْعُونَ بَعْضَهُنَّا مَخْرَجًا وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِيقَةِ وَلَا يَرْتَدُونَ﴾

«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].<sup>[1]</sup>

Allāh’s statement,

﴿فَإِنْ إِيمَانَكُمْ﴾

«Because of Imlāq» refers to poverty, according to Ibn ‘Abbās, Qatādah, As-Suddi and others.<sup>[2]</sup> The Āyah means, do not kill your children because you are poor. Allāh said in Sūrat Al-Isrā’,

﴿وَلَا تَقْتُلُوا أَنْذَكُمْ خَسْنَةً إِنَّمَا﴾

«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,

<sup>[1]</sup> Fath Al-Bārī 8:350 and Muslim 1:98

<sup>[2]</sup> At-Tabari 12:217

﴿عَنْ تَرْزُقْهِمْ وَبِإِيمَانِهِمْ﴾

«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,

﴿عَنْ تَرْزُقْكُمْ وَبِإِيمَانِهِمْ﴾

«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 تَشْرِبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ﴾

«Come not near Al-Fawāḥiṣ (immoral sins) whether committed openly or secretly»

Allāh said in a similar Āyah,

﴿فَلَمَّا حَرَمَ رَبُّ الْفَوَاحِشَ مَا ظَهَرَ بِنَهَا وَمَا بَطَّنَ فَالْأَخْرَمَ وَالْأَنْتَقَ يَتَّقُو اللَّهَ وَلَمْ تُشَرِّكُوا بِاللهِ مَا لَمْ يُنْزِلْ بِهِ سُلْطَنًا وَلَمْ تَشْوِلُوا عَلَى اللهِ مَا لَمْ يَكُونُ﴾

«Say: “(But) the things that my Lord has indeed forbidden are Al-Fawāḥiṣ (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 خَلْبَرَ الْأَثْيَرِ 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 أَغْنَى مِنَ اللهِ، مِنْ أَجْلِ ذَلِكَ حَرَمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ»

«None is more jealous than Allāh. This is why He has forbidden the immoral sins committed openly or secretly.»<sup>[11]</sup>

<sup>[11]</sup> Fath Al-Bārī 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,

«أَتَعْجَبُونَ مِنْ غَيْرَةِ سَعْدٍ؟ فَوَاللَّهِ لَأَنَا أَغْيْرُ مِنْ سَعْدٍ، وَاللَّهُ أَغْيْرُ مِنِّي، مِنْ أَجْلِي ذَلِكَ حَرَمَ 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.<sup>[1]</sup>

### The Prohibition of Unjustified Killing

Allāh said,

﴿وَلَا تُقْتِلُوا النَّفَسَ الَّتِي حَمَمَ اللَّهُ إِلَّا بِالْحَقِيقَ﴾

«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 يَحْلُّ دَمُ امْرِيءٍ مُسْلِمٍ يَشَهِّدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ رَسُولَ اللَّهِ، إِلَّا يُاخْذَى ثَلَاثَةً: الْيَتَمُّ الْزَانِي، وَالثَّقْنُ بِالْتَّشِّسِ، وَالثَّارِكُ بِيَبْيَنِ 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).»<sup>[2]</sup>

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,

<sup>[1]</sup> Fath Al-Bāri 13:411 and Muslim 2:1136

<sup>[2]</sup> Fath Al-Bāri 12:209 and Muslim 3:1302

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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لِلْكَافِرِ

وَلَا تُقْرِبُوا مَالَ الْيَتَامَىٰ إِلَّا بِأَيْمَانِهِ أَحْسَنُ حَيَّ يَعْلَمُ أَشَدَّهُ<sup>۱۱۱</sup>  
 وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِطْعَةِ لَا تُكْلِفُ نَفْسًا إِلَّا  
 وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدُلُوا وَلَا كَانَ ذَاقُونَ وَيَمْهُدُ  
 اللَّهُ أَوْ فُؤَادَكُمْ وَصَنْكُمْ يَهُ لَكُمْ تَذَكُّرُونَ<sup>۱۱۲</sup>

وَأَنَّ هَذَا صَرْطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَنْبِغِيُّوا إِلَى سَبِيلٍ  
 فَنَفَرَ قَبْكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَنْكُمْ يَهُ لَكُمْ  
 تَنَقُّونَ<sup>۱۱۳</sup> ثُمَّ إِنَّا مُؤْسِي الْكِتَابِ تَمَامًا عَلَى الْرَّبِّ  
 أَحْسَنَ وَنَصْسِيلًا لِكُلِّ شَيْءٍ وَهُدَى وَرَحْمَةً لَعَلَّهُمْ يَلْقَاءُ  
 رَبِّهِمْ تُؤْمِنُونَ<sup>۱۱۴</sup> وَهَذَا إِكْتَبَ أَنَّنَاهُ مَبْارِكٌ فَاتَّبِعُوهُ  
 وَأَتَقْوِا الْعَلَمَكُمْ تُرْجَمُونَ<sup>۱۱۵</sup> أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابَ  
 عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عِنْ دِرَاسَتِهِمْ لَغَافِلِينَ  
 أَوْ تَقُولُوا لَوْلَا أَنْزَلَ عَلَيْنَا الْكِتَابَ لَكُنَّا أَهْدَى مِنْهُمْ<sup>۱۱۶</sup>  
 فَقَدْ جَاءَكُمْ مِنْ سَيِّئَاتِهِ مِنْ رَبِّكُمْ وَهُدَى وَرَحْمَةً فَمَنْ  
 أَظْلَمُ مِنْ كَذَّابٍ بِإِيمَانِ اللَّهِ وَصَدَفَ عَنْهَا سَيِّئَاتِ الَّذِينَ  
 يَصِدِّقُونَ عَنْ إِيمَانِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصِدِّقُونَ<sup>۱۱۷</sup>

«مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرْخِ زَانِحةً  
 الْجَنَّةَ، وَإِنْ رَبَحَهَا لَيُوجَدُ مِنْ  
 مَسِيرَةِ أَرْبَعينَ 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.»<sup>[11]</sup>

Abu Hurayrah narrated that the Prophet ﷺ said,

«مَنْ قَتَلَ مُعَاهِدًا لَهُ ذَمَّةُ اللهِ  
 وَذَمَّةُ رَسُولِهِ فَقَدْ أَخْرَى بِذَمَّةِ  
 اللهِ، فَلَا يَرْخِ زَانِحةً الْجَنَّةَ،  
 وَإِنْ رَبَحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ  
 سَبْعِينَ خَرْبَةً»

«Whoever killed a person having a

treaty of protection with the Muslims, and who enjoys the guarantee of Allah and His Messenger, he will have spoiled the guarantee of Allah [for him]. He shall not smell the scent of Paradise though its smell is perceived from a distance of seventy years.»

Ibn Majah and At-Tirmidhi recorded this ḥadīth, and At-Tirmidhi said, “*Hasan Sahīh*.»<sup>[2]</sup> Allāh's statement,

﴿ذَلِكَ وَصَنْكُمْ يَهُ لَكُمْ تَذَكُّرُونَ﴾

«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.

[11] *Fath Al-Bārī* 12:370

[2] *Tuhfah Al-Āhwādhi* 4:658 and Ibn Mājah 2:896

﴿وَلَا تَنْهِرُوا مَالَ الْيَتَمَّ إِلَّا يَأْتِيَ هُنَّ يَسْعُونَ حَتَّى يَلْعَمُ أَشْدَقُهُ وَأَقْوَأُهُ السَّكِيلَ وَالْيَمَانَ  
بِالْوَسْطِ لَا تُكْيِفُ نَفْسًا إِلَّا وَسَهَّا وَإِذَا فَلَتَرْتَ فَاعْدِلُوا وَلَوْ كَانَ ذَا فُرْقَةً وَمَهْدِهُ اللَّهُ  
أَوْفُوا ذَلِكُمْ وَصَنْكُمْ بِهِ لَتَنْكِرُوا تَذَكُّرَهُ﴾

¶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 Allâh. This He commands you, that you may remember." ¶

### The Prohibition of Consuming the Orphan's Property

'Aṭā' bin As-Sā'ib said that Sa'id bin Jubayr said that Ibn 'Abbâs said, "When Allâh revealed,

﴿وَلَا تَنْهِرُوا مَالَ الْيَتَمَّ إِلَّا يَأْتِيَ هُنَّ أَخْسَنُ﴾

¶And come not near to the orphan's property, except to improve it.¶ and,

﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ثُلَّتَهُمْ﴾

¶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 Allâh ﷺ, and Allâh sent down the Âyah,

﴿وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِنْصَالُهُمْ خَيْرٌ وَإِنْ مُخَاطَبُوهُمْ فَلَا يُخَوِّلُوكُمْ﴾

¶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 Dâwud collected this statement.<sup>[11]</sup> Allâh's statement,

[11] Abu Dâwud 3:291

﴿عَنْ يَتَّلِ أَشْدَدُ﴾

«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.<sup>[1]</sup>

### **The Command to Give Full Measure and Full Weight with Justice**

Allāh's statement,

﴿وَإِذَا أَنْجَلْتُ 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,

﴿وَتِلْ لِلْمُتَكَبِّرِينَ ۝ أَلَيْنَ إِذَا أَكَلُوا عَلَى النَّاسِ يَسْتَوْفِنُونَ ۝ وَإِذَا كَالُوفُمْ أَوْ رَزُوْفُمْ يَخْرُجُونَ ۝ أَلَا يَكْنُ أُولَئِكَ أَهْمَمُ مُتَعَوِّذِينَ ۝ لِيَوْمٍ عَظِيمٍ ۝ يَوْمَ يَقُولُ النَّاسُ إِنَّا

﴿اللَّهُمَّ إِنَّا

«Woe to Al-Mutaffifin. Those who, when they have to receive by measure from men, demand full measure. And when they have to give by measure or weight to (other) men, give less than due. Do they not think that they will be resurrected (for reckoning). On a Great Day? The Day when (all) mankind will stand before the Lord of all that exists?» [83:1-6].

Allāh destroyed an entire nation that was accustomed to giving less in weights and measures.<sup>[2]</sup>

Allāh said next,

﴿لَا نَكْلُفُ نَفَّا إِلَّا مُسْتَحْتَه﴾

«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.

<sup>[1]</sup> At-Tabari 12:223

<sup>[2]</sup> That is, the nation of Prophet Shu'ayb, see Sūrat Al-A'rāf 7:85-92.

## The Order for Just Testimony

Allâh said;

﴿وَإِذَا فُتِنْتُمْ فَاعْدُلُوا وَلَا كَانَ ذَا قُرْبَى﴾

«And whenever you give your word, say the truth even if a near relative is concerned.»

This is similar to His statement,

﴿إِنَّمَا الْأَيْمَنَ مَامُؤَا كُوئُونَ قَوْمِكَ لَهُ شَهَادَةٌ بِالْفِسْطَنِ﴾

«O you who believe! Stand out firmly for Allâh as just witnesses.» [5:8]

And there is a similar Âyah in Sûrat An-Nisâ'. So Allâh commands justice in action and statement, with both near relatives and distant relatives. Indeed, Allâh orders justice for everyone at all times and in all situations.

## Fulfilling the Covenant of Allâh is an Obligation

Allâh said next,

﴿وَبِهَدْيٍ أَنْوَافُكُمْ﴾

«and fulfill the Covenant of Allâh.»

Ibn Jarîr commented, “Allâh commands: Fulfill Allâh’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 Allâh,

﴿ذَلِكُمْ وَصَنْكُمْ يَدِ لَكُنْ تَذَكَّرُونَ﴾

«...This He commands you, that you may remember.»

Allâh says here, that this is what He has ordered and commanded, and He stressed its importance for you,

﴿لَكُنْ تَذَكَّرُونَ﴾

«...that you may remember.», that you may be advised and thus refrain from what you used to do before this.”<sup>[11]</sup>

<sup>[11]</sup> At-Tabari 12:225

﴿وَإِنْ هَذَا حِرَاطٌ مُّسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَنْتَهُوا أَلْسُبُلَ فَنَرَقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَنْكُمْ يُوْهُ لَكُمْ تَنَقُونَ﴾

¶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 Ṭalhah reported that Ibn 'Abbās commented on Allāh's statements,

﴿وَلَا تَنْتَهُوا أَلْسُبُلَ فَنَرَقَ بِكُمْ عَنْ سَبِيلِهِ﴾

¶(And follow not (other) paths, for they will separate you away from His path.) ¶, and,

﴿أَنْ إِقْمَاعُ الظَّيْنَ وَلَا تَنْقِرُوا فِيهِ﴾

¶(Saying) that you should establish religion and make no divisions in it. ¶ [42:13],

and similar Āyāt in the Qur'ān, "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."<sup>[1]</sup> Similar was said by Mujāhid and several others.<sup>[2]</sup>

Imām Ahmad 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,

«فَهَذِهِ الْأَلْسُبُلُ لَيْسَ مِنْهَا سَبِيلٌ إِلَّا عَلَيْهِ شَيْطَانٌ يَذْعُو إِلَيْهِ»

¶"These are the other paths, on each path there is a devil who

<sup>[1]</sup> At-Tabari 12:229

<sup>[2]</sup> At-Tabari 12:229

calls to it.<sup>١</sup>

He then recited,

﴿وَإِنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَلَا تَنْبِغِي أَشْبُلَ فَنَفَرَ يُكْمَ 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]<sup>[1]</sup>

Al-Ḥākim also recorded this *Hadīth* and said; “Its chain is *Sahīh*, but they did not record it.”<sup>[2]</sup>

Imām Aḥmad and ‘Abd bin Ḥumayd recorded (and this is the wording of Ahmad) 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 Shaytān.»

He then placed his hand on the middle path and recited this Āyah;

﴿وَإِنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَلَا تَنْبِغِي أَشْبُلَ فَنَفَرَ يُكْمَ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَنْكُمْ بِهِ لَتَلَمَّحُمْ تَنَقُّلُونَ﴾

«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.»<sup>[3]</sup>

Imām Aḥmad, Ibn Majāh, in the Book of the Sunnah in his *Sunan*, and Al-Bazzār collected this *Hadīth*.<sup>[4]</sup> Ibn Jarīr recorded that a man asked Ibn Mas‘ūd, “What is *Aṣ-Ṣirāṭ Al-Mustaqīm* (the straight path)?” Ibn Mas‘ūd replied,

<sup>[1]</sup> Ahmad 1:465

<sup>[2]</sup> Al-Ḥākim 2:318

<sup>[3]</sup> Ahmad 3:397 and ‘Abd bin Ḥumayd no. 345

<sup>[4]</sup> Ibn Mājah: 11

"Muhammad 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 Ayah;

﴿وَإِنْ هَذَا حِيرَانٌ مُّسْتَقِيمًا فَلَا تَنْجِعُوا أَشْبَلَ نَقْرَقَ 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.»<sup>[1]</sup>

Imām Ahmad recorded that, An-Nawwās bin Sam'ān said that the Messenger of Allāh ﷺ said,

«خَرَبَ اللَّهُ مَثَلًا صِرَاطًا مُّسْتَقِيمًا، وَعَنْ جَنْبَيِ الصِّرَاطِ سُورَانِ فِيهِمَا أَبْوَابٌ مُفَتَّحَةٌ، وَعَلَى الْأَبْوَابِ شُورَزٌ مُّرْخَأَةٌ وَغَلَى بَابِ الصِّرَاطِ دَاعٍ يَدْعُونَ: يَا أَيُّهَا النَّاسُ هَلْمُوا ادْخُلُوا الصِّرَاطَ الْمُسْتَقِيمَ جَمِيعًا وَلَا تَنْقُرُوا وَلَا تَنْدُعُوا مِنْ فَرْقِ الصِّرَاطِ فَإِذَا أَرَادَ إِلَيْهِنَّ أَنْ يَفْتَحَ شَيْئًا مِنْ تِلْكَ الْأَبْوَابِ قَالَ وَيَعْلَمُكَ لَا تَفْتَحْهُ فَإِنَّكَ إِنْ فَتَحْتَهُ تَلْجِهُ فَالصِّرَاطُ إِلَيْهِنَّ حَدُودُ اللَّهِ وَالْأَبْوَابُ الْمُفَتَّحَةُ مَحَارِمُ اللَّهِ وَذَلِكَ الدَّاعِي عَلَى رَأْسِ الصِّرَاطِ كِتَابُ اللَّهِ، وَالدَّاعِي مِنْ فَوْقِ الصِّرَاطِ وَاعِظُ اللَّهِ 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'ān), while the caller from above the path is Allāh's admonition in the heart of every Muslim.»<sup>[2]</sup>

<sup>[1]</sup> At-Tabari 12:230

<sup>[2]</sup> Ahmad 4:182

At-Tirmidhi and An-Nasâ'i also recorded this *Hadîth*, and At-Tirmidhi said, "Hasan Ghârib."<sup>[1]</sup>

Allâh's statement,

﴿فَاتَّبِعُوهُ رَلَا تَنْبِئُوا أَشْبَلَهُ﴾

«so follow it, and follow not (other) paths...»

describes Allâh's path in the singular sense, because truth is one. Allâh describes the other paths in the plural, because they are many and are divided. Allâh said in another *Ayah*,

﴿أَنَّهُ وَلِيُّ الْيَقِينَ مَانِئُوا يُخْرِجُهُمْ مِّنَ الظُّلْمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أُولَئِكَ أَرْبَابُ أُثْرَافِهِمْ﴾

الظُّلْمَاتُ يُخْرِجُهُمْ مِّنَ النُّورِ إِلَى الظُّلْمَاتِ أُولَئِكَ أَسْخَبُتُ أَنَّا رَبِّيْمُ فِيهِمْ﴾

﴿خَلِيلُوكَ﴾

«Allâh is the Wâlî (Protector or Guardian) of those who believe. He brings them out from darknesses into light. But as for those who disbelieve, their supporters are Tâghût (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]

﴿فَإِنَّمَا مُوسَى الْكَوَافِرَ نَسَأَ عَلَى الْأَوَّلِيَّ أَخْسَنَ وَتَقْصِيلًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً﴾

﴿لَئِنْهُمْ بِلِقَاءَ رَبِّهِمْ يَوْمَئِنُونَ﴾

¶ 154. Then, We gave Mûsâ the Book [the Tawrâh], 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'ân) which We have sent down, so follow it and have Taqwâ, so that you may receive mercy.»

### Praising the Tawrâh and the Qur'ân

After Allâh described the Qur'ân by saying,

﴿إِنَّ هَذَا صِرَاطٌ مُّسْتَقِيمٌ﴾

«And verily, this is My straight path, so follow it...»

He then praised the Tawrâh and its Messenger,

<sup>[1]</sup> Tuhfât Al-Âhwâdhi 8:152 and An-Nasâ'i

﴿فَتَنَّا مَاتَنَا مُوسَى الْكِتَابُ﴾

﴿Then, We gave Mūsā the Book...﴾

Allāh often mentions the Qur'ān and the Tawrāh together. Allāh said,

﴿وَبَنِ قَبْلِهِ كَتَبْ مُوسَى إِيمَانًا وَرَحْمَةً وَهَذَا كَتَبْ مُصَدِّقٌ لِسَانًا 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,

﴿فَقْلَ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِلنَّاسِ تَجَلَّلُونَهُ فَرَاطِيسَ تَبَدُّلُونَهُ وَخَفْنُونَهُ 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 كَتَبْ أَنْزَلْنَاهُ مُبَارَكًا﴾

﴿And this is a blessed Book which we have sent down...﴾ [6:92] Allāh said about the idolators,

﴿فَلَمَّا جَاءَهُمُ الْحُقْقُ مِنْ عِنْدِنَا قَالُواْ نَزَّلَهُ أُوفِيَ بِشَلَّ مَا أُوفِيَ مُؤْمِنًا﴾

﴿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 يَكْنُوا بِإِيمَانِ مُوسَى مِنْ قَبْلِ فَلَمَّا يَعْلَمُنَ تَنَاهُرًا وَقَالُواْ إِنَّا يَكْفُرُونَ﴾

﴿"Did they not disbelieve in that which was given to Mūsā of old?" They say: "Two kinds of magic [the Tawrāh and the Qur'ān], each helping the other!" And they say: "Verily, in both we are disbelievers."﴾ [28:48]

Allāh said about the Jirns that they said,

﴿يَقُولُونَ إِنَّا سَمِعْنَا كَيْتَابًا أَنْزَلَ مِنْ بَعْدِ مُوسَى مُصَدِّقًا لِمَا بَيْنَ يَدَيْنَا يَهْدِي إِلَى الْحَقِيقَ﴾

﴿"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]

Allâh's statement,

﴿تَنَاهَا عَنِ الْأَرْدِيٍّ أَخْسَنَ وَتَقْصِيلًا﴾

﴿...complete for that which is best, and explaining all things in detail...﴾

means; 'We made the Book that We revealed to Mûsâ, a complete and comprehensive Book, sufficient for what he needs to complete his Law.' Similarly, Allâh said in another Âyah,

﴿وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ مِنْ كُلِّ شَفَوْنٍ﴾

﴿And We wrote for him on the Tablets the lesson to be drawn from all things.﴾ [7:145]

Allâh's statement,

﴿فَعَلَ الَّذِي أَخْسَنَ﴾

﴿for that which is best,﴾ means: 'as a reward for his doing right and obeying Our commands and orders.' Allâh said in other Âyât,

﴿فَمَلِ جَزَاءُ الْأَخْسَنِ إِلَّا الْإِحْسَنُ﴾

﴿Is there any reward for good other than what is best?﴾ [55:60],

﴿وَلَوْ أَبْتَلْتَهُ بِرَبِيعَ دُرْبَهُ بِكَتْبَتْنَا فَلَمْ يَكُنْ فَالْيَقِنُ بِمَا تَصْنَعُ﴾

﴿And (remember) when the Lord of Ibrâhîm tried him with (certain) commands, which he fulfilled. He (Allâh) said (to him), "Verily, I am going to make you an Imâm for mankind."﴾ [2:124] and,

﴿وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدِوُكُمْ بِآتِنَا لَنَا صَبْرًا وَكَانُوا بِعِيَادَتِنَا يُؤْمِنُونَ﴾

﴿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 Âyât.﴾ [32:24]

Allâh said;

﴿وَتَقْصِيلًا لِكُلِّ شَفَوْنَ وَرَهْدَى﴾

﴿and explaining all things in detail and a guidance and a mercy﴾

praising the Book that Allâh sent down to Mûsâ, while,

هُوَ اللَّهُمَّ يَا نَاهَ رَبِّهِ نَوْصِفُكَ بِنِعَمِكَ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَانْتَهُ عَوْنَى وَأَنْقُوا لَنَّكُمْ  
نَّجِيَوْنَاهُمْ (النَّاهَ)

*¶...that they might believe in the meeting with their Lord. And this is a blessed Book (the Qur'an) which We have sent down, so follow it and have 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.

وَأَنْ تَهُولُوا إِلَّا أُنزِلَ الْكِتَابَ عَلَى طَالِفَيْنِ مِنْ قَبْلِنَا وَإِنْ كُلَّا عَنِ دِرَاسَتِهِمْ لِتَنْذِيلِكُمْ أَوْ تَهُولُوا لَوْ أَنَّا أُنزَلَ عَلَيْنَا الْكِتَابَ لَكُلَّا أَهْدَى مِنْهُمْ فَقَدْ جَاءَ حَمْ سَيِّدُهُمْ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ مِنْ أَنْفُسِهِ وَمَنْ كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَّقَ عَنْهَا سَجَّرَى الَّذِينَ يَصِدُّونَ عَنْ مَا يَرَى نَعْصَمُ الْمُعْصَمَ بِمَا كَانُوا يَصِدُّونَ ﴿٤﴾

¶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 Ayāt of Allāh and Ṣadafā away therefrom? We shall requite those who turn away from Our Ayāt with an evil torment, because of their turning away.»

## **The Qur'an is Allāh's Proof Against His Creation**

Ibn Jarir commented on the Ayah, "The Ayah means, this is a Book that We sent down, so that you do not say,

﴿إِنَّا أَنزَلْنَا الْكِتَابَ عَلَى طَائِفَتَيْنِ مِنْ قَبْلَنَا﴾

¶ "The Book was sent down only to two sects before us."

This way, you will have no excuse. Allāh said in another Āyah,

**﴿وَلَا أَنْتَ مُبِينٌ بِمَا فَدَّمْتَ أَنِيَّهُمْ فَبَلُوا رَبِّا لَوْلَا أَرْسَلْتَ إِلَنَا رَسُولًا  
شَنِيقًا مَادِينِكَ﴾**

«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].<sup>[1]</sup>

The Ayah,

﴿عَلَىٰ طَائِفَتَيْنِ يَنْ مُّبَلَّغَ﴾

«to two sects before us» refers to the Jews and Christians, according to 'Ali bin Abi Talhah who narrated it from Ibn 'Abbās.<sup>[2]</sup> Similar was reported from Mujāhid, As-Suddi, Qatādah and several others.<sup>[3]</sup> Allāh's statement,

﴿وَإِنْ كَانَ عَنْ دِرَاسَتِهِمْ لَنَفِيلَتْ﴾

«...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,

﴿أَزْ تَنْهَلُواْ لَوْ أَنَّا أُنْزَلْ عَلَيْكُمْ الْكِتَابَ لَكُمْ أَهْدَىٰ مِّنْهُمْ﴾

«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 جَهَدَهُمْ لَئِنْ جَاءَكُمْ نَذِيرٌ لَا يَكُونُ أَهْدَىٰ مِنْ بَنْدَى الْأَمْمَيْنِ﴾

«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,

﴿فَنَذَّرْتَ جَمِيعَهُمْ تَنَزِّلَةً مِنْ رَبِّكُمْ رَهْدَىٰ وَرَحْمَةً﴾

«So now has come unto you a clear proof from your Lord, and

<sup>[1]</sup> At-Tabari 12:239

<sup>[2]</sup> At-Tabari 12:240

<sup>[3]</sup> At-Tabari 12:241

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هُلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيهِمُ الْمُلْكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ  
بعضُ مَا يَنْتَهِيَ إِلَيْكُمْ يَوْمَ يَقُولُ مَا يَنْعَشُ مَا يَنْتَهِيَ  
لَرْتَكُنْ مَا مَنَّتْ مِنْ قَبْلُ أَوْ كَسْبَتْ فِي إِيمَانِهِ حَدِيرًا قُلْ انْظُرُوا  
إِنَّا مُنْذِرُونَ ﴿١٥﴾ إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَاطِنَّا لَنْتَ  
مِنْهُمْ فِي شَيْءٍ وَلَا سَاءَ أَمْرُهُمْ إِلَى اللَّهِ مُبْعَثِبُهُمْ إِمَاكًا وَلَا يَعْلَمُونَ  
مِنْ جَاهَةِ الْحُسْنَةِ قَلْمَلَهُ عَشْرَ أَنْتَلَاهُمْ وَمِنْ جَاهَةِ السَّيْئَةِ  
فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦﴾ قُلْ إِنَّمَا هَذِهِ رِبِّيَّةٌ  
إِلَى صَرَطِ مُسْتَقِيمٍ دِينًا قِيمًا إِلَيْهِ إِنْزَهُمْ حَيْنِيًّا وَمَا كَانُ مِنَ  
الشَّرِّيْكِينَ ﴿١٧﴾ قُلْ إِنَّ صَلَاتِي وَسُكُونِي وَحَمْيَارِي وَسَافَقَ لِلَّهِ  
رَبِّ الْعَالَمِينَ ﴿١٨﴾ لَا شَرِيكَ لَهُ وَبِذَلِكَ أَمْرَتُ وَلَا أَذَلَّ الشَّانِئِينَ  
قُلْ أَغْنَ اللَّهُ أَيْنِي رَبِّيَ وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكُبُّ كُلُّ  
نَفْسٍ إِلَّا عَلَيْهَا وَلَا تُرْزُقَ وَازِرَةٌ وَذُرُّ أَخْرَى تُمْ إِلَى رَبِّكَ مُرْجِعَكُوكَ  
فَيُنَتَّكُمْ بِمَا كُنْتُمْ فِيهِ تَخْلِقُونَ ﴿١٩﴾ وَهُوَ الَّذِي جَعَلَكُمْ  
خَلِيفَ الْأَرْضَ وَرَفَعَ بِعَضَكُمْ فَوْقَ بَعْضٍ دَرَجَتِي لِتَبَلُّوكُمْ  
فِي مَا مَأْتَكُمْ إِنَّ رَبَّكَ سَرِيعُ الْيَقَابِ وَإِنَّهُ لَغَورٌ رَّحِيمٌ ﴿٢٠﴾

*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;

﴿فَمَنْ أَظْلَمُ مِنْ كَذَّابٍ يَعْبَدُ  
اللهُ وَرَدَّدَ عَنْهُهُ﴾

«Who then does more wrong than one who rejects the Āyāt of Allāh and Șadafa 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 Șadafa from following the Āyāt of Allāh, meaning, he discouraged and hindered people from following it. This is the explanation of As-Suddi for Șadafa, while Ibn 'Abbās, Mujāhid and Qatādah said that Șadafa means, he turned away from it.

﴿هُلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيهِمُ الْمُلْكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ  
مَا يَنْتَهِيَ إِلَيْكُمْ يَوْمَ يَقُولُ مَا يَنْعَشُ مَا يَنْتَهِيَ  
لَرْتَكُنْ مَا مَنَّتْ مِنْ قَبْلُ أَوْ كَسْبَتْ فِي إِيمَانِهِ حَدِيرًا قُلْ انْظُرُوا  
إِنَّا مُنْذِرُونَ ﴿٢١﴾

¶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**

Allâh sternly threatens the disbelievers, those who defy His Messengers, deny His *Âyât* and hinder from His path,

**﴿وَهُنَّ مُنْظَرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْحَسْكَةُ أَوْ يَأْتِيَ رَبِّكُهُمْ﴾**

*﴿Do they then wait for anything other than that the angels should come to them, or that your Lord (Allah) should come...﴾*  
on the Day of Resurrection.

لَهُوَأَرْبَعَةِ بَعْضٍ مَا يَنْتَهِي إِلَيْكَ هُمْ أَيْضًا بَعْضٍ مَا يَنْتَهِي إِلَيْكَ لَا يَنْتَهِي نَفَّا إِلَيْكَ

*¶or that some of the signs of your Lord should come! The day that some of the signs of your Lord do come no good will it do to a person to believe then.»*

Before the commencement of the Day of Resurrection, there will come signs and portents of the Last Hour that will be witnessed by the people living at that time. In a section explaining this Ayah, Al-Bukhāri recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

**فَذلِكَ جِئْنٌ**

*«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 يَنْعَمُ نَفْسًا إِبْتَهَا لَرْ نَكْنُ مَاءْمَثَ مِنْ قَبْلُ﴾

¶no good will it do to a person to believe then, if he believed not before.»<sup>[1]</sup>

Ibn Jarīr recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«ثلاث إذا خرجن لا يتقدن نفساً إيمانها لم تكن آمنت من قبل أو كسبت في إيمانها

---

<sup>[1]</sup> *Fath Al-Bāri* 8:147

خَيْرًا، طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَالْجَهَنَّمُ وَذَبَابُ الْأَزْضِينَ»

«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.»<sup>[1]</sup>

Aḥmad also recorded this *Hadīth*, and in his narration, the Prophet ﷺ mentioned the Smoke.<sup>[2]</sup>

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 خُرُوجُهَا طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَخُرُوجُ الدَّائِيَةِ ضَحْنِي فَإِنْتَمْ فَلَمْ صَاحِبْتُمْهَا فَالْأُخْرَى عَلَى أَثْرِهَا

«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.»<sup>[3]</sup>

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] At-Tabārī 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 يَنْعَثُ نَفَّا إِبْشِرًا زَ تَكْنَ مَائِنَتَ بِنْ قَبْلَ﴾

﴿no good will it do to a person to believe then, if he believed not before,﴾

This was also recorded by Muslim in his *Sahîh*, and Abu Dâwud and Ibn Majâh in their *Sunnans*.<sup>[1]</sup>

Allâh's statement,

﴿لَا يَنْعَثُ نَفَّا إِبْشِرًا زَ تَكْنَ مَائِنَتَ بِنْ قَبْلَ﴾

﴿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 *Hadîths* that we mentioned. This is also the meaning of Allâh's statement,

﴿أَزْ كَبَّتْ زَ إِبْشِرًا سَرِّيَّا﴾

﴿...nor earned good through his faith.﴾ meaning, one's good deeds will not be accepted from him unless he performed good deeds before. Allâh said next,

﴿فَلَ اسْتَيْرِزَا إِنَّا مُسْتَيْرِزُونَ﴾

﴿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. Allâh said in other Âyât,

<sup>[1]</sup> Muslim 4:2260, Abu Dâwud 4:490 and Ibn Majâh 2:1353. The entire text is with Ahmad. The *Hadîth* is with Muslim, the first sentence from Abdullâh is with the others.

﴿فَهُنَّ يَنْظُرُونَ إِلَّا لِلْأَنْعَامَ أَنْ تَأْتِيهِمْ بَشَّةٌ مُّقْدَّسَةٌ جَاءَهُمْ أَنْزَلَنَا مِنْهُمْ مَا كَانُوا يَكْتُبُونَ﴾

«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 رَأَوُا هَذِهِ أَيْمَانًا قَالُوا إِنَّا مَاتَنَا بِاللَّهِ وَحْدَهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ ﴾، فَلَمَّا يُكَلِّفُهُمْ إِيمَانُهُمْ لَمَّا رَأَوُا هَذِهِ أَيْمَانًا

«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 فَرَقُوا دِينَهُمْ وَكَانُوا شَيْئًا أَنْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَنْزَلْنَا إِلَيْكُمْ مِّنَ الْآتِيِّمِ مِمَّا كَانُوا يَتَّخِذُونَ﴾

«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, Aḍ-Ḍahhāk and As-Suddi said that this Ayah was revealed about the Jews and Christians.<sup>[11]</sup> Al-'Awfi said that Ibn 'Abbās commented,

﴿إِنَّ الَّذِينَ فَرَقُوا دِينَهُمْ وَكَانُوا شَيْئًا﴾

«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 فَرَقُوا دِينَهُمْ وَكَانُوا شَيْئًا أَنْتَ مِنْهُمْ فِي شَيْءٍ﴾

«Verily, those who divide their religion and break up into sects,

<sup>[11]</sup> At-Tabari 12:269-270

*you have no concern with them in the least.»<sup>[1]</sup>*

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,

﴿وَرَبُّكُمْ بِأَشْيَاءِ﴾

﴿...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,

﴿فَتَسْعَ لَكُمْ مِنْ أَلْيَنِ مَا وَقَنْ يَدُهُ نُوحًا وَاللَّهُ أَنْجَى إِلَيْكُمْ﴾

«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 مَعَائِرُ الْأَنْبِيَاءِ أَرْلَادُ عَلَابٍ دِينُنَا وَاحِدٌ»

«We, the Prophets, are half brothers but have one religion.»<sup>[2]</sup>

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,

﴿لَنَسْتَ مِنْهُمْ فِي شَيْءٍ﴾

«You have no concern with them in the least...» [6:159].

Allāh's statement,

﴿إِنَّ أَمْرَهُمْ إِلَّا اللَّهُ ۚ مَنْ يُتَّمِسِّبُ بِمَا كَانُوا يَتَّمِسِّرُونَ﴾

«Their affair is only with Allāh, Who then will tell them what they used to do.»

<sup>[1]</sup> At-Tabari 12:269

<sup>[2]</sup> Fath Al-Bārī 6:550

is similar to His statement,

﴿إِنَّ الَّذِينَ مَأْمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِرِينَ وَالْفَسَرَى وَالْمُجْوَسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَعْلَمُ بِمَا يَعْمَلُونَ 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 فَلَمْ يُعْزَلْ عَنْ أَثْنَاهَا وَمَنْ جَاءَ بِالْئَيْنَةِ فَلَا يُغْرَى إِلَّا مِنْهَا وَمَنْ لَا يَطْلَمُونَ﴾

«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 فَلَمْ يُحِيدْ بِنَهَائِهِ﴾

«Whoever comes with good, then he will receive better than that.» [28:84]

There are several *Hadīths* that are in agreement with the apparent wording of this honorable Āyah. Imām Ahmad bin Ḥanbal recorded that Ibn 'Abbās said that the Messenger of Allāh ﷺ said about his Lord,

«إِنَّ رَبَّكُمْ عَزَّ وَجَلَّ رَجِمَ مَنْ حَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كُتُبَتْ لَهُ حَسَنَةٌ فَإِنَّ عَمَلَهَا كُتُبَتْ لَهُ عَشْرًا إِلَى سِبْعِينَ مَاتَ إِلَى أَضْعَافِ كَثِيرَةٍ. وَمَنْ حَمَّ بِئْنَةً فَلَمْ يَعْمَلْهَا كُتُبَتْ لَهُ حَسَنَةٌ فَإِنَّ عَمَلَهَا كُتُبَتْ لَهُ وَاحِدَةً أَوْ يَتَمَحَّوْهَا اللَّهُ عَزَّ وَجَلَّ وَلَا يَهْلِكُ عَلَى اللَّهِ إِلَّا حَالِكُنَّ»

«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 Allâh erases it. Only those who deserve destruction will be destroyed by Allâh.*

Al-Bukhâri, Muslim and An-Nasâ'i also recorded this Hadîth.<sup>[2]</sup>

Ahmad also recorded that Abu Dharr said that the Messenger of Allâh ﷺ said,

«يَقُولُ اللّٰهُ عَزٌّ وَجَلٌّ : مَنْ عَمِلَ حَسَنَةً فَلَهُ عَشْرُ أَنْتَلِهَا وَأَرِيدُ وَمَنْ عَمِلَ سُبْتَةً فَجَزِاؤُهَا أَوْ أَغْفِرُ وَمَنْ عَمِلَ قُرَابَةً لِأَرْضٍ خَطِيئَةً ثُمَّ لَقِيَنِي لَا يُشِّرِّكُ بِي شَيْءًا جَعَلْتُ لَهُ مِثْلَهَا مغْفِرَةً، وَمَنْ افْتَرَبَ إِلَيَّ شَيْءًا افْتَرَبْتُ إِلَيْهِ ذِرَاعًا وَمَنْ افْتَرَبَ إِلَيَّ ذِرَاعًا افْتَرَبْتُ إِلَيْهِ يَامًا وَمَنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً»

«Allâh 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.’»<sup>[3]</sup>

Muslim also collected this Hadîth.<sup>[4]</sup>

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 Allâh, 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 *Sahîh*, Allâh 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

<sup>[1]</sup> Ahmad 1:279

<sup>[2]</sup> *Fath Al-Bâri* 11:331, Muslim 1:118 and An-Nasâ'i 4:396

<sup>[3]</sup> Ahmad 5:153

<sup>[4]</sup> 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 *Hadīth* that states,

إِذَا اتَّقَى الْمُسْلِمَانِ بِسَيِّئِيهِمَا فَالْفَاتِلُ وَالْمُقْتُولُ فِي النَّارِ،

«When two Muslims meet with their swords, then the killer and the killed will be in the Fire.»<sup>1</sup>

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.»<sup>[1]</sup>

Al-Hāfiẓ Abu Al-Qāsim At-Tabarānī said that Abu Mālik Al-Ash'ari said that the Messenger of Allāh ﷺ said,

الْجُمُعَةُ كَعَزَّةٌ لِمَا يَتَبَاهَى وَبَيْنَ الْجُمُعَةِ الَّتِي تَلَيَّهَا وَرِبَادَةٌ تَلَاقَتْ أَيَّامٌ، وَذَلِكَ لِأَنَّ اللَّهَ تَنَاهَى قَالَ: «مَنْ جَاءَ بِالْمُسْكَنَةِ فَلَمْ يَعْشُ أَنْوَافَهُ»،

«Friday (prayer) to the next Friday (prayer), 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!»<sup>[2]</sup>

Abu Dharr narrated that the Messenger of Allāh ﷺ said,

مَنْ صَامَ تَلَاقَتْ أَيَّامٌ مِنْ كُلِّ شَهْرٍ نَقَدَ صَامَ الدَّفَرَ كُلُّهُ،

«Whoever fasts three days every month, will have fasted all the time.»<sup>1</sup>

Aḥmad, An-Nasā'ī, and Ibn Majāh recorded this *Hadīth*, 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.»

<sup>[1]</sup> Al-Bukhārī, nos. 31, 6875 and 7083

<sup>[2]</sup> At-Tabarānī 3:298

﴿مَنْ جَاءَ بِالْفَوْزَانِ فَلَهُ عَذْرٌ أَثْلَاهُ﴾

﴿Whoever brings a good deed shall have ten times the like thereof to his credit,﴾

«الْبَوْمَ بِعَشْرَ أَيَّامٍ»

«Therefore, a day earns ten days.» At-Tirmidhi said; "This Hadîth is *Hasan*".<sup>[11]</sup> There are many other *Hadîths* and statements on this subject, but what we mentioned should be sufficient, Allâh willing, and our trust is in Him.

﴿قُلْ إِنِّي مَدْعُونَ رَبِّي إِلَهٌ مُّسْتَغْبَطٌ بِي وَمَا فِي الْأَرْضِ إِلَّا هُنَّ مَحْيَىٰ بِهِ وَمَا كَانَ مِنَ النَّاسِ إِلَّا كُنَّا نَحْنُ أَنْتَ وَنَا شَرِيكُكُمْ ۝ قُلْ إِنَّ صَلَاتِي وَصَحْلَاتِي وَصَحْلَاتِي وَصَافَرَ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ لَا شَرِيكَ لَهُ ۝ وَنِدَّكَ لَهُ ۝ لَبَرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ۝﴾

﴿161. Say: "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrâhîm, Hanifan (monotheism) and he was not of the Mushrikîn."﴾

﴿162. Say: "Verily, my Salâh, my sacrifice, my living, and my dying are for Allâh, 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."﴾

### **Islâm is the Straight Path**

Allâh commands His Prophet ﷺ, the chief of the Messengers, to convey the news of being guided to Allâh's straight path. This path is neither wicked, nor deviant,

﴿وَدِينَ فِي سَبَقٍ﴾

﴿a right religion...﴾ that is, established on firm grounds,

﴿مِلَّةُ إِبْرَاهِيمَ حَسِيبًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾

﴿The religion of Ibrâhîm, Hanifan and he was not of the Mushrikîn.﴾

Allâh said in similar Âyât,

﴿وَمَنْ يَرْجِعْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَوَّهُ نَفْسُهُ﴾

<sup>[11]</sup> Ahmad 5:146, *Tuhfat Al-Ahwadhi* 3:470, *An-Nasâ'î* 4:218 and *Ibn Mâjah* 1:545

﴿And who turns away from the religion of Ibrāhīm except him who deludes himself?﴾ [2:130], and,

﴿وَجَنَحُوا فِي اللَّهِ حَقَّ جِهَادِهِ، هُوَ أَخْبَتُكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرْجٍ وَلَمْ يُكَفِّرُكُمْ بِإِيمَانِهِ﴾

﴿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 أَنَّهُ قَاتَلَنَا اللَّهُ حَنِيفًا وَلَمْ يَكُنْ مِنَ الْمُشْرِكِينَ، شَاكِرًا لِّتَقْيِيمِ لَهُجَّتِهِ وَهَدَئِهِ إِلَى صِرَاطِ شَرِيفِهِ، وَمَاتَتْهُ فِي الدُّنْيَا حَسَنَةً وَلَمْ يَمُوتْ فِي الْأَخْرَاجِ لِيَنْ أَغْلِيَّجِينَ، ثُمَّ أَرْجَيْتَنَا إِلَيْكَ أَنْ أَتَيْنَاهُ مِلَّةً إِبْرَاهِيمَ حَسِيبًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾

﴿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,<sup>[11]</sup> 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,

«الْحَسِيبَةُ السَّمْكَةُ»

[11] See the Tafsīr of Sūrat Al-Baqarah no.124.

«Al-Hanifiyyah As-Samîhah (the easy monotheism)»<sup>[1]</sup>

### The Command for Sincerity in Worship

Allâh said next,

﴿قُلْ إِنَّ صَلَاةَ وَسَكَرَى وَمَحْيَىٰ وَمَيْتَافَ يَوْمَ رَبِّ الْعَالَمِينَ﴾

«Say: "Verily, my Salâh, my sacrifice, my living, and my dying are for Allâh, the Lord of the all that exists."»

Allâh commands the Prophet ﷺ to inform the idolators who worship other than Allâh and sacrifice to something other than Him, that he opposes them in all this, for his prayer is for Allâh, and his rituals are in His Name alone, without partners. Allâh said in a similar statement,

﴿فَنَصِّلْ لِرَبِّكَ وَأَنْخِرْ﴾

«Therefore turn in prayer to your Lord and sacrifice.» [108:2], meaning, make your prayer and sacrifice for Allâh alone. As for the idolators, they used to worship the idols and sacrifice to them, so Allâh 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. Mujâhid commented,

﴿إِنَّ صَلَاةَ وَسَكَرَى﴾

«Verily, my prayer and my Nusuk...»

refers to sacrificing during Hajj and 'Umrah.

### Islâm is the Religion of all Prophets

The Ayah,

﴿رَبُّنَا أَنْزَلَ لِلنَّبِيِّنَ﴾

«and I am the first of the Muslims.»

means, from this Ummah, according to Qatâdah.<sup>[2]</sup> This is a sound meaning, because all Prophets before our Prophet ﷺ were calling to Islâm, which commands worshipping Allâh alone without partners. Allâh said in another Ayah,

[1] Ahmad 1:236

[2] At-Tabari 12:285

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِي﴾

«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 تُرْكِنُوا فَنَا سَاهِنُّ مِنْ أَنْتُمْ إِنَّهُ أُخْرَى إِلَّا عَلَى اللَّهِ وَأَنْزَلْتُ أَنْ أَكُنْ مِنْ أَنْشِئِينَ﴾

«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 يَرْجِعْ بَعْدَ إِذْ هُدِيَ إِلَّا مِنْ سَيِّئَةٍ وَلَقَدْ أَنْسَطْنِي فِي الدُّنْيَا وَإِلَيْهِ فِي الْآخِرَةِ لِيَنْ أَصْلِيْعِينَ إِذْ قَالَ لَهُ رَبُّهُ أَنْسِلْمَ قَالَ أَشْلَنْتُ لِرَبِّ الْمُلْكَيْنَ وَرَبِّيْهَا إِذْ هُدِيَ بِيْهِ وَيَقُولُ بِيْهِ إِنَّ اللَّهَ أَسْطَانَ لَكُمْ أَتَيْنَنَّ لَكُمْ لَمَوْئِنَ إِلَّا وَأَنْشَئْنِيْنَ﴾

«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,

﴿رَبِّنَا فَدَّ مَاتَنِي مِنَ النُّلُكِ وَعَلَّمَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطَّرَ السَّكُوتَ وَالْأَرْجُونَ أَنَّهُ وَلَنِ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَالْجَنِينِ بِالْمُسْلِمِيْنَ﴾

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

Mūsā said,

﴿وَقَالَ مُوسَى يَقُولُ إِنْ كُنْتُ مَاءْمُونَ يَا اللَّهُ فَلَيَهُ تَوَكَّلُوا إِنْ كُنْتُ شَهِيدَنَّ فَقَالُوا عَلَى اللَّهِ تَوَكَّلَنَا﴾

رَبِّنَا لَا يُحْكِلُنَا فِتْنَةً بِلِقَاءَ الْمَلِئَةِ وَلَا يُعَذِّبَنَا بِرَبِّنَا مِنَ الْقَوْمِ الْكُفَّارِ ﴿٤﴾

﴿And Mûsâ said: "O my people! If you have believed in Allâh, then put your trust in Him if you are Muslims." They said: "In Allâh 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]

Allâh said,

﴿إِنَّا أَنزَلْنَا الْتَّوْرَةَ فِيهَا هُدَىٰ وَنُورٌ يَعِنْكُمْ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّهِ الَّذِينَ هَادُوا وَأَرْتَيْنَاهُنَّا وَالْأَخْيَار﴾

﴿Verily, We did send down the Tawrâh, therein was guidance and light, by which the Prophets, who submitted themselves to Allâh's will, judged for the Jews. And the rabbis and the priests [did also].﴾ [5:44],

and,

﴿فَرَأَاهُ أَوْحَيْتُ إِلَيْهِ الْحَوَارِيْنَ أَنَّ مَائِسًا يَبْرُسُولِيْ فَأَلَوْا مَائِسًا وَأَنْهَذَ بِأَنَسًا مُسْلِمَوْنَ﴾

﴿And when I (Allâh) inspired Al-Hawâriyyûn (the disciples) [of 'Isâ] to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims."﴾ [5:111]

Therefore, Allâh states that He sent all His Messengers with the religion of Islâm, although their respective laws differed from each other, and some of them abrogated others. Later on, the Law sent with Muhammâd ﷺ abrogated all previous laws and nothing will ever abrogate it, forever. Certainly, Muhammâd's Law will always be apparent and its flags raised high, until the Day of Resurrection.

The Prophet ﷺ said,

«نَحْنُ مَعَاشُ الْأَنْبِيَاءِ أَوْلَادُ عَلَّابٍ دِيْنُنَا وَاجِدٌ»

«We, the Prophets, are half brothers, but our religion is one.»<sup>[11]</sup>

Half brothers, mentioned in the *Hadîth*, refers to the brothers to one father, but different mothers. Therefore, the religion, representing the one father, is one; worshipping Allâh

<sup>[11]</sup> *Fath Al-Bâri* 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 Ahmād recorded that ‘Alī 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,

«وَجَهْتُ وَجْهِي بِاللَّذِي نَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حِينَماً وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ  
صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ»

«I have directed my face towards He Who has created the heavens and earth, Hanifan and I am not among the Mushrikin. Certainly, my prayer, sacrifice, living and dying are all for Allāh, Lord of the worlds.»

«اللَّهُمَّ أَنْتَ النَّبِيلُ لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاغْرَقْتُ  
بِذَنْبِي فَاغْفِرْ لِي ذُنُوبِي جَمِيعًا لَا يَغْفِرُ الذُّنُوبُ إِلَّا أَنْتَ، وَاغْفِرْ لِي أَخْسَنَ الْأَخْلَاقِ  
لَا يَهْدِي لِأَخْسِنَهَا إِلَّا أَنْتَ، وَاضْرِفْ عَنِّي سَيِّئَهَا لَا يَضْرِفْ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ،  
تَبَارَكْتُ وَتَعَالَيْتُ، أَسْتَغْفِرُكَ وَأَتُوْبُ 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.»<sup>[1]</sup>

This *Hadīth*, which was also recorded by Muslim in the *Sahīh*,<sup>[2]</sup> continues and mentions the Prophet’s supplication in his bowing, prostrating and final sitting positions.

«قُلْ أَغْبَرَ اللَّهُ أَنِيفَ دَيْكَ وَهُوَ رَبُّ كُلِّ مَقْوٍ وَلَا تَكِبُّ كُلُّ نَقِيبٍ إِلَّا عَلَيْهَا وَلَا تَرْدُ فَارِزَةً  
وَلَا تُغْرِيَ شَمَّ إِلَى رَنْكِ شَمِيشَكَ فَيَنْشَكُ بِمَا كُنْتُ فِيهِ غَنِيفُونَ»<sup>[3]</sup>

[1] Ahmād 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,

﴿قُل﴾

﴿Say﴾, O Muḥammad ﷺ, to those idolators, about worshipping Allāh alone and trusting in Him,

﴿أَغْيِرُ اللَّهَ أَمْنِ رَبِّ﴾

﴿Shall I seek a lord other than Allāh...﴾ [6:164],

﴿وَمَوْرِبٌ كُلُّ 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,

﴿إِنَّا نَعْبُدُ وَإِنَّا نَسْتَغْفِرُ﴾

﴿You (alone) we worship, and You (alone) we ask for help (for each and every thing).﴾ [1:5]

Allāh said,

﴿فَاعْبُدُنِي وَلَا تُكَلِّمُ عَنِّي﴾

﴿So worship Him and put your trust in Him.﴾ [11:123], and

﴿قُلْ هُوَ أَنْزَلَنِي إِلَيْكُمْ وَلَا يَحْكُمُ عَلَيْكُمْ﴾

﴿Say: "He is the Most Gracious (Allāh), in Him we believe, and in Him we put our trust".﴾ [67:29], and,

﴿وَرَبُّ الْشَّرِيفِ وَالْقَرِيبِ لَا إِلَهَ إِلَّا هُوَ فَاعْبُدُهُ وَلَا تُكَلِّمُهُ﴾

﴿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 يُكْيِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا لَا يُؤْثِرُ دَارِيْنَ وَلَا أُخْرِيْنَ﴾

﴿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,

﴿وَلَا تَنْعِمُ مُنْقَلَةً إِنْ جَنِحَتْ لَا يَجْعَلُ يَمِنَةً شَمِّاً وَلَا كَانَ ذَا فَزْقُّ﴾

﴿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 يَخْافُ غُلَمًا وَلَا هَضِيْلًا﴾

﴿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 كَسَبَ رَهِيْنَ ﴿١٧﴾ إِلَّا أَنْخَبَ الْبَيْنَ﴾

﴿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 At-Tūr,

﴿وَالَّذِيْنَ آمَنُوا وَاتَّبَعُوْمُ دُرْيَتِهِمْ يَأْتِيْنِ لِلْقَاتِلَةِ يَوْمَ دُرْيَتِهِمْ وَمَا اللَّهُمَّ إِنَّ عَلَيْهِمْ 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 At-Tūr*),

﴿كُلُّ أَنْسِيٍّ بِمَا كَسَبَ رَهِينٌ﴾

*«Every person is a pledge for that which he has earned.» [52:21], meaning, of evil.*

Allāh's statement here,

﴿إِنَّمَا إِنْكَارُ رَبِّكُوكُنْ فَيُنَزَّلُكُوكُنْ بِمَا كُنْتُمْ فِيهِ تَخْلِفُونَ﴾

*«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,

﴿فَلَمَّا نَعَلَوْتُ عَنَّا أَجْرَنَا وَلَا شَفَلَ عَنَّا تَعْمَلُونَ﴾ ﴿فَلَمَّا يَجْمِعَ بَيْنَنَا رَبُّنَا مُهَمَّ بَقْعَةً  
بَيْنَنَا بِالْأَعْيُّ وَهُوَ الْفَسَاحَ الْعَلِيُّ﴾

*«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].*

﴿وَنَحْنُ أَلْذِي جَعَلْنَاكُوكُنْ خَلِيفَ الْأَرْضِ رَرَعَ بَعْضَكُوكُنْ فَوْقَ بَعْضٍ دَرَجَتْ إِنْبَثُوكُوكُنْ فِي مَا بَاتَكُوكُنْ  
إِنَّ رَبَّكَ سَرِيعُ الْيَقَابِ وَلَائِهِ لَغُورٌ رَّحِيمٌ﴾

*«165. And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has*

*raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely, your Lord is Swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.»*

### **Allāh Made Mankind Dwellers on the earth, Generation After Generation, of Various Grades, in order to Test Them**

Allāh said,

﴿وَهُوَ الَّذِي جَعَلَكُمْ خَيْرَ 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,

﴿وَإِنْ شَاءَ لِيُفْلِتَنَا مِنْكُمْ تَلِيفَةً فِي الْأَرْضِ بِمَلْئُونِ﴾

*«And if it were Our will, We would have made angels to replace you on the earth»* [43:60], and,

﴿وَيَجْعَلُكُمْ خَلَقَاتَ الْأَرْضِ﴾

*«And makes you inheritors of the Earth, generations after generations.»* [27:62], and

﴿إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيلًا﴾

*«Verily, I am going to place (mankind) generations after generations on earth.»* [2:30],

and,

﴿عَسَى رَبُّكُمْ أَنْ يَهْلِكَ عَدُوَّكُمْ تَتَشَاهِدُونَ فِي الْأَرْضِ فَيُنَظَّرُ 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 قَوْمًا بَعْضُ 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. Allâh said in other Âyât,

﴿عَنْ قَسْنَا بَيْنَهُمْ مَوْيِسَتُهُمْ فِي الْجَنَّةِ الْأَنْبِيَا وَرَقَّعْنَا بَعْضَهُمْ فَوْقَ بَعْضِهِمْ دَرَجَاتٍ إِلَيْخَدَ بَعْضُهُمْ بَعْضًا سُخْنَانٌ﴾

﴿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,

﴿أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ فَلَآتَخْرَةُ 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]

Allâh's statement,

﴿إِنَّمَا تَكُونُونَ فِي آنَّكُمْ﴾

﴿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 Allâh 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'îd Al-Khudri said that the Messenger of Allâh ﷺ said,

﴿إِنَّ الدُّنْيَا حُلْوَةٌ خَضِيرَةٌ وَإِنَّ اللَّهَ مُشَخِّلُكُمْ فِيهَا فَنَاظِرٌ مَاذَا تَعْمَلُونَ، فَاقْتَلُوا الدُّنْيَا رَأَقُوا النِّسَاءَ فَإِنَّ أَوَّلَ فِتْنَةٍ يَبْتَدِئُ إِنْسَابِلَ كَانَتْ فِي النِّسَاءِ﴾

﴿Verily, this life is beautiful and green, and Allâh 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.﴾<sup>[1]</sup>

Allâh's statement,

﴿إِنَّ رَبَّكَ سَرِيعُ الْمِقَابِ وَإِنَّمَا لَمَوْدَ رَحْمَم﴾

<sup>[1]</sup> 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,

﴿وَإِنَّ رَبَّكَ لَتَقْوِيْدٌ نَّعِيْمٌ﴾

﴿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'ān. Allāh said,

﴿وَإِنَّ رَبَّكَ لَذُرْ مَغْفِرَةٍ لِّلَّاتِيْنَ عَلَىٰ ظَلَمِهِمْ وَإِنَّ رَبَّكَ لَتَنْهِيْدُ الْمُقَابِ﴾

﴿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,

﴿نَّبِيْعُ عَبَادَتِيْ أَنِّي أَنَا الْفَقَرُّ الرَّجِيْمُ وَأَنَّ عَذَابِيْ هُوَ الْمَدَابُ الْأَلِيْمُ﴾

﴿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,

«لَمْ يَعْلَمْ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنَ الْعَفْوِيْةِ مَا طَبِعَ بِخَيْرٍ أَحَدٌ، وَلَمْ يَعْلَمْ الْكَافِرُ مَا

عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ مَا قَنَطَ أَحَدٌ مِنَ الْجِئْنِ، خَلَقَ اللَّهُ مِائَةً رَّحْمَةً فَوْضَعَ رَاجِدَةً بَيْنَ خَلْقِهِ يَتَرَاحَمُونَ بِهَا وَعِنْدَ اللَّهِ تِسْعَةُ وَتِسْعُونَ

«If the believer knew Allâh's punishment, no one will hope in entering His Paradise. And if the disbeliever knew Allâh's mercy, no one will feel hopeless of acquiring Paradise. Allâh 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 Allâh, there remains ninety-nine kinds of mercy.»<sup>[1]</sup>

Muslim and At-Tirmidhi also recorded this *Hadîth*, At-Tirmidhi said "Hasan". Abu Hurayrah narrated that the Messenger of Allâh ﷺ said,

«لَمَّا خَلَقَ اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابٍ فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ إِنَّ رَحْمَتِي تُغْلِبُ غَضْبِي»

«When Allâh created the creation, He wrote in a Book, and this Book is with Him above the Throne: 'My mercy overcomes My anger.'»<sup>[2]</sup>

This is the end of the *Tafsîr* of *Sûrat Al-An'âm*, all the thanks and appreciation for Allâh.

☆ ***This is the End of Volume Three.***

☆ ***Volume Four begins with Sûrat Al-A'râf***



<sup>[1]</sup> Ahmad, 2:334, *Tuhfat Al-Ahwadhi* 9:527 and Muslim 4:2109

<sup>[2]</sup> Muslim 4:2107.